

Messenger and Visitor.

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THE CHRISTIAN VISITOR
VOLUME LII.

No. 2.

Ignatius Donnelly. The first day of the new century was the last on earth for Ignatius Donnelly, a gentleman who, if he had not achieved fame in the better sense of the word, had at least attained to a very extensive notoriety. Mr. Donnelly was, we believe, by birth an Irishman. Thirty-five years ago he made his home in Minneapolis where, as a politician and an author, he won a reputation which was much more than local, if he has not been constant in his party affiliations, having been connected at one time or another, it is said, with nearly every party in the State, and ending with being a Middle-of-the-Road Populist, of which party he was the candidate for the Vice-Presidency in the late election. Mr. Donnelly was, however, most widely known, not as a politician but as a Shakespearean scholar and critic, and especially in connection with what is known as the 'cryptogram' theory—the theory, that is, that the works ascribed to Shakespeare bear within themselves incontestible proofs that they were the production of the great Bacon. Certain words and letters in many of the plays suggested to the ingenious mind of Mr. Donnelly the theory that Bacon wrote the works which, he held, were impossible to an unlettered man like Shakespeare, and knowing their value determined, while hiding their authorship at the time of writing—to escape possible imprisonment if not death—to indicate it by the repeated use of his name throughout the play in a manner which would cause it to live in posterity, through the discovery which he believed would be made sooner or later. Mr. Donnelly elaborated the cryptogram or key to Shakespeare in a series of books, fascinating in their style, and ingenious in their conclusions. He made many converts on this side, but the great bulk of the scholars of the world remained untouched. Indeed, the theories of Mr. Donnelly were laughed at, while the man himself was indulged on the lecture platform for his genial personality, his humor, which was racy of the soil, and his varied knowledge, which was remarkable in a self-made man.

Australia. Significant among the events which have marked the dawn of a new century is the formal inauguration of the new Commonwealth of Australia. On New Year's day, amid scenes of unwonted pageantry, the Earl of Hopetown was sworn in at Sydney, N. S. W., as the first Governor-General of the Confederate Colonies. Many thousands of people participated in the demonstration. The Governor-General's arrival was marked by a thousand voices singing the hymn:

"O God, our help in ages past,"

which was followed by a prayer offered by the Archbishop. After his commission had been read the Earl of Hopetown took the oath of office and signed it at a table which had been presented by the Queen, —a salute of 21 guns, the playing of the National Anthem by the bands, and rousing cheers re-echoing among the hills, accompanying the act. After the first Federal ministers had taken their oaths of office, the Governor-General briefly congratulated the members of his cabinet and then read a congratulatory message from the Colonial Secretary, declaring at the Queen's command, Her Majesty's heartfelt interest in the inauguration of the Commonwealth and her earnest wish that, under Divine Providence, it may insure increased prosperity and well-being to her loyal and beloved subjects in Australia. The Queen's message was followed by a message from the Home Government in the following terms: "Her Majesty's Government sends cordial greeting to the Commonwealth of Australia. They welcome her to her place among the nations united under her Majesty's sovereignty, and confidently anticipate for the new Federation a future

of ever-increasing prosperity and influence. They recognize in the long-desired consummation of the hopes of patriotic Australians a further step in the direction of permanent unity of the British Empire, and they are satisfied that the wider powers and responsibilities henceforth secured to Australia will give a fresh opportunity for a display of that generous loyalty and devotion to the throne of the empire which had characterized the action in the past of its several States." The birth of the New Commonwealth has been hailed with universal satisfaction by the London press, and serves to relieve somewhat the depression consequent upon recent occurrences in South Africa.

Lord Roberts in England. Lord Roberts arrived in England from South Africa on Wednesday last, royalty and democracy uniting to extend to him an enthusiastic welcome. The Field Marshal still has his arm in a sling in consequence of a fall from his horse in South Africa, but otherwise appears to be in good health. The Queen has conferred an earldom upon the great commander, with provision for the passing of the patent of nobility to his daughter. It will be remembered that the only son of Lord Roberts was killed a little more than a year ago while serving under General Buller in Natal. Replying to an address presented to him shortly after his landing, Lord Roberts said that he regretted that his return was not accompanied by immediate peace, but while he feared hostilities would continue for some time he had implicit confidence in Lord Kitchener and had no fear respecting the outcome. He praised the magnificent army of Great Britain, all the component parts of which, he said, pulled together splendidly.

Some Interesting Dates. In an article on The Wonderful Century, the Montreal Witness recalls a number of interesting events and dates connected with the history of our country. The war between Great Britain and the United States early in the century, of which Canada was largely the battle-ground, taught the advisability of improving the inland navigation of the country, and accordingly between the years 1821 and 1825 the Lachine Canal was constructed, followed by other Ottawa and St. Lawrence Canals. "In 1833 the steamship Royal William left Quebec and crossed over to Gravesend, and as this was the first steamship that ever crossed the ocean, we are rightly proud of it. In 1836 the first line of railway in Canada was opened between Laprairie and St. Johns, and this was followed in 1837-38 by the dark days of the rebellion. The settlement of the boundary line between Canada and the United States by the Ashburton treaty took place in 1842, when our neighbor, as usual, outdid our champions in the bargaining. The first railway in Upper Canada from Toronto to Bradford was opened in 1853, and in the same year the first ocean liner arrived at Montreal. Seven years before, the first telegraph line had been established between Quebec, Montreal and Toronto. We adopted the decimal system of coinage in 1858, and in the same year gold was found both in British Columbia and Nova Scotia. In 1876 the Intercolonial Railway from Quebec to Halifax was opened, and only fourteen years ago the first through train ran from Montreal to Vancouver over the Canadian Pacific, the largest railway enterprise in the world."

Boer Invasion of Cape Colony. The news from South Africa during the past week indicates clearly that the Boer invasion of Cape Colony is a very serious business, and the result is viewed with much apprehension at Capetown, where it is felt that the seriousness of the situation

is not properly appreciated in England and many of the old residents are said to regard a general uprising of the Dutch throughout the Colony as by no means unlikely. The loyal people of the Cape seem to be earnest in giving what aid they can to the military authorities to turn back the invasion. Martial law has been proclaimed in Worcestershire and several other of the more disaffected parts of the colony. The Cape government has called upon the loyalists in twenty-seven districts including Capetown to assist the military to repel the invasion. In a preamble to the call, the Government announces the situation as follows: "Owing to the fact that armed forces of the enemy have penetrated south of Carnarvon in the west, and south of Middleton eastward, it is necessary to repel the invasion promptly, and the government calls upon the loyal inhabitants to aid the military in this duty by the formation of a colonial force for the sole and exclusive purpose of repelling invasion, guarding lines of communication and maintaining the districts." Volunteers are to be paid five shillings a day and supplied with horses and forage. Enlistment is going on actively. Men and guns from the warship Monarch have been landed at Capetown to relieve the troops there for service northward. A despatch from Lord Kitchener to General Forester-Walker, who is in command at the Cape, expresses pleasure at the action of the Cape Government, and gives directions for getting the Colonial troops to the South of the enemy; whom he describes as few, but very mobile. It is said that but few colonists have so far joined the invaders, but this is believed to be due to lack of sympathy with the Boers. Loyal farmers, coming in, describe the invaders as moving in parallel columns with numerous flanking parties, sweeping the country of horses, plundering loyalists and carrying off everything eatable.

The latest despatches indicate that the situation in Cape Colony is growing more serious. There is great apprehension on the part of the loyal colonists at Capetown and there appears to be strong feeling if not actual movement of the Dutch Colonists in favor of the invaders. It may be however that in the lack of definite information the people of Capetown are feeling more alarm than the real facts of the case would justify, but the London Mail's correspondent at Capetown is calling for 40,000 fresh troops to be sent out to South Africa, and says that prominent Afrikaner Loyalists declare that the rebellious Colonists will construe the colonial call to arms as a challenge. He considers that the necessity was never more acute for despatching reinforcements.

Good so far as it goes. The Dominion Parliament in the session of 1900 passed an Act further to amend the Criminal Code of Canada. The said Act came into force on the first day of the new year. Several of the amendments are of considerable importance, the most important probably being that which relates to the suppression of lotteries, since it will have the effect of doing away completely with the exception which under the old law permitted lotteries to be carried on by the so-called art societies. The proverbially corrupting influence of evil associations had found a good illustration in this case, for the said societies instead of exercising an influence for the encouragement of art, had come to be principally if not wholly a means for the promotion of gambling. A good thing has been done in removing the exception to the application of the anti-lottery law in the case of the art societies, but the amendment is open to criticism on the ground that it should have gone farther. As the law now stands its anti-lottery features do not apply to the division by lot or chance of any property by joint tenants or tenants in common or persons having joint interest in any such property: it does not apply to raffles for prizes at any bazaar for any charitable or religious purposes, held by permission of the municipal authorities concerned, if the articles raffled for thereat have first been offered for sale and none of them are of a value exceeding fifty dollars; and it does not apply to the Credit Foncier du Bas-Canada; or to the Credit Foncier du Bas-Canadien.—We do not know of any good reason why there should be exception to the general application of the law in any of the cases and especially we are unable to perceive any good reason why there should be a special provision to enable lotteries to be carried on for religious purposes.

A Sunday with Rev. John Thomas, Pastor of Myrtle St. Baptist Church, Liverpool, England.

The steamer by which we expected to return from Wales was advertised to sail from Liverpool Saturday, September 29, but on the day previous we were informed by telegram that the steamer would not sail until Tuesday, October 2. However, having all our arrangements made we decided to spend Saturday, Sunday and Monday in Liverpool. This gave us a little time to look around Liverpool and view its own magnitude and the magnitude of its many miles of docks; and it also gave us an opportunity to satisfy a long cherished desire we had had of hearing one of the most brilliant stars of the English pulpit of the present day, Rev. John Thomas, who has for some years occupied the pulpit of the late mighty preacher, Rev. Hugh Stowel Brown. Sunday morning, September 30, amid a typical English drizzle, we wended our way to the Myrtle St. Baptist church. We informed an usher at the door that we were strangers and wished to be shown into a seat from which we could hear well, and he very kindly took us into one that gave us a good view of the preacher as well. I shall not attempt a description of the church, only to say that it is one of the largest in Liverpool. The preacher was already in his pulpit. He seemed to us, as he sat there, waiting for the minute to commence his service, that he had one of the finest heads,—it was surely the longest we ever saw. We saw him once before, years ago, when he was only a student in his first year at Pontypool College and the writer in his last year at Llangollen College. Both institutions have now moved to Cardiff and Bangor respectively,—these places being university towns. Physically, Mr. Thomas seemed to us very diminutive, with a slight tendency to limping, but intellectually, and spiritually also, he is a giant. It may be said of Spurgeon and Hugh Stowel Brown that they were giants of those days, but John Thomas is one of the giants of these days. It is a noted fact that the three men that have made the greatest mark in the Liverpool pulpit these last fifty years have been men of Celtic origin. Hugh Stowel Brown was a Manxman, one sturdy branch of the old Celtic stock; Ian McLaren is a Scotchman, another no mean branch, and John Thomas, the Welshman, and in our humble opinion he is the greatest of the three. The preliminary part of the service that morning was of the usual kind in a Baptist church. When the time for the sermon arrived he gave out as his text Prov. 23:12: "Apply thine heart unto instruction and thine ears to the words of knowledge."

In his introductory remarks, Mr. Thomas arraigned very severely those who are inclined to blame the pulpit altogether for the non attendance of the masses at public worship. It was wrong to hold up the weakness of the pulpit as the sole cause of it. If the masses failed now in attendance more so than formerly, which he very much doubted, while he acknowledged that the pulpit was weak in some points, he must place the biggest part of blame on the pew. It was not merely weak preaching, but extremely bad hearing in the pew, and consequently a failure on the part of the pew to work out the preaching in the conduct. To make the pulpit strong and attractive to the masses, the pew must also be strong and attractive in hearing and living. The preacher, in dividing his text, said that the connection of the ear and heart was an exceedingly close one. The connection, in fact, was indissoluble. Whatever characterizes the one, characterizes the other. If the ear is sound, the heart is usually sound. If the ear is bad through inattention, the heart partakes of the same quality. If the ear is in training, the heart also is informed and instructed.

I. The Symptomatic Connection between the Heart and the Ear.—Whatever symptoms appear in the ear are also clear in the heart. All the diseases of the human body have their clear set of well-defined symptoms. These symptoms are well known to the skilled physician, and he treats them accordingly. There is, too, a diseased ear that affects the heart. That is a condition which every one should guard against.

1. There is the erratic ear. The physical condition of the ear is sometimes such that one imagines he hears things that are far from his range of hearing. This kind of condition is misleading and sometimes causes serious mistakes. And in listening to the word of truth there are ears that hear wrongly. The truth beats upon the ear-drums of such in sounds that are strange and foreign to the intention of the speaker. This is the curious ear, having an insatiable desire for variety. In fact it is the "itching ear," of which the apostle speaks.

2. The sensational ear. This is the ear that is ever on the lookout for something new. This is the kind of ear that the Athenians had. "For all the Athenians and strangers which were there spent their time in nothing else but either to tell or to hear some new thing." All it wants is novelty. This ear would much rather have the mountebank in the pulpit playing his tricks upon the credulity of the audience than to have a faithful preacher telling the gospel story in its simple, unadorned beauty. An ear that becomes depraved in its hunger for novelty has an equally debasing influence upon the heart.

3. The limited ear. The limited ear lacks understanding of that which is heard. Its powers of comprehension are circumscribed. And the heart affected is to the same extent by its limitation.

II. The Moral Connection between the Heart and the Ear.—A diseased condition of the ear, if not corrected, will naturally aggravate the diseased condition of the heart. As an unhealthy atmosphere will increase the diseases of the body, so an unhealthy ear has a baneful effect upon the heart.

III. The Associated Discipline of the Heart and Ear.—Apply thine heart unto instruction and thine ears to the words of knowledge." "Instruction" in the text means discipline. The literal meaning would be: "Make thy heart go for correction and (make) thine ears (go) for the words of knowledge." The teaching for us is to compel the ear and the heart to go through the severest course of discipline.

Such in brief is an outline of the morning's sermon. The evening's sermon was practically an account of his recent visit to London, to the opening of Spurgeon's Tabernacle. Mr. Thomas was honored with the privilege of preaching the opening sermon in the New Tabernacle. In rehearsing his experiences to his people that evening, he announced as his subject, "The Great Gospel of a Great Man." He gave as his text, 2 Tim. 4:2: "Preach the Word." Spurgeon's character as a preacher, he said, was impossible of analysis. He would simply mention two of what seemed to him the most salient features of his preaching. They are these: 1. Naturalness; 2. Directness.

We came away from the Myrtle St. Chapel evening with the feeling strong upon us that we had spent there one of the most pleasant and profitable Sundays we spent in the old land. To our mind Mr. Thomas is the greatest preacher among the younger preachers of the English pulpit of the present day,—perhaps the smallest in body, but the mightiest in intellect, eloquence and grasp of spiritual things.

DAVID PRICE.

Yarmouth.

The Way of Salvation.

A large number of persons who read the MESSENGER AND VISITOR, in all probability, have never accepted Christ as their Saviour, and by a personal experience are wholly unacquainted with the blessings of a Christian life. I would like to address a few words to such readers on the vital theme of personal salvation, and in the burning words "which the Holy Spirit teacheth," show you how to be saved. The inspired answer of the Apostle Paul to the earnest question of the Philippian jailer has been the key note to nearly every gospel message delivered since; "Believe on the Lord Jesus Christ and thou shalt be saved." What does believing on Christ mean? Is it a mere intellectual assent to the Bible record of this life, death and resurrection? "The devils believe this and even tremble." To believe on the Lord Jesus Christ means,

I. You must feel you need a Saviour. You have tried to do without one for "the time past of your life." You have tried resolutions, prayers, reformation, tears and promises. But somehow the resolutions were broken, you forgot the promises, and the tears were quickly dried up. You found yourself slipping back into the old way. The struggle was vain, sin was too strong for you. You found out two things in this struggle, first you were a sinner in God's sight, and second only God could save you from your sins. You need a Saviour. The guilt of sin is upon you, there is unrest in your heart. There is a "wrath to come" from which you need to be delivered, there is a life of holy fellowship with God which you are not fitted to live. How loth you have been to acknowledge this deepest need of your life. How long you have been learning the first letter in the gospel alphabet. The letter A. "All have sinned and come short of the glory of God" Rom. 3:23. But you must learn this lesson before you can take up any other. You need a Saviour, one who can deal with the problems of sin, temptation, heredity, environment, holiness and destiny. One who is Almighty, and gracious, that is, one who is able to save and also willing to save.

II. You must believe that Jesus Christ is that Saviour. There is no other Saviour, "Neither is there salvation in any other" Acts 4:12. Moses and Daniel and Elijah were great leaders and prophets, but neither of them was a Saviour. Peter and John and Paul were chief among the apostles but they laid no claim to being Saviours. Plato, and Seneca and Phiny were philosophers but not Saviours.

Jesus Christ is alone "The Lamb of God who taketh away the sins of the world" John 1:29. No one else ever said "Come unto me and I will give you rest" Matt. 11:28. It was never written of another that "By Him all who believe are justified from all things" Acts 13:39. He is the God-appointed Saviour. "His name shall be called Jesus for he shall save his people from their sins" Matt. 1:21. God predetermined this name for him because the name stood for what he was to accomplish. He deliberately chose to be your Saviour "Who loved me and gave himself for me." He is the

only Saviour. "Beside me there is no Saviour." Then he is a sufficient Saviour. He kept God's law and "made it honorable" in this life as a man. He bore the curse of a broken law in his death, and made your reconciliation to God possible. He rose from the dead that you might have his life in you and that you might be "kept safe in his life." He sent from heaven his Holy Spirit to take his place by your side, to sanctify your life, and to be your instructor and guide in the new life. Yes, he is all you need. 1 Cor. 1:30 "He is made unto us wisdom, righteousness, sanctification and redemption."

III. You must receive this Saviour to be your own Saviour. "I wish I were a Christian," you have been saying for a long time. But there is a great difference between wishing to be one and choosing to be one. Desiring is not deciding, a wish is not a purpose. You see that it is right to be a Christian, you greatly desire to be a Christian, but until you choose Jesus Christ as your own Saviour you are not a Christian. You are willing to admit the truth of the Bible with reference to Jesus Christ, and yourself as a lost sinner, more than this you will even assent to the plan of salvation as recorded in the Holy Scriptures, but until you cast yourself unreservedly upon Jesus Christ and begin to really trust him for salvation, you are not saved.

Choosing Christ is first a resolve then an act. "I will arise," this is the resolve, "And he arose" is the act. Do not be deceived into thinking this "too simple," or "unlike the expressions you have heard related by Christians" in "revival meetings." It is God's way of salvation. John 1:12 "As many as received Him to them gave he power to become the children of God, even to those who believed on His name." May God bless and save as you remember these three points,

First, Know your need.

Second, Know that Jesus Christ is your only Saviour.

Third, Cast yourself upon Him at once for salvation.

W. S. M.

Practical French.

(FROM LETTER TO "HASSELLTINE HOUSE," NEWTON CENTER.)

My last letter was mailed at Marseilles, so I shall not go back of that port for my news. Some of us had such fun "seeing" Marseilles. All we saw was not much in one sense, but in another it was everything; for we went first of all to the church, *Notre Dame de la Garde* which is so high up that from it one can see the whole city, the harbor, islands, and all. Getting there and back again was the fun! Mr. and Mrs. Dowd, Miss Long and I started out to walk to the church. We could see it, but did not realize how far off it was, and when we got into the city we could not see the church for the houses. How and where such a high object could hide, still beats my comprehension; but it did, and then how I racked my brain for the scraps of French I used to know! All I could conjure up was the question, "Où est?" and so I said to one person after another as we gained a new corner in the right direction, "Où est la church (in good English) *Notre Dame*?" These persons poured out for our enlightenment, exhaustless streams of directions in what may have been good French, and whenever we understood one word, we looked intelligently grateful, said "Merci" with some fear that perhaps after all it did not mean "Thank you," and walked on.

Once, where several streets went down a hill from one point, our informant said among many other and to us useless words, "Descendez vous là!" whereupon I informed the rest of the company that it meant go down there! The exact street to go down we decided for ourselves, and after much wandering we came to a lovely place, the foot of a hill that was all a public garden. The hill we climbed with joy and were refreshed; but where was the church? It had proved a veritable will-o'-the-wisp. When we got to the top of the garden, there was our church, away up, and on, on! So on we went, and up—O such a climb! Rocky and pebbly, it was a typical pilgrimage. We remarked on the extreme devotion of those who climbed up to worship every day. But we got there at last, and then, though we had felt the need of French tongues and French ears to find the place, yet, once there, the universal sight was enough. Our eyes feasted on the glorious scene, and we forgot we were in a strange land. We could see and think all we wanted to in English. The sun was just setting, and the lights in the sky, on the harbor, and over the city were very lovely. The colors of the houses are very delicate, and all the roofs are pink or terra cotta, which, blended with the gray of the walls and the green of the trees and grass, gives a beautiful effect to the whole.

Returning, we walked again part way, inquiring as before, only this time Mr. Dowd used his store of *la belle Française*, while I rested from former labors. When we came to where the trams were we thought to take one, as we were now somewhat tired. It looked easy, but which one to choose was another matter. The names were, alas, slack, of no use to us. We determined to take a carriage instead. Then began the attempt to make the driver understand that we wanted to go on

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W. S. M.

HOUSE," NEWTON

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the S. S. Arabia. Talk as we would, his eyes answered nothing but blankness; but after much consolation he was brought to the point of enlightenment by the kindness of a French bystander who was just aching to show off his English. This man looked at Mr. Dowd knowingly and interrogated "Sheep." Then with a turning of his palms, and a rolling of his eye-balls that plainly said to all around, "How simple it is when one understands English," he said: "sheep" again and again, and began a volley of explanations to the driver. Mr. Dowd said, "Arabia, Peninsular and Oriental," but was it superfluous to our knowing friend. He was impatient of explanations. Did he not know the word for "ship"? He wanted the glory. I got into the carriage with a keen sense of my brotherhood with the man who could say "sheep." Had I not led our party, and admiring one, I felt, all the way to *Noire Dame* by the aid of my brilliant French? Nothing but the sense of the proprieties prevented me from shaking hands on the sly with the Frenchman of one English word.

The rest of the party had very sensibly hired a carriage on leaving the steamer, and been driven the rounds. We had seen them at church, and they had commiserated us. But things you can buy are tame to experiences you can earn. They had a ride and the sights for five francs, while we had a good scramble, exercise enough to last a week, a fine view, a ride to top off with, and our fun and an appetite for supper thrown in—all for three francs, the four of us. Which party was the richer? Judge ye! (But all the same I wouldn't want to see the whole world our way, would you?)

After leaving Marseilles the sea was rougher and many were sick—me too. By the time we were past the Strait of Messina, I was myself again, and rather happy, but I should never be joyful beyond bounds on board of a ship. Give me land! This in D—'s phraseology, simply means that I am a Britisher and want the earth.

S. S. Arabia, Nov. 6. LILLIAN R. BISHOP.

What is Wrong in Card-Playing?

Card-playing seems to pervade every class of society. Card-parties for playing whist, euchre, and cinch, in various styles, are among the most popular evening entertainments in many parts of the country. Newspapers of wide circulation dignify the play by establishing a special department for it under an editor learned in the craft. Noble men and women of mature years, as well as young people, indulge in the recreation to such an extent in some communities that it may fairly be termed a "craze."

All admit, that there are serious evils connected with the play under some circumstances, but some maintain that they are not inherent. A common expression is "There is nothing wrong in cards, *per se*." It is contended that, when played by respectable people in a respectable place, cards are harmless and free from evil, except, perhaps, that the play is frivolous, and leads to a waste of time,—a common characteristic of all recreations.

Notwithstanding all this, is there not a prevalent feeling—a sort of instinct, even among its devotees—that there is something wrong in the play? Strip it of its vile associations, ignore its temptations to cheating,—"niggling,"—and its proneness to provoke quarrels, and yet there is a residuum of distrust which points to some hidden miasma to be feared. Parents dread to have their children learn to play, and tolerate it at home to prevent the greater evil of a stealthy knowledge in bad surroundings. Educational institutions forbid the play because of its vicious tendencies. The conclusion is inevitable that there must be something wrong "*per se*." What is it?

The play at cards is founded upon deception. That is the essential fundamental principle of the play. By the rules, the player who deceives his opponent most adroitly, overreaches him the most cunningly, and misleads him most thoroughly, is esteemed the best player. This reverses the ordinary rules of morality by turning the vice of deception into a virtue, and crowning the arch deceiver with honor. By such ethics the moral nature is debauched, for the mind is made familiar with a species of deception deemed a virtue, and therefore justifiable under certain conditions. The conscience is made to recognize a legal deceit, established as a rule of conduct. Thus the habit of card-playing undermines the character, destroys the altruistic spirit, and so blunts the moral sensibilities that it becomes easy for the card devotee to carry the card-table ethics—where any tactics, not in violation of the law, are justifiable—over into social and business life, a practice quite common. A business man said quite recently, "I have noticed that when I have dealings with a card-player, I must look on all possible sides of the matter, or I am sure to be cheated." This is one insidious poison of the play.

Then again, card playing is a vicious recreation, because it is not a true game. It is merely a contest in deception, supplemented by chance. It leaves little or no room for brain power. It substitutes the pernicious principle of deception for the element of strategy, which is the only foundation of a genuine game. It confounds

deception with strategy. This may seem to be a mere play upon words, but the difference between the two is radical in giving character to contests. A play founded upon deception has no uplift, no creative power, but it is of necessity "*per se*" and philosophically harmful. On the other hand, the true game founded upon what—for want of a better word—is called "strategy," is uplifting, stimulating the mental faculties, and invigorating the physical powers. A clear apprehension of this vital distinction will compel every thoughtful mind to condemn, even on this ground only, the play at cards.

But it may be said, "There is deception in all games. In chess, or checkers, a move may be made having no other purpose than to deceive an opponent as to the real point of attack. In blind-man's buff the captive uses every possible ruse to make the captor believe that he has caught some other person than the captive. In base-ball the pitcher does his best to mislead the man at the bat by throwing the ball in curves, or in some other peculiar way. All these are recognized as games the ethics of which moralists generally do not condemn. Is not the root-principle of deception practiced the same as that used in card-playing?"

Most assuredly it is not. The artifice to secure an advantage in these and in all true games is always such as can be successfully met by an opponent who adequately uses his rational and physical powers, knowledge, and skill.

The purpose of the move on the chess-board needs only keen perception, quick discernment, and sound judgment to forestall it. The power of protection is left, by the rules of the game, in possession of the player who is attacked. He can meet the assault by the use of his wits. Hence the game is a species of mental gymnastics which trains the faculties for service outside of such games.

In like manner, the game of blind-man's-buff calls for the exercise of brains, though in a somewhat different direction. The captor must make careful observations, and grasp every identifying feature of his captive.

In the game of baseball, if the batsman exercises properly his judgment, is quick of eye, prompt in decision, and duly skilful, the pitcher will put forth his curves in vain.

Such artifices serve as tests of faculties, skill, agility, and strength. They call forth the powers of mind and body to meet emergencies, and are here called strategy to distinguish them from the practices put forth in card-playing.

On the contrary, in card-playing, by the concealment of the cards, by the element of chance, and by the rules of the play, the false pretense, the cunning finesse, and the misleading ruse, constitute a deception against which there is no protection whatever. No penetration, no foresight, no perception however quick, no judgment however sound, no astuteness of brain nor ability of any kind, can ward off an attack. Even should the victim, by a happy guess, conclude that a card was played to mislead, he would be helpless to defend himself, unless chance had furnished him with a certain card. His mental powers cannot assist him, for the rules do not call them into play. There is therefore here no battle of brains, nor trial of mental force or physical prowess. It is simply a play of "make believe" or "lying,"—perhaps rather a harsh term,—in which the most competent deceiver has the advantage. This is brought out glaringly in the so-called game of poker, where it is frequently the case that the most audacious make-believer or "bluffer," although holding what is called the poorest hand, wins the money. I might add that, to be a true game, the cards should be played with the faces up so that the players could see them. Then they could exercise their foresight, make calculations, and provide for attack and defense, with such intelligence as they might possess, instead of being, as now, victims of chance, and helpless in spite of their wits.

The distinction drawn between strategy and deception as the underlying principles of the true game, and the mere play of cards which is ranked as no game, may seem finely drawn. The difference between ozone and malaria is also slight. But one is invigorating and life-giving, while the other is baneful and death-dealing. So the true game is healthful, building up and developing mind and body for the serious work of life, while card-playing is degenerative, leading to a false standard of conduct, and to a dependence upon the hazard of chance. It is essentially and "*per se*" demoralizing, with an influence akin to the play of "stealing" and "picking pockets," sometimes practiced by the "hoodlums" of the street. These plays cultivate, like card-playing, undesirable qualities, but as they are not quite analogous, so they are not quite so vicious in principle; for they are not wanting in the deleterious element of chance, and leave the victim some room for defense by the exercise of vigilance.

For these reasons it is evident that the common feeling of distrust as to the ethics and moral influence of card-playing does not rest upon prejudice nor bigotry, but upon deep philosophical principles. The instinctive dread of the moral and corrupting influences of the play has sound reason for its basis, and it should be cherished until it becomes a positive fear.—S. S. Times.

Dr. Hovey as Theologian.

BY G. D. B. PEPPER, D. D.

"Comparisons are odious." It were foolish to say of this or of that man in our denomination, or in any other, "He is in theology the greatest of all." It is, however, quite within the truth to say that we Baptists have no man whose teaching of religious doctrine is, or deserves to be, more trusted. It is solid and safe. The foundations are well laid, and the superstructure well built.

In the introduction to his "Outlines," briefly Dr. Hovey states the principal qualifications for success in this study. He divides them into four classes, mental, moral, religious, and educational. But one who has ever been his pupil, or read his works, will get his impression of those qualifications rather from what Dr. Hovey is than from what he says.

The sanity of his mind is obvious. His mental health has always been perfect. He never mistakes facts for facts, or dreams for waking perceptions. He is careful and cautious. He asks for evidence before making up his mind, asks for all available evidence when there is chance for error, and what he asks for he gets, at whatever cost. He has mental balance, largeness, and many-sidedness such that he can fairly weigh and estimate evidence the most diverse in nature. He is too philosophic to distrust the normal action of the human faculties or to regard as normal that action which finds in one's self the seat of authority, the measure of the universe, and the only valid revelation. The full recognition of all available facts, and the most rational explanation of them, is to him the true course of a true philosophy. Recognizing truth as a self-consistent whole, he cannot rest until the relations of truth are seen and the truths are perceived in their organic unity. Systematic truth is alone adequate truth, and one of the clearest, most satisfactory evidences of an individual truth is its harmony with all others. To be successful in theology, one needs to love it with a love which begets enthusiasm, devotion, and a tireless prosecution of its study. Such a love comes in part of mental, and still more of moral and religious, qualities. There must be the love of truth for truth's sake, candor, fairness, honesty, the subjection of all preferences to the one demand of truth. To know God, to understand Him as revealed in one's inner life, in human history, in nature, in holy Scripture, in Jesus Christ as made known in the Scripture, one must be in the most intimate, loving fellowship with God. Any radical failure at this point will work perversion in the whole theological process of thought, and in the conclusions. God must live in the man to whom his external revelations are intelligible, and he who will bring to just statement the truth of theology must also live in God. How largely this rational, sane, childlike, unbroken fellowship with the heavenly Father has contributed to Dr. Hovey's success as a theologian he best knows who has been most intimate with him. "*Pectus theologum facit*."—"The heart makes the theologian."—Zion's Advocate.

A Christmas Hymn.*

- O Royal Babe of Bethlehem,
Of lowly Virgin born,
For Thee no earthly diadem
But that bestowed in scorn.
- The kings of earth with cruel hate
Heard of thy natal hour;
But angels watch before thy gate,
And vain is all their power.
- Lo, from afar the wise men seek
Thy glory to behold;
And offer with their worship meek,
Myrrh, frankincense, and gold.
- With them shall nations come and see,
And from their tumults cease:
With gifts and worship honor Thee,
Immanuel, Prince of Peace.
- O Royal Babe of Bethlehem,
Now as Redeemer known,
Thine, thine, shall be the diadem,
Our hearts shall be thy throne.

—ISRAEL W. PORTER.

Bear River, N. S., December 21, 1900.

*Sung at the Christmas service, Bear River, December 23, 1900.

Count nothing small. The smallest thing may be a link in the golden chain which binds a man to the divine Master himself.—A. F. Schaffner, D. D.

Prayer for others is never lost, is never in vain; often by it we may draw down blessing upon others, but always and without fail it will return in blessing upon ourselves.—Richard Chenevix Trench.

The world is what we make it. Forward, then, forward in the power of faith, forward in the power of truth, forward in the power of friendship, forward in the power of freedom, in the power of hope, in the power of God.—H. Vincent.

All treasures of wisdom and knowledge are hidden in him. It must grieve him to see us filling our minds with passing things, worthless things, dying after the fashion of the world, while Christ is crowded away into some bare and paltry place in our lives.—Robert E. Speer.

writers of the Epistles uniformly must have regarded the return of Jesus as being then at hand. There is a difference between the nearness and the certainty of an event. To use his own illustration: "We wait and look for the return of dear friends from the day of their departure, although they are to be absent for weeks or months or even years. In this case 'wait' is used in the sense of making the return the great object of desire." The present writer desires to say that he subscribes to the statement, and probably he speaks for most of the Maritime Baptists who think at all of this subject.

"This class of passages (2 Thes., where the coming of the Lord is put by Paul into the indefinite future, and other passages) really teaches that believers are to keep the coming of the Lord, as the great consummation of their highest hopes, ever present in their thought and feeling, so as to act continually in view of it and its power, as though it were actually near." There is salutariness in such a thought—it checks our worldliness, it strips life of its glamour, it enables us to see the whole of the present in its true proportions. I am the servant of Jesus Christ, doing his work. But a little while and he that should come will come, and will not tarry, and will recognize me and all I do. Blessed are the servants who are expectant. It has seemed to us a curtailing of our beliefs, and consequently of the power and consolation that comes from a truth of any sort, that we should relegate this doctrine to enthusiasts. Like all the other truths, it should have a place—a large place, in our spiritual make-up. It would be helpful if our pastors and teachers would examine the Scriptures for themselves in regard to this much abused theme, and with the aid of some such steady guide as our brother Goodspeed, carry their people over the somewhat uncertain ground. This is certainly one of the subjects on which even well-endowed minds may exclaim, "How can I understand unless some one should guide me?"

It would, perhaps, be unfair to exploit the subject further. When our reading men have done with this book doubtless there will be further explorations of this field, which will result in sermons, lectures and articles. No doubt there will be aroused in some minds the antagonism which comes when cherished views are puffed at, a sort of anger we all know. We shall not be surprised even to hear the epithets "unfair" and "misstatement," which always rise to the lips of those whose cherished beliefs are grasped and wrenched with a strong hand. But let us try to get into the judicial mood, and ask, What are the facts as far as we can get at them? And we would add, Let us ask for the teachable spirit. Is there anything that we can learn from an expert in interpretation? or, to put it still plainer, Is there anything to be learned from the other side? Or do we know all about it? I am of the opinion of one of my younger brethren, who says, "The last word is not yet spoken on the Second Advent."

It has pressed itself upon us, while reading this and some other books, what a misfortune to fall into the rut of formula! How one is enclosed in its meshes! In reference to the exceedingly difficult subject of the Second Advent, it seems to us a harmful and a cramping thing to try to put into a set form of words these grand mysteries of revelation. For this reason, that we see with imperfect vision, that we are liable to be dominated by minds who have no clearer views than our own, but only some ability to talk, or write, or "to darken counsel by words without knowledge." But, then, it is so convenient to have a summary, and it saves so much trouble to believe it! Alas, the result is that we find ourselves contending for our own meagre interpretation; nay, for that only which we wish to be the truth.

Dr. Goodspeed's treatise, if it does not do all that its author would wish, and what we wish for it, will at least suggest to our pre-millennial friends that their belief that Jesus must come back to this world before anything grand and definite in the way of the world's regeneration can take place, may possibly be revisable, that, in short, there are two sides to everything, sometimes four. And hopeless as is the case for the man whose mind is made up, yet it may perhaps render him more tolerant of the views of those who cannot accept his interpretations, when he follows the arguments of one who is striving with equal earnestness to know the meaning of the Divine Word on this momentous subject.

D. A. STEELE.

Should Baptist Bible Societies Exist?

At a recent Bible Society meeting held at Barnesville, the writer having been asked to speak, in opening said: "We as a denomination today do not stand in the front ranks of this society. We are doing our work largely along other lines. Yet do we rejoice in the prosperity of this and every society that tends to give the 'Word of Life' to our brother man."

To this statement Judge Forbes took exception, saying that he "never knew until tonight that any other Bible Society existed," intimated doubts of their existence and asserted that "this ought not to be." He paid quite a tribute to our missionary work in Burma, and then affirmed that as soon as any translation is prepared and brought to the British and Foreign Bible Society they publish it for them without any expense. Now if this statement were correct there would not now be a Baptist Bible Society. Unfortunately it is not, and when Judge Forbes takes the platform to address an intelligent audience we believe in justice to them, to Bible Societies and to Baptists, he should know whereof he speaks.

We, as a denomination, had our work planted before March 7, 1804, the time when the British and Foreign Bible Society was founded. For twenty-eight years this society did publish, or assist to publish, translations made by our missionaries. But in 1832 this society did refuse to publish our missionaries' translations, and as far as we know have not published one since, yet have they been published. In 57 years our society has, at its press in Serampore and Calcutta, printed and distributed over six million copies, mostly of the New Testament, at a cost of one million five hundred thousand dollars. In 1830 the Calcutta Auxiliary Society in its report said: "We have had the happiness to see the Bengali version of the New Testament by the Calcutta Baptist missionaries brought to a satisfactory conclusion. This version has been pronounced by very competent judges an able and excellent translation."

In 1832 application was made to the British and

Foreign Society for assistance to print this version of Dr. Yates and was positively refused, solely because our missionaries had translated the whole New Testament, although their Auxiliary had reported that able and competent judges had declared it an excellent translation. Be it remembered Baptist agencies were the direct initial impulse to its organization and for twenty-eight years gave it their undivided support. Further, the version to which the British and Foreign Bible Society finally objected was printed in 1801 or three years before the Society itself was born (Judge Forbes notwithstanding) and eight years before that Society solicited the privilege of patron. The Society officially solicited the money raised by the Baptists to print Dr. Carey's Bengali Bible. This edition, already seven years in print, was in all respects complained of the same as the versions afterwards rejected. The Society solicited the co-operation, work and service of the Serampore missionaries with full knowledge of the facts and voluntarily promised that they would cheerfully assist the Bengali and future translations by their money and influence. For twenty-six years the Society without question continued to appropriate for printing and circulating the very versions they rejected in 1836. Though refusing its aid, the Society has never refrained from asking aid from Baptists and never offered to return any part of its receipt. Do you wonder six hundred English Baptist ministers signed and presented a protest to the Society, or that we largely do our own work through other sources than the B. and F. B. Society, even if Judge Forbes thinks we should not.

Hear an extract from the "Examiner," March 7, 1895, on the American Bible Society. "Not in a carping spirit but simply that it may be readily seen how impossible it is for Baptists to affiliate with the society, one must notice how, over and over again, the translation of the Scriptures is falsified to uphold some wrong teaching of some denomination to which the society is indebted for support. In the revised Danish Bible, made by High Church Lutheran ministers, and the Bible in use in all Norwegian countries and among the Norwegians in this country, the Great Commission is rendered, 'Go ye and make disciples of all nations by baptizing them, etc.' The words are 'Idet I dobe dem i Faderens, etc.' This is about the most flagrant mistranslation of recent years. It is not a question of transliteration, or of the use of some unmeaning term for baptism, but of the introduction of a word wholly foreign, which conveys a meaning distinctly in favor of the views of those who make baptism a saving ordinance.

The night that Judge F. so kindly passed sentence, there sat by my side Pastor Pepper (Methodist) whom, recently, I heard preach. With no uncertain sound did he proclaim the blood of Christ alone atones, and the Holy Spirit alone regenerates. Yet in the face of the most consecrated Christians' protest Dr. Bitting (from whom we have freely copied) declares that both the British and American Bible Societies continue to circulate and appropriate to and distribute by their agents and auxiliaries the New Testament in which words are substituted for the original, and so change texts.

We are not forgetful that in many ways the Bible Society was and is a most potent power for good. We would that all who love this Word and the Christ it reveals were one, but surely concealing and misrepresenting truth can never bring about the union for which our Lord so earnestly prayed and which all his true followers must desire.

R. M. BYNON.

The Ministers, Widows and Children.

First the college had the right of way for the forward movement. Now Home and Foreign Missions have the ground. The aged and infirm ministers depend on voluntary contributions. Let this year, the first of a great century, be the year of a grand forward movement in the interests of the ministers and their families, whose work has been done. Let this be the plan. Send in collections from churches for present appropriation to the minister, widows and children. Let us have more donations from brethren and sisters. Every single donation of \$5.00 and upwards we will put to Capital, unless otherwise ordered. Please get down your wills and read them over. If there is nothing for annuity, please add a codicil. This is the form—To the Board of the Ministers' Annuity Fund of the Baptist Convention of the Maritime Provinces. If the will is being made remember the fund. Don't go into eternity leaving behind you ministers, widows and children in want when you could help them.

Will the pastors and Sunday Schools, teachers and scholars please read the following letter. It is a good example of what comes into the Board. This is the true note. The young looking out for the fathers and mothers in the gospel. God will bless such Sunday Schools and their teachers and pastors.

St. Stephen, N. B., December 28, 1900.

REV. E. M. SAUNDERS, D. D.

MY DEAR BROTHER.—It gives me great pleasure to enclose an Express Money Order for twenty-three dollars and eighty-seven cents (\$23.87), a Christmas offering made last Sunday by our Sunday School towards the Annuity Fund. This little gift carries with it the love and best wishes of two hundred hearts to those whose services to the denomination and the cause of Christ cannot be measured by dollars and cents.

With personal regards, faithfully yours,
W. C. GOUCHER.

The century has begun. Let it be seen that this great work is not forgotten. This is the year in which to make the hearts of the ministers, aged and sick, and the widows lonely and sad ring for joy. We wait for the moving of the Spirit, and the flow of donations. Please do not delay.

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

New Books.

The Twentieth Century New Testament. In Three Parts. Part II.—Paul's Letters to the Churches. Toronto: Fleming H. Revell Company. Price 50 cents.

This work—of which the first volume, embracing the Gospels, and the Acts of the Apostles, was noticed in these columns some months ago—is a translation of the Greek text of Westcott and Hort. The aim has been not

so much to give a literal rendering of the Greek as to present its equivalent in modern and simple English. It may no doubt be questioned whether in departing from a literal rendering the translators have always reflected the exact meaning of the New Testament writers. In some cases it has appeared to us that dignity of language has unnecessarily been sacrificed. We would say there is a loss rather than a gain in substituting "Brethren" for "Brethren" in Paul's epistles. A certain class of readers who regard the old translation as a sacred thing in itself and another class who look upon it from an artistic standpoint, placing a very high value on the rhythm of the old translation and its associations in religious service, will perhaps be disposed to regard such a work as that before us as an impertinence and an offence, but for simple-minded readers—young or old—whose chief concern in reading is to apprehend the meaning of the sacred text such a translation as this—freed from archaic forms and unnecessarily obscure expressions, and presenting the sacred word in simple, modern English, cannot but be appreciated. On the whole the translation seems to us to be worthy of high commendation. Pastors and Sunday School teachers will, we are sure, know how to prize it.

Song Waves by Theodore H. Rand, D. C. L., Author of Minas Basin and other poems. Toronto. William Briggs.

This posthumously issued work of Dr. Rand has been given a setting worthy of the contents of the book and of the reputation of the publisher. A very fine portrait of the author, from a painting by J. W. L. Foster, forms the frontispiece. It is a striking likeness and brings out vividly the element of strength, so prominent a feature in Dr. Rand's character. The contents of the book are for the most part the product, we believe, of the author's last summer spent on the shores of that Minas Basin which he loved so well. The title of the book very aptly describes its character. There is a connection between these waves of song which occupy some ninety pages of the book, but the connection is not that of one well-defined poem, nor does each of the "song-waves" form a short poem in itself. Here, as in his earlier book, Dr. Rand is the poet of nature. He never forgets its presence and never forgets that within and beyond nature is He whose existence and character gives it meaning. Our poet delights in the trees:

"The 'trees of God,' the prophet said,
Great trees with sap and laurelled head;
Ay trees of God! all strength, all beauty,
Wove by invisible hand and thread."

"Who loveth, not the elm tree fair,
A fountain green in summer air,
Whose tremulous spray cools the faint meadow,
And croons to all of a careless air?"

And there is another still dearer to him.

"Of all earth's trees, exceeding fair
Thee have I loved beyond compare,
Most human beech! and felt thy spirit
Tremble to mine in the dusky air."

Again he sings of "the maple hills" when
"The pure October weather fills
Earth's veins so full of glowing crimson,
That every leaf is ablush and thrills."

He loves the flowers too not less than the trees, and they have deeper lessons.

"Pure lily, open on the breast
Of toiling waters' much unrest,
Thy simple soul mounts up in worship,
Like ecstasy of a spirit blest."

And

"If man but lived the pure white truth
As lives the lily tender ruth,
The earth were Paradise tomorrow,
The Christ, unveiled, would be here in sooth."

But back of the trees and the flowers which the poet loves, beyond all manifestation of nature in its reposed or tempestuous moods, is the infinitude of God, the Creator and Redeemer.

"The ideal is a lifting sky
Wherein my soul may upward fly;
It moveth as I onward journey,
Solace of heart and light of eye."

"Spirit to spirit! Thus is wrought
All that uplifts the world of thought
Or wings the soul with aspiration,
By which the life to its height is brought."

"Great souls the mount of vision trod,
While plummy fire their sandals shod;
They saw the unseen and eternal
O life is life when 'tis seen in God."

World Wide. A Weekly Reprint of Articles from Leading Journals and Reviews Reflecting the Current Thought of Both Hemispheres.

As many of the ablest writers are now engaged in journalism, much writing of the highest quality in matter and style is fugitive, seen only by the readers of each particular newspaper, and by them often lost before it is read. Much of such writing is only of local and very transient import, but much is of more permanent and world wide interest. It is proposed to fill the pages of World Wide with articles and extracts of this latter class, with occasional selections from notable books and scenes from striking stories. An effort will be made to select the articles each week so that due proportion will be given to the various fields of human interest—to the shifting scenes of the world's great drama, to letters and science and beautiful things.

It was at first intended to publish World Wide upon fine paper at a higher cost, but recalling the long list of elegant publications which in the past have been started in Canada, only to fall, and reflecting that good taste in literature does not always imply the means to pay for costly journals, and that people of taste can be relied upon to appreciate literary excellence on the plainest sheet, it has been decided to offer World Wide at the lowest possible price, in order to give all who desire good reading an equal opportunity. Published weekly. Sixteen pages. Two cents, 75c. per annum, postpaid to any address in Canada or U. S. 25c. additional for delivery in Montreal or to foreign countries. John Dougall & Son, Publishers, Montreal, Canada.

* * The Story Page * *

A Russian Tale.

BY LEO TOLSTOY.

In the town of Vladimir there lived a young merchant, Ivan Dmitrievitch Aksenov. He was a handsome, fair-haired, curly-headed young fellow, full of fun and always singing. At first Aksenov drank a good deal and was riotous when drunk, but after he married this happens very rarely.

One summer Aksenov was going to the fair in Nijnii, and as he was bidding good-by to his family, his wife said, "Ivan Dmitrievitch, don't go to-day; I have had a bad dream about you."

Aksenov laughed and said: "You are always afraid of my going on the spree at the fair."

"I do not know what it is I am afraid of; all I know is that I dreamt a bad dream. I dreamt you had come back from town and taken off your cap, and I looked and saw your hair had all turned gray."

Aksenov laughed. "That means good luck," he said. "See if I don't sell my whole stock, and bring you some fine presents."

And he said good-by to his family and drove away. When he had travelled half way he met a merchant of his acquaintance and they put up at the same inn. They drank tea together and then went to bed in two adjoining rooms.

Aksenov did not like to sleep late; he awoke before morning, roused his driver and told him to harness so as to start while it was cool.

When they had gone about thirty miles they stopped to feed the horses, and Aksenov rested while in the passage at the entrance to the inn. Then he stepped out into the porch and ordered a samovar to be got ready, brought out his guitar and began to play.

Suddenly a three-horse trap drove up with tinkling bells, and an official got out followed by two soldiers. He came up to Aksenov and began to question him: who he was, and whence he came. Aksenov answered him very fully, and then said, "Won't you have a cup of tea with me?" But the officials went on bothering him with questions. "Where have you spent the night? Alone or with another merchant? Did you see the other merchant this morning? Why did you start so early?"

Aksenov related everything just as it had happened, and then said, "Why do you question me in this way? I am neither a thief nor a robber. I am going on my own business, and there is no need to question me."

Then the official called the soldiers and said, "I am the police officer of this district, and am questioning you because the merchant with whom you spent the night has been murdered. Let me see your things. Search him."

They entered the house, and searched Aksenov's luggage. Suddenly the police officer took a knife out of the bag and cried, "Whose knife is this?"

Aksenov looked, and when he saw a knife stained with blood taken out of his bag he was frightened.

"And how did the blood get on the knife?"

Aksenov was going to answer but could hardly utter a word.

Then the police officer said: "This morning the merchant was found in bed with his throat cut. No one could have done it but you. The house was locked from inside, and no one else was there; and here's this blood-stained knife in your bag. Besides, your face betrays you. Tell me how you killed him, and of how much money you have robbed him."

Aksenov swore he had not done it, that he had not seen the merchant after they had drunk their tea together, that he had no money except eight thousand roubles of his own, and that the knife did not belong to him. The police officer ordered the soldiers to bind Aksenov and to put him in the cart. Aksenov crossed himself and began to weep. His money and his things were taken from him, and he was imprisoned in the nearest town, where he was tired, and was charged with robbing a merchant from Riazan of twenty thousand roubles and of murdering him.

His wife was in despair about her husband. Her children were all quite little. She took them all and went to the town where her husband was in prison. At first they would not let her see him, but at last she got the prison authorities to give her permission, and she was taken in to him. When she saw him in prison garments, in chains among robbers, she was bewildered. Then she sat down by his side. She told him about affairs at home, and then questioned him about what had happened to him. He told her, and she said:

"What is to be done now?"

"We must petition the Tzar. Why should an innocent man perish?"

Then his wife said: "It was not in vain that I dreamt your hair had turned gray. You remember? You should not have gone that day." And she began passing her fingers through his hair, and said: "Vania, my dearest love, tell the truth to your wife, it was not you who did it?"

"So you, too, think that of me," said Aksenov, and

hiding his face in his hands, he began to cry. Then a soldier came up and said that the wife and the children must go away, and Aksenov took leave of his family for the last time.

When they were gone Aksenov recalled what had been said, and when he remembered that his wife had also suspected him, he said to himself: "It seems that no one but God can know the truth, and it is to Him alone we must appeal, and from Him alone expect mercy."

And Aksenov gave up writing petitions, gave up all hope, and only prayed to God.

He was condemned to be flogged with a whip, and when his wounds were healed he was sent to the mines in Siberia with other convicts. Here he worked for twenty-six years. His hair turned white as snow, and his narrow beard grew long and gray. All his mirth vanished, his back became bent, he walked slowly and spoke little, never laughed, but often prayed to God.

The prison authorities liked Aksenov for his meekness, and his fellow prisoners respected him; they called him "Grandfather," and "Man of God."

Aksenov got no letters from home, and did not know whether his wife and children were still alive or not.

One day a gang of new prisoners, condemned to the mines, arrived at the prison. In the evening the old prisoners collected around the new ones, and began asking them where they came from, and what they were sentenced for. Aksenov listened with a downcast air to what was being said.

One of the new convicts, a tall, healthy looking man of sixty, was relating how he had been taken.

"Well, friends," he said, "I only took a horse that was tied to a sledge, and I was taken up and accused of theft. I said I had only taken him to get home sooner, and then had let it go. Besides, the driver was a personal friend of mine; so it's all right, I said. 'No,' they say, 'you've stolen it.' Something did happen once—I should have been here long ago by rights; but I was not found out then."

"And where did you come from?"

"From Vladimir; we were resident in the town whose name is Makar, and they honor me with the patronymic of Semenovitch."

Aksenov lifted his head and said: "Tell me, Semenovitch, have you not heard anything of the merchant Aksenov of Vladimir? Are they still living?"

"Of course I have. They are rich, these Aksenovs, though their father is in Siberia. A sinner like ourselves, I suppose. And then, grandfather, how did you get here?"

Aksenov did not care to speak of his misfortune. He sighed and said: "I have been in penal servitude there for twenty years—six years for my sins."

What sins?"

But Aksenov only said, "I suppose I have deserved it!"

His companions, however, told the newcomer how Aksenov came to be in Siberia, and about the merchant who had been killed and the knife that was found hidden among Aksenov's things.

When Makar Semenovitch heard all this he slapped his knee and cried: "Well this is wonderful! It's wonderful! But you've grown old, grandfather."

The others asked him why he was so surprised, and where he had seen Aksenov before, but Makar Semenovitch did not answer. He only said: "It's wonderful that we should meet here, lads!"

These words awakened in Aksenov's mind the thought that this man knew who had killed the merchant, so he said: "Perhaps you have heard about this affair, or perhaps you have heard who killed the merchant?"

"Evidently it was he in whose bag the knife was found," answered Makar Semenovitch with a laugh.

"Even if someone else hid the knife there, you know, no one's a thief till he's found out. Besides, how could anyone have shoved the knife into your bag without your hearing, when it was close to your head?"

When Aksenov heard this he felt sure that it was this very man who had killed the merchant. He rose and walked away. All that night Aksenov kept awake. He felt terribly depressed, and all sorts of things rose in his mind; the image of his wife when he parted from her, the last time he went to the fair. He seemed to see her as if she were present, her face, her eyes; he could hear her speaking and laughing. Then he saw his children, quite little as they were then. And he remembered himself as he was then—young and merry. He remembered how he had sat playing his guitar in the porch of the inn where he was arrested. He remembered the place where he was whipped, and the executioner and the people standing around, the chains, the convicts, the twenty-six years of prison life, and his old age, and felt so low-spirited that he had thoughts of committing suicide.

"And it's all that scoundrel's fault!" And he grew so angry with Makar Semenovitch that he longed for vengeance, even if he had to perish for it himself.

A fortnight passed in this way. Aksenov could not sleep at night, and felt so depressed that he did not know what to do with himself.

One night, as he was walking about the prison, he saw some earth falling from under one of the beds. Suddenly Makar Semenovitch appeared from under the bed, and looked up at Aksenov with a frightened face. Aksenov tried to pass without looking at him, but he seized Aksenov's hand and told him how he had dug a hole under the wall, and carried the earth out inside his top-boots, which he had emptied every day on the way, when the convicts were taken to their work.

"You just keep quiet, old man, and I'll lead you out, too. But if you blab, I shall get whipped to death, and I'll not let you off; I'll kill you."

When Aksenov looked at his enemy he trembled all over with anger, pulled his hand away, and said: "I have no reason to get out, and you have no reason to kill me. You killed me long ago. As to telling them about you, I may do it, or I may not do it, as God will direct me."

The next day, when the convicts were led to go to their work, one of them was noticed by the soldiers emptying earth out of his boots. The prison was searched, and a hole found. Everyone denied having any knowledge of it. Those who knew did not betray Makar Semenovitch, knowing he would be whipped almost to death for it. Then the inspector turned to Aksenov, whom he knew to be a just man.

"You are a truthful old man," he said, "tell me before God, who has dug the hole?"

Makar Semenovitch stood looking quite unconcerned, with his eyes turned toward the inspector, and did not look round at Aksenov. Aksenov's lips and hands trembled, and for a long time he could not utter a word. He thought, "shall I screen him? But why should I, since he has ruined me? Let him pay for my sufferings. And yet if I tell, it is quite true, they may whip him to death. And suppose I suspect him unjustly? Besides, what good would it do me?"

"Well, old man," said the inspector, "tell us the truth who is it that has been digging under the wall?"

Aksenov looked at Makar Semenovitch, and said, "I can't say, your honor. God will not let me tell you."

However much the inspector tried, Aksenov would say no more.

That night when Aksenov had gone to bed, he heard someone come up and sit down on his bed. He peered through the darkness, and recognized Makar.

"What do you want with me?" asked Aksenov. "What are you doing here?"

Makar Semenovitch was silent.

Aksenov sat up and said, "What do you want?"

Makar Semenovitch bent close over Aksenov and whispered, "Ivan Dmitrievitch, forgive me!"

"What for?" asked Aksenov.

"I killed the merchant, and hid the knife among your things. I meant to kill you, too, but heard a noise outside, so I shoved the knife in your bag and jumped out of the window."

Aksenov was silent. Makar Semenovitch got off the bed and said, bowing to the ground, "Ivan Dmitrievitch, forgive me! For the love of God, forgive me. I will confess that I killed the merchant, and you will be forgiven and will go home."

"It is easy for you to talk, but what have I had to bear?" said Aksenov. "Where am I to go to now? My wife is dead, my children have forgotten me. I have nowhere to go."

Makar Semenovitch did not rise, but beat his head against the floor and cried, "Ivan Dmitrievitch, forgive me! The whip was not so hard to bear when they flogged me, as it is to look at you now. And you have had pity on me—and you did not tell. For the love of Christ, forgive me, cursed fiend that I am," and he began to sob.

When Aksenov heard him sobbing, he, too, began to weep, and said, "God will forgive you. Maybe I am a hundred times as bad as you." And suddenly he felt his heart grow light, and the longing for home no longer oppressed him, and he no longer had any wish to leave the prison, but only longed for his last hour to come.

In spite of what Aksenov said, Makar Semenovitch acknowledged his guilt. But when the order for his release came, Aksenov was already dead.—British Weekly.

Getting Ready Beforehand.

Have you learned your part of the dialogue for next week, Sonny, Gilbert's mother asked him when he came in from school one Monday afternoon. I know some of it already, Mamma, Gilbert answered readily, and anyway, I don't need to begin to learn it so soon. Why it's most two weeks before I'll have to speak it.

It is less than two weeks, my dear.

But mamma, it's so easy! It won't take me more than a day to learn it.

"But if that is so, Gilbert, it would be better to take the time now, when you are sure of having it. If we

The Young People

EDITOR, J. W. BROWN.

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

Prayer Meeting Topic

Youthful consecration.—Ecclesiastes 12:1.

Daily Bible Readings.

Monday, January 14. Psalms 87, 88. "All my foundations are in thee," (87:7). Compare John 4:13, 14.
 Tuesday, January 15.—Psalm 89:1-18. The foundations of God's throne, (v. 14). Compare De. 11:4.
 Wednesday, January 16.—Psalm 89:19-37. The endurance of God's throne, (v. 36). Compare 2 Sam. 7:16.
 Thursday, January 17.—Psalm 89:38-52. "How short my time is," (v. 47). Compare Job 14:1, 2.
 Friday, January 18.—Psalm 90. "So teach us to number our days," (v. 12). Compare Ps. 39:4, 5.
 Saturday, January 19. Psalm 91. Confidence in God's tender care of us. Compare Isa. 43:1, 2.

Our correspondent from Halifax has struck the right note in alluding to the crisis which seems to be upon our organization. Perhaps there has been a tendency in the past to trust to the organization for enthusiasm, and it may be that that has been worked for all that it is worth. We have passed by the roseate stage and have come upon the time when the enthusiasm must be supplied from our own life. Are we to be equal to the demand? The crisis is not so much that of the Union as it is that of our young people. It is not a matter of supreme importance that the B. Y. P. U. as an organization should flourish, but it is of supreme importance that our young Christians should maintain their spiritual life in full vigor. Upon them, through Christ, the church of the future depends for workers.

Prayer Meeting Topic—January 13.

"Youthful Consecration."—Ecc. 12:1.

It might be well to make this a meeting with the Juniors, for it presses home the suggestion of giving a life for God. In any event I would suggest the addition of Matt. 6:33 as a part of the Scripture to be used in the topic; in a very singular way do they complement each other. The motive with the writer of Ecclesiastes is the danger of a loss of appetite for good things as the years grow apace; the motive of Jesus is the danger of absorption by other things which are not so important, until the real things are crowded out of life. These two motives or reasons for youthful consecration to God do not contradict each other; each of them is the half of the sphere of truth. Keeping these two things in mind will help to make the meeting one of power. It would be most fitting to arrange for the testimonies of a few old people—from two classes; those who have lived long in God's service, and those who came to him late in life. It might be difficult to get the latter, but in any event the testimonies of the former are obtainable; let them speak at a time especially arranged for them, in the way of witnessing to the truth of the Scripture.

It is noteworthy that the great men of the Bible began serving God in the beginning of their lives. Joseph, David, Josiah, Daniel, are the names that rise in memory at the very suggestion of the thought. Have some person present these characters, stating the facts of their lives, in about three minutes each. The Bible rarely records the calling of old men into the service of God; I mean calling them to special work for God. I would not destroy the apparent inspiration which the beholders of the Passion Play seem to have received; yet nothing seems so ridiculous to me as the representations of the apostles of Jesus; most of them are old men; the last "Peter" was a man over sixty years of age! I cannot conceive of Jesus calling an old man into the apostolic group; they were young men, like himself, and in all probability younger than himself. Paul is a young man when he is called. Not that old men cannot be saved—that is not the point; it is the glory of the gospel that it can save the vilest, oldest, sinner; but the gospel can not give back to a man the wasted years of this life! It gives him a "new lease" on what is left, but only on what is left. Perhaps we do not make enough of the mighty truth.

A SAVED LIFE VS. A SAVED SOUL.

There is an important distinction in the title of this paragraph. We hear much talk of coming in at the eleventh hour:

"While the lamp holds out to burn,
 The vilest sinner may return;"

that is true—blessedly true; but when the vilest sinner returns at the end of his life and is saved, he has yet lost something that he can never regain throughout all eternity. We may speculate about the differences in heaven, but there are certain differences we need not speculate over; they are self-evident truths. The Book

says: "They rest from their labors and their works do follow them." What if they have no works to follow them? What if all they have gathered is only vanity? What if they are saved so as by fire? The young man says in the hymn, "Must I go, and empty handed?" He has already reached the end of things, and has wasted his years; he says he is saved, but he goes empty-handed! "Nothing but leaves," sighs the other; all I've gathered is vanity; but the life that is given to God at the beginning, is a life saved; the cry for help at the last may be heard, the soul may be saved, but the life is lost; and nothing can turn the dial back and give you yesterday.

I confess to you that there is nothing that so "gets hold of me" as this suggestion. One begins to see what Jesus meant when he said, "I must work the works of him that sent me; the night cometh when no man can work." Whatever privileges we shall have in heaven, one great thing it can never do for us—at least the Bible gives no encouragement in that direction; it cannot restore the human life in the earth, with its earth privileges of character development and salvation!

You hope to begin work some day—when? You hope to give yourself to God some day—when? Remember him now! This day is yours, buy it up, redeem it, make it a day you will not be sorry for or ashamed of in that day!—W. H. Geisweit in Baptist Union.

North Baptist Church, Halifax, N. S.

At our annual business meeting on December 10th, the following officers were elected for the ensuing year: President, Harry Smith; Vice-President, Clinton Proctor; Secretary, May M. Kierstead; Cor. Secretary, Alice M. Haverstock; Treasurer, Harry Bently; Superintendent of Junior Union, George A. McDonald. There seems to be a general admittance that our Young People's Societies are passing through a crisis in their history, and many are the conjectures as to how it is to be met, and what will be the outcome. We, as a Society, in common with many others, know we must meet this crisis, but with divine help, we meet it but to conquer. Already there is a growing conviction that we have not been faithful to the great charge committed to us, that our responsibility is therefore commensurately greater, and that we must rise to the occasion and prove ourselves workers, of whom the Master need not be ashamed. We now have a Christian Culture Class under the leadership of our pastor, and later when our new committees get to work, I hope to be able to report other phases of work.

A. M. HAVERSTOCK.

Dec. 28th.

The Fool's Choice.

A man who was absorbed in the pursuit of worldly good once came to Jesus and said, "Master, bid my brother divide the inheritance with me." He was so full of the love of money that he could bring to the Divine Teacher no nobler request than that. When he might have had eternal life and divine truth from him, he was only able to ask the Lord to aid him in money-getting. And there is many a man who, if he were to pray at all, could think of nothing higher to ask the Lord than that he would make them rich. No wonder Jesus said to him, "Man, who made me a judge or a divider over you," utterly refusing to arbitrate in any such manner. And then he went on to give the parable of the rich fool who was condemned because he was so satisfied with his worldly goods that he forgot all about God and eternity and his own soul. "So is he that layeth up treasure for himself and is not rich towards God." It is very difficult to get rich toward God and rich in this world's goods at the same time. The former means rich in faith and love and hope, and certainly one cannot be rich in these graces when he is absorbed in the pursuit of worldly gain. Jesus does not say that the two kinds of riches are absolutely exclusive of each other; but in many cases they are. And when they are, he says that a man is a fool who chooses the earthly riches in preference to the heavenly.—Waffle; Christianity and Property.

We are the stewards of the Lord Jesus. This is his own comparison (Matt. 25:14). And it would be a happy thing if we could all come to look upon our several opportunities and faculties of doing good—power of speech, or thought, or writing, or the acquisition of money—in the same way as a faithful bailiff or steward looks on his master's goods.—Rev. F. B. Meyer, B. A.

"Give," said Christ, the Imperative. But who shall give? "Charge them that are rich in this world that they be ready to distribute." "Let him labor, working with his hands, that he may have to give to him that needeth." So it appears that men who have only their hands, as well as the rich, are under bonds to be givers. The law covering the two extremes of society, covers all between.—E. F. Burr, D. D., in Baptist Union.

Hath any wounded thee? Soft language dresses it; forgiveness cures it; and oblivion takes away the scar.—Francis Quarles.

expect to do anything well, we must get ready for it in time, even though it does seem to us very easy."

"You needn't worry, mamma," Gilbert said in his most grown-up manner, "I'll learn it in time."

But, somehow, the days slipped away faster than Gilbert realized, and when on Wednesday of the next week, his teacher asked him to stay after school to practice the dialogue, he was not at all sure that he knew his part.

"I'm disappointed, Gilbert, Miss Maraton said, closing the book at last. "I was sure you would know your part, and here I've had to prompt you at almost every line. We will practice it again to-morrow, but I'm afraid it is too late to learn it thoroughly. You remember, I told you that we could not have more than two rehearsals, and you promised that you would learn it at home."

Then Gilbert really began to study his part, but, as the teacher had said, it was too late to learn it thoroughly, and the shortness of the time made him nervous, and so when he stood in his place Friday afternoon, the words would jumble themselves in his mind and on his tongue, till Fred Lathrop, who had the other part in the dialogue, stumbled in his lines and almost failed.

It was several weeks after this day, which Gilbert never liked to remember, that his father sat one evening looking over a bright-colored seed catalogue, from which he was making a list of the plants he wanted for the garden. Little Rob, when he saw what was going on, began to laugh gleefully.

"Just think, Gilbert, he said with a funny little chuckle, "papa's getting ready for his garden now when there's some snow on the ground. Isn't that funny?"

Gilbert looked up from the example he was working, to say wisely: "That's what people ought to do Rob. If you're going to do anything well, you must begin in time."

Just then Gilbert happened to catch a twinkle in his mother's eyes, and he stopped suddenly in his little sermon, and grew very red. Then he went on bravely, with a half smile on his flushed face: That's the truth I've told you Rob, and I ought to know because I've tried the other way.—Young People's Weekly.

The Babies Mrs. Biddy Found.

BY BELLE SPARR LUCKETT.

In one corner of Mrs. Hart's woodshed is a box. In the box is a nest. The nest is made of hay. It is just the nicest and cosiest nest you ever saw.

Mrs. Biddy, the old yellow hen, made up her mind that a family of chicks would be a nice thing to have when there was such a snug home to keep them in. So she clucked and clucked from morning until night, and sat on the nest without a single egg to sit on, and would not even come to her meals, until she grew quite thin.

Mrs. Hart did not want a family of chicks to scratch up her garden, and she told Mrs. Biddy so very plainly, and every day she went out to the woodshed and pulled Mrs. Biddy off the nest by her tail.

Ah! but that did make Mrs. Biddy fluff up her feathers and scold like an old lady in a bad humor.

One day, when Mrs. Hart went into the woodshed, there sat Mrs. Biddy looking as proud and happy as could be. As Mrs. Hart came near the hen uttered a loud warning cry, as if she screamed: "Hands off! hands off!" Just then a little soft head peeped out from under her wings, but it was not the head of a chick.

Mrs. Hart lifted Biddy up quickly, even though she pecked at her sharply, and there in the nest lay four little blind kittens. They began rubbing their little noses against each other, and screaming at the top of their voices. Mrs. Biddy, with all her feathers turned inside out, scolded and clucked by turns.

Just then a lean old mother cat that had doubtless heard the hungry cries of her babies, came running into the shed. At sight of the cat, the hen flew into a great rage, and ran at her savagely. They had a pitched battle for a while, puss spitting and striking with her paws, and the hen flying at her with her sharp beak. How it ever would have ended no one can tell, if Mrs. Hart had not caught Mrs. Biddy by the tail and put her out, and shut the door, leaving Mrs. Puss in peace with her family.

Next morning Mrs. Hart was up by daylight and out in the woodshed. There she found Mrs. Biddy and Mrs. Puss with the babies all sleeping peacefully in the nest. The babies were cuddled away snugly under Biddy's wings, excepting one white and yellow ball of a kit that was rolled up sound asleep on Mrs. Biddy's back.

Mrs. Puss did not seem to feel entirely safe in Biddy's house, so she soon carried her kittens into Mrs. Hart's kitchen, and hid them away in a corner, where she felt sure Mrs. Biddy would never find them. Poor old lady! She was lonely after that. She clucked and clucked most lovingly all day as if trying to coax the kittens back again; but as they did not come she gave it up, and went back to her nest in the woodshed, hoping, perhaps, to find another family of babies, some day to love and care for.—Exchange.

Patience, among the virtues, is like the pearl among the gems, and by its quiet radiance it heightens every human race.—Robert Allyn, LL. D.

Foreign Missions.

W. B. M. U.

"We are laborers together with God."

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

PRAYER TOPIC FOR JANUARY.

For Bobbili, its missionaries, outstations and school, that the seed sown may yield an abundant harvest. For our Women's Missionary Societies that every Christian woman may become interested in missions.

Lewisville Mission Band.

Friday, Dec. 7th, a very successful entertainment consisting of interesting programme and sale of useful and fancy articles at the close of the same, was given by the Lewisville Mission Band. Amount cleared \$16.80. We congratulate the Band and their most faithful and energetic leader, (Mrs. Wm. Green), on their success. It was most interesting to watch the young folks moving swiftly about, selling the articles made by their busy fingers and to note their happy faces as they realized that success was attending their efforts. Much can be done by willing hands and hearts. Will not some weak band take courage and do likewise?

F. CLARKE.

Moncton.

Wine Harbor.

At Wine Harbor on October 2nd seven ladies met at the home of Sister Benoit and organized themselves into a Women's Mission Aid Society. The following officers were appointed, Mrs. Kinley, President; Sisters Kennedy and Irwin, Vice-Presidents and Mrs. Watters, Secretary. At the November meeting two others joined. Our prospects are encouraging.

ELIZABETH KINLEY.

Weymouth, N. S.

It has been some time since we sent a report from our W. M. A. Society. We have been very much encouraged by the addition of eleven members. A few had been struggling on hoping for better days. Our hearts have been saddened by the death of Sister R. Marshall who was our president. When she was taken sick last January and all through her tedious illness, she sent us loving messages at our meetings. The last meeting she attended the theme was that the Lord would put it in the hearts of more sisters to join in this noble work, and wonderful to say, the next meeting reported two members joined. We miss our sister very much, her testimonies were so helpful and encouraging. We hope much good may be done through the agency of this Society.

A. E. KINNEY, Sec'y.

At Bimil.

The anniversary Exercises, Telugu Association, and Conference of Missionaries were held at Bimilipatam, November 3rd to the 9th inclusive.

INTERESTING FEATURES.

The inspiring service of song and prayer; the apt and forceful exposition of Eph. v:1 by Bro. Amruthala; the comprehensive and powerful English sermon by Mr. Sandford, based on the words "Sowing the seed;" the presence of an educated Bramin gentleman, who appeared to be a true believer and whose opinion in regards to the themes presented, showed a strong grasp of Christian truth; the graphic, earnest address by Miss De Prazer, the effect of which was evidenced by the following remarks overheard—"Well did you ever realize before that the Gospel was sent to us at so much sacrifice—just think of that invalid lady having the map of the Telugu country tacked on the wall so that she might pray for us more intelligently and regularly! Was not that interesting about the Canadian boys and girls saving their dubs (cents) for their mite boxes? How earnestly Miss De P. plead with us to each labor to win ten souls next year. May the Lord help us so to do!" [Another interesting feature was found in the two special meetings for the Telugu sisters. Thirty-five are present. The presence of the Lord Jesus is manifest. Cassie (Subridna's wife) says—"Ten years ago when working in Bimil as a Bible woman, I tried to persuade that woman (pointing to one of the five who have recently been baptized) to become a Christian. I had faith then that she would, and now after all these years I find her rejoicing in Jesus. Praise the Lord! Glory be unto His Holy name!" Then Somalmgam's wife having prayed for strength, speaks as follows—"When my husband became a Christian, my relatives would not let me live with him, but I said I would though he was a mala (outcast); yet I assured them that I would never, no never become a Christian. For years I steeled my heart to the message of love, but finally I had to yield, and now what light,

peace and joy fills my soul. Pray for me that I may be a true witness for Jesus!

AS THE PAST 25 YEARS

Were brought forward in review, our hearts were filled with dissatisfaction and congratulation—dissatisfaction because so few had been saved; joy, when we traced the guiding hand of God in the establishment of the Mission and in the wonderful development of the work in several places; joy as we glanced at the earnest faces of the Christians assembled and observed from testimonies, papers and discussion, their growth in grace and increased comprehension of Christian truth.

DISCOURAGED ARE WE?

No, we cannot be. We believe the promise: "My Word shall not return unto me void, but shall accomplish that whereto I sent it." It is true the soil is very poor soil. Sin in its hydra-headed forms, for years unnumberable, has grown rankly and profusely. The soil is all run out. How shall we make good soil? Sow the seed. Seed is creative. In nature we see that it has life in itself and that although it does not always and immediately bring forth in its own form, it gives to the soil, richness, fertility and power. Judson sowed seven years before a convert came. The seed was not lost. It was giving its quickening life to the soil.

Listen! Some one says: "Show us results, results, now—just now, and we will heartily support the work of evangelizing the Telugus!" During a revival it seems easy for the many to worship God, but is not the best service rendered by the few who under all circumstances and at all times faithfully support the work of the church! And is not that faith to be commended, which, without the stimulus of a special cause for zeal, seeks persistently to send the gospel according to the command of our "great God and Saviour Jesus Christ, who gave himself for us that he might redeem us from all iniquity and purify unto himself a people for his own possession, zealous of good work."

"Bring ye all the tithes into the storehouse and prove me now herewith saith the Lord of Hosts." Faithfully perform the part assigned. Sow the life. Scatter the seed believi.g that

"Sown in the darkness or sown in the light, Sown in our weakness or sown in our might, Gathered in time or eternity, Sure, ah sure, will the harvest be!

MABEL E. ARCHIBALD.

Nov. 23.

Foreign Mission Board.

NOTES BY THE SECRETARY.

There are six Foreign Mission Societies in Canada. These occupy 142 different stations and 293 outstations. There are 377 missionaries, of whom 171 are men and 206 women. There are 609 native helpers, 44 churches have been established, and there are 15,939 communicants, of those 2,646 were added last year. Of the communicants the Presbyterians report 3,500 and the Methodists 7,989. The Baptists of Ontario and Quebec rank next to the Methodists in point of numbers, as they report a membership of 4,400. The natives contributed \$4,723 and the total amount raised in Canada in connection with these six organizations was \$372,949.

As nearly as can be learned, there are in connection with the various Protestant denominations in Europe and America, as a result of missionary endeavor, 19,985 churches, 1,286,987 communicants. There are 13,096 missionaries of whom 6,357 are men and 6,739 are women. There are 71,137 native helpers, \$1,915,587 were contributed by native Christians, while \$17,060,504 were contributed by the home churches.

There are some things in the world from which we cannot get entirely away, even if we should try. Missions is one of these. No matter where one goes he must hear or read something on the subject. There is no escape. Men may not heed the call or they may give but dull attention to it, but they must hear it all the same.

This never-ceasing call presses upon the Christian and never more so, than in this initial year of the new century. Although the last century has been fittingly called the Missionary century, yet there are a goodly number in all our churches, who are not converted to missions. They are believers in Jesus Christ—they trust in Him for salvation, they rely upon His finished work as their one only hope of heaven. They accept the Lord Christ as Saviour, but have not learned to acknowledge Him as their Lord and Master. He must be both, or we cannot be loyal followers of Him whose name we bear. "Follow me," is the ringing command of Him whom we profess to serve.

An eminent Christian once said, "I had known Jesus as my Savior for years, before I realized that He is also my Master."—And the experience of this Christian, alas! is unhappily too true of many a church member in our

day. This must change. To bring about a better state of things in the work before the churches. To this our pastors must address themselves or fail in their God-given work.

Before the great victories on the battle-field come the enlisting, training, and developing of forces. All our denominational work is training and getting our forces for the great purpose of saving the world. People do not believe in missions because they do not believe the Bible. They believe in horse-shows, in luck and many such heathenish ideas, but they do not believe that the heathen are lost. They save their consciences on this point and give as little as they possibly can that the light of the glory of God as it shines in the face of Jesus Christ, may be given to the men and women who have never felt a ray of its benignant beams fall upon their darkened minds. According to the gospel of some of these good people, these never would come in contact with the Light of life, by any help of theirs.

Horton Academy.

DEAR MR. EDITOR.—As I go in and out among the people of our denomination I find that in many sections a campaign of education with regard to the work and needs of Horton Academy is a prime necessity. Even in the past the Academy has been more than an elementary training school for the Baptist ministry. Its work in that direction, though great and valuable, was not its only or even its greatest work. Many men eminent in other walks of life have received their first inspiration at Horton Academy. Neither should the Academy be regarded solely as a preparatory school for Acadia College. This indeed has been its chief work in the past. But it has other and very important duties to fulfil to the denomination. For every young man who takes an arts course there are ten who do not. Not every one should go to College. To the large body of young men made up of those who can not and those who should not take an arts course the Academy has a distinct mission. The standing of a nation depends not so much upon its possession of an intellectual elite, as upon the standard of education among the masses. So, also, the influence of our denomination upon the national life depends more upon a high standard of education among the agricultural and artisan classes than upon the diffusion throughout its mass of a number, more or less great, of College graduates. It is becoming more difficult, as our country grows older, for the uneducated farmer to make a living. Agriculture is becoming more and more scientific. Farming should be as truly a profession as are law or medicine. For obvious reasons it is the farming population that finds the greatest difficulty in giving its young men a High School education. Even if this were not the case, our public High Schools cannot supply the sort of education he needs. They have not and cannot have that elasticity of curriculum nor that recognition of the practical which he requires. The average farmer's son who intends to remain upon the farm cannot hope for a College education. But it is right to demand an education of considerable breadth, bringing considerable culture, and such as will at least give him the ability to acquire for himself after he leaves school a practical knowledge of his profession enlightened by an insight into its scientific aspects. Here I believe lies the Academy's greatest sphere of influence.

I do not wish to write more than will be read and will, therefore, leave for another letter the discussion of two other fields of usefulness which are as yet virgin soil as far as the Academy is concerned.

H. L. BRITAIN.

The universe is God's constant conversation with his creatures.—Ex.

Have respect unto the dreams of your youth.

"He Liveth Long That Liveth Well."

He that maintains "the perfect circulation of pure blood in a sound organism," or in other words, good health, may live both long and well. A great multitude of people say Hood's Sarsaparilla has lengthened their lives.

Heart Trouble—"I had heart trouble for a number of years and different medicines failed to benefit me. I tried Hood's Sarsaparilla and three bottles completely cured me." Mrs. C. A. Flynn, Wallace Bridge, N. S.



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

Stop Coughing

There's nothing so bad for a cough as coughing. Every cough makes your throat more raw and irritable. Every cough-congests the lining membrane of your lungs. Cease tearing your throat and lungs in this way. Take

Ayer's Cherry Pectoral

From the first dose the quiet and rest begin; the tickling in the throat ceases; the cough disappears.

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

Three sizes: 25c., 50c., \$1.00.

If your druggist cannot supply you, send us one dollar and we will express a large bottle to you, all charges prepaid. Be sure you give us your nearest express office. Address, J. C. AYER, CO., Lowell, Mass.

Acknowledgment.

On the evening of the 22nd of December, 1900, we had a pleasant, though unexpected visit from a number of our friends of Wine Harbor. The object of the visit was a pound party. The pounds were large, cash and other necessities for house-keeping were freely bestowed upon us. The kindness of these dear people is the more appreciated, because on account of ill-health I have not been able to perform regular work. May the Lord be with them.

R. B. KINLEY.

KINGSBORO, P. E. I.—On Christmas Eve the parsonage became the scene of a pleasant and lively gathering arranged as a special welcome to the new pastor. About 100 of the friends and members of the church arrived, bringing well laden baskets and produce from gardens and fields; after thoroughly enjoying themselves in a social manner, at a somewhat late hour they took their departure, but not before the kindly senior deacon, (Bro. Scott) in a congratulatory appreciative speech, (complimenting both Pastor and Mrs. Gardner) presented them on behalf of the friends assembled with the sum of \$23, wishing them every blessing both of a temporal and spiritual nature.

LEBANON, N. Y.—For the first time Christmas found us somewhat outside the Convention limits, but thanks to the MESSENGER AND VISITOR not out of touch with it. While attending the Theological School at Hamilton it is my privilege to minister to a little church near by at Lebanon. Part of my field is visible from the Seminary. Not a month has passed since our coming without our receiving many helpful kindnesses on the part of the little congregation. Their Xmas donation amounted to \$94 85, which has with additional amounts sent us into the new century with over a century of donation dollars. Two "Province" men, Revs. E. C. Jenkins and E. B. McLatchy, preceded me in the pastorate, and evidently knew how to train up the people in the way they should give donations, orthodox in quantity and quality.

J. B. CHAMPION.
Hamilton, N. Y., Jan. 2, 1901.

SYDNEY, C. B.—On the evening of Dec. 8, we were given a big surprise by the South Bar members of the Sydney Baptist church. Mrs. Vincent was presented with an elegant silk autograph quilt and the writer with \$40. After the presentation refreshments were served and an enjoyable evening was spent by all present. On New Year's night we were again remembered by the Sydney church, who presented the pastor with a purse of \$35. We also received a number of private donations which has swelled the amount to over one hundred dollars in cash, besides many other tokens of their love in presents and toys for the children. For all these expressions of love and good

will we are deeply grateful to our God and take this public way of expressing our thanks to the kind friends who made our Xmas so bright and happy.

A. J. VINCENT.
P. S.—The Cape Breton county Quarterly Meeting will meet with the North Sydney Baptist church, Feb. 5th.

Sec'y.
For Ministers, Widows and Children Through the Annuity.

Canard Church by R. E. Rand, \$3 71; Manchester Church by Bro. R. H. Bishop, \$5.00; Granville Ferry by Miss Annie E. Delap, \$3.55; Antigonish by E. Wheddin, \$11 50; Great Village by A. N. Layton, \$4.00; Rolling Dam by E. H. Bartlett, \$3 17; Bartlett's Mills by R. H. B., \$2.23; Mrs. W. G. Parker, \$1.00; Port Williams by R. E. Raud, \$1.25; Canard Church by Rev. E. R., \$8.25; St. Stephens Sunday School by Rev. W. C. Goucher, \$23.87; A Friend of the Aged, \$5.00; Tryon, P. E. I., by B. W. Mowatt, \$5.00; Robert Frizzle, \$5.00. To date for this year \$102.08 have been given for paying annuities, and \$50.00 for capital.

E. M. SAUNDERS, Sec. Treas.

Home Missions' BOARD MEETING.

A meeting of the Board of the Maritime convention was held in the parlor of New Zion church, Yarmouth, on the 27th inst.

GRANTS.

1. To River John and New Annan Group \$150 for year beginning Dec. 1st, 1900. Rev. J. T. Dimock, pastor.
 2. To Port Hawkesbury church \$125 for year beginning Nov. 1st, 1900. Rev. L. J. Slaughterwhite, pastor.
 3. To Barrington Wood Harbor and Port Clyde churches \$125 for year beginning Nov. 1st, 1900. Rev. S. Langille, pastor.
 4. To the Argyle and Pubnico churches \$100 for year beginning Sept. 20th, 1900. Rev. E. A. McPhee, pastor.
- Application for grants for Dalhousie east and west were referred to Annapolis Co. District meeting for advice. The Committee to nominate a General Missionary, reported that they were not prepared to name any one they could recommend for the place. The supplying of other mission fields left with Cor. Sect'y., when fuller information is received.

REMARKS.

The 2nd quarter will end with January. It is important that all reports for that quarter should be in hand early in February. A large amount will then be needed to pay quarterly instalments on grants.

A. COBURN, Cor. Sect'y.

Wolville, N. S. Dec. 31.
* * *

Forward Movement Cash.

Mrs M S Cox, \$1; Miss E Cox, \$1; T A Bower, \$1; W A Giffin, \$2; W E Saunders, \$1; D T Milbury, \$1; Albert Schürman, \$2; Rev A C Chute, \$12 50; Geo M Fraser, \$12 50; J W Dobson, \$20; John E Titus, \$5; John McKinnon, \$10; Isaiah Stephens, \$1; Colin Borgal, \$1.25; Nelson Bezonson, \$2; David N. Corkum, \$1.25; David Hume, \$2; Chas Webb'r, \$1.25; Rev W W Jenkins, \$1.25; Wm R Baras, \$2; J L Delong, \$2; Mrs Wm R Baras, \$1; Alistair Delong, \$1; L C Layton, \$5; Lay-

RHEUMATISM

No sure cure is yet known for chronic rheumatism. No man living can cure it always. He can try. If he fails he can try another way.

There are many ways. Some harmless; others worse than the rheumatism. Better not take the chance of quack medicines.

Scott's emulsion of cod-liver oil cures rheumatism only by crowding it out by vital force. If that succeeds, it succeeds; if that fails, it fails. It never does any harm.

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

DRADWAY'S READY RELIEF

A Pain Remedy.

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

The True Relief, Radway's Ready Relief

For Internal and External Use.

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

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

Will Afford Instant Ease.

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

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

RADWAY'S READY RELIEF

CURES AND PREVENTS

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

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

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

MALARIA.

CHILLS AND FEVER, FEVER AND AGUE CONQUERED.

Radway's Ready Relief

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

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

25 Cents Per Bottle.

SEND TO DR. RADWAY & CO., 65 Elm Street, New York, for Book of Advice.

ton Children, \$1; Mrs John M Campbell, \$1; J P McDonald and wife, \$2; Mrs S Langille, \$1 50; W H Hatt, \$2; Annabel Lyons, \$2; John F Larkin \$2.50. Mrs Irene Kendrick, 50c; Minnie L Crowell, \$1; Archibald Hopkins, \$1; E S Goudry, \$1; Mrs Clifford Hopkins, 50c; Mrs Alex Crowell, \$1; J K Kennedy, \$1; Jos Dixon, \$1; C A Forbes, \$1; Mrs Nora Abbott, \$1; Miss Ida Strang, \$1; Wesley C Nickerson, \$1; Norman Longley, \$5; John Prescott, \$25; J T Prescott, \$15; Mrs Olevia B Mack, 50c; Bernard Freeman, \$1; R W Minard, \$2; J T Horsman, \$5; Miss H M Robinson, \$1 25; J E Robinson, \$3.75; O T Daniels, \$25; F K Bezonson, \$5; M J Crawford, \$1; Robt McPhail, \$1.25; Peter Scott, \$1; Wm Stretch, \$1.25; Mrs D Howard, \$2; Daniel Fraser, \$2.50; Rev Addison F Brown, \$5; Mrs Collie Hatfield, \$1; W A Bradley, \$12.50; Miss Annie M Short, \$10; Rev M A McLean, \$5; Lemuel Goudry, \$5; Wm Darland, \$2; W J Gillespie, \$250; Capt J G Farrow, \$5; B W Howatt, \$2 50; W B Howatt, \$2.50; Cyrus W Crosby, \$2 50; Mrs Wm Boomer, \$1; W H Outhouse, \$1; Clarence Tibert, \$1; Lillian B Israel, \$1; Capt C W Hains, \$1; Jas M Pinigan, \$1; Phillip Andrews, \$4; Edgar Bishop, \$5; Mrs Chas Illaley, \$5; Jas W Reid, \$3; J S Marshall, \$1; J A Borden, \$10; R D G Richardson, \$10; Rev G R White, \$5; Mrs J M Gies, \$1; Jos Mosher, \$1; Jacob Beag, \$1; Deacon Leason Baker and wife, \$5; Rev H N Parry, \$5; Mrs H N Parry, \$5; Cyrus Young, \$10; Wm L Smith, \$1; J E Dunham, \$5; Pulpit Supply, \$5.

In last paper for H. H. Cain, read H. H. McCain. We need \$4000 by the 30th of this month. If all who owe will pay we can do it. In case some do not, will not others pay in advance. Shall we fall or not? That is the question to be answered quickly. Who says "No."

WM. E. HALL.

93 North St., Halifax, Jan. 2.

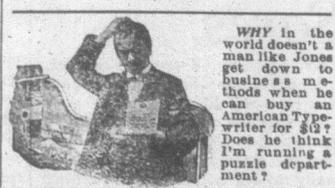


Dr. J. Woodbury's Horse Liniment HAS NO EQUAL

As an internal and external remedy.

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

Fred L. Shaffner, Proprietor.



WHY in the world doesn't a man like Jones get down to business methods when he can buy an American Typewriter for \$12? Does he think I'm running a puzzle department? ARE YOU LIKE JONES? If you are in business you haven't time to write well with the pen. If you do not write well you are liable to expensive errors, and an American Typewriter may save its cost the very first week. It does the best of work, and is as well made as the highest priced machines,—33,000 work in use! Catalogue and samples of work free. THE EASTERN SUPPLY COMPANY, Halifax, N. S. (Sole Canadian agents)

CHURCH BELLS & PEALS

Largest Foundry on Earth. Finest copper and tin alloy. Terms, etc., free. McMANIS BELL FOUNDRY, Baltimore, Md.

Business Men's Backs.

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

DOAN'S KIDNEY PILLS.

Take a hint from business men who have used them: "I have taken Doan's Kidney Pills, which I procured at the Medical Hall here, for rheumatism and pains in the small of my back, with which I have been afflicted for the past six years. They did me so much good that I heartily recommend them as an excellent medicine for rheumatic troubles and backache." CHARLES C. PILKEY, dealer in agricultural implements, Orillia, Ont. Doan's Kidney Pills cure backache, lame or weak back, Bright's disease, diabetes, dropsy, gravel, sediment in the urine, too frequent risings at night, rheumatism, and weakness of the kidneys in children and old people. Remember the name, Doan's, and refuse all others. The Doan Kidney Pills Co., Toronto, Ont.

LAXATIVE PILLS

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

The Home

One Dose
Tells the story. When your head aches, and you feel bilious, constipated, and out of tone, with your stomach sour and no appetite, just buy a package of
Hood's Pills
And take a dose, from 1 to 4 pills. You will be surprised at how easily they will do their work, cure your headaches and biliousness, rouse the liver and make you feel happy again. 25 cents. Sold by all medicine dealers.

FOR
**Impure Blood,
Thick Water,
Swellings,
Fever, Cough,
Lost Appetite, Etc.**
USE THE RELIABLE
**GRANGER
Condition Powder**
W. B. GRANGER COMPANY, Limited, Proprietors.

13 Running Sores.

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

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



Gates' Acadian Liniment, the WORLD'S greatest Pain Exterminator.

Hall's Harbor, May 31, 1900. G. GATES, SON & CO., Middleton, N.S.

Gentlemen: About two years ago I was taken sick with La Grippe. My head pained excruciatingly. So terrible was the pain that when my wife wrung cloths from hot water and held them on my head I could not feel the heat. I obtained a bottle of your ACADIAN LINIMENT, used it on my head, and took some in hot water internally, according to directions. As soon as I drank it I felt better and it made a cure in a few days. I afterwards advised a neighbor to use it and it cured him also. Mr. Joshua McDonald, of Casey Corner, spent \$25.00 before I saw him and persuaded him to try your Liniment. He, too, was cured and says that he will never be without GATES' ACADIAN LINIMENT in the house. For man and beast, external or internal, I regard it as the best. Yours truly, ALEXANDER THOMPSON. Insist on having GATES'—the BEST.

Sold Every where at 25 Cents per Bottle.

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

Making Beds.

Let every bed-maker, as soon as all the covers are spread, turn down the upper sheet and all above it, leaving a generous margin below the bolster. Some people, you know, pull all the covers straight up to the top and lay the bolster upon them, so that when bed time comes they must be arranged at the head. Boys don't like this way, and perhaps some other folks don't, either. It is the custom to pile two big, square pillows on the top of the bolster, and then put on two pillow-shams, and then sometimes, or perhaps before the pillow-shams, a sheet-sham. This is setting a trap for the unwary. Only a remarkably careful woman is equal to the task of getting off all the "finery" properly. Why not almost, if not altogether, abolish shams of all kinds? Why not honestly take off the big, square pillows, and supply every bed with a comfortable bolster to take the place of pillows? If you like adornment, embroider or decorate the sheets and slips themselves, without any make-believe. Silk, lace, and the like, seem out of place on a bed, which should suggest repose. Imagine a big boy, with boots on, flinging himself into the midst of a fairy creation of pink satin and torchon! Let beds be what they look like, and let them look like what they are—real resting places.—Christina Work.

Boil a Potato in its Jacket.

The Irishman's way of boiling the potato in its jacket is correct, because in this way the salts are not absorbed. The best method is to bake them: the next, to steam them. If they are to be boiled there should be plenty of boiling salted water, and as soon as it boils hard, after the potatoes are in, the kettle should be set back where it will only simmer. For the average potato, from twenty to twenty-five minutes will be required. Tubers and vegetables that grow under the ground are usually not cooked enough, while green vegetables are submitted to too long cooking. The latter is especially true of asparagus.

Macaroni and spaghetti have played quite an important part among literateurs. Dumas boasted that no one could cook it so well as he, while Rossini used to prepare what he called an "ambrosial symphony" with macaroni, butter, cheese, the white meat of chicken and fresh mushrooms. The little hard, dark grain of the Italian wheat is particularly rich in gluten. This explains why the Italian macaroni is the best in the world. Macaroni and cheese, because it is so rich in nitrogenous matter, should not be served with roast beef. With roast chicken and veal it is not so out of place. Macaroni requires no washing. Plenty of boiling salted water (about two quarts), with a tablespoonful of salt, will be required for one-half pound, and it should cook for about forty minutes. When done every stick should be distinct.—Ex.

Sauce for Potatoes.

Cream potatoes, Miss Johnson asserted, are seldom good, except in hotels, where they seem to have a monopoly of the art. For one pint of potatoes freshly boiled the lecturer made a white sauce of one cupful of milk, one cupful of flour, two tablespoonfuls of butter, one tablespoonful of chopped parsley and salt and paprika to taste. A frequent cause of failure with creamed potatoes results from not cooking the flour of the white sauce sufficiently. Melt the butter in the pan, add the flour and cook and stir until smooth and well cooked. When it stops bubbling, and you are afraid it will brown, it is done. Add the milk, and when it is smooth, the cream. As soon as the sauce begins to thicken add the potatoes. Do not stir them. When they are heated through add the seasoning and serve at once. All milk or a smaller proportion of cream can be used.—Ex.

To Clean Oil Paintings.

Artists sometimes use a raw potato for this purpose. Cut off the end of the pot-

ato and rub the painting very gently with the cut end. As fast as the potato becomes soiled, cut off a thin slice and continue to use it until the whole surface is clean. Another method is to rub the soiled surface with the finger wet in warm water. If the dirt is very hard and old, use oil instead of water. Let it rest for a few hours so that the dirt may be softened, then wash off with a sponge and tepid suds.—Ladies' Home Journal.

A Lesson in Table Manners.

In these enlightened days, when Mother Goose, and nonsense songs are frowned on, it will probably be considered rank heresy to advocate the use of such rhymes as moral teachers. The writer has no doubt, however, that a verse like 'The Goops' in the November 'St Nicholas' would be more efficacious than fifty ordinary instructions in teaching children table manners. Slang phrases, too, may be a remedy worse than the disease, but a round-shouldered boy has straightened perceptibly under the influence of 'Throw out your chest, the ice man's coming.'

'The Goops they lick their fingers,
And the Goops they lick their knives;
They spill their broth on the tablecloth—
Oh, they lead untidy lives!

'The Goops they talk while eating,
And loud and fast they chew,
So this is why I am glad that I
Am not a Goop. Are you?'

—The Congregationalist.

Entertaining Guests Unifies the Family.

Among influences that mould and refine the young persons of the household is the entertaining of welcome guests. Those accustomed to the presence of visitors usually have more pleasing manners, are more at their ease and are consequently more graceful and tactful than those who have not this advantage. Entertaining visitors unifies a family, all being pledged to the same end—the gratification of the guest.—Ladies' Home Journal.

RELIABLE INFORMATION, THE ONLY SORT TO DEPEND ON.

The Misinformed Person at a Disadvantage.—The People's Cyclopaedia.

If Eve had had The People's Cyclopaedia she would have turned to it for information instead of relying upon neighborhood gossip. She is the first person on record, but not the last, who got into trouble through unreliable information. This Cyclopaedia is out in a new form. It is newly revised and sifted, has new maps showing latest discoveries and political divisions. It has much new matter of a scientific character, and has the latest biographical notes. The six volumes are a condensation of the news of the world for all ages. There is scarcely an event in history of which the main facts are not given. For readers who like to verify by maps or historical record all they come upon in the newspapers, novels, essays, sermons or lectures they handle, The People's Cyclopaedia is invaluable. The illustrations are fresh. They are not the blurred, perspective-lacking, old wood-cuts that used to adorn the blue spelling books of forty years ago and many other books of a later date.

Valuable knowledge is put up in the most attractive form. No matter what pessimistic people may say about the wickedness of the world, anyone who will look about him with a good-natured spirit of enquiry, will find that there is a tendency toward honest advertising and fair dealing in all lines of business. Food products are publicly analyzed. Textile fabrics are woven before one's eyes and the process explained. In no line of business is there shown greater effort to please than in the manufacturing and selling of books. Books were never before so well made or so cheap.

It is rare to find a book with even poor illustrations: What has brought about this state of things? The universal diffusion of knowledge. Everybody knows something about everything. There may not be many more college graduates proportionately now than there were twenty-five years ago, but there are many more Cyclopedias. To own and consult a good Cyclopaedia is to possess a liberal education. It is the best of its kind—absolutely the best. No other work of the kind can compare with it in maps, illustrations, information, or the number of subjects discussed.

If further information is required in reference to this Cyclopaedia, kindly write to the editor of the MESSENGER AND VISITOR.

Getting Better?

Are you recovering as fast as you should? Has not your old trouble left your blood full of impurities? And isn't this the reason you keep so poorly? Don't delay recovery longer, but take

Ayer's Sarsaparilla

It will remove all impurities from your blood and tone up your whole nervous system. Give Nature a little help at this time. Aid her by removing all the products of disease from your blood.

\$1.00 a bottle. All druggists.

Keep your bowels in good condition with Ayer's Pills.

Price 25c. a box.

Write the doctor freely all the particulars in your case. You will receive a prompt reply. Address, Dr. J. C. AYER, Lowell, Mass.

A DAUGHTER'S DANGER.

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

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

"Some time ago I got a box of Milburn's Heart and Nerve Pills at the Central Drug Store for my daughter, who is now 15 years of age, and had been afflicted with weak action of the heart for a considerable length of time.

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

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

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

A QUICK CURE FOR COUGHS and COLDS
Pyny-Balsam
The Canadian Remedy for all THROAT and LUNG AFFECTIONS
Large Bottles, 25 cents.
DAVIS & LAWRENCE CO., Limited,
Prop's Perry Davis' Pain Killer,
New York. Montreal

Colonial Book Store

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

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

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

Class Books, Supt. Records, Envelopes. T. H. HALL, Cor. King and Germain Sts. St. John, N. B.

The Sunday School

BIBLE LESSON

Abridged from Peloubets' Notes.

First Quarter.

GREEKS SEEKING JESUS.

Lesson III. January 20. John 12: 20-33.

Print Verses 23-33.

GOLDEN TEXT.

We would see Jesus.—John 12: 21.

EXPLANATORY.

THE KINGDOM AND ITS GLORY, ONLY BY WAY OF THE CROSS.—Vs. 23-33. "Jesus saw his followers excited by his triumphant entry into Jerusalem, and the desire of strangers like the Greeks to see their Master. He saw they were secretly expecting a glorious kingdom to be immediately set up, in which they would have chief places, power, and authority." This was not a merely selfish desire. It would be a means of blessing and renewing the whole world.

23. JESUS ANSWERED TO THIS feeling and expectation. THEM, the disciples and the Greeks, in the presence of the people.

Yes, he says, THE HOUR IS COME. The long-expected time is at hand. THAT THE SON OF MAN SHOULD BE GLORIFIED. His real glory manifested, his reign begun, his royalty acknowledged, his high position as the Messiah recognized, the redemption of the world entered upon.

24. VERRILY, VERRILY, words emphasizing a great and important statement. Jesus brings the truth before them as an illustration. EXCEPT A CORN (grain) OF WHEAT FALL INTO THE GROUND AND DIE, etc. A grain of wheat, though containing in itself the germs of life and possibilities of vast harvests, yet remains alone, unless, planted in the earth, it dies in giving birth to the plant that grows from it.

25. HE THAT LOVETH, places first in his affections, HIS LIFE. SHALL LOSE IT. Lose all that makes life worth living; lose even the earthly rewards which he called his life, and much more, eternal blessedness. AND HE THAT HATETH HIS LIFE. Treats it, when it comes in conflict with his true life, as if he hated it in comparison; sacrifices, when need be, those outward things which are desirable and blessed in themselves, which worldly men seek chiefly, and which seem to make the life on earth happy and worth living.—honors, riches, pleasures, power. But note this is to be for Christ's sake and the gospel's (Mark 8: 35). SHALL KEEP IT UNTO LIFE ETERNAL. "Life" here is another word in the Greek, "life" in the abstract. All the natural powers of the soul, all the sources of enjoyment, all intellectual powers, everything that gives value to the worldly life, shall be perpetuated, transfused forever, in a higher degree, by making them subordinates to the love and service of God, and sacrificing them when necessary to the higher good.

26. IF ANY MAN (would) SERVE ME, LET HIM FOLLOW ME. Let him act out the above principle, as Christ had done and was about to do. This is Christ's answer to the request of the Greeks. Service of Christ is to be sought, not by secret interviews, but by practical following of him in a life of daily self-sacrifice for others. AND WHERE I AM. In character, in glory, in his kingdom, in companionship on earth, and in heaven. THERE SHALL ALSO MY SERVANT BE. There is no other way to where Christ is, and whosoever walks in this way will certainly come to where Christ is. HIM WILL MY FATHER HONOR. As he honors Christ; making him partaker of the joys and rewards of him whom he serves.

27. NOW IS MY SOUL TROUBLED. Agitated, like the sea in a storm. The word rendered "soul" is the same word

as that rendered "life" in v. 25. (Compare especially Matt. 16: 25, 26). It is the seat of the natural feelings and emotions. There was a real shirking from the darkness of the death which was at hand. Jesus found it difficult to live up to the principles he had just enunciated. If it had been easy for him, he would have been no example to his followers, who do find it difficult. AND WHAT SHALL I SAY? FATHER, SAVE ME FROM THIS HOUR. That is, the agony of his trial and crucifixion. FOR THIS CAUSE. To fulfil the duties, and bear the agonies it brings, CAME I UNTO THIS HOUR.

28. Therefore he will say something entirely different, even, FATHER, GLORIFY THY NAME. "Not my will, but thine be done." Do what will most glorify thy name on earth, at whatever cost to me. THEN CAME THERE A VOICE FROM HEAVEN. The plain implication of the narrative is that this was an articulated voice, the words of which were understood by others than Jesus, though not by all. I HAVE BOTH GLORIFIED IT, AND WILL GLORIFY IT AGAIN. The Father had glorified his name by giving Jesus daily and hourly the power to do and to bear all that had been laid on him up to that moment; and he would glorify it by continuing to give him the power to do and to bear all that should be laid on him to the end. The prayer and the promise are both for us.

29. SAID THAT IT THUNDERED: OTHERS SAID, AN ANGEL SPOKE TO HIM. The whole multitude heard a noise; but the meaning of the voice was only perceived by each in proportion to his spiritual intelligence.

30. JESUS ANSWERED the discussion among the bystanders. THIS VOICE CAME NOT BECAUSE OF ME (for my sake). The inward assurance was sufficient for his needs. BUT FOR YOUR SAKES, including the Greeks who had come to see him. It was to give you a striking and indubitable proof that I am the Messiah, that you may remember it when I am departed, and be "yourselves" comforted, supported, and saved.

31. NOW ("the hour" of vs. 23, 27) IS THE JUDGMENT OF THIS WORLD, as representing all that is opposed to the kingdom of heaven and its principles. To an extent of which now we can form no conception. It was a world without God, plunged in idolatry, worshipping devils, in open rebellion against God. NOW SHALL THE PRINCE OF THIS WORLD. The title "prince of this world" was the regular Rabbinic title for Satan. It is perfectly natural that evil beings should exist in the spiritual world as they certainly do in this; and that some leading spirit should assume control, and organize the forces of evil, as is certainly done in this world. BE CAST OUT. "The casting out" is from his authority and power, or from the sphere and region in which he has borne sway.

32. AND I, IF (contingent on his choice, but he had decided) I BE LIFTED UP. Upon the cross, as explained in the next verse. The word for "lifted up" is usually rendered "exalted." It was by the lifting up upon the cross that Jesus was exalted to be Prince and Saviour.

WILL DRAW ALL MEN UNTO ME. Or towards me. Christ crucified was and is the attractive power, drawing men to himself. "All men." Not merely all nations, people of all ages, but all men. It does not mean that every one would become a Christian; for the facts at that very time refute such an idea; but he was attractive to human nature; even those who were opposed were drawn. They hated the light, but they could not help looking at it. And in the end the whole world will be drawn to Christ.

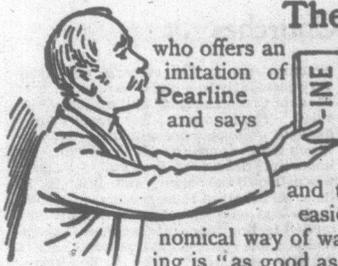
What She Learned.

"I thought it was a pretty fair sort of telescope for one that wasn't very big," said Uncle Silas as reported by the "Well-spring." "I'd rigged it up in the attic by the high north window, and had it fixed so it would swing around easy. I took a deal of satisfaction in looking through it—the sky seemed so wide and full of wonders; so when Hester was here I thought I'd give her the pleasure, too.

She stayed a long time upstairs, and seemed to be enjoying it. When she came down, I asked her if she'd discovered anything new.

"Yes," she says. 'Why, it made everybody's house seem so near that I seemed to be right beside 'em, and I found out what John Pritchard's folks are doin' in their out-kitchen. I've wondered what they had a light there for night after night, and I just turned the glass on their window and found out. They are cuttin' apples to dry—folks as rich as them cuttin' apples!

"And, actually, that's all the woman had seen! With the whole heav'n as before her to study, she had spent her time prying into the affairs of her neighbors! And there are lots more like her—with and without telescopes."—Ex.



The Grocer

who offers an imitation of Pearline and says

it's "the same as" "as good as," etc., gives you a poor imitation of the truth. To get a little more profit he's willing to give you all the dissatisfaction

and the risk. If you want an easier, less wearing, more economical way of washing than with soap, nothing is "as good as" Pearline. Twenty years

of use have proved what it will do to save work—and what it won't do in the way of harm.

Don't argue the matter—use Pearline.

Date of Christ's Birth.

"In what year was Jesus born?" asks a correspondent. He was born before Herod the Great died, for Herod ordered the slaughter of the infants of Bethlehem in order to kill him. Herod died 1904 years ago. Therefore, it is probable that we are about to enter on the sixth year of the twentieth century. In the year 526 A. D. Dionysius, a Roman abbot, fixed the birth of Christ in the year of Rome 754, and this date has been universally accepted. But it is evidently erroneous.—(Congregationalist.)

Remedy for Burns.

A burn caused by a hot iron will cease to pain almost immediately if baking soda slightly moistened is put on. A scald or burn, if the skin is not broken, can be cured by placing the burnt part in strong soda water.

There have been more storms and violent gales in the channel, and considerable damage has been wrought ashore. The telegraph lines are down in many places. The British barque Pegasus, from San Francisco for Queenstown, founded off Penarth Roads. One man of the crew was landed at Cardiff. The fate of the rest is unknown. While the British barque Queen of Cambria was being towed into Falmouth her tow line parted and she was blown across the bows of the British barque Crown of India, damaging the latter's head. The Queen of Cambria was cut down to the water's edge. She was beached and is leaking.

C. C. Richards & Co.

Dear Sirs,—Your MINARD'S LINIMENT is our remedy for sore throat, colds and all ordinary ailments.

It never fails to relieve and cure promptly.

CHARLES WHOOTEN.

Port Mulgrave.

A Terrible Cough.



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

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

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

McLEAN'S VEGETABLE WORM SYRUP
Safe Pleasant Effectual

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ALMANACS

Those desiring a Burdock Blood Bitters Almanac for the year 1901 will be supplied by their druggist or general merchant free of cost by calling or sending to their place of business for same, or will be sent by mail free on receipt of a two-cent stamp for postage. Address The T. MILBURN CO., Limited, TORONTO.

For Immediate Sale at a Bargain.

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

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

Whiston's Commercial College
—AND—
School of Shorthand and Typewriting

will re-open after the Christmas Holidays on January 2, 1901.

This well-known and well-patronized Commercial College is giving thorough instruction and practical training in all commercial branches, shorthand and typewriting and kindred subjects.

Write for free catalogue to

S. E. WHISTON, Principal,
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1901

Renew Your Order for LESSON HELPS

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Papers for 1901 through

G. A. McDonald,

120 Granville Street, Halifax, N. S. P. S.—If a blank form does not reach you next week please send a postal for one to G. A. McD.

From the Churches.

Denominational Funds.

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

BRUSSELS ST., ST. JOHN.—Seven more have united with us by letter. The effect of the painting of the Jordan in our new baptistry is such that the seven recently baptized seemed to be immersed into the waters of the Jordan itself. The candidates are first seen in the water going down a slope as if down the bank of the river.
H. F. W.

HILLEDALE, HAMMOND, N. B.—Our B. Y. P. U. gave an excellent entertainment Christmas night. The Rev. Messrs Marr and Pepper (Methodist) were present and gave valuable assistance. At the close, Mr. Marr in a few well chosen words in behalf of Upham friends and the members and adherents of Hilldale church, presented the Pastor with \$60.55. May our Father's blessing richly rest on the donors and make this the sixth year of our pastorate here, the crowning year for his glory.
R. M. BYNON.

CARLETON, ST. JOHN, N. B.—Recently six special services have been held, in which the pastor has been assisted by Pastor Smith of Leinster St. church. Though no conversions are reported there has been a revival of spiritual life in many hearts as one result. On Thursday evening succeeding Christmas an entertainment was given by the younger scholars of our S. School, which was greatly enjoyed, and reflected much credit upon those having the charge of it.
B. N. NOBLES.

RAWDON, N. S.—On New Year's Eve the Baptists of South Rawdon held their annual social at the home of Deacon Wier, where, regardless of snow and rain, a goodly number of members and friends gathered. A bountiful tea was provided by the sisters. After tea the evening was spent pleasantly with music and speeches. The sum of thirty-seven dollars and twenty-five cents was taken, which was at once handed over to the pastor, and all went home feeling that they had spent a very pleasant evening.
R. MUTCH, Pastor.

PARADISE, N. S.—The members of the Paradise section of this field with a few friends from other sections assembled at the church on Thursday evening and spent a very pleasant evening socially. The church had been beautifully decorated by one who is an expert in this line and a stage and curtain arranged from which was exhibited a number of tableaux, picturing scriptural scenes. Lunch was served with tea and coffee, which added much to the sociability of the occasion. A purse of \$30 was presented to the pastor as a New Year's gift, expressive of loyalty and goodwill. Many acts and words of kindness from the different sections of the field from time to time give much encouragement to the pastor who herein gladly writes these words of grateful acknowledgment.
STEVENS.

ISAAC'S HARBOR, N. S.—On the evening of Dec. 18 a tea-meeting was held in the First Baptist church, Isaac's Harbor. In connection with this was a sale of many useful and ornamental articles which the ladies of the Sewing Society exhibited at a fancy table in the vestibule which was prettily decorated for the occasion. After the social and sale were over the large number of people present repaired to the main body of the church where an entertainment was given by the young people. Dr. Churchill was appointed chairman. The readings and solos which comprised the greater part of the programme were well rendered and of high quality. Special mention should be made of the untiring and painstaking efforts of our organist, Mr. Hugh McMillan, who not only on this occasion, but in every entertainment and church function, successfully endeavors to render the musical selections an indispensable part of the programme. The amount raised was about \$150.

NEW GERMANY, N. S.—We are expecting the Quarterly Meeting to convene with us this week. I trust this will be an excellent preparation for our special meetings which will begin with the week of prayer next week. The kind thoughtful people with whom we are laboring, paid us a donation visit at the parsonage, Wednesday

evening, 26th. The evening was spent very pleasantly in a social way which is an element that cannot be too highly cultivated. The friends did not come empty-handed. They brought many things which tend to cheer and brighten. As home-time drew near, Bro. Jordan DeLong was called to the chair, and Bro. W. R. Bars on behalf of those present, presented pastor and wife with a purse. To this they replied feeling thankful that there existed such a noble spirit which prompts such a friendly gathering. Bros. F. W. Verge, Deacon Geo. Bars, Daniel Durland, H. B. Lantz, David Spidle, Prescott Webber, C. R. DeLong and wife made appropriate remarks. May the blessing of the Master rest upon such noble friends.
Dec. 31. H. B. SMITH.

GERMAIN ST., ST. JOHN, N. B.—Dr. Gates preached his farewell sermon on Sunday evening, December 30, to a very large congregation, and at the New Year's Morning Conference said farewell to the members of the church. We, as a church, feel Dr. Gates' going from us very keenly, and although we cannot understand all, we feel that he is being guided from above. It was Bro. Gates' pleasure to lead into the baptismal waters on the second Sunday in December five young sisters, and again on the last Sunday of the month two sisters and a brother. Although we feel that we have met with a serious loss in the removal from our city of our beloved pastor, yet the best of feelings prevail, and it is the prayer of the church that Bro. Gates will have a most successful future wherever he is situated. Rev. Thomas Trotter, D. D., of Acadia College, was with us at our Friday night meeting, and is to occupy our pulpit on the first and second Sundays in January. Harmony and peace reign within our borders, and we trust that the good work will be carried on to the honor and glory of God.
DONALDSON HUNT, Church Clerk.

ST. MARY'S BAY.—The Xmas vacation afforded me the opportunity of again visiting the St. Mary's Bay church, where for some time it has frequently been my privilege to supply. For the last year these people have been without proper pastoral care; yet they have nobly striven to maintain a proper standard of Christian living and Christ-like activity in church work. These Christians are surely worthy of better and more regular service than I have been able to give. The pastor whose privilege it is to labor with such kind-hearted Christians may consider himself fortunate. Although I had written the Clerk that I did not wish to be burdensome to them; not only did the different sections cheerfully give me a collection, but the Barton ladies insisted on me accepting as a New Year's gift a twenty dollar bill. There is no field where vacation can be more pleasantly spent, nevertheless I do hope, for the sake of the church, before another opportunity is given me, that a man who is not afraid to put some of his very life into the work will go to cheer the Christians of St. Mary's Bay.
WM. H. DYAS.

WESTPORT, N. S.—On the last Lord's day in December we celebrated the jubilee of the opening of our church. Addresses were made by the pastor and a number of the brethren, including Bro. Jesse Harris who is about 94 years of age, but is still vigorous and delights to worship

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Makes the food more delicious and wholesome
ROYAL BAKING POWDER CO., NEW YORK.

with the church and recount the mercies of the past. Letters were read from the Christian Messenger of fifty years ago, written by the late Dr. Tupper and Rev. Mr. Chase, giving an account of the opening of the church and the state of the cause at that time. Messages were received from absent members. The choir furnished appropriate music for the occasion. We hoped to have Dr. Morse with us, but he could not arrange to come. In the evening Rev. Mr. Howe of Freeport preached a suitable and encouraging sermon, showing us that looking to Christ and trusting in his promises we have no reason to be pessimists as we begin the history of another fifty years. There has been a strong desire among the members of the church to enter the new century free from debt. A few months ago our debts amounted to nearly \$300. The collection at our jubilee with other offerings recently given have cleared off our debts, with the exception of a few dollars. Our men have returned home from the summer's work and our congregations are increased. One young man has recently professed faith in Christ, and we hope that others who did not decide during the gracious revival of last winter will come now.
P. S. MACGREGOR.

PORT HAWKESBURY, C. B.—Perhaps I few words from us would not be amiss. This little church was without pastoral care during the summer, my severe illness having laid me aside for four months. However, we were permitted to begin work again in September, and although not sufficiently strong to discharge our duties fully, still we are thankful that we can perform some service in the Master's vineyard. We are laboring with a kind, appreciative, and affectionate people. We cannot speak too highly of their sympathy during my sickness. They did not consider any service too great, in order that they might bring comfort to myself and wife. And the pastor's salary was not forgotten. The end of each month brought the stipulated amount, just the same as if he had been performing his regular duties. But that is not all. Again during the Christmas season they have remembered us by bestowing upon us the very substantial gift of \$25. It affords us much pleasure to serve such a considerate and faithful people. We have just concluded the first quarter of the third year of our pastorate. Harmony and peace prevail throughout the church and congregation. Prospects are brighter than they have been in the past. There is a manifest willingness on the part of many to do their best for the advancement of the Master's Kingdom. From our tea and fancy sale held on Christmas night, we realized the handsome sum of \$125. This will be utilized in repairing and painting the church building, the coming summer.
L. J. SLAUGHERWHITE.

ROLLING DAM, CHAR. CO.—We are holding special meetings here. Aided in our work by Rev. J. A. Murple, the evangelist. God is blessing us. Our brother Marple is a power in the work; his sermons

are telling. They are with uncton from on high. The whole community is moved. Souls are coming toward the Cross; the Eternal arm is in the work. Sinners are anxious, and thank God many are saved. Pray for us that the good work may continue. Will report again.
H. D. WORDEN.

INDIAN HARBOR, N. S.—At the Annual meeting of the Church at Indian Harbor, thanks were rendered to God for the prosperous condition of the Church. For while there are not yet any additions to report, yet there are not only losses, but the deep interest in the services conducted by the Rev. C. Pactley, which have been continued by our brother ever since his arrival in the field in April last, remains unabated and is increasing. And by the present system of raising funds, we have not only met all our expenses without any feeling of a burden, but have a small surplus in hand. This, too, is in addition to sums received for the Galveston disaster and for placing stove and coal in the parsonage for winter, and donations to the Forward Movement. Considering that one brother travels 24 miles every Sunday,

Don't Neglect A Cough.

It's a short road from a cough to Consumption. When your cough appears take

Shiloh's Consumption Cure

It will cure a cold at once and the "ounce of prevention" is better than years of illness.

"Words cannot express my gratitude for the good Shiloh's Consumption Cure has done me. I had a chronic cough—was in a dangerous condition. Shiloh cured the cough and saved me from consumption."
J. E. STURGIS, Niagara Falls.

Shiloh's Consumption Cure is sold by all druggists in Canada and United States at 25c, 50c, \$1.00 a bottle. In Great Britain at 1s. 2d., 2s. 3d., and 4s. 6d. A printed guarantee goes with every bottle. If you are not satisfied go to your druggist and get your money back.

Write for illustrated book on Consumption. Sent to you free. S. C. Wells & Co., Toronto.

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We give **VALUABLE PREMIUMS** to any one who will sell six or more of our Jewel Pins, set with sparkling Rubies, Sapphires, Amethysts, Emeralds, &c., at 10 cents each. Some of the premiums are illustrated above, and consist of elegant Electric Diamond Rings, Brooches, &c., handsome Gold Plated Bracelets, Chains, Waist Sets, Buckles, Neckties, &c. Reliable Watches in Nickel, Gun Metal or Gold Plated Cases. Simply send your name and address, and we will send you a supply of our Jewel Pins, also our

Mammoth Premium Catalogue, Containing 36 Valuable Premiums

Sell the Pins, remit us the money, and the prize you select will be sent absolutely free.

THE MAXWELL CO., Department TORONTO, Canada

He act being, though then at the advanced age of seventy-seven years, the entertaining the services at first St. Margarets Bay and West Dover with our own, we feel it a special subject of thanks that there has not been a single break in the whole of that time.

HORATIO ISSOR,
Church Clerk.

HAMMONDS PLAINS AND SACKVILLE.—Since last report we have baptized one at Bedford—Chester Archibald. The interest here is growing and becomes more encouraging all the time. The little band of workers here have their ears and eyes wide open for any new comer into the village that may be a Baptist and a call is soon made. At Hammond's Plains on the second day of November, Mr. and Mrs. Henry Haverstock celebrated their golden wedding. Friends gathered from far and near and a very enjoyable evening was spent. Since then the community has been saddened by the death of one of our finest young men outside the church, whom the writer and many others entertained hope that he would soon have made one of our number had he lived. Nevertheless, we are not without hope that it will well with his soul. The friends of this place broke in upon us one evening just before Christmas and replenished the cellar, pantry and even the wardrobe with just those things that are so necessary to every household besides leaving us a fine goose and a lovely turkey for Christmas and New Year's dinners. This was supposed to be a surprise party. This generous people can hardly surprise us in this way. Neither are the friends at Hammond's Plains alone in this respect, for while Sackville is last in number they are not last in their thoughts for the pastor and his family. The Lord has certainly sent us to a pleasant spot in his vineyard when he directed us here, for while there are conditions which might be otherwise, there are certainly an encouraging people to labor among, so warm-hearted and appreciative. We are looking forward to a season of revival here this winter. May the Lord grant it. There are many warm supporters of the church, financially that are not members. If the cup of water given in the name of a disciple shall not pass unrewarded, may we not hope that God will bless these people with an arrow of conviction or a spirit of decision? Let us pray that God will bless this field.

W. A. SNELLING.

MARRIAGES

NODWELL-WHELPLEY.—At the Baptist parsonage, Sussex, January 1st, by Rev. W. Camp, Frederick William Nodwell to Jennie O. Whelpley, both of Kings county, N. B.

WARNER-MILLER.—At the parsonage, Melvern Square, Dec. 19th, by the Rev. H. N. Parry, Samuel Warner of North Kingston to Sarah Miller of Victoria Vale.

WEAVER-FOSTER.—At the home of John Watson, Esq., Margaretville, Dec. 31, by the Rev. H. N. Parry, Wm. L. Weaver of Port George to Bessie M. Foster of Forest Glade.

LRAMAN-MCLEAN.—At Lutz Mountain, on December 19th, by the Rev. I. N. Thorne, Levi Leaman to Margaret A. McLean, both of the parish of Moncton.

CONRAD-JONES.—At the residence of the bride's parents, Pownal, P. E. I., Dec. 24th, by Rev. J. C. Spurr, B. A., James Albert Conrad of Sturgeon, P. E. I., to Beatrice M. Jones.

BURNS-MCDERMID.—At the residence of the officiating clergyman, Port Hillford, on Dec. 17th, by Rev. R. B. Kitley, Edward Burns to Cora McDermid, both of Somers, Guysboro county, N. S.

KING-HANNON.—At the home of the bride's father, Mr. William Hannon, Peel, N. B., Dec. 31 by Pastor W. S. Martin, Rev. Charles F. King to Miss Della C. Hannon. Mr. King is pastor of the Advent Christian church at St. Mary's, N. B.

DIMOCK-CRISPE.—At Clarence, N. S., Dec. 19th, by Rev. J. T. Dimock, assisted by Pastor E. L. Steeves, Rev. Arthur V. Dimock, pastor of the Baptist church, Wilthrop, Mass., to Winifred, daughter of Wm. Crispe, Paradise, N. S.

DUNFIELD-GODDARD.—At the Baptist parsonage, Sussex, N. B., Dec. 24th, by Rev. W. Camp, Mr. John Havelock Dunfield to Eliza Lury Goddard, both of Springdale, Kings county.

GODDARD-DUNFIELD.—At the Baptist parsonage, Sussex, N. B., Dec. 24th, by Rev. W. Camp, Edmund Delancy Goddard to Cassia Dunfield, both of Springdale, Kings county.

DEATHS.

OLMSTED.—At Fredericton, on Jan. 1, Minnie, aged 2 years, only daughter of James and Frankie Olmsted. Remains interred at Scotchtown, Queens county.

MCCAUGHN.—Suddenly at her home 205 Lockman St., Halifax, N. S., Dec. 24, Mrs. Robert McCaughn, aged 64. An earnest, loving disciple of Jesus has gone home. A husband and one son remain.

BEATON.—At Pownal, P. E. I., Dec. 18th, Ernest W. Beaton, aged 18, passed to the home above. Ernest was a diligent faithful youth. During his illness he sought and found the Saviour. May the Lord comfort the sorrowing father, mother and family.

SWAN.—At New Annan, Dec. 22nd, after a lingering illness, Daniel Swan, aged 35 years. The remains were carried to the cemetery on Dec. 25th followed by a large number of sympathizing friends. It was a sad Christmas for the young widow who is left with three little ones to mourn.

BEZANSON.—On the 6th day of December, at the age of 27 years, Earnest William Bezanson departed this life. He was beloved by all who knew him, and although he was not a member of the church, we have good reason to believe he fell asleep in Christ. He leaves a widowed mother and one brother to mourn their loss. "Prepare to meet thy God."

MCJUSTINE.—Mrs. Henry McJustine, a beloved member of Albert St. church, Woodstock, died on the morning of December 30th, at the ripe age of 73 years and 7 months. Mrs. McJustine was born in Queens Co., in 1827, has been a Christian for over fifty years. She leaves a large family of children, and a host of friends to mourn her loss. The funeral services were held in the church, Jan. 1st, at 2:30 P.M. Revs. Martin and Todd conducted the services.

BISSET.—On the afternoon of Dec. 24th, Mary Bisset entered into rest from the home of her son-in-law, Richard Heffer, of Carlton. Sister Bisset had reached the advanced age of 87 years. In early life she professed the experience of religion and united with the Germain Street church where she maintained membership until her death, enjoying the love and fellowship of such as knew her. May the relatives and friends rejoice in her gain and not weep, the Lord being their strength.

KENEDEY.—At Tracy Mills, Carleton county, N. B., Dec. 28th of pneumonia, Alexander H. Kenedy, aged 80 years, leaving a wife and 9 children to mourn their loss. Brother Kenedy was a native of Pictou county, N. S. He was baptized by the late James Trupper of Macnaquack. He moved to Carleton county 36 years ago, with his family, and since that time has been a faithful member of the Centreville Baptist church. Absent from the body, present with the Lord.

FRADOUR.—On the 17th of December at Pownal, P. E. I., Mrs. Dabson Fraught, relict of the late William Fraught, aged 80 years, fell asleep in Jesus. Our sister professed faith in Christ about fifteen years ago and united with the Alexandria Baptist church. She was truly a changed woman. Her delight was to talk about the things of Christ. During the autumn she was convinced that her time of departure was near at hand, and made ready for that solemn event. Among her last words when questioned with reference to her outlook, were these: "I am trusting." That she was greatly respected in the community was evidenced by the large number who attended her funeral on Sunday the 19th. Pastor Spurr conducted the service.

WEST.—At Liverpool, Mrs. Alexander West, in her 81st year, departed this life. Our beloved sister lived long both in years and toil for her family and church. She was a devoted wife, an affectionate mother and an enthusiastic supporter of every good cause. In her the poor and afflicted found a kind friend, while she zealously gave herself to her church and all its interests. The pastor and his family was the object of her especial care—her last pub-

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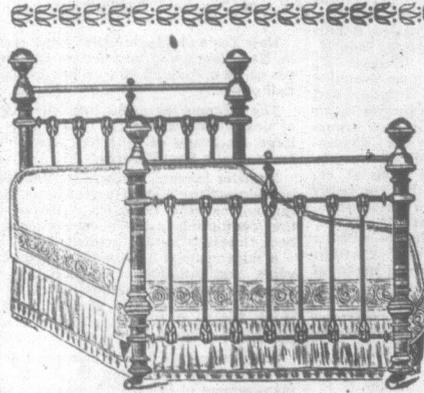
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ment of the present pastor and his family while he was getting the parsonage ready for his use when he moved to Liverpool from Mahou Bay. Her end came peacefully and in the full confidence of meeting those who have gone before her. "She rests from her labours, but her works do follow her."

ADAMS.—At Tracey's mills, December 24, Mrs. Elizabeth D. Adams in the 76th year of her age, (on the 54th anniversary of her wedding-day) Sister Adams was an old and much respected member of the Centreville Baptist church. She was a mother in Israel. Her home was always open for the ministers of the gospel who received a most cordial welcome by this Christian woman. As wife, friend, neighbor, and Christian she was true and trusted. Many can rise up and call her blessed. To show the character of this devoted sister when a family was left motherless she took the seven children to her own home and mothered them until they were able to take care of themselves. Her place in the house of the Lord was always filled when possible. She loved the church, its interests came dear to her heart. Her dollar for missions was always ready, and though a widow and in feeble health, she never failed in her offering for the Lord's work. Such lives are rare, but they do so much to commend the gospel of God's grace to others. The loss sustained by the church of which she was an honored member, is great, but heaven is richer by her presence. She is gone from earth—she rests from her labours, but her works follow her.

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News Summary.

Thursday afternoon Mr. B. F. Pearson, one of the directors of the Dominion Iron and Steel Company, Mr. Charles Burrill of Weymouth, N. S., and Messrs. John H. Thomson, George McArdy, George W. Jones and Frank Stetson met Premier Tweedie, Attorney General Pugsley and Surveyor General Dunn and discussed the matter of steel shipbuilding in New Brunswick. It was stated to the government that the industry will be established about on an equal basis at St. John and Halifax, and that probably two large plants would be established. The capital will be about \$5,000,000, and from 2,000 to 3,000 hands will be employed in each place; also that within six months steel plates will be made at Sydney and that within a year the shipbuilding plants will probably be under way. The promoters of the enterprise were well satisfied with their interview with the government.—Globe.

One View of an Automobile.

It is amusing to see the disgust evinced by smart coachmen for the automobile and the begoggled man that manages it. "Wot I allers say is that a reglar gen'l'm'n sticks to the hoss," a red faced portly English coachman was heard to say to an audience of admiring grooms. "And its a relief to my feelin's that Mr. E— won't have one of them new fangled things about. Long as I've been with the family, and it's a nice place, there's no denying, with no interference and everything of the best, I'd leave quicker than wick if a steam engine was put in my stable and I had one of them fellers hangin' about. Why not learn to manage one myself? Why, James Smith, you don't know what your talkin' about! It's beneath me! It's horses I drives, not nothin'! I'd feel like a fool a-sittin' up on the box with nothin' before me. Just like little Johnny there playing gee horse in an unhitched wagon! No, sir! a hoss's good enough for me, and I hope that any gen'l'm'n that is a gen'l'm'n thinks the same. You say that lots of young sweets about about the country in them? So they do, I don't deny it, but that don't prove that they are gen'l'm'n, does it? Quite the contrary, says I, a frigitin' hosses and killin' folks promiscuous; I'd have young Mr. X. and Y. and Z. all up in the perlice court if I had my say. It ain't right, and I'm not the man to say it is if it ain't!"—Ex.

Young Meat.

Experience has shown that the most profitable age to finish off cattle is from twenty to twenty-four months. That applies to the average animal and breeder, and is a pretty safe rule for weaning, and then they should be fed as liberally as they can stand of highly concentrated food. We are not looking beyond the year and a half period, and no matter what grave results forced feeding may have later in life, the animals selected for this purpose should have it. The flesh is sure to be rich and tender. When sucking, the mothers must also be fed liberally on rich, concentrated food. The whole question of whether cattle raised in this way will be profitable depends largely upon the market one can send them to. They cannot be classed with ordinary cattle, but must seek a special market where fancy stock is in demand. In nearly every large city there are butchers who make a specialty of securing fine beef cattle. They have a line of customers who demand better meat than can be found in the ordinary cattle yards. One must put himself in touch with this side of the market to make the most of such a specialty.—(C. W. Jones, in American Cultivator.

If You Catch Cold.

Many things may happen when you catch cold, but the thing that usually happens first is a cough. An inflammation starts up in the bronchial tubes or in the throat, and the discharge of mucous from the head constantly poisons them. Then the very contraction of the throat muscles in the act of coughing helps to irritate so that the more you cough the more you have to cough. It is, of course, beyond question that in many cases the irritation started in this way results in lung troubles that are called by serious names. It is in this irritated bronchial tube that the germ of consumption finds lodgment and breeds. Great numbers of people disregard cough at first, and pay the penalty of neglect. Cough never did any one any good. It should be dispensed with promptly. Adamson's Botanic Cough Balm is a well known remedy, and it is the surest and quickest cough cure known to-day. It does not deceive by dragging the throat. It soothes the irritated parts and heals them, then the cough stops of its own accord. The action of this medicine is so simple that it seems like nature's own provision for curing a cough. Every druggist has it. 25 cents. Be sure to get the genuine, which has "F. W. Kinsman & Co." blown in the bottle.

New Zealand adopted the penny postage on New Year's day, and letters from Canada to New Zealand will be two cents per half ounce.

The Micmac leaves St. John the middle of next month with 1,000 tons of hay and large quantities of corn beef, jam, etc., for troops in South Africa.

Minister Loomis, at Caracas, Venezuela, has advised the State department at Washington that the impending trouble over the conflicting asphalt concessions has been thwarted for the present.

A miner named A. Morrison, aged forty years, and a native of Nova Scotia, was blown to pieces on Tuesday in the power throwing house of the Sunset mine, at White Water, B. C., by a premature explosion of dynamite.

In consequence of the threatened strike of the miners at Spring Hill, N. S., the management of the I. C. R. has purchased 100,000 tons of American coal, to be delivered at once to Montreal, Halifax and St. John.

Freight brought to St. John by the Elder-Dempster steamship Lake Megantic and shipped to the Pacific coast on Dec. 1, was unloaded at Vancouver on the 12th—a record freight run.

Some time ago the Canadian government sent an invitation to the Duke and Duchess of York to visit Canada during 1901. The government has been advised that the invitation has been accepted by the Queen.

The house of Ralph Steeves, at Elgin, Albert county, was burned to the ground on December 17th. Mr. Steeves's friends have since presented him with bedding, clothing, grain and flour; also cash to the value of about \$30.

Five more cases of small pox are reported in Northumberland, two at Derby, two at Newcastle and one at a point below Rose Bank. Proper precautions are being taken to prevent the spread of the disease, but a fear now exists that it will break out in other parts of Northumberland.

The governor and council of Maine on Monday granted pardons to David I. Stain and Oliver Cromwell, who were convicted in 1888 for the murder of J. Wilson Baron, cashier of the savings bank of Dexter, and were serving life sentences.

The British Foreign office expects a renewal of the modus vivendi in Newfoundland, but believes it will be immediately followed by negotiations with the view of finally settling the lengthy dispute.

F. H. Clergue, the New Ontario capitalist and pulp manufacturer, under contract with the government to bring one thousand families yearly into New Ontario, cables from England that one thousand families will sail for Canada in February and March.

It is announced that the Marquis of Dufferin and Ava, on receiving the news that his son, Lord Frederick Temple Blackwood, had been wounded at Glenfostein, resigned the chairmanship of the London & Globe Finance Corporation, Limited, whose suspension was announced on Saturday.

Tuesday evening Mrs. Grant, wife of Principal Grant, of Queen's University, died after an illness extending over a year. Besides her husband, she leaves one son, Prof. W. Grant, in Upper Canada College, Toronto. Mrs. Grant was a daughter of Mrs. William Lawson, of Halifax, N. S., and was married to Dr. Grant in 1872.

Rev. Edward Osborne, rector of the Church of St. John the Evangelist, Boston, has declared himself strongly against the act of the rector of Trinity church, Rev. Dr. E. Winchester Donald, in permitting the pastor of Kings chapel, a Unitarian, church, to conduct the funeral of ex-Governor Wolcott in Trinity.

At Irvington, N. J., Sunday, a woman made up a bundle from some of her husband's clothing, and gave it to a tramp. When her husband came home she told him about her kind deed, and he did not complain until he found upon investigation that in the bosom of one of the shirts presented to the vagabond he had left a valuable diamond stud.

Edinburg University is to lose its octogenarian president. Sir William Muir, who is eighty-one, will retire before the new century shall be many months old. His public service dates back to the Indian mutiny, through which he was in charge of the Intelligence department at Agart. He began life in the service of the East Indian Company, and rose step by step until he became a member of the Governor General's Council.

According to Mr. B. T. Pearson the rumors to the effect that a company is being formed with the object of promoting steel ship building in St. John, Halifax or Sydney, are premature. In answer to a question of a St. John reporter of the Sun, Mr. Pearson said: "I know of no company of the kind being formed." Possibly something may be done in the future, but at present the affair is decidedly in embryo and nothing has been done of a conclusive nature.

Equity Sale.

THESE will be sold at Public Auction, at Chubb's Corner (so-called), in the City of Saint John, and County of Saint John, in the Province of New Brunswick, on SATURDAY, the Twenty-third Day of February next, at the hour of twelve o'clock, noon, pursuant to the directions of a Decree of the Order of the Supreme Court in Equity, made on Friday, the Twenty-third day of November, A. D. 1899, in a certain cause therein pending wherein Robert Seely Trustee, is Plaintiff, and John McGinty and Mary M. McGinty his wife are Defendants, and by amendment Robert Seely, Trustee of J. Frederick Seely, M. Augustus Seely and Jean D. Seely, and an Indenture made between them and said Robert Seely, dated the Fifth day of April, A. D. 1899, are Plaintiffs, and John McGinty and Mary M. McGinty his wife are Defendants, with the approbation of the undersigned Referee in Equity, the mortgaged premises described in said Decree of Order as "All and singular the lands and premises demised by one William Logan to one Ann Logan and more particularly described in the deed thereof from John C. Brown to the said William Logan, dated the Twenty-ninth day of October, in the year of our Lord one thousand eight hundred and seventy-seven, and duly recorded in the Registrar's office in Book "E" number 7 of Records, pages 360 and 361, as follows: that is to say,—All that certain lot, piece and parcel of land situate, lying and being in Wellington Ward, in the City of Saint John, in the Province of New Brunswick, the same being the estate of Adino Paddock, late of the said City, Surgeon deceased, and conveyed to Barbara Harvey, one of the heirs of the said Adino Paddock by rights of dower, and executed by her between the heirs of the said Adino Paddock bearing date the thirtieth day of August, one thousand eight hundred and thirty-one, the said lot of land to one George C. Coster, deceased, and distinguished in the said Partition Deed and in the plan thereto annexed by the number nine (9) and being forty feet front on Paddock Street (so-called) and extending back southerly therefrom at right angles to the line of the said street one hundred and seventeen feet, preserving the same width of forty feet from front to rear, by the same in breadth or length, more or less, as by the said Partition Deed registered in the office of the Registrar of Deeds in and for the City and County of Saint John will more fully appear.

Also "all that certain other lot, piece and parcel of land situate and fronting on or in the neighborhood of Cedar Street (so-called) in that part of the City of Saint John which was formerly the City of Portland, in the Province of New Brunswick, numbered 28 (twenty-eight) on the plan annexed to the Deed conveying the said lot of land to one George C. Coster, being the plan showing the sub-division of certain lands portion of the estate of Charles Hazen, late of the City of Boston, Esquire, deceased, which were sold at Auction on the third day of July, in the year of our Lord one thousand eight hundred and eighty-six, a copy of said Deed being also on file in the office of the Registrar of Deeds in and for the said City and County of St. John, together with all and singular the buildings, erections and improvements on the said several lots, piece and parcel of land and premises, and the rights, members, privileges and appurtenances thereunto belonging or in any manner appertaining, and the reversions, remainders, rents, issues and profits thereof, and also all the right, title, interest, dower and right of dower, power, claim and demand whatsoever both at Law and in Equity of them the said John McGinty and Mary M. McGinty his wife, of, into, out of or upon the said lots, piece and parcel of land and every part and parcel thereof."

Also all the right, title and interest of the Defendants or either of them in and to a certain Indenture bearing date the first day of August, A. D. 1878, and made between William Hazen and Sarah Elisabeth Hazen of the one part, and one Michael Shea of the other part, and also the Leasehold lands and premises therein and in the Plaintiff's Bill described as,— "All that lot, piece or parcel of land situate, lying and being in the City of Saint John, in the Province of New Brunswick, the same being the Eastern side of Dorchester Street extension (so-called) and bounded and described as follows, that is to say,—Beginning on the said Eastern side of Dorchester Street extension, at a point distant thirty-two (32) feet southwardly, from the intersection of the southern side of the prolongation of Charles Street with the Eastern side of Dorchester Street extension, said point being also the southeastern corner of a lot sold and conveyed by the said William Hazen and others to one Thomas Grady, bearing date the first day of August, A. D. 1878, and extending easterly along Grady's southern line eighty feet, thence at right angles southerly and parallel to Dorchester Street extension (80 feet) to the Eastern side of Dorchester Street extension, and thence westerly along the said Eastern side of Dorchester Street extension, and thence northerly along the said Eastern side of Dorchester Street extension, together with the buildings and improvements thereon standing and being, and the privileges and appurtenances thereto belonging or in any wise appertaining, together with said Indenture of Lease and the rights of renewal thereof."

Also all the undivided interest of the Defendants or either of them in and to the lands and premises described in the Plaintiff's Bill as,— "All that piece or parcel of land situate, lying and being in the City of Saint John, beginning at the northwest corner or angle of the house situate at the eastern line of Wellington Street (so-called) formerly occupied by one Henry Golding, thence running northerly on the eastern line of the same street, forty feet more or less to the southern line of the lot formerly in the possession of Willel Carpenter, thence easterly on the said southern line of the said lot one hundred feet more or less to a stake, thence southerly on a line parallel to Wellington Street, thirty feet more or less to the northern line of the said Henry Golding's lot, thence westerly along the said northern line of the said lot one hundred feet more or less to the place of beginning."

Also "all that certain lot, piece and parcel of land situate, lying and being in the City of Saint John, described in a deed thereof from the said one George V. Newell, bearing date the tenth day of April, A. D. 1847, and recorded in the office of the Registrar of Deeds in and for the said City and County of Saint John, in Book "E" number "E" page 460, as all that certain lot, piece or parcel of ground or land situate, lying and being in the City of Saint John, being part of lot number 115 (115) and fronting on Cross Street, commencing at the southwest corner of the house now standing and being thereon, and extending easterly to the dividing line between the lot numbered 115 and the property of Noah Disbrow, Esquire, fifty-six feet, then northerly to the southeast corner of a woodhouse at

erected on a part of said lot number ninety-five, 25 feet more or less, thence westerly along the south side line of said woodhouse to a bevel in the wall thereof near the southwest corner of the same, thence northwesterly along the said bevel five feet to the west side line of said woodhouse, thence westerly parallel with the south side line to Cross Street, thence southerly to the place of beginning, having a front on Cross Street of twenty-eight (28) feet more or less.

Also all and singular the right, title and interest of the Defendants or either of them, in and to "All that lot, piece or parcel of land situate, lying and being in the said City of Saint John, bounded and described as follows, that is to say, beginning on the eastern side line of Kennedy Street at a point where the southerly line of lot leased by Nathaniel H. DeVoeber to John C. Palmer and therein described as lot number Twenty-one of the sub-division of lots numbered Twenty-seven and Twenty-eight, strikes said street, thence easterly along the southern line of said lot number Twenty-one and the line between lots twenty and twenty-one one hundred and sixteen feet more or less or to the place of division between the Hazen and White Estates, thence southerly along the said line of division three hundred and eighteen feet more or less to the southern face of a wharf, thence westerly and northwardly along the outside face of said wharf and other wharves and crossing the hauling slip of the steam Saw Mill on the above described premises to the eastern line of Kennedy Street aforesaid, and thence northwardly along the said line of Kennedy Street one hundred and seventy-seven feet more or less to the place of beginning, and also the wharf as now built crossing the end of Kennedy Street and lying west of the aforesaid hauling slip and the line, extending from the said wharf to the shore and all rights of pondage and boomage in connection therewith, together with all and singular the buildings, wharves, erections and improvements on the said lot, piece or parcel of land and premises, and the rights, members, privileges and appurtenances thereto belonging or in any manner appertaining, and the reversion and reversions, remainders and remainders, rents, issues and profits thereof, and also all the estate, right, title, interest, dower and right of dower, property, claim and demand whatsoever both at Law and in Equity of them the said John McGinty and Mary M. McGinty his wife, of, into, out of or upon the said lots, piece or parcels of land and every part and parcel thereof."

Also all the right, title and interest of the said Defendants or either of them as Assignees of a mortgage made between Helen Hatheway, Henry A. Hatheway and Selma his wife of the one part, and James T. Kennedy of the other part, bearing date the fourteenth day of May in the year of our Lord one thousand eight hundred and eighty-one, and in and to the Plaintiff's Bill as,— "All that certain piece and parcel of land, message and premises situate, lying and being in Prince Ward in the City of Saint John aforesaid, fronting forty feet more or less on Pitt Street and being the rear of lots numbered 288 and 290 on the plan of the said city filed in the Common Clerk's office, being the Estate and Interest bequeathed to Thomas G. Hatheway in and by the last Will and Testament of his late grandfather, Thomas G. Hatheway, deceased." Also "all that lot, piece and parcel of land situate, lying and being in the City of Saint John, bounded and described as follows,—By a line beginning on the west side line of lot number 340 on the plan of the said city forty-five feet southerly from Elliott Row and running thence southerly along the east line of Pitt Street thirty-three feet four inches, thence at right angles easterly forty feet, thence at right angles northerly thirty-three feet four inches, thence at right angles westerly to the place of beginning, being same lot of land numbered by Thomas G. Hatheway and Helen his wife to Henry A. Hatheway by Deed dated the twenty-fourth day of December in the year of our Lord one thousand eight hundred and sixty-nine, and registered in the office of the Registrar of Deeds in and for the City and County of Saint John in Book "T" No. 6, pages 666 and 668, together with all and singular the buildings and improvements thereon and the rights and appurtenances to the said lands and premises belonging or appertaining, and the reversion and reversions, remainders and remainders, rents, issues and profits thereof and all the estate, right, title, dower, right of dower, property, claim and demand whatsoever both at Law and in Equity of them the said John McGinty and Mary M. McGinty his wife, into, out of or upon the said lands and premises and every part thereof, together with said last mentioned mortgage and the moneys secured thereby and all the rights of the Defendants therein and thereto."

Also all the right, title and interest of the Defendants or either of them in and to a certain Indenture of Lease bearing date the first day of November, A. D. 1892, and made between George C. Coster and Sophie Frances his wife and Marion Arbutnot Hazen, Lillian Hazen and Ethel Hazen of the first part, and Catherine N. Fleming and Isabella, wife of Malcolm Ross, of the second part, and in and to the Leasehold lands and premises therein and in the Plaintiff's Bill described as,— "All that lot, piece and parcel of land situate in the City of Saint John on the southerly side of the City Road at the northwest corner or angle of lot number 110 (110) in the class "C" in the partition of lands made among the children of the late Honorable William Hazen and their devisees and representatives (the lot hereby devised being lettered and numbered "D, 10" on the plan of the partition of the estate of the late Robert F. Hazen) and bounded and described as follows, that is to say,—Beginning at said corner or angle thence running westerly on the said side line of the City Road thirty-one feet (31 ft.) or to the northwestern corner of a lot lettered and numbered "C, 15" on last mentioned plan, thence at right angles southerly on the westerly side line of said last mentioned lot one hundred feet (100 ft.), thence at right angles westerly thirty-one feet or to the west line of said lot number 5 (five) in said class "C" and thence northerly along the last mentioned line one hundred feet (100 ft.) more or less to the place of beginning together with the buildings and improvements thereon standing and being and the privileges and appurtenances thereto belonging or in any wise appertaining together with said Lease and the right of renewal thereof."

For terms of sale apply to the Plaintiff's Solicitor. Dated this Eleventh day of December, A. D. 1900. AMON A. WILSON DANIEL MULLIN, Plaintiff's Solicitor.

Dr. Edward Farrell of Halifax, died on New Year morning, after an illness of some weeks with typhoid fever and pneumonia, at the age of 53. Dr. Farrell was regarded as standing at the head of his profession in Halifax, where he began to practice in 1866. He was for a time, a member of the House of Assembly. His death is deeply regretted by all classes.

Schooner Hunter arrived in St. John on Wednesday from New York with a cargo of soft coal for Downing, Patterson & Co. This is the second cargo of soft coal imported from the United States.

The Farm.

Farm Notes.

In a period of forty years that I lived on one farm there was scarcely any ailment among the poultry, excepting one summer when they were fed liberally with milk.

Those farmers who grow only enough pork for home use will find it more profitable to keep small breeds. Five shoats of a small breed will keep as easily as three of a larger breed.

There are always some underlings among poultry that do not get enough to eat, unless the flock is fed more than they can eat.

Do not forget the calves during the fall and early winter. They will not do well on the same food given to older stock.

A hen turkey is at her best when two years of age. Those hatched early in the season will be nearly in their prime when they begin laying the first season.

There is not much profit in keeping late hatched turkeys. They do not seem to have size and vigor at any age.

NAILED THE CHAP.

Her Father in the Same Mind.

"I never thought for one moment that coffee was the cause of my worn out feeling and dull headaches, and energy all gone, until I began to notice that my bad feelings came on every morning after drinking coffee for breakfast, no matter how well I felt when I got up.

"I began to think the subject over and finally decided to try Postum Food Coffee in place of common coffee and see if it was coffee that had been hurting me.

"After a very thorough trial I am fully convinced that coffee was the cause of my trouble, and that leaving it off and using Postum Food Coffee has restored me to health.

"My father, who has had very poor health for several years, quit coffee some time ago and began using Postum in place of it. It would surprise anyone to see how much he has improved.

"When I boil Postum twenty minutes and serve it while it is hot, with good rich cream, I think it far exceeds any coffee.

"Please do not print my name." This lady lives in Prairie City, Iowa. Her name can be given by the Postum Cereal Co., Ltd., of Battle Creek, Mich.

is attached to the broad side of the posts, with two staples near the outer edges of the posts, the slack may be taken out of the wire after the fence has been built two or three years by drawing the wire through the two staples and springing it up or down the post and fastening with a staple.

Oftentimes it is necessary to drive a few posts when the ground is so dry it is almost impossible to drill a hole or drive the posts. If the holes are drilled a foot or so deep with the bar and filled with water, the ground will be softened in a few minutes.

Benefits of Co-operation.

Business men in other lines find it advantageous to co-operate. Why should not farmers? Fertilizers, mill feeds, coal, machinery and, in fact, all implements can be purchased to drill a hole or drive the posts.

While co-operative stores have many good features, it is oftentimes better to obtain discounts from existing stores. Thus: Send proposals to the several boot and shoe dealers, grocers, clothing and dry goods merchants, etc., to bid for the trade of your organization.

No organization should omit the advertising board, which should be hung in the meeting room. When any farmer wishes to buy or sell horses, seeds or any of the various supplies that farmers obtain from each other, he can jot it down, and thus form a miniature "board of trade," which will prove a source of mutual benefit.

When I was a boy seven years old, my father moved to a nearby village, and leased his farm for a few years to my older brother. The first strawberry plants I ever saw were growing near the line fence in a corner near this village house where we were living.

While Mrs. Herbert Shaw and Mrs. Jonas Miller, sisters, were returning to Hudson, N. Y., from a visit at Athens on Wednesday across the ice in a sleigh, the ice broke and both ladies were drowned.

Mother and Doctor Too. Until the doctor comes, and for minor ills and accidents, the mother must doctor her family. Johnson's ANODYNE LINIMENT. It is used both externally and internally and it is the remedy for inflammation from any cause.

BE SURE. BE SURE and get our BARGAIN prices and terms on our slightly used Karn Pianos and Organs. WE MUST SELL our large and increasing stock of slightly used Karn Pianos and Organs to make room for the GOODS WE REPRESENT. MILLER BROS. 101, 103 Barrington Street HALIFAX, N. S.

OUR VAST STOCK TO BE GIVEN AWAY. We are retiring from the Wholesale Jewelry business and intend to give everyone a chance to own valuable Jewelry. OUR PLAN: We have about 5,000 dozen elegant Black Pins in a great variety of patterns: some worth as high as 50 cents each. WE WANT YOU to sell one dozen at 10 cents each, and for this little service we will give you one of our BLAZING ELECTRIC BIRMINGHAM RINGS which can scarcely be detected from a \$100 gem.

REMOVAL NOTICE. JAMES P. HOGAN, TAILOR, has removed from 48 Market Square, to 101 CHARLOTTE STREET, directly opposite Dufferin where he will be pleased to welcome old customers and new. J. P. HOGAN, 101 Charlotte Street, LADIES' TAILORING a Specialty Telephone 1251.

Xmas Vacation will begin December 22nd. Classes will re-open Jan. 2nd with increased accommodation, the largest attendance, the best facilities and brightest prospects we have ever had in our 33 years experience in college work. For 25c. We will send To any address in Canada fifty lines, Thick Ivory Visiting Cards, printed in the best possible manner, with name in Steel plate script, ONLY 25c. and 2c. for postage.

Merit and Worth

Are Ever Recognized by
an Intelligent Public.

Deceptions and Frauds Find
the Fate They Deserve.

Paine's Celery Compound
Still on the Highest Round
of the Ladder of Fame.

Genuine merit and worth must be the strong and leading characteristics of a medicine in order to make it a chosen home friend.

Speculators and imitators may, for a brief time, create a demand for their deceptive pills and liquid preparations by freely using newspaper space, but unerring human experience soon pronounces the judgment—"tried and found wanting." The year just closed has marked the death of many worthless and deceptive medicines which, for a time, robbed the sick and afflicted ones of money and aggravated their burden of misery.

Paine's Celery Compound, has, in the past year, added thousands of victories to its established record as a disease-banisher and health giver.

Many of the cures effected by Paine's Celery Compound have been so marvellous and striking that able and prominent physicians have, without hesitation, openly praised and recommended the life saver.

No other medicine in the world has ever been accorded such glowing praise by medical men, people of affluence and the toilers of our country. Paine's Celery Compound has never yet disappointed sick and suffering men and women. In every case where fairly used, it has accomplished its work of banishing sickness and giving a new lease of life.

If disease is wasting your system, if you are weak or nerve tired, unfitted for business or the daily work of life, be assured Paine's Celery Compound will bestow nerve energy, strength and health—the blessings you are longing for. Test the virtues of one bottle and be convinced.



Ask the girl
who has tested it.

Ask any one who has used
Surprise Soap if it is not, a pure
hard soap; the most satisfactory
soap and most economical.

Those who try Surprise
always continue to use it.

SURPRISE is a pure hard Soap.

WHEELER'S BOTANIC BITTERS

A reliable and effective medicine for cleansing the blood, stomach and liver. Keeps the eye bright and skin clear. Cures headache, dizziness, constipation, etc.
Purely Vegetable. Large bottles, only 25 CENTS.

It has been as good as settled that Col. Otter is to be appointed commandant of Kingston Military College in place of Col. Klison. Col. Otter is the choice of the Canadian government.

News Summary.

Walters' tips at first class London restaurants work out to about £3 a week.

In 1821 33 per cent. of the British population was engaged in agriculture, in 1881 only 12 per cent.

London already boasts more parks and open spaces than any city in the world, and their number is constantly increasing.

Nearly two-thirds of the letters carried by the world's postal services are written, sent to and read by English-speaking people.

The Archbishop of Canterbury credits Mr. Gladstone with having been among the first to check excessive drinking at Oxford University.

In his stately home at Hatfield Lord Salisbury has many treasured possessions. One is the cradle which Queen Elizabeth occupied in her infancy.

The Allan line steamer Tunisian, which sailed from Liverpool on Thursday for Halifax and Portland, Me., has on board fifty lacemakers, bound for Zion City.

A late St. Petersburg despatch says the Czar has completely recovered his normal health and is able to take long walks and drives daily.

The Canadian government has decided to make an exhibit and put up a building at the Pan-American Exposition in Buffalo, Ontario and Manitoba have also decided to exhibit.

The coal miners' strike in Nova Scotia is over, the owners having made an unconditional surrender to the men, who will receive twelve per cent. more wages than heretofore.

The United States Rubber Co., has cut the prices of its products five per cent., and the company will rebate to its jobbers five per cent. on all goods now on hand. A larger cut will likely be made in April.

There were four deaths Tuesday from the beer poisoning disease at Manchester, making a total of twenty-five deaths. Ten more brewers have been summoned, with the use of arsenic in beer charged.

It has been decided that Lt. Col. Holmes, who is now D. O. C. of London military district, will go to British Columbia, and that Lt. Col. Peters, who is acting in Montreal until the return of Lt. Col. Gordon, will go to London.

Montreal sugar refiners have reduced their prices ten cents a hundred on all grades except the cheapest yellows. Granulated sells at \$4.75, and the best yellow at \$4.15 to \$4.65 in car lots at factory. Low grade yellows remain at \$4.05.

An explosion of powder occurred Friday in the powder machine house of the Repano Chemical Co., near Philadelphia. The building was annihilated and the three workmen in it at the time were blown to atoms.

At Rome, Ga., on Thursday, Geo. Reed, a negro, charged with attempted assault on Mrs. J. M. Lockyear, was hanged to a tree and his body riddled with bullets by a mob of citizens. Reed protested his innocence and Mrs. Lockyear could not identify him.

Personal.

President Trotter of Wolfville preached last Sunday in the Germain St. church, St. John, to good congregations two strong and very helpful sermons. He was heard with much interest and is expected to occupy the pulpit again next Lord's Day.

The Telegraph announces the retirement of Dr. James Hannay from its editorial staff. Dr. Hannay had been for some years, with the exception of brief intervals, the Telegraph's chief editorial writer. His ability as a journalist is widely known and recognized, and his articles on historical and national subjects have been especially able and interesting. Dr. Hannay has also an enviable reputation as an author and it is reported that he purposes to devote himself more exclusively to historical writings. His name has also been prominently mentioned in connection with the office of Dominion Archivist, a position which he doubtless is excellently qualified to fill.

Notices.

Pastors or churches desiring the aid of an evangelist may write to Geo. N. Beaman, Albert, N. B., who has received training along this line in Gordon and Moody's schools.

BROWN'S BRONCHIAL TROCHES

"The best preparation for colds, coughs, and asthma."
MRS. S. A. WATSON, Temperance Lecturer.
"Pre-eminently the best."
REV. HENRY WARD BEECHER.

HERE IS HEALTH

For all who have Weak Lungs

FREE



This is a Positive Cure for all Throat and Lung Troubles, also

CONSUMPTION

THESE FOUR REMEDIES

Represent a **New** system of treatment for the **weak** and for those suffering from **Consumption, wasting diseases or inflammatory conditions of nose, throat and lungs.**

The treatment is **free.** You have only to write to obtain it.

Its efficacy is explained as simply as possible below.

By the new system devised by DR. T. A. SLOOUM, the great specialist in pulmonary and kindred diseases, all the requirements of the sick body are supplied by the **Four** remedies constituting his Special Treatment known as **The Slocuum System.**

Whatever your disease one or more of these four preparations will be of benefit to you.

According to the needs of your case, fully explained in the Treatise given free with the free medicine, you may take **one, or any two, or three, or all four, in combination.**

A cure is **certain** if the simple directions are followed.

The Remedies are especially adapted for those who suffer from weak lungs, coughs, sore throat, bronchitis, catarrh, CONSUMPTION, and other pulmonary troubles.

But they are also of wonderful efficacy in the upbuilding of **weak systems**, in purifying the blood, **making flesh**, and restoring to

weak, sallow people, vigorous and healthy constitutions.

The basis of the entire System is a flesh building, nerve and tissue-renewing food.

Every invalid and sick person needs strength. This food gives it.

Many people get the complete system for the sake of the **Emulsion of Cod Liver Oil**, which they themselves need, and give away the other three preparations to their friends.

The second article is a **Tonic.** It is good for weak, thin, dyspeptic, nervous people, for those who have no appetite, who need bracing up.

Thousands take only the Emulsion and the Tonic.

The third preparation is an antiseptic Balm or Jelly. **It cures catarrh.** It helps all irritation of the nose, throat and mucous membranes. It gives **immediate relief.**

Thousands of our readers need the **Oxo-Jell Cure for Catarrh** without any of the other articles.

The fourth article is an **Expectorant, Cough and Cold Cure.** Can positively be relied upon. Is absolutely safe for children. goes to the very root of the trouble, and not merely alleviates, but **cures.**

The four preparations form a panoply of **strength** against disease in whatever shape it may attack you.

NO CHARGE FOR TREATMENT.

You or your sick friends can have a **FREE** course of Treatment. Simply write to THE T. A. SLOOUM CHEMICAL CO., Limited, 179 King Street West, Toronto, giving post office and express office address, and the free medicine (The Slocuum Cure) will be promptly sent.

When writing for them always mention this paper. Persons in Canada, seeing Slocuum's free offer in American papers, will please send for samples to the Toronto laboratories.

The reports of an outbreak of the plague at Vladivostok are confirmed. There have been nineteen cases, of which fifteen have been fatal. Four plague patients are still in the hospital and numbers are isolated. Owing to a recurrence of the plague at Smyrna a quarantine has been imposed by Turkey and Greece on all arrivals from that part.

These trade-mark crescent lines on every package.
Gluten Grits AND **BARLEY CRYSTALS**, Perfect Breakfast and Desert Health Cereals. **PANSY FLOUR** for Biscuits, Cake and Pastry. Unlike all other foods. Ask Grocers. For book of sample, write FARWELL & RHINES, Watertown, N. Y., U.S.A.