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The Embargo on Cattle.

The embargo placed by the Imperial Government upon cattle shipments from New England ports, and from Canadian ports if the cattle have passed through any part of the New England States, is embarrassing to the trade and in some aspects of it seems unreasonable. Because of the prevalence of the foot and mouth disease in the States of Massachusetts, Vermont, Rhode Island, and Connecticut, the United States Government has prohibited the exportation of cattle from those States to other parts of the Union, but the quarantine does not extend to Maine and New Hampshire in which States, it is claimed, the disease does not exist. There appears therefore to be no reason whatever why western cattle coming to St. John by the C. P. R. and crossing an unsettled corner of the State of Maine in bond, should be placed under embargo in British ports, while no such restriction is placed on cattle shipped from New York, seeing that New York State is contiguous to quarantined States, while Maine is not. The embargo affects injuriously the interests of the C. P. R. and the port of St. John. The Intercolonial is said to be able and willing to handle all the cattle freight which the C. P. R. and the Grand Trunk may hand over to it at Montreal. But the C. P. R. declines to make this arrangement, holding that it is not in its interests to do so. It is probable, however, that if the relations between that road and the Government were more cordial the arrangement would be effected. It is understood that efforts are being made to secure a withdrawal of the embargo, so far as it applies to cattle passing in bond across the State of Maine by the C. P. R. to St. John, but the success of these efforts is doubtful. The British Government is not easily moved to recede from a position taken in such a matter, and the influence of those representing the agricultural interests in Great Britain would probably be exerted strongly against the proposed change.

*** Since the above was in type it is learned that the C. P. R. has withdrawn its objections to transferring its cattle shipments to the I. C. R. at Montreal.

An Unlikely Story.

A sensational and very unlikely story has been lately published in the *National Review* of London. The story has reference to the German Emperor, and states that "when cruising in the Hohenzollern off the coast of Norway this summer, the Emperor saw the Stars and Stripes floating from a large yacht. He immediately sent a message on board, announcing that he proposed to honor the American yacht with a visit, and subsequently went on board himself, where he found a small family party, which he presumed to be all Americans. His hosts were flattered and delighted at the honor, for the Emperor charms all men, but they were somewhat surprised at the violence of his attacks upon England, which he described as a decadent nation, and our Government rotten, while the strongest abuse of all was reserved for King Edward. The astonishment of the Americans was great, but still greater was the amazement of a solitary Englishman who happened to be one of the party, and who evidently had been overlooked in the general introduction." The strangest thing about this remarkable story is that the *National Review* should seem to give it credence, saying that it has it from a credible American source. One would say that the story is probably a canard throughout. It is extremely improbable that the German Emperor would pay a visit to a private American yacht, and still more improbable that on such an occasion, if it occurred, he would indulge in the remarks attributed to him. However, in view of the lack of good feeling existing between the peoples of the two countries, the preposterous story may possibly find some credence in England.

President Roosevelt Against the Trusts.

At the opening of a new session of Congress on Tuesday last, President Roosevelt gave prominence in his message to the duty of Congress in reference to the regulation of "those big corporations commonly doing an inter-State business, often with some tendency to monopoly, which are popularly known as trusts." The President recognizes the right of capitalists to combine their capital, but he recognizes also a tendency on the part of such combinations to the abuse of the powers conferred upon them, and insists upon the duty of Government to guard the interests of the people from the consequences of such abuse of power. The necessary regulation in this matter, he holds, cannot be secured by State action. It must therefore be achieved by national action. The power of Congress to regulate inter-State commerce, the President holds to be an absolute and unqualified grant and without limitations other than those prescribed by the constitution. He therefore believes that monopolies, unjust discriminations which prevent or cripple competition, fraudulent overcapitalization, and other evils in trust organizations and practices which injuriously affect interstate trade can be prevented under the power of the Congress to regulate commerce with foreign nations and among the several States, through regulations and requirements operating directly upon such commerce, the instrumentalities thereof and those engaged therein. Concluding this reference to this matter of the trusts the President says: "I earnestly recommend this subject to the consideration of the Congress with a view to the passage of a law reasonable in its provisions and effective in its operations, upon which the questions can be finally adjudicated that now raise doubts as to the necessity of constitutional amendment. If it proved impossible to accomplish the purposes above set forth by such a law, then, assuredly, we should not shrink from amending the constitution so as to secure beyond peradventure the power sought." Notwithstanding the earnestness with which the President urges this matter it appears to be the general opinion that there will be no legislation on the subject by the present Congress.

Coal Mining in Canada.

The growth of the coal-mining industry in Canada during the past twenty years has been rapid, as will be seen by statistics published by the Labor Gazette in its November issue. In 1875 Nova Scotia produced 930,316 tons and British Columbia 109,361 tons, a total of 1,039,974 tons. Five years later the total output was 1,482,714 tons, of which Nova Scotia supplies 1,177,669 tons and British Columbia 305,045 tons. In 1885 the total by the same proportionate growth reached 1,920,977 tons, and in 1890 Manitoba, with the Territories and New Brunswick, were added to the coal mining Provinces, the former with a yield of 128,953 tons and the latter with 7,110 tons. The total for that year was 3,084,682 tons, of which Nova Scotia contributed 2,181,033 tons and British Columbia 767,586 tons. The total for 1895 was 3,478,344 tons, and for 1900 there was an output of 5,608,666 tons. During that year Nova Scotia produced 3,023,536 tons, a greater quantity than the entire product of the Dominion five years earlier. During the following year, 1901, Nova Scotia produced 3,834,360 tons, British Columbia 1,529,210 tons, Manitoba and the Territories, including the Yukon, 375,275 tons, and New Brunswick 10,000 tons, making a total of 5,748,845 tons. Of the British Columbia product about 68 per cent. was sold for consumption in the United States. The chief producing districts in British Columbia are the Crow's Nest Pass, which is the most easterly,

Nanaimo and Comox, on Vancouver Island, and Queen Charlotte's Island, the latter containing anthracite which may some day be made commercially accessible. Manitoba and the Territories have several large areas producing lignite. In some places it grades to a much better quality, and in one instance it is classed as anthracite. The Souris River and Belly River fields produce good lignite, the Lethbridge collieries are increasing their output, and at Anthracite there are the only mines in Canada producing anthracite coal for domestic consumption.

Canada's Dairy Business.

The satisfactory position of Canada's dairying business for 1902, says the Montreal Witness is briefly told in the fact that compared with last year our exports of cheese increased approximately some 17.75 per cent, and of butter about 31.65 per cent, in volume. For some years past our cheese has been the chief factor in the British market, and many considered that we had reached the high water mark in this direction, that, indeed, any expansion of Canadian milk manufactures must come by way of butter. But the event proves that under favorable circumstances new high water marks may be reached, and that our farmers are alert and ready to take advantage of all legitimate means of increased profitable trade. The course of prices has been very fortunate this year for the farmer, as stocks were light in the beginning of the year and the United States competition in the British market has fallen off to an appreciable extent in consequence of increased consumption at home. The extra good quality of our cheese this year had also a good deal to do with keeping it in the front rank of favoritism. It is because of these contributing causes that while the volume of cheese exports shows an increase of 17.75 percent, the value of the cheese increased some 43 percent. Thus, in 1901, the volume of cheese was approximately 1,791,610 boxes, compared with 2,109,200 for 1902, while the money value for these goods received by the farmer in 1901 was approximately \$12,541,290, and \$17,928,000 for 1902. Not only has butter increased in volume about 31.65 percent compared with last year, but the money value has increased in almost exactly the same proportion, and the trade is now in such a position that there is every incentive to increase this commerce enormously. We exported some 539,840 packages of butter to England this year, of a money value to the farmer of \$7,936,120, compared with exports of 410,000 packages last year, of a money value of \$6,027,000. This is very satisfactory indeed as a comparison, and more so if we contrast the present business with 1896, when the exports were only 157,320 packages, valued at \$1,890,000. It is, however, still a very little thing when the total butter imports of Great Britain are taken into consideration, and in this trade, if we continue to conduct it intelligently and, above all, honestly, sparing no pains to improve, we may hope for proportionate increase in both volume and value for many years to come. Good butter making will always be good business.

The London Express says there is every prospect of a satisfactory conclusion of the negotiations between Lord Lansdowne and M. Delcasse for a settlement of outstanding differences between Great Britain and France, including the French shore, New Caledonia and Morocco questions. The paper adds that meanwhile another movement is on foot aiming at closer Anglo-French relations. The supporters of this movement look to the appointment of a joint committee, to which disputes between the two countries can be referred, following the lines of the proposed Anglo-American treaty of arbitration of 1897. The proposal has been submitted to nearly all the French chambers of commerce, where it has been enthusiastically received. It is also warmly endorsed by the principal English trades unions and many prominent Englishmen.

A Dark Mirror on Pardonable Agnosticism.

BY REV. E. L. STREEVES.

I Cor. 13:9 and 12.—"For we know in part . . . For now we see through a glass darkly."

Religious faith is unequivocal; religious dogmas are arrogant. There is no dogmatism so pronounced as that of ecclesiastical hierarchs; no confidence so sanguine as that of religious dominies. To be orthodox is regarded as advisable; to be pronounced is held a necessity. The man who questions is designated a heretic; the man who pleads uncertainty, an unsafe religionist. At ordination council the candidate who honestly acknowledges a degree of uncertainty regarding many favorite dogmas jeopardizes his chances of receiving ecclesiastical orders, but even ignorance may stalk forth in honorable garb if it but dogmatically assume a dictatorial air.

What a pitiable fact. Men talk about divine things, wisely discourse on supernatural themes, and boldly assume to draw aside the veil from the holy of holies, as if faith had imparted omniscience to these pious minds of ours, and religion had no mysteries.

Alas, when will religion have courage enough to acknowledge its ignorance and orthodoxy cover with a mantle of becoming charity the limitations of these finite minds. "I know," is a strong man's assertion, but "I don't know," indicates a courage that should wrest the crown from the brow of either bigotry or false zeal. An English medical professor remarked to his class. "Let us remember, gentlemen, that there are some things we do not know, even the youngest of us," and one will not need a wide religious experience to come to the conclusion that the same remark might have pertinency when applied to ecclesiastical bodies.

God certainly hath revealed many things for the instruction of his noblest creation, and man's wisdom has climbed mountains, fathomed seas and compassed worlds, until in earth and sea and sky there seems little beyond his ken. Even sacred things have yielded to his inquisitive mind, and by means of the critic's tools, the archaeologist's spade, and the lance of textual surgery, he has gone into enquiries, until from grave and bone and slab he has established or reputed sacred beliefs, and in doing so perhaps generated a host of little blue devils that come with a "ha, ha, ha, ha!" you boasted of rock, but behold the sand."

Brethren have we not sustained loss by claiming too much? Even agnosticism has its strength. Let us be honest enough to frankly acknowledge that there are some things we do not know, and thus we will look skepticism out of countenance by our simple childish faith. Arrogance in religion is as obnoxious as arrogance in science or arrogance in anything else for that matter, and is antagonistic to the spirit of this beautiful psalm of love; therefore let charity build her castle of virtue, and faith support with sure foundations the walls where love has planned and builded. We know only in part, but that part shall have its supplement in faith, and where we cannot know let us enshrine our larger childhood, and in these "mysteries of grace" fear no wholesome agnosticism. This is demanded from the very A. B. C. of religion. For instance who can know God? True, the scholars have named his attributes, but what human mind can grasp these? God is omnipresent, omniscient, eternal; these are common enough terms, but common though they be, no human mind can grasp the meaning of either. Eternity, like the other words, is only a term coined to cover man's ignorance, and no mind can think eternity. Time is man's measure of duration; eternity is God's. Where God came, or how; or when, we cannot know, nor can we understand the statement that he never came but always was.

Even the more human qualities of the divine parent rank beyond our limited knowledge. We say God is love, and we magnify the little term "so loved," but how little do we know what it means. We can know a friend's love, a parent's love, and what finite mind can measure the heart of God?

"For the love of God is deeper
Than the measure of man's mind;
And the heart of the eternal,
Is most wonderfully kind."

The same is true of God's anger, God's jealousy, God's mercy, and our knowledge of the most high, though much assisted by the life and personality of his son Jesus, must remain, in time, imperfect, for now we only know in part. We cannot know God as he is.

Again, how true this is of the terms "heaven" and "hell." The words are common enough, but who can understand either. In poetry and prose, in art and literature, we talk and write and paint about heaven, and wile away our cares with thoughts of—

"Sweet fields arrayed in living green,
And rivers of delight."

But who imagines heaven as sweet fields of living green and rivers of delight? Were it so, surely this would not be the crowning height of celestial happiness. We talk of robes of white and golden crowns, but these metaphors are only human phases to cover human weakness, and no man dreams of heaven except with higher thoughts than these little words convey. The simple

fact is we do not know, for now we see through a glass darkly. Then let us consider this dark mirror. Why this limited knowledge? How is it impossible for man to know fully that which God no doubt intends he shall ultimately know?

I. In the first place, this dark mirror consists in our limited vocabulary. We have no words to perfectly express divine truths. Our verbal terms designate human conditions and experiences, and not those of the spiritual world. Life is but our childhood after all, and we have not learned our language yet. The writer of this poem says—"When I was a child I spake as a child." I could not speak in any other way, and in the light of eternity man's allotted span will be his childhood days. Then this being true, we cannot speak the thoughts of God—we cannot know the mysteries of eternity.

For example, we cannot explain intricate truths or scientific facts to our little ones, because in any adequate description we must use words which they know not the meaning of. The difficulty is in their limited vocabulary, and no power on our part can atone for their lack of understanding. They have not mastered scientific terms for they are but children. God meets the same difficulty in these children of a larger growth. His wisdom cannot bridge our limitations nor supply that which is wanting in man's mental fallibility. Unless God change us, and make us supernatural, even he cannot teach us supernatural things; hence though we know something of what heaven means, for we know it means rest and peace and love, yet we cannot fully know. Even the inspired writers must of necessity be handicapped by this human limitation; e. g., John's account of the heavenly city sounds very material—"Her light was like unto a stone most precious, even like jasper or crystal. . . . Her wall was great and high . . . with twelve gates. The city was pure gold like unto pure glass. The foundations and walls were precious stones, the gates were pearls and the streets were gold." It is almost pitiful in its little childish beauty. No human intelligence could have done better than did the Patmos dreamer, and yet could these minds of ours be satisfied with such a heaven? Certainly not, but the Holy Spirit must use the words and metaphor common to man. We could understand no others, and the words that would properly describe heaven have not yet been coined. Had they been, they should be foreign words and unknown metaphors to us for they would deal with worlds we know not of. Now we know in part.

The same is true of the antipodes of heaven. In attempting a description of the world of the lost the inspired writers have been compelled to use human imagery, for this was all they knew or were capable of knowing. "Gehenna," or the valley of burning; "the bottomless pit;" "where the worm dieth not and the fire is not quenched;" "A lake burning with fire and brimstone"—all these are but human forms of speech. Ah, this too is pitiful though awful as an attempt to describe the world of lost spirits, and how childish the attempt. But we too are children yet and speak as children yet. No one can think of a spirit literally burning, and these terms, though the most startling that the mind of man had yet conceived, by no means can make known to us the condition of departed souls that do not know God. They speak of place and physical agony, and yet may not hell itself be a condition rather than a place, and Milton's words be true,—

"The mind is its own place,
And can make a heaven of hell, or a
Hell of heaven."

Other language limitations might be given, but let this suffice. It will not now be difficult for us to recognize how futile would be any attempt, even made by God himself, to describe conditions and things for which human beings have no proper words or imagery. We must still speak with human tongues, and they who speak to us must use a language we can comprehend, else we are edified not. We cannot sing the Lord's songs in a strange land, and surely have but imperfectly learned heaven's language yet, for now we only know in part.

II. In the second place this dark mirror consists in our imperfect analogies. Man learns by comparing things unknown with things known; in other words he learns by analogy. But suppose we have in analogy nothing to compare the unknown with. Then we are helpless, impotent. For example, we could not describe the beauty of a rose to a man who had always been blind. We might tell him of its shades and color, but he has never seen color, and can have no conception of what we mean. Color is a word that has no meaning to him, and hence his limitation and our impossibility. Could a man who has never seen prismatic hues have any conception of the beauty of the rainbow? You may describe the blended shades and sweeping arch, but he knows not what you mean, neither can he know. These are beauties that are beyond his little world of perpetual darkness, and he can never know them until he too has eyes to see. So it is with you and me. We are blind to the spirit world, and have nothing to compare heavenly virtues with. We may have our little conceits about these things, but after all they are only built upon our hopes, and expressed by imperfect human metaphor. For in-

stance, we think of angels moving freely through the air, and the only analogy we have to this is the flight of birds; hence artists always picture angels as having wings like birds. Our better sense, however, tells us that this is only a human device to express that of which we have no knowledge, for we cannot know how angels come and go. How they move, what they look like, how they joy, we do not know, nor could God make us to know and still have us remain creatures of earth. Their world is higher than ours and we have nothing with which to compare beings of such heavenly splendor; we can only know in part.

III. In the third place this dark mirror consists in our limited capacity to realize and appreciate spiritual joys and realities. It is one of the laws of God that our kingdom cannot appreciate the delights of the next higher. The mineral may shine as a diamond, but it cannot breathe the ozone like the lily nor wave its beauty in the summer sun. The lily may enrich the air with its fragrance, but it can know nothing of the song the little bird above its trumpet folds may sing. The bird may fill the air with the sweetness of its song, but it will sing no better because it has a golden cage. To each there is a limitation; to each there is a world higher than its own, and the lower cannot know the higher. So man; he has his own world of thought and feeling, of joy and hope, and he cannot rise above it and still be man. Angels occupy a higher kingdom than we, and we cannot pass to theirs nor comprehend their joys, or know their wisdom, until we too become spiritual beings.

With our best intellect we could not make the singing bird understand the value of a golden cage, for it has no conception of the comparative values of metals. This is man's kingdom, and cannot be entered into by beings from a lower. Neither could God, omniscient though he be, make man to understand the marvellous richness of his own world, the spiritual kingdom, until man himself becomes a spirit and rises above the kingdom in which he is a man. Jesus himself, knowing man's limitations, did not attempt an explanation, not even of spiritual life—that much of heaven and God divinely imparted to us—but likened it to the wind, the ways of which we cannot understand, or to the grain of wheat which falls into the ground. We must be content with mystery until we move up higher, for now we see through a glass darkly.

IV. Finally, this dark mirror consists of the physical world with its ambitions, its passions, and its sins. Even these bodies of ours will dim the heavenly sight. Man's predilections and prejudices mingling with his aches and pains, so stain and deaden the spiritual vision that he cannot see aright. "This body of sin" is a colored shade surrounding the light of God once breathed into the soul, and so mars the clearness of our vision. Man cannot rise completely above his personal bias, nor rid himself of self. Heaven will shine to us in the light or shade of our little wants and whims. An Indian's thought of heaven was that of a happy hunting ground. The Hebrew's was of a city like unto Mount Zion. But John writes with the vision of his homeless Lord before him, and tells us of a house with many mansions. So each according to his nature will think of heaven, and we cannot quite rid ourselves of our predilection, for our desires and hopes will color all our vision. We see through a glass darkly. But the time hastens on when we shall rise to the higher vision and see without a veil between. Not in time shall it be but by and by
"When the mists have rolled away."

Calvinism.

Calvinism.

IV.

Calvin's Institutes of the Christian religion were published in 1536, when he was 26 years of age. They came forth from a seething caldron, and it is not to be wondered at if there was some froth. Still, they are a great production for a young man, and for such an age. To these Institutes we must go for his system, not to the caricatures of his enemies. I cannot give even an outline of this monumental work. Epoch-making it was in the first degree. But I will quote a sentence or two, which will show us the drift of his beliefs: "Free-will does not enable any man to perform good works, unless he is assisted by grace, indeed the special grace which the elect received through regeneration." This is argued at length, (Vol. I., page 306 following). This distinction was insisted upon by our predecessors, but is rarely touched at the present day.

Another item from the same chapter on "Man deprived of freedom of the will, and miserably enslaved" in which he quotes with approval from Augustine, "Let no man flatter himself: of himself he is a devil; his happiness he owes entirely to God. What have you of your own but sin?" "Why presume so much on the capability of nature? It is wounded, maimed, vexed, lost." "When any one knows that he is nothing in himself and has no help in himself, the weapons within himself are broken, and the war is ended." So far his quotation from Augustine. Calvin then proceeds: "God bestows his grace upon us, that we may know that we are

nothing, that we stand only in the mercy of God, seeing that in ourselves we are altogether wicked. Let us not contend with God for our right, as if anything attributed to him were lost to our salvation." I think that few now-a-days take time to go to the bottom of things as these old masters did. But if, in silent night watches, a man will look into his own nature, and scan his own thoughts and doings, he will find that Calvin is not too hard on us. Alas, it is the truth, however unacceptable to the lordly old man in us.

"The fairness and reasonableness of the great expositor are seen in such an expression as this: "I do not ask that man should voluntarily yield, without being convinced, or that, if he has any powers, he should shut his eyes to them that he may be thus subdued to true humility, but that, getting quit of the diseases of self-love and ambition, under the blinding influences of which he thinks of himself more highly than he ought to think, he may see himself as he really is by looking into the faithful mirror of Scripture."

It is in this last respect that our modern Christian is lacking. "To see oneself as he really is"—how many of us maintain that vision without magnifying glasses? Hence our flippancy, self-assurance, and domination of others.

He has an argument that "human nature possesses none of those gifts which the elect receive from their heavenly Father through the spirit of regeneration," and quotes Deut. 29: 2, 3, 4; Jer. 27: 7; John 6: 44, and 1 Cor. 2: 14; "But the natural man receiveth not the things of the spirit of God, for they are foolishness to him, neither can he know them, because they are spiritually diseased." in support of his statement.

How would it do for us to take a few homeopathic doses of this excellent medicine? Our fathers, perhaps, too frequently applied to the bottle of bitters; we are clogged by too much sweetness. A wine-glass of the juice of the grapes of Eschol would be a good tonic. For instance, how stimulating a decoction from this saying of our Lord, "No man can come unto me, except the Father which sent me draw him, and I will raise him up at the last day."

This form of Christian faith—this belief in an absolute Sovereign, ruling all things according to the counsel of his own will—overruling all things, great and small, good and bad, for his own great purposes and for the good of his chosen—is in open contrast with that other formless thing that goes by name of religion, in which the multitude seem to place their reliance; a God who has no particular design from the beginning; who may or may not be absolute Sovereign over all; who may be turned aside from his purposes by the determination of men, who will allow himself to be thwarted by individuals, or by combinations of men; who regenerates people and adds them to his church, and then lets them go to destruction; who seems from their representations to be One who can be led to change his purposes to suit our conscience or comfort.

Such a God, such a belief, will issue in a weak, colorless Christianity. Its professors will belong to a lower order of religious being; like the Medusae, in the natural world which have no true body, but which consist of two membranes only, one forming the outer integument, the other doing duty as stomach lining, a different and much lower form of life than the vertebrate, or animals with a true body, containing a proper stomach, and other viscera and blood-vessels, and beyond all the rest, a back-bone. By as much as the eagle is above the sea anemone, by so much is the Pauline Christian above the jelly-fish professor of Christianity.

There is much to admire in these lower types; we have watched them over the vessel's side as they gallily floated past; and so we see virtues of many hues in any one who is simply a Christian of the lowest possible type. But for back-bone, for the strong skull, and heavy brain, for the great-heart, and for all-dominating confidence in God Almighty, we go to the man who, under whatever name, Presbyterian, Huguonot, Paritan, Baptist, has really taken for his Divinity a Being infinite in every perfection, who not only sees the end from the beginning, but who has a plan comprehending everything, which must be carried out.

The ideas which saved Europe in the 10th century must always save, because of their divine potency. It may be under another name, but nothing else will stand the shock of opposing forces. There is the cavalry of agnosticism; the searching artillery fire of denial of the supernatural; the rifle fire of free thought of all phases. There stand the foe, arrayed in all sorts of uniforms, like our Boer friends, tatter-demolitions in rags, and gentlemen in kid gloves, Anglo-Saxons, Anglo-Indians, Japs and German Professors, as asking hard questions, and denying the first principles of our faith. And then there is that worst and most demoralizing thing, when our own men, on whom we are relying to help us, fire into us from behind. Preachers in pulpits, and Professors in Seminaries, do more damage perhaps, than direct opponents.

We must know what the foundations are, and we must stand on them. God Almighty can do anything, he will carry out all he has promised to do. We are safe to build on that.

This, it seems to me, is Paulinism, as well as Calvinism. We know what this has done for the world. This doctrine has given us men like William of Orange, who withstood the whole might of Rome and the Spanish Inquisition; like Oliver Cromwell, who had a 'clear recognition of Calvinistic Christianity,' 'believed in God not on Sundays only, but on all days, in all places, and in all cases,' who taught England the grandest lesson she has ever received; like Whitfield, the burning and shining evangelist of the 18th century; like John Bunyan, who gives us the figure of Christian perseverance, the fire kept burning by an invisible hand pouring oil on the fuel; like Havelock and Stonewall Jackson, who fought their foes, material and spiritual, confident that they must live until their work was done; like Cowper the Calvinist of poets, who wrote even in his despondency:

"God moves in a mysterious way
His wonders to perform;"

like Watts, the easy chief of Christian hymnists, not only for the majesty and dignity of his rhythm, but for the doctrine of the Divine Perfections with which all his hymns are saturated, as witness:

"Zion enjoys her monarch's love
Secure against a threatening hour;
Can her firm foundation move,
Built on his truth, and armed with power."

I conclude these observations, suggested by the strong book of Dr. Kuypers, with a simile used by himself:

"Even as a grain of wheat from the sarcophagi of the Pharaohs when again committed to the soil bears fruit a hundred fold, so Calvinism still carries in itself a wondrous power for the future of the nations?"

D. A. STEELE.

The Attractions of God's Presence.

What is the best gift which the church has to offer to the world—the attractive quality which will win men to its fellowship? It is not art, which is no longer exclusively the handmaid of worship. It is not eloquence, which at best is rare and is perhaps more common on the platform than in the pulpit. It is not gain—for the church is in the world and must ask its members for support. If it depended upon any of these attractions the church would have been dead and forgotten centuries ago.

Christian life, so far as it is genuine, is a manifestation of God. His spirit witnesses through men of the beauty of holiness. It is imperfect witness, for Christians are imperfect men, but in so far as it is genuine it is effective. God himself is the supreme attraction for those who are made in his image. Where he is known and manifested men will be drawn together as iron is drawn to the magnet.

The increase of machinery counts for little where abundance of power is wanting. Do we not often make the mistake of elaborating worship, enriching art, multiplying attractions, studying advertisements and forget the power of God's presence with his people? The life of the church is the indwelling of God in the hearts of his children, manifested to men in holy, cheerful, fraternal, helpful lives. Have we anything better than this to offer to the world? Is there anything which can take the place of this in mere diligent use of the many inventions of our modern church activity?

The church is attractive when men feel that God is with its members—meets with them in their worship, goes with them to their business, is invited to be a sharer of their pleasures. God, as of old, is revealed through man to man. There is no better way of revelation. The measure of our power with others is the measure of our clear transmission of the light that God has put within our spirits.—Congregationalist.

Thoughts and Things.

MAN'S PILLOW HIS RESIDENCE.

Where does a man live when he is on a boundary? The old problem has cropped up again in the revision courts. One revising barrister solved it by ruling in two cases that a man lives in that parish where his front door is situated. But what if the imaginary line run under the middle of the step and come out at the back of the house? Something very like this actually exists at Norwich, in Cheshire, and as a consequence the occupier of a small cottage has for many years claimed, and, we believe, actually exercised the right of voting in two Parliamentary divisions. Perhaps the best general rule for settling boundary disputes is one which was formulated at the Clerkenwell sessions in 1816. A man who "lived in two parishes" became a pauper, whereupon a dispute arose as to which should maintain him. Models of the house and the bed on which he slept were laid before the court, that it might ascertain how much of his body lay in each parish. In the end it was held that he was "settled" where his head (being the nobler part) lay.—London Chronicle.

"TIME-THIEVES."

Time-thieves in public meetings are commonly not bad men. They do not intend to steal from those who are to follow them, the time that has

been allotted, or to take from the audience the pleasure anticipated in hearing those who are crowded out. The crimes they commit are so open and so unconscious that they evidently are unaware of the offences they are probably committing. An amusing instance occurred not long since in the case of one who, because of his over-sensitiveness, took less than the time given to him in the programme. The chairman, with his watch before, was keeping time and enforcing the rule. This speaker, when he began, naively took the chairman's watch and placed it under his own eye, saying that he was going to keep within the time. Glances were exchanged among experienced observers, which said, "He won't remember." Sure enough in fifteen minutes after a flight of interesting oratory, the speaker looked at the watch, and, after a pause, with a puzzled look, he said: "I looked at the watch when I began, but I have forgotten when it was." Speakers frequently have this experience. Two things betray those who are speaking. For them time fairly flies away. Three minutes to a speaker seem no longer than one minute does to the hearer. Let any one test himself by holding a watch silently for a minute, and then note the lapse of a minute while he is speaking aloud. Then, again, an address that one can read silently in five minutes will take seven if read aloud without an audience, and ten or fifteen according to the size of the room in which it is delivered and the intention of the speaker to be heard by every person in it.—Christian Register.

"I Shall be Satisfied When I Awake With Thy Likeness."

The artist stands at his easel painting the portrait of one before him; and I go and look at it, and scowl and shrug my shoulders and say: "It is not like him; I can see the ghost of an appearance looking out through the lustreless eye and the untrue features, but it is not my friend." And the artist says: "Wait! When I have finished the picture, and put the purpose—the soul—into it, then judge, not before." So Christ sits for his portrait, and God takes me as a canvas, and paints, and ever and anon I grow foolish enough to look at myself, and shake my head in despair, and say, "That will never be a portrait," and then I come back to his promise: "You shall be satisfied when you awake in his likeness," and I am satisfied beforehand in this hope that he gives me.—Lyman Abbott, D. D.

Love in Search of a Word.

The difficulties of missionary pioneer work, especially in learning languages and reducing them to writing, were recently described in a thrilling manner by Willis K. Hotchkiss, an American missionary of the Society of Friends, who has just returned to his work in Central Africa among the Wakamba. He first built his own house assisted by two coast men, as the tribe was hostile and suspicious. Gradually they became friendly and he began to learn their language. Willis Hotchkiss said in a missionary address in England:

"The first word I secured was 'Ni-chau,' meaning 'What is it?' Day and night I pestered every man I met with that question. In the brick-yard muddy hands and pencil added to muddy paper the swelling list of words. In the garden, hoe and spade were dropped for pencil and note-book, as some new word dropped from the lips of the black fellows at my side. So it went through the day with its varied duties, and then at night, by candle light, the day's treasures were gathered up, classified, and made ready for their blessed service. For two years and a half I searched for the word 'Saviour.' As each day and week and month passed by, it grew bigger with meaning in the light of the frightful need which faced me—a need which I knew I could meet if I could bring that word to bear upon it, but before which I was powerless until that golden key was discovered. But it finally came, and the toil of years was recompensed. Around the evening camp-fire I sat with my men, listening to their stories and watching eagerly for the coveted word. Finally my head man, Kikuv, launched upon a tale which I hoped would bring it. He told how Mr. Krieger had some months before been attacked by a lion and badly wounded, and how he had been rescued. But to my great disappointment he did not drop the concrete word for which I was looking. Sick at heart, I was about to turn away, when in a modest way he turned to me saying, 'Bwana nukuthaniwa na Kikuv!' (the master was saved by Kikuv.) I could have shouted for joy, for having the verb I could easily make the noun; but to prove it beyond the shadow of a doubt, I said 'Uauthani Bwana?' (you saved the master?) and he replied, 'Yes? Why, Kikuv!' said I, 'this is the word I have been wanting you to give me all these moons, because I wanted to tell you that Yesu died to Ku—' I got no further. The black face lit up as in the lurid light of the camp-fire he turned upon me, exclaiming, 'Master! I see it now! I understand! This is what you have been trying to tell us all these moons, that Yesu died to save us from the power of sin! Never did sweeter word fall from mortal lips than that word 'Saviour' as it fell from the lips of that black savage in Central Africa.'—The Bombay Guardian;

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The Higgins Case.

It is generally known to the readers of the MESSENGER AND VISITOR, that a lad named Frank Higgins now lies in St. John jail, under sentence of death for the murder of William Doherty, on the first of August last. The appeal of the prisoner's counsel to the Supreme Court of the Province for a new trial was not successful, and, accordingly, unless there shall be a commutation or postponement of the sentence, the condemned youth stands to suffer the death penalty on the eighteenth of the present month. A petition has been circulated in the city, and we believe quite largely signed, asking for the commutation of the sentence to imprisonment for life. And doubtless if the view shall be taken by the Minister of Justice that the youth of the condemned justifies the exercise of such a measure of clemency, the decision to that effect will be received with a sense of relief and gratification, even by those who have felt that they ought not to seek by any personal influence to determine the course of justice in the matter.

This case and the attendant circumstances are no doubt sufficiently well known to our readers, so that it is quite unnecessary to rehearse them here. The result is one to excite both the horror and the sympathy of the community. Here is a youth, sixteen or seventeen years of age—in appearance a mere boy—condemned to die for having killed a comrade, a few years older than himself. One cannot but feel some measure of sympathy for this unhappy lad and experience a thrill of horror at the thought of his going to the scaffold. Yet it must be confessed that, apart from the mere fact of the condemned lad's youth, there is little indeed on which to base a plea for the exercise of clemency. There seems every reason to believe that the murder was premeditated and to the last degree cold-blooded. Its perpetration indicated a deeply criminal purpose, and the conduct of the murderer, both before and after the terrible deed, has been such as to indicate a deeply criminal character. Apart therefore from the mere fact that the murderer has not attained the full stature and maturity of manhood, one can see in this case, so far as the condemned himself is concerned, small reason for the exercise of executive clemency.

On the other hand there is the question of what is demanded for the protection of society. If this murder stood alone, without other criminal connection, so that it could be considered as wholly exceptional, a freak of personal wickedness, the outcome merely of an abnormal criminal propensity on the part of the murderer, the case would be different, there would be greater reason for regarding and dealing with it as something quite abnormal, and the argument for the exercise of clemency would be correspondingly strengthened. The facts are quite otherwise. Evidently the murderous deed committed by Higgins was not merely the outcome of an idea which had fastened itself in a mind of abnormal criminal propensities, and having no close connection with other crimes and criminals. The facts brought to light in connection with the investigation of the case before the courts indicate the existence of relations among a certain class of youths in the city closely approaching an organization for the promotion of crime—a condition of things in which crimes and criminals were being produced like toad-stools on a dunghill. In considering the question of clemency in the Higgins case, these facts cannot be ignored. One must ask—What is likely to be the effect upon the budding criminals of this

and other communities of extending clemency in a case like this? Would or would it not encourage lads of criminal inclinations to pursue careers of crime, trusting in the many chances of eluding apprehension and conviction and of escaping from custody if convicted, and comforting themselves with the assurance that, at the worst, whatever they do, they are in little or no danger of ever being brought to the scaffold for their crimes?

There are, however, other serious considerations connected with this case. Whatever one may think of the propriety of the executive clemency being extended to the unhappy youth now under sentence of death, it must be a most serious consideration that such a crime as this, and having such criminal connections as we have pointed out, should occur in this community. It may be said in general terms that in a moral point of view, St. John compares fairly well with other cities in this or other countries. It is a quiet, law-abiding, church-going community, and crime—apart from drunkenness and its associations—is comparatively rare. The condition out of which this crime was produced are not probably peculiar to St. John. They are more or less in evidence in all towns and cities. But what shall we say of such manifestation of youthful depravity and hardened criminality in a place where so many Christian institutions and agencies have place? Certainly if the home, the church, the school and wholesome personal influences had been doing all that might be expected of them in this Christian community to inculcate right principles and to train to right habits of thought and action, and if there had been the exercise of civic authority to compel education or industry on the part of the lads of the city, results so sad as those with which we are now confronted could not have occurred. It is indeed a terrible thing to contemplate that, in consequence of a condition of things which should have been impossible in such a community as this, a young man stands condemned to die at the hands of the hangman, and that on the eve of the joyous Christmas season. The idea haunts the mind like some horrible spectre, and no doubt the feeling in favor of clemency takes on strength in view of the date set for the execution.

But it might be a wholesome thing for St. John to take this matter very seriously to heart, even at the expense of all the Christmas mirth and gladness. Such conditions as have been brought to light here call for the most serious reflection and for thorough-going efforts after a better state of things. And, as has been indicated, it is not the concern of one community only, but of many. The punishment by life imprisonment or even by death, of one youth who has shown himself to be a somewhat apter scholar in the school of crime than his fellows will avail little if the influences under which the criminal developed are not removed. If boys who should be studying their school lessons in their homes, or quietly sleeping in their beds, are spending their evenings on the streets, congregating in dark alleys, smoking cigarettes, reading blood-and-thunder fiction and wallowing in pools of moral filth which receive the poisonous seepage from the most unclean and vicious elements in the community, what is to be expected of such a school of vice but that it will graduate criminals of the most pronounced type? The revelations connected with this melancholy case have doubtless not been without some effect in this community. They have caused some searching of heart, some deepened sense of responsibility, some enquiry as to the causes and the remedy for conditions so flagrantly evil. It will be well if all this be but preliminary to earnest efforts to secure more wholesome conditions. Surely it is not too much to expect that in our Canadian towns and cities the spirit and the power of Christianity shall so assert itself as to strengthen the moral barriers for the protection of the young, remove the pitfalls of vice, and make such schools of crime as that out of which this terrible tragedy has resulted, morally impossible.

The Ontario Referendum and Results.

The result of the popular vote taken on Thursday last in Ontario on the Liquor Act, is perhaps not very different from what was generally anticipated. The affirmative vote is largely in excess of the negative vote, the majority in favor of the Act being in the vicinity of 60,000. But the affirmative vote has

fallen far short of the 212,724 required to give effect to the Act. The figures on the referendum, so far received are not final. The Toronto *Globe's* estimate is that final returns will show an affirmative vote of about 150,000 and a negative vote of 90,000.

It appears therefore that the Act has failed to carry, not because of the prevalence of sentiment actively adverse to prohibition, but because of an inertia in respect to the matter on the part of a large majority of the electors, too strong to be overcome by all the efforts which were put forth to bring them to the polls. No doubt a certain percentage of the voters remained inert because of influence brought to bear by the liquor interests, since every temperance voter kept away from the polls counted on the negative side of the contest. How large this percentage may be cannot be told, but certainly if the referendum had been taken at a Provincial election or at the time of the municipal elections the affirmative vote would have been much greater, for many would have voted for prohibition while at the polls who would not leave their work to go and cast a vote in the referendum. The vote in Ontario has not resulted in all that could be desired in the interests of the Temperance cause, but certainly it is not altogether discouraging. In spite of adverse conditions a very considerable affirmative vote has been recorded and the majority over the liquor vote is a large and formidable one. If the Temperance vote is considerably below that recorded in the plebiscites, the liquor vote has also fallen considerably below its former record. An especially encouraging feature of the referendum vote is that a majority of the cities of the Province, including both Toronto and Hamilton, have given respectable majorities for the Act. Considering the large and wealthy brewing interests which centre in these cities, this result is a surprise even to the temperance people themselves. While the result of the referendum falls short of achieving prohibition, or such a measure of prohibition as was attainable under Provincial auspices, it probably indicates an organized temperance power which can successfully demand the application of severer restrictive measure to the liquor business. In this connection the *Montreal Witness* says: "What view statesmen will take of the result as polled and of the campaign which has just closed, we do not know. They have probably already discounted the indifferent voter for all that he is worth, but they cannot deny the tremendous interest taken in the subject by all the potential elements of society, and they cannot but see that the march of sentiment is toward a result which will make the party which espouses temperance the winning side."

Editorial Notes.

—We have learned that one hundred copies of Dr. Saunders' History of The Baptists of the Maritime Provinces have been ordered for Yarmouth. Mr. C. H. Harrington advanced \$200 toward publishing this book. Now he directs that from the proceeds of the sales the \$200 shall be given to the Capital of the Ministers' Annuity Fund. The one hundred copies taken by Yarmouth will nearly pay this \$200.

—Canon Henson of Westminster exercises a larger charity toward Nonconformists than do most of his brethren in the Establishment. The *Independent* notes that the Canon preached a funeral sermon on Rev. Hugh Price Hughes, the distinguished Wesleyan, lately deceased, and appealed to the Nonconformists to come into relations with the Established Church, that such a bitter conflict might be avoided as has been seen over the Education Bill. Canon Henson has written a letter to the *Times* in which he protested that union must soon become a leading question in the Church, but that it could not be achieved until the Established Church should cease to regard Nonconformists as aliens, their sacraments as doubtful and themselves as left to the uncovenanted mercies of God. Churchmen would have to review the teachings of historic science and of the New Testament, revise their dogmatic statements and reverse their attitude of exclusiveness. All which is very interesting, but it is far from representing the general attitude of the Anglican Church toward Nonconformists.

—Rev. W. T. Stackhouse, the able and indefatigable Superintendent of Baptist Mission work in Manitoba and the Northwest, has completed, so far as circumstances permitted, his canvass of churches in Nova Scotia in the interests of the Twentieth Century Fund. He will shortly give the readers of the MESSENGER AND VISITOR some account of the work undertaken and accomplished in this connection. Mr. Stackhouse has

met with a very favorable reception, and, as we all know, has rendered invaluable service. As the pledges have been gathered by several different persons, the Committee is not at present able to state just what amount has now been subscribed, but will, we understand soon be able to make a statement. Mr. Stackhouse informs us that the churches which he visited in many instances exceeded their appointments, and he believes that when the canvass is completed the result should not fall short of the Fifty Thousand Dollars aimed at. In order that this good end may be attained and all departments of our Mission work may feel the impetus which increased resources would give, it is greatly to be desired that every church will cheerfully do its share toward the completion of the Fund.

—The ground which President Roosevelt takes in his reply to certain citizens of Charleston, South Carolina, who protested against the appointment of Dr. Crum a colored physician of that city, to the office of Collector of the Port, will commend itself to intelligent people generally, as sound and reasonable. The protest embodied certain specific charges against Dr. Crum, but added—“We have sworn never again to submit to the rule of the African, and such an appointment as that of Dr. Crum forces us to protest unanimously against this insult to the white blood.” In his reply the President promises to give careful consideration to the specific charges before confirming the appointment, as he does not intend to appoint any unfit man to office, and so far as he can he will pay due regard to the wishes and feelings of the people of each locality, but, he adds, “I cannot consent to take the position that the door of hope—the door of opportunity—is to be shut on any man, no matter how worthy, purely upon the grounds of race or color. Such an attitude would, according to my convictions, be fundamentally wrong. If, as you hold, the great bulk of the colored people are not yet fit in point of character and influence, to hold such positions, it seems to me that it is worth while putting a premium on the effort among them to achieve the character and standing which will fit them.”

Ministers' Annuity.

A circular headed “An appeal to the churches and benevolent brethren and sisters for the fund that supports aged and sick ministers, their widows and children” has been sent to the clerks of the Baptist churches in the Maritime Provinces with a request that in each case the clerk should lay it before his church. The churches and individuals who have taken collections and made donations in the past to this sacred fund, are cordially thanked, and each church, led by the pastor, is urged to promptly take a collection for the current year. If the 400 churches would give \$1,000, not a large sum for them collectively to contribute, the Board could pay the ministers their maximum annuities—\$200 a year. Will the churches not do this? Surely they will. Especially is the appeal made to the churches which have failed hitherto to take collections. Please act promptly, brethren! Let this appeal have a first place among the claims now before you.

The civil service of the Dominion provides for its worn-out servants: Judges get retiring allowances; soldiers get pensions, and shall not the churches of the Lord Jesus Christ support their disabled servants by small annuities? Each pastor now in active service is hereby earnestly requested to lead his church in the discharge of its duty in this matter. The annuitants are most unselfish in the matter of their annuities. Three widows who feel that they can live without their yearly part of the fund, decline to take their annuities. A brother has taken only a part of what the constitution allows him. Others contribute a part of what they draw to the fund. A letter is just at hand from an aged brother in New Brunswick, who has labored long and successfully, and who must need his annuity, saying “do not send me my annuity. I think for the present I can do without it. I would rather put my money into the fund than take it out.” For such self-sacrificing brethren and sisters the churches most assuredly will give willingly.

Please send your donations and contributions to the Treasurer, R. M. Saunders.

On behalf of the Board,

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

Western Illinois.

BY JUDSON KEMPTON.

Dwellers in Western Illinois are saying that we have had the finest autumn for many years. It seems as though Providence were siding with the people in sending them a mild fall. The delay in obtaining anthracite has thus far caused no hardships, though here and there it may have worked some inconvenience. The dead trees from the grove, which have been very numerous owing to the drought in 1901, have kept the fires blazing in our sheet-iron, air-tight stoves.

For us this year Conventions were on the Mississippi River. First, the May meeting in St. Paul, then the State Christian Endeavor meeting at Quincy; and lastly, the General Association at Alton, Ill. Concerning the latter, I have not seen much mention in your paper. Like the other meetings it was well attended, there being present over three hundred out-of-town delegates. It was not a remarkably notable Convention in other respects; some good addresses were made as usual, and others not so good. No new policies were inaugurated. The financial report of the State Missionary Board were satisfactory. About \$8,000 has been expended in the State. Next year we are asked to raise \$12,000. East St. Louis, a growing community on the Illinois side of the river, and Chicago Heights, are two points of unusual interest. Throughout the state there are many towns, hundreds of them with from 500 to three thousand inhabitants where the cause is very feeble or else extinct. These form the great problem for the Illinois State Mission Board. Secretary E. P. Brand, who has been in office for half dozen years, is a man of great energy and wisdom in dealing with this difficult problem.

The southern part of the state and the northern parts differ from each other as much as Virginia and Massachusetts in their ways of looking at things. One is “south,” the other, “north.” Mr. Brand has the confidence, in a remarkable degree, of the churches of the entire state. Chicago with its own great city mission work in the past has been wont to excuse herself from doing much outside her city limits, but in recent years, Mr. Brand is bringing even the Chicago churches in line with the state work. In this he has been greatly assisted by Dr. Myron Haynes, a Chicago pastor and President of the General Association. Your readers are more familiar with the men and churches in the city of Chicago than with those in the smaller cities of the state. Among the young men in attendance, from the State, who are regarded as being among our strongest were: Dr. A. K. DeBlois, Elgin; Geo. H. Simmons, Peoria; R. V. Meigs, Quincy; S. H. Boyer, Decatur; H. L. Winburne, Taylorville and Orville Price, Freeport. Nothing impresses one as much, in riding from north to south in Illinois, three hundred miles or so, as the fields of corn standing in rows, innumerable, rank and file, across the level prairie. The Illinois farmer has many things, in a material way, to thank God for this year. Illinois leads all the other states in the Union in the number of acres planted in corn, and the amount of corn raised, and this year the country over, there was raised one billion bushels more than in 1901, the numbers being about 2,589,951,000. Last year while the crop was light, prices were double and more than double the average price of corn, so that the farmer could have the double luxury of grubbing at the poor crop and at the same time putting more money in the bank than he had ever done before. This year the crops are the heaviest ever recorded and the price, according to experts, will be about average, say 30 cents a bushel. At that rate there will be divided among the farmers of Illinois, Iowa, Missouri, Kansas, and Nebraska for corn alone, something like \$777,000,000 and in summing up the prosperity of the corn states of the Mississippi valley we must remember that the value of farm land per acre has increased during the past year or two from 15 to 25 per cent over its former selling price.

I wonder if our benevolence is showing a similar gain?

New Books.

THE PRINCIPLES OF WESTERN CIVILIZATION By Benjamin Kidd, Author of *Social Evolution*, etc.

This has been regarded as one of the most notable books of the year. The importance of the subject dealt with and the ability and originality with which the author has treated it no doubt justify the claim of the book to that distinction. Mr. Kidd discusses the development of Western Civilization from the standpoint of an evolutionist. The principle which he recognizes as fundamental in the line of physical and social development is that of “projected efficiency.” A species of animals survives not merely by virtue of making the present generation efficient, but by virtue of a projected efficiency which offers the best conditions for coming generations. This principle of projected efficiency Mr. Kidd holds to be the true law of progress in the Social sphere. “The winning peoples who now inherit the world are they whose history in the past has been the theatre of the operation of principles the meaning of which must have at every point transcended the meaning of the interests of those who at any time comprised the existing members of society. Nay more the people in the present who are already destined to inherit the future are not they whose institutions revolve round any ideal schemes of the interests of existing members of society. They are simply the peoples who already bear on their shoulders the burdens of the principles with which the interests of the future are identified.” This is the principle which the author seeks to elucidate and establish in an historico-philosophical discussion extending through 480 pages. His survey extends from the Greek and Roman military dominations down through the progress of modern civilization, with especial reference to economic theories and to the influence of religious ideas in promoting the acceptance of the doctrine of “projected efficiency.” Mr. Kidd's book will demand and will repay a careful reading. It is not

a book to be skimmed over. It must be read and in some parts reread if one is to digest it. But then it is the kind of book it pays to read.

—George N. Morang and Company, Ltd., Toronto Price \$1.75 net.

THE RELIGION OF A MATURE MIND. By George Albert Coe, Ph. D.

The author of this book is Professor of Moral and Intellectual Philosophy in Northwestern University, Evanston, Ill. The book gives evidence of a vigorous and thoughtful mind which has carefully studied some at least of those subjects bearing on the religious life, upon which serious-minded young men to-day are seeking light. It is not a discussion of religious doctrine, but rather an attempt to give men help in respect to their personal religious attitudes and activities. The keynote of the book may be said to be that the heart of modern man is hungry for a fresh original experience of the divine. The widening of man's thoughts and the fuller understanding of the world, which have come with the later centuries demand a corresponding advance in Christian experience and conduct. The advance toward the religion of a mature mind the author maintains does not require us to resist the tendencies of the modern mind or even to reconcile Christianity with them, but rather to carry them forward and to deepen them; for when we reach their foundation in human nature we discover that they have a certain kinship with religion and especially with Christianity. While one may not agree with all the author's positions, his work is earnest, reverent and thoughtful, its purpose is to be helpful, and we believe there are many whom it will help to a more assured ground of faith.

—Fleming H. Revell Company, Toronto. Price \$1.35 net.

BELESHAZZAR By William Stearns Davis.

This is a historical romance, a tale of the fall of Babylon. The author has handled the Biblical narrative and other historical sources in a free and easy way, adopting what seemed best suited to his purpose. The principal characters of the book are Belshazzar, King of Babylon, magnificent in physical strength, in force of will and courage, as well as in luxury, cruelty and diabolical villainy; Cyrus, the King of Persia; Atossa his daughter, betrothed to Belshazzar; Darius, son of Hystaspes, a mighty hunter and warrior, the lover of Atossa; Daniel the prophet, and his daughter, Ruth, whose beauty arouses the fierce desire of Belshazzar; Islah, lover of Ruth whom the author identifies with the author of the latter part of the book of Isaiah the prophet; Avil-Marduk, the High Priest of Bel, and Imbi-Ilu, High Priest of Nabu. The book opens with Atossa's coming to Babylon, as the betrothed of Belshazzar, accompanied, strange to tell, by Darius to whom she had been denied. According to the Babylonian law, the royal marriage cannot be celebrated for a year, and the year is filled with the plottings of Avil-Marduk against the Persians and the Jews the perjuries and atrocities of Belshazzar, his attempts to destroy Darius and to secure for his harp the daughter of Daniel, the sufferings of the prophet, the friendship of Imbi-Ilu, the unceasing efforts of the strong and faithful Daniel, the murmuring of the people (who revered Daniel) against the king and his priest-counsellor Avil-Marduk, the escape of Darius from the toils of Belshazzar, the march of Cyrus with his host upon Babylon and finally the taking of the city through strategy and the treachery of Belshazzar's chief counsellor and the commander of his armies, on the night of the marriage feast when Belshazzar was about to make the daughter of Cyrus his wife. It is a story of intrigue and passion, love and hate and war—a maelstrom of human feeling, ending in the overthrow of a king and his kingdom. Some of the scenes are picturesquely and vividly described, and there is not lacking a measure of dramatic power. The book will probably have a brief popularity, but will, we judge, make no very permanent impression.

—The Copp, Clark Company, Ltd., Toronto

ARNOLD'S PRACTICAL SABBATH-SCHOOL COMMENTARY on the International Lessons for 1903.

This practical and comprehensive Commentary on the International Lessons has won a recognized place among the more valuable helps for teachers and advanced scholars. In its issue for 1903 it forms a volume of 233 pages and both in quantity and quality appears to be fully up to the standard of previous years. It is published by Fleming H. Revell Company at the very low price of 50 cents.

“The Gist of the Lesson” by Rev. H. A. Torrey, issued by the same publishers, is a neat compact volume for the vest pocket containing the text and practical comments of the Sunday School lesson for the entire year. Very useful to a busy man, as he can always carry it with him and devote a few minutes to the lesson when he has opportunity.

Flexible leather binding, 25 cents; Student's interleaved edition, 50 cents.

Why do we not see “Earth consumed with heaven, and every common bush afire with God?” Why is “a primrose on the river's brim” a yellow primrose to us and nothing more, when to another it gives “thoughts that often lie too deep for tears?” Why do we only hear it thunder, when some one else hears an angel? Why cannot I see the violet hue in the shadows of the fence rails? Artists do. “I do not see these things in Nature that you see,” said a man to Turner as they stood before one of his pictures. “Don't you wish you could?” was the response. It looks as though the explanation of differences was inside, not outside, and a man's temperament was his fate.—Malthie D. Babcock.

* * The Story Page. * *

Whose Was the Elm?

BY ANNA M. TOOHEY.

"The elm is on our lawn," exclaimed Lucia.
 "Indeed it is not," replied Bernard, in a decided tone. "It is our tree, and no one shall say it is not."
 "It don't make any difference what people say," said Lucia. "That tree is on my father's land, and it always has been there, and always will be; and that's all that there is about it."
 "What is the trouble, children?"
 The two cousins looked up from the steps leading into Lucia's home, where they were sitting. It was Grandpa Lake whom they saw.
 "Oh, it is the same old fuss about the tree," said Lucia. "I am tired and sick of quarreling about it; still I won't give in. That tree is mine just as sure as my eyes are; so there, now."
 "No, grandpa, it is mine," put in Bernard.
 "My father has always said that it was on our land, and he cut my name on it when I was a little teeny, weeny boy, and he'd not have done that if the tree was on Uncle George's land."
 "Oh, well, I am sick of having to be disputing all the time about that old tree," said Lucia. Bernard and I will be having a good time, then we'll come near the elm, and that will make us both hateful."
 "That is surely a pity," observed grandpa. "That is one of the most beautiful elms I ever saw. It has always given me such pleasure to look at it, and I am sorry that it has caused so much trouble to two little cousins."
 "Well, I just guess it is a beautiful tree," exclaimed Lucia, looking up at the graceful elm with a fond expression in her blue eyes. "It is the loveliest elm in the whole city, yes, it is the loveliest tree of any kind in the whole city."
 "Of course it is, since it is my tree," remarked Bernard. Then he leaned back and laughed heartily at his own remark.
 "But it don't happen to be yours," retorted Lucia, with a toss of her head.
 "Well, well, now, this thing is getting serious," remarked grandpa, as he stood looking at his petted grandchild, his two wrinkled hands resting upon his cane. "When I gave a part of my farm to my two boys for them to build their homes upon, I did not think that matters would come to this; indeed I didn't."
 "Why, grandpa, I didn't think you'd feel so bad about our quarrel," said Lucia, in surprise.
 But Bernard just said: "Do you mean, grandpa, that this land here used to be a part of your farm? Why it is all city around here now."
 "Yes, it is city around here now," replied grandpa; "but it was country not many years ago, and there were so many trees around here then that no one would ever think of having words over one, as you have."
 "But now, don't you think that the tree is mine, grandpa?" asked Lucia.
 "And don't you think that it is mine?" asked Bernard.
 "It won't do for me to say," returned grandpa. "But I'll tell you how we will decide it. I was quite a fellow for chopping down trees when I was a young chap, and I'd like to try my hand at it again. I don't have the strength I had once, but I think I can bring that elm down all right. Then, when I get it down, I will divide it in two. Then each of you can have a half, and there will be no more quarreling over the tree."
 "Hurrah!" exclaimed Bernard, waving his cap. "Won't that be fun to see the old thing fall! My! won't it make a noise, though!"
 "Oh, no, grandpa; please don't," said Lucia, with tears in her eyes. Then she went up to her grandfather, and, putting her two little hands on his arm, she added, "Please don't! The tree isn't to blame for our quarrel, and I should miss it so if it were down."
 "But we'd better have peace in the family than an elm standing," said grandpa. With an amused expression in the face, he turned down toward the little girl.
 "Then let Bernard call the tree his," said Lucia.
 "Let him call it his."
 "But if I do, you will say the first thing, that it is your own," put in Bernard. "And I want the fun of helping cut it down."
 "Oh, please don't!" pleaded Lucia, plaintively.
 "If you will just let that dear old elm stand, I will never dispute about it again—never, never, never, as long as I live."
 "That is easier said than done," returned Bernard, in rather an unpleasant manner.
 "But I am in earnest, Bernard."
 "Yes, yes I am." So saying, the little girl ran to the elm and threw her arms about it in an affectionate way.
 "Then the tree must stand," said grandpa. "I haven't the heart to cut it down, and now I know whose the old elm is. By the way, it is a tree that came up of its own accord, even if you do think that some one set it out. I have watched its growth for years, and used to rest under it when I went for my cows. Things that grow of their own accord belong

to the folks that love them most, and as Lucia loves this tree best, it is her's, no matter on whose land it is. It couldn't live if it didn't have roots, and its roots grow on both sides of the line; so it is really in both of your yards; but it is Lucia's tree now all right, as long as she wanted it to live, even if it wasn't hers, and Bernard wanted it to be cut down and killed."

Bernard said nothing, but, with a gloomy look upon his face, he started to go towards his own home.

Lucia ran after him. "Don't feel bad, Bernard," she said. "If the tree is mine, it is mine to give away, and I will give you the half that shades your lawn, and I will keep mine for the side that shades mine. Do you like that?"

Bernard nodded his head, but he still did not feel much like talking; so he kept on going towards home.

Lucia ran back to grandpa, and as she took him by the hand, to help him up the steps into her home, she remarked, "Do you know, grandpa, you make me think a lot of Solomon? Yes, you make me think a great lot of him."

"Do I?" exclaimed grandpa. Then he laughed. "Yes, you do; and there's something I wish you'd do, so Bernard won't feel quite so bad because you said that the elm is mine. I wish that you'd take Bernard into the woods, and help him cut down a tree. I love the trees so that I wouldn't want to see you cut down the one that is the least pretty of them all; but Bernard is a boy, and boys are different, you know. They like chopping and chips better than to see the branches waving in the wind."

All right, girlie, I will do as you say," promised grandpa.

And he did.—Western Advocate.

A Thanksgiving All Together.

BY FRANCES J. DELANO.

On the morning of the day before Thanksgiving a young girl sat weeping on the back doorstep of a dilapidated farmhouse. She had just returned from an errand to a neighboring farm and, while knocking at the kitchen door, had overheard a conversation which opened her eyes to some very hard facts about her own family.

"O, dear, dear!" sobbed Musette Seaver. "It's true, every word, I s'pose—poor; shiftless; no account; live like boardin' house folks; no two of 'em ever pull together; never sit down to a meal together. O, dear, dear—I never dreamed we were such kind of folks, but we are. I can see it now that Miss Smith has said it right out. O, to think folks talk like that about us! Poor; shiftless; no account—the words seemed to beat themselves into Musette's brain. "I wish,"—here the girl hid her face in her apron and sobbed, then she sat up and began to wipe her eyes, energetically. "No I don't, either," she said, fiercely; "I don't wish I didn't belong to my own family. There's father and mother and Jim and little Tommy—and—I love them every one."

"Hello!"
 Musette looked up; her brother Mark was coming up the path.

"What's the matter with you?" inquired the boy. Musette pulled herself together, but made no answer.

"Where's Jim?" he asked, not being interested in Musette's fall.

"Practicing for a shooting match," replied Musette.

"Where's Lem?"

"O! he's off on his own business, so's all the rest—Mary Anne is trimming her hat, Georgianna is reading, Tommie's screaming top of his lungs, don't you hear him? You're standing there doing nothing, I'm—"

Mark began to laugh. "Any more of us?" he asked jokingly.

Musette swallowed some tears. "No," she said, "but if there were I s'pose we'd all be in different places and no two of us pulling together."

Mark gazed at Musette a moment—evidently something had gone wrong with Musette—but then, something was always going wrong with somebody.

"What are we going to have for dinner to-morrow?"

"Nothing."

Mark kicked the steps contemptuously—dinner was a subject dear to heart. "It's always nothing in this house," he said, angrily; "they are going to have roast goose at Jim Flint's, turkey at Winstons', roast sparerib at Smiths' and—"

"Roast potatoes at the Seavers'," remarked Musette, recklessly.

Mark was puzzled, for Musette was the one member of the family who was always ready to sympathize with all the others. "What's the matter with you, anyway?" he asked.

"Nothing," was Musette's brief reply.

"Well, now, I tell you I'm going to have a

Thanksgiving dinner to-morrow and he gave the steps another vigorous kick.

"All alone?" said Musette, scornfully.

"Yes, I am; I'm going to shoot a partridge if I stay out all night, and I'm going to cook it in the old stone fireplace in the corner of the lower lot. If the boys ask me what I had for Thanksgiving I can tell them partridge. I guess that'll sound all right. If you brace up you can help and we'll eat it together."

Musette eyed her brother a moment. Hadn't you better split it in two and you cook yours in one corner of the lot and I'll cook mine in the other corner."

"O, come off!" exclaimed Mark, contemptuously; "will you go with me or not?"

"Yes, I will; go and get your partridge. Might get two while you're about it." Here Musette got up and disappeared in the kitchen.

On Thanksgiving Day, Musette was up and out by the lake at five o'clock. At breakfast time she handed Mark a half-dozen pickerel. "There," she cried, "clean those and we'll have a chowder along with your two partridges."

All the morning Mark and Musette were busy down in the corner of the lot making chowder, broiling partridges and stewing cranberries. Mark was ecstatically happy. "Don't believe any of the fellows will have as good a dinner as we'll have. Umm, don't it smell good! Lucky it's a warm spell. We couldn't keep things hot long enough to get them into the plates if the weather was like it is some Thanksgiving."

Musette seemed not to hear her brother's remarks—she stirred and stirred and salted and peppered and tasted.

"Those partridges will be done first thing we know," said Mark.

Musette took no notice of the partridges. "Do you remember that night last spring," she said, quietly, "when it was so awful cold and we didn't get home from school until five o'clock and there was a parsnip stew and how hungry we both were?"

"Rather guess I do," said Mark; "didn't it taste more than good? Wasn't half enough of it though?"

"Do you know," continued Musette, in a voice that trembled a little. "mother saved that stew for father—he hadn't had any dinner, been out fishing all day. She said he just tasted it when he happened to hear mother say we hadn't been home to supper and there wasn't much for us, and then he saved it all for us."

"How did you know?" asked Mark, most incredulously.

"After we had eaten the stew I saw father in the pantry eating cold Johnnycake, and when I asked mother she told me."

"By Jimminy!" exclaimed Mark.

"There goes father now, 'cross fields going home to dinner. Poor old father!" Musette's eyes were following her father and the tenderness in her voice as she uttered the last words made Mark choke. He eyed the precious contents of the frying pan a moment, then he turned to Musette. "Would there be enough, do you think, for three of us?"

"Three!" exclaimed Musette, hopefully, "why, there's plenty for four, a half one apiece, and mother hasn't tasted partridges for ages. Don't you remember how there wasn't enough to go round the last time and mother said she didn't want any? She did, though—and" Musette hesitated a moment, "you know father wouldn't like to eat dinner without mother!"

"Run and ask them then," said Mark. "I bet they don't come, because they won't leave the rest."

"Why couldn't I ask Mary Ann and Georgianna?" said Musette with sudden eagerness. "Of course mother'd have to bring Tommie, any way, and two more you know wouldn't matter. They needn't have partridge, only Mary Ann does love it awfully and I'd just as lieves have chowder, and you remember how Georgianna cooked it for you last time—O, Mark, do let's! there's cranberries enough and mother made an apple pie this morning. She'll bring it, and Mary Ann would let us have some of her pickles she did up this fall, and you know we've bushels of chowder—shall I ask them, Mark?"

Musette's voice was like a beautiful instrument, which responds to the deepest feelings and carries conviction to the dullest listener.

"Go and ask them," said Mark, in a resigned voice. "I'll see the things don't burn."

Fifteen minutes later father and mother, Georgianna, Mary Ann and little Tommie were gathered around the big flat rock which was to serve as a table.

"Partridge all done and chowder, too," exclaimed Mark. "Are the plates hot? You pass them around Musette, what's the matter with you, why don't you hustle?"

"O Mark! Perhaps Jim and Lem'll come in a minute and—"

Mark dropped the big spoon down into the chowder with a splash. "I tell you Jim and Lem were

not invited to this show and they're not coming either. Do you think?"

"There they are! There they are! O Mark, I'm so glad." Musette's eyes shone like two stars.

"I did so want all together just this once."

"But I tell you the partridge wont go round."

"Partridge!" exclaimed Musette, scornfully.

"What's a little piece of partridge when we can be all together—just this once to begin and end all together, Mark, like other folks, you know. Not poor folks—shiftless, no account, boardin' house folks, no two of them pulling together, nor sitting down to a meal together—not that way, Mark."

Musette's voice was vibrant; Mark felt as if he were listening to a bugle call. He handed the spoon to Musette; "Stir," he said, and away he started for the house.

A little later they were all sitting together around the rock. It was a joyous occasion, for the chowder was good and everybody was hungry.

"Nothing poor about this dinner!" exclaimed Jim, appreciatively.

"You're some account, you two," said Mary Ann to Musette and Mark.

Lem lifted his spoonful of chowder—Here's to the health of Musette and Mark!" he exclaimed. But the joyous ring in Musette's voice completely drowned Lem's. "Here's to the health of every one of us!" she shouted, and lifted her plate of chowder high in the air; "All together!"

Up went every plate of chowder.

"Three cheers for the Seaver family!" cried Mark, "once, twice!"

"Hurrah!"

"H-u-r-r-a-h!"

"H-u-r-r-a-h!"

—The Congregationalist.

The Land of the Soon-to-be.

When night-time comes with its fare-well kiss And the hush-a-bys all are said And dream-sprites lovingly sing their song 'Round each trundle bed. Oh, weird and long Is the dream sprites' song, 'Tis a song of a land afar. Where blue bells chimes in a rhythmic rhyme, 'Way over the harbor bar.

They sing of the land of the Soon-to-be, Where good little children go; Where sunbeams twinkle the whole day long, And dollies and sugar plums grow; Where the moon rays gleam On the sleep-time stream, Like a fairy veil the sweet dream trail, That leadeth to Slumbertown.

Oh, the wondrous land is the Soon-to-be, Where the moonbeams dance and play, And the elf-men ride in a rose-leaf boat, On the river of Rock-a-way. Past Peek-a-Boo Isle, In royal style, To the strains of a fairy song, They swiftly glide on the rippling tide, Or dreamily drift along.

Then ho! and away for that fairy land— The land of the Soon-to-be! Where dimples hide in the poppy beds, That blossom along the lea; The elf-men stop As the eyelids-drop, And cover the orbs of brown, And up the stream, past the land of Dream, They vanish to Slumbertown.

—E. A. Brininstool.

A Boy's Thanksgiving.

BY JULIA ZITRELLA COCKE.

Thanks, dear God, for all the fun I have had throughout the year; For the smiling sky and sun For the summer's glorious cheer. Thanks for every jolly game I have played in field and wood; Thanks for lovely flowers that came, Blooming where the snowdrifts stood.

Thanks for all the lucious fruit, Apples red and purple grapes; Thanks for vine and tree and root, Melons of all sorts and shapes. Thank you for the noisy rain, Making music down the eaves, Knocking at the window-pane, Dancing with the happy leaves.

Thank you for the winter days Beautiful with ice and snow, Merry rides in jingling sleighs, Coasting, skating to and fro. Thanks for joyous Christmas-tide, And the pretty stories told By the bright and warm fireside, Safe from harm and wind and cold.

Thank you for the stars and moon. For the great, wide ocean, too Thank you for the birds' sweet tune, Laughing brooks and sparkling dew. Oh, so many thanks we need For your kindness, and I say, Thank you very much, indeed, For the gift—Thanksgiving Day.

—Youth's Companion.

The Young People

EDITOR W. L. ARCHIBALD.

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

Daily Bible Readings.

- Monday.—"That they may be one" (John 17: 11-23). Tuesday.—One fold (John 10: 11-16). Wednesday.—One bread, one body (I Cor. 10: 16, 17). Thursday.—"Diversities of operations" (I Cor. 12: 1-6). Friday.—All one in Christ (Gal. 3: 26-29). Saturday.—One Lord, faith, baptism (Eph. 4: 1-6). Sunday.—Fellowship (I John 1: 1-10).

Halifax, N. S.

The annual business meeting of the Y. P. U. was held Oct. 13th, at which the following officers were elected for the coming year:—President, Mr. Frank Fraser; Vice-President, Miss Morton; Secretary, Miss Janet Cooney; Treasurer, Mr. P. R. Colpitt; Organist, Miss C. Pushe; Collector, Mr. Jas. Wood. Although our members have been small during the summer months, the reports from the committees were good, showing that much work had been accomplished. A social will be held very shortly, which we hope will be the means of bringing some of the strangers, who are in our city for the winter months, into our Union, and also make them feel more at home in our church. JANNY COONRY, Secretary B. Y. B. U.

Prayer Meeting Topic, Dec. 14.

Our Fellowship. Ps. 133: 1-3; I Cor. 12: 12-27.

The passage in Corinthians sets forth the true basis of our fellowship. It is that we all belong to the same body,—that we are in fact organically united in that body as different members performing different functions, but each having a place in harmony with the purpose of the body. Behold then how good and pleasant it is for members to dwell together in unity in the same body. If the hand is not in unison with the foot, there will be a waste of energy and anarchy will dissipate the forces of the body. If there is to be pleasantness among the members of the body one mind must control all the force. The church is the Body of Christ, and his people are members thereof. If there is fellowship then the pain that comes to one member is felt by all—the joy that comes to one is participated in by all—there is a community of interest, there is a congeniality of disposition that will bring a fellowship good and pleasant. It will be "like the dew of Hermon, and as the dew that descended upon the mountain of Zion; for there the Lord commanded the blessing, even life forevermore." Havelock, N. B. J. W. BROWN.

SUGGESTED SONGS.

"More love to thee, O Christ," "My Jesus, I love thee," "You in your corner and I in mine," "Onward, Christian soldiers," "Beloved, now are we the sons of God," "God be with you till we meet again."

Christian Fellowship.

The church—that is, the great company of Christians—is the body of Christ. All the members of the body constitute a perfect unity. There is no schism or warfare in it. Each member has its own functions which are necessary to the health of the whole body, and these functions each member must discharge in full obedience to the common head. Here are only a few of the lessons of the body-metaphor:

- 1. No member of the body can hold aloof from the rest, regarding itself as superior and the others as inferior. To do this injures the whole body. If the hand were to refuse to serve the heart, or the heart the hand, there would be instant harm and disease. It is wicked and suicidal for any body of Christians to deny its corporal relation to other Christians. We are one body if we are Christians.
- 2. No member of the body has any ground for special pride or for special humiliation because of the work given it to do. All are necessary, and the sign of honor is not the work assigned, but the fidelity with which it is done.
- 3. There can be no conceivable justification of war among the members. Want of co-operation would be fatal enough, but if the hand should pluck out the eye, or the teeth destroy the tongue, it would be madness. And it is not wrong to speak in just such plain terms of controversies among Christians, or those acts by which they prey upon one another, and so injure the body of Christ.
- 4. The body must act together as a unit. The only way it can do this is by obeying one common head. That is what our physical bodies do. That is what the spiritual body of Christ should do. Whatever order

comes down from the Head should be obeyed instantly. The members of the body do not argue about such orders, or question their wisdom or temporize or delay. They obey, and they obey so fast that often it is impossible to measure, even by the fraction of a second, the time that passes between the command and its obedience.

But there is this difference. The members of the body are not conscious servants. They obey automatically. We are God's free children. We can disobey if we will. And, alas! how often we will. We ought to remember that willing to disobey is the same thing as willing to hurt, both Christ and the body, and ourselves as members of the body.

Have we lived today as members of Christ's body?

If it hurts us to think of hurting Christ or the body of Christ, we have a safeguard of assistance in refraining from all such injury.

Can any one be truly a member of Christ's body who despises other members, or who will not associate with them, or who would even injure them.

The church ought not to be one in the sense of all being one eye, but it ought to be one in the sense of being one body in which hand and eye never quarrel, but work together in perfect confidence and love.—S. S. Times.

When going up the Matterhorn we were all tied together. In the perilous places or icy slopes, clinging to the face of rocky precipices, too faint to bear another pound of burden. If any one had slipped or stumbled it would have involved peril and almost certain death to all. No man liveth to himself or falleth alone. We are all bound together. We are always on icy slopes on the face of precipices. We have no right to do what is even safe for us, if it is dangerous for others.—Bishop Warren.

Comfort one another.

With hand-clasp close and tender, With the sweetness love can render, And the look of friendly eyes. Do not wait with grace unspoken, While life's daily bread is broken, Gentle speech is often like manna from the skies.

It's part of my religion to look well after the cheerfulness of life, and let the dismal shift for themselves, believing with good Sir Thomas More that it is wise to be "merrie in God."—Louisa May Alcott.

A Legend of Two Saints.

There is a legend in the Greek Church about her two favored saints—St. Cassianus, the type of monastic asceticism, and St. Nicholas, the life of genial, active, unselfish Christianity. St. Cassianus enters heaven, and Christ says:

"What hast thou seen on earth, Cassianus?"

"I saw," he said, "a peasant floundering with his wagon in a marsh"

"Didst thou help him?"

"No."

"Why not?"

"I was coming before thee," said St. Cassianus, "and I was afraid of soiling my white robes."

Then St. Nicholas enters heaven, all covered with mud and mire.

"Why so stained and soiled, St. Nicholas?" said the Lord.

"I saw a peasant floundering in a marsh," said St. Nicholas, "and I put my shoulder to the wheel and helped him out."

"Blessed art thou," answered the Lord; "thou didst well; thou didst better than Cassianus"

And he blessed St. Nicholas with fourfold approval.—F. W. Farrar.

A Good Example

A pathetic incident recently took place in an eastern city. The day was oppressively hot, and only those whose duty demanded it were found upon the street.

A little newsboy presently appeared. He was not alert and bustling, as is the ideal newsboy; on the contrary, he moved along as though each step he took was painful to him. Meeting an acquaintance, he stopped to exchange greetings under the friendly shade of an awning.

"What's the matter with you today, Jack? You get along about as fast as a snail."

"So would you, I guess, Tim Ragan, if your feet were full of blisters walking on the hot sidewalk. Every time I put a foot down it's like to set me crying," the other answered.

Tim looked down at the bare feet in question, and glanced at his own, encased in a pair of shoes that had certainly seen duty, but which still afforded protection from the heat of the dazzling pavement. Quick as a flash he dropped down on a step, and the next moment was holding out his shoes to Jack. "Here, you can wear them until tomorrow. My feet ain't blistered. Take em, Jack. It's all right," and away he went, crying: "Three o'clock edition of the Post," at the top of his voice, seemingly unconscious that he had just performed a brave deed.

Foreign Mission Board

W. B. M. U.

"We are laborers together with God."

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

PRAYER TOPIC FOR DECEMBER.

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

Canning, W. M. A. S.

Crusade Day was not forgotten by us although no public meeting was held. Visitors were appointed for each district who brought in very favorable reports. At our November meeting we had with us Mrs. David Freeman who gave interesting items of the Convention meetings. Mrs. Charlie Freeman from Winnipeg was also with us and we hope soon to hear from her about the work in the Northwest. One new member was added to our last meeting, another sister has expressed a wish to unite with us. This is encouraging and gladdens our heart. We hope for more.

Granville Centre.

Our W. M. A. S. observed Crusade Day, Monday, Nov. 17th. In the evening a public missionary meeting was held. Mrs. Blackadar, Associational Director, was with us and gave a very pleasing and instructive address. Music, reading, an exercise by seven little girls. Our mission stations formed the programme for the evening. At the close, Rev. Mr. Blackadar, gave a short address. Ten new members were added to our number, now making nineteen in all. Collection for H. M. \$5.84.

Mrs. H. A. GOODWIN, Sec'y.

Port Williams, N. S.

Our W. M. A. S. is not dead nor yet sleeping. Last year we had one new member for every meeting. At our August meeting, held at Mrs. Silas Ellis, it was decided to make an autograph quilt to raise money for a life member. I might say we made one life member last year. Our purpose is to have two this year. Our September meeting was held at Mrs. A. G. Marsters' home, our sisters from Canard being invited to meet with us. After our regular meeting tea was served, and thus closed a very social and we trust a very profitable union meeting. Owing to our President being in deep trouble, her dear mother, Mrs. Daniel Cogswell, one of our charter members and most faithful workers, as long as her health permitted, being called to her reward, we held our meeting in the vestry. Our treasurer reported quilt ready for quilting and over thirty-six (36) dollars raised. The following Thursday a few of the ladies met in the vestry, armed with needle, thread, etc., and had the quilt out of the frames by six o'clock, after which tea was served, the ladies being on hand for the weekly prayer meeting. In the month of November we gave a public meeting, a very interesting programme was carried out, the children taking an active part as well as the older ones. The choir under the leadership of Miss Laura Marsters, assisted by Miss Steadman, rendered most appropriate music. Mrs. Sydney Borden, our esteemed treasurer, was made a life member.

A WORKER.
Nov. 29, 1902.

Thank Offering Service at North River, P. E. I.

On Nov. 9th we held our annual thank offering meeting, perhaps the most enjoyable one in every way we have ever had. In the first place we had Miss Clark with us, and her words awakened an enthusiasm in some who never expressed an interest in missions before. With the assistance of a number of our young people, she conducted a model Telegu school, with a writing lesson in sand, learning a Bible verse, and finally singing a Telegu hymn. The children wore native costume, and two Hindu (?) gentlemen took the collection. There was an address by the pastor, good singing and other exercises. The thank offering envelopes had been sent through the church and congregation as far as we could reach and came back that evening containing \$30. A few weeks ago the Mission Band gave a Sunday evening concert, at which the open collection with the special offering of the children amounted to \$11.60. This year we are making an effort to give more for Home Missions, and our prayers for all branches of our work ascend with yours.

Weymouth, N. S.

Owing to unavoidable circumstances, we could not observe Crusade Day, so we did what we could on the evening of Nov. 13, in the way of an enter-

tainment, consisting of devotional exercises, led by our pastor, Rev. J. T. Eaton. He urged the necessity of increasing the membership of our Society as there is quite a number not identified with us, also readings, music and recitations. Our offering amounted to \$6.12, we regret the sum had not been larger. We hope the influence of this meeting may be felt at our next monthly meeting, which will be held at the home of Sister W. C. Hankinson. We are pleased to report one new member at our last meeting. May we have more earnestness in our work is our prayer.

A. E. KINNEY, Sec'y.

Harper's Brook.

Just a few lines about some of the doings of this small Society. In October, the M. A. S. held a public meeting for the Mission Band. An instructive programme was prepared by our good and faithful Mrs. Kay, president of M. B. A very interesting letter written especially for the Band by Miss Flora Clark, was read at the close of the meeting. Collection was taken up the sum of \$4.50. On the 20th of November we spent a very pleasant and profitable evening at the home of Mrs. Frank Read. The members of the Aid Society invited their husbands and sons. Quite a number drove from Cookville and Centre Village. All came with bright and smiling faces. A bountiful tea was served and was followed by music and singing and reading. From Link Offering the amount of \$5.05. Four members were added to our Society. We were pleased to have a goodly number of young men enjoy the evening with us and we believe our missionary tea was a success. We are praying that the Lord will bless our feeble efforts to serve him.

Mrs. E. C. P., President.

Westport.

The W. M. A. S. of the Westport Baptist church, held their annual Thank offering service in the vestry, on the afternoon of Nov. 27th, in aid of missions. The meeting was opened by singing. Mrs. Bowers presided at the organ; the President, Mrs. Payson, then read the 9th Psalm, followed by prayer by our pastor, Rev. Mr. Kemp. There was a good attendance and a very pleasing programme of readings, remarks by President and music by the choir, including a solo by Mrs. Kempton, called "He was not willing that any should perish," all of which was thoroughly enjoyed. The envelopes were then opened and found to contain choice texts of Scripture as well as a good offering for missions, one offering amounted to \$28.75, which is to be divided between Home and Foreign missions. We are taking up the missionary studies "Lux Christi," and trust it may be as interesting as we anticipate. Our pastor gave us a few encouraging words, and the meeting closed by singing "God be with you till we meet again."

Nov. 28th, 1902.

Our Aid Societies at Sydney and North Sydney have all had Crusade meetings recently. Pitt street had a public evening service; Bethany an afternoon service followed by a social hour, for the women of the church and congregation, North Sydney had both. Pitt St. had an interesting address from Mrs. Crawley, telling of one of her jungle trips in Burnah; a short address from Rev. F. G. Harrington on the work in Japan; Bethany did not have a missionary address, but had a Japanese hymn, sung by little Dorothy Harrington. At Pitt St. the girls of the Mission Band gave a number of interesting recitations and exercises; at North Sydney a number of boys and girls, dressed to represent different nationalities told of the manners and customs of the countries from which they were supposed to come; at Bethany, an exercise on our mission stations in India, was given by the girls. So that, without planning for it, the main exercises of all the services were of the same character. In all the singing was an important factor, as in each church are those to whom God has given the gift of song, and who are willing to use that gift for him. Offerings were taken at the different meetings, to which the people responded generously. At Bethany the amount realized was \$23.15. I have not heard just how much was received at the other churches. A map exercise, given by Miss Lewis of North Sydney, and the reading of the President's annual address from the reports lately received, added much to the interest of the meeting of the Bethany society. In a word, all the meetings were encouraging and helpful.

COUNTY SEC'Y.

Notes From Rochester.

From the length of time required for the former Notes to find their way into print your readers might think that Rochester is situated somewhere in the Antipodes. Let that erroneous impression should discourage any whose thoughts have been turned toward Rochester as a good place to complete their preparation for the ministry, a word or two further may be permitted. While it does seem to us sometimes that we are a long distance from home modern intelligence and enterprise has annihilated space. If good connections were made at

Boston the journey from here to St. John could be made in twenty-four hours or less.

One subject which has engaged the attention of all during the last few weeks to a greater or less extent will touch a responsive chord in the hearts of your readers generally and especially in St. John. For some time the ordinary salutation was, "Has your vaccination taken yet." Just what the small-pox situation is at present the writer cannot say, as the papers of the city seem to avoid the subject. About a week ago it was stated that there were over a hundred cases in the city, though this may have been exaggerated. As there has been as yet no cold weather at all, and as these unwelcome germs seem to thrive best in an Arctic climate, there were some foreboding of what would happen when winter actually set in. At present interest in the subject seems to be on the wane.

A recent event worthy of notice was the visit to Rochester of the educator, Booker T. Washington. A large number of the Seminary students took advantage of this opportunity of hearing him, and no one was disappointed. While he would not be called a great orator, he is a facile and at the same time an impressive speaker, who knows how to think and how to think clearly and logically, with a ready command of vigorous English in which to clothe his thought. But the personality of the man and the interest of his marvellous story would have held the attention of his audience had he been but an indifferent speaker. The account of the development of the Tuskegee Normal and Industrial Institute from a little school in an old log cabin to the present institution with nearly 1,400 students involving an annual expenditure of \$110,000, is truly a marvellous one. And all this in a period of twenty-one years, for the work has but recently attained its majority. To this work he has given his life, and anything of less importance would have been unworthy of the man. Without a trace of egotism he told the story of his life and his school. While identifying himself in every way with his race and with no assumption of undue superiority, there was a ways evident a conscious self-respect which wins even from those of strong social antipathies a reluctant admiration. To the minds of many the best solution of the vexed negro question lies in him and his work. In him the thinking mind sees the Moses commissioned by God to save the negro race from its bondage of poverty and vice and superstition.

Another notable event of the week was the Missionary Conference on Tuesday and Wednesday, Nov. 25, 26. The lions of the occasion were Dr. Mable of Boston, and R. v. C. W. Briggs and W. M. Uprcraft, returned missionaries. Rev. C. W. Briggs has recently returned from the Philippine Islands, and has a story to tell of the work going on there, not only in the fields occupied by the A. B. M. U., but in the fields occupied by the other denominations as well. The work in these islands bids fair to prove one of the modern miracles of missions, almost as wonderful as the work among the Telugus of India or the Karens of Burma.

But the speaker of the occasion *facile princeps* was Rev. W. M. Uprcraft of the West China mission. Still young in spite of his fourteen years of service, with all the buoyancy and enthusiasm of youth, with a magnetic personality and a marvellous versatility of thought and expression, he captured every audience, and aroused a deeper interest in the great work of modern missions on the part of every one who listened to him. Perhaps he would go further in adopting the habits and customs and in making concessions to the prejudices, usages of the people than do most missionaries. Thus in his work at Yachau he found it wise to adopt the dress of the Chinese (of the better class) even to the shaven crown and the "pig-tail"—an artificial one of course. He learned too to manipulate the chop-sticks with all the agility of a native, and found the accomplishment a very useful one in many instances. Again when the first meeting-house was built it was found necessary, in order to avoid offending long-cherished customs, to completely separate the women's side of the house from the men's side. His account of how this unsightly partition was removed little by little was a beautiful illustration of the value of consecrated tact.

Many other things deserve mention, particularly the heroism and constancy displayed by the native Christians during the Boxer troubles, but space will not permit. Thanksgiving day must also be passed over in silence. Even then I fear these notes exceed the limit of the editor's well-tried patience. If so he will doubtless exercise his discretion and cut out some of the uninteresting details (not all, lest the letter be reduced to microscopic proportions) and the offence will not be repeated.

Rochester, Dec. 3.

R. J. C.

Dyspepsia

That means a great deal more than pain in the stomach, else it might be easily cured.

It means that that organ lacks vigor and tone and is too weak properly to perform its functions.

It means, too, that much that is eaten is wasted and the system generally under-nourished.

W. A. Nugent, Belleville, Ont., had dyspepsia for years; so did H. Budan, San Luis Obispo, Cal. Mrs. C. A. Warner, Central City, Neb., was so afflicted with it she could scarcely keep anything on her stomach and became very weak and poor.

Hood's Sarsaparilla

permanently cured these sufferers, according to their own voluntary statements, as it has cured others. Take it.

HOOD'S PILLS cure all liver ills. Price 25 cents.

The Messenger and Visitor

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

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

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

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

Letter from Rev. Isaiah Wallace.

DEAR EDITOR:—We left Mechanicville, N. Y., on Monday, Nov. 26, accompanied by our son, Rev. W. B. Wallace, who kindly came down to meet us. After a three hours' ride through the beautiful Valley of the Mohawk and Hudson Rivers, we reached the City of Utica, famous for its broad asphalt streets, splendid residences, ornamental trees, attractive lawns, philanthropic institutions and extensive manufactures.

The day after our arrival here was Thanksgiving. In the United States the observance of the day is more general than in Canada. Many of those who fear God assemble for devout worship and multitudes of others observe the day as a season of feasting, sport and reunion of friends. In Utica three of the five Baptist churches, viz., the Tabernacle, Park and Emmanuel, held a union service in the Emmanuel church. The three pastors, Wallace, Busfield and Barner, all took part in the service. The attendance was large notwithstanding the day was very rainy. The preacher was Rev. W. B. Wallace of the Tabernacle Baptist church. He used as a text, Matthew 25: 40—"Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." In his sermon he showed most forcibly and conclusively that the best manifestation of thanksgiving to God, is the uplifting of humanity by kindly words and acts. The whole service was truly impressive and helpful. The leading singers of the Tabernacle church were present and contributed much to the inspiration of the service. Many dear friends, whose acquaintance we formed during previous visits, at the close of the service greeted us most cordially and expressed their pleasure in seeing us among them again.

On the first Sabbath after our arrival here, we heard in the morning service Rev. Dr. C. S. Rhodes, District Secretary of the American Baptist Missionary Union, for the State of New York, who gave us a strong and instructive address on China

A SOLDIER'S FOE

Knocked Down by Unsuspected Enemy.

Coffee so affects the brain and nerves that proper nutrition is interfered with and the final ending is frequently nervous prostration.

"During the Spanish-American war, I went with my troop to Chickamauga," says Lieut. J. G. Talbot of Springfield, Ills. "If there is any one place on earth where one drinks more coffee than another it is in the army. It is a soldier's 'back bone,' and I can assure that I drank my share. After several months of hard drilling my health gave out, the chief cause being coffee, bad food, over-exertion and heat.

On the advice of the surgeon, I tendered my resignation and with my heart full of regret and my nervous system shattered, I returned home. Almost the first thing the doctor whom I consulted advised me was to quit coffee. That was the first intimation I had that coffee had anything to do with my condition. The next thing was "what shall I drink?"

My wife's mother used your Postum Food Coffee and knew how to make it right, so I tried it and grew very fond of it. My nervous trouble soon left; my old time health came back, and that Fall I gained so in flesh that the boys on returning after "muster out," hardly knew me. Quitting coffee and using Postum did wonders for me."

as presenting a most desirable field for missionary operations. He represented China with its 400 millions of inhabitants, as the only nation that has lived all down through the ages. While other ancient nations of the earth, as the Roman, Grecian, Egyptian and Assyrian had their day and declined, China has maintained her prestige and power, and now excites the admiration of the world for her marvellous resources, commercial, material and intellectual. He spoke of the one million Chinese young men who go up annually for examination for University Degrees, many of whom are eager to hear about Christianity. In closing he gave a most convincing appeal urging the churches to give generously to send the gospel to the teeming millions of China, and especially, in view of the fact that the leading minds of the nation regard with favor and freedom from prejudice, the missionaries sent to them by the Protestant churches of the United States. Dr. Rhodes is a fine specimen of a Christian gentleman. For nine years of his early public life he followed the Legal Profession. He afterwards entered the Christian ministry and filled several pastorates successfully. For the last five years he has done a grand work for God and the Baptist denomination in the important sphere he now fills so efficiently.

In the evening the large audience room of the Tabernacle church was filled to its utmost capacity to hear a sermon by the pastor on "The Search of the Doukobors." After giving a very graphic description of the Doukobors and their recent exhibition of fanaticism, he announced for his text, 2 Chron. 15: 2—"If ye ask Him, He will be found of you," and gave a most forcible sermon on the importance and character of the true search for Jesus. It is most pleasing to us as parents to find our youngest son enjoying even in a larger degree than during our former visits, the confidence and love of his people. He is now completing his seventh year as pastor of the Tabernacle Baptist church and has during his pastorate seen most gratifying results following his ministry. The seating capacity of the main audience room of his church has been enlarged and is still filled with devout worshippers. As indicative of the high esteem in which he is held in the City of Utica and throughout the State of New York, he has been appointed president of the Baptist Pastor's Conference of the State, is one of the Board of Directors of Colgate Theological Seminary and has been requested to act as one of the Examiners of Rochester Theological Seminary.

On Monday last I attended a Conference of the Ministers of the Oneida Baptist Association, held in the Baracca Room of the Tabernacle Baptist church. There were fifteen pastors in attendance. The morning session was occupied in gaining information through the District Secretary, on various phases of Foreign Mission work. Dr. Rhodes evinces remarkable familiarity with the work he represents. At the close of the morning session the ministers dined together in the city, and met again at 2 p. m. The subject for discussion in the afternoon was "How can we best gain the attendance of the men at the preaching and prayer services of the churches. Many views were expressed and much interest evinced in the discussion of this question. The consensus of opinion seemed to be that pastors can best secure the attendance of the men in the public services of the church by faithfully preaching Christ and in every possible way rendering the services attractive, and at the same time doing all in their power privately, by their manly and sympathetic bearing, to convince them that Christianity is good for the men as well as for the women. These fifteen pastors impressed me as intelligent consecrated men of God, ambitious to do all in their power to advance the Redeemer's Kingdom in their respective churches. It occurred to me however that fifteen of our average pastors in the Provinces would not suffer in comparison with them. One of these, Rev. Mr. Douglas of Clinton, N. Y., told me that he was a class-mate of Colgate, N. Y., with my friend, Rev. D. O. Parker, formerly of Berwick, N. S., and the high regard he cherished for Mr. Parker for his many noble qualities.

These notes have grown beyond what I planned when I commenced writing, and I must close for the present.

With very kind regards and best wishes to you Mr. Editor and to my many friends who read your valuable paper, I am,

Yours cordially,
ISA WALLACE

Utica, N. Y., Dec. 3, 1902.

P. S.—In my previous letter the printer made me say "the united efforts of pastor and people would, almost invariably, result in the conversion of thousands," whereas I gave in my manuscript instead of "thousands" "the un saved." I. W.

Mouth Breathing.



Its Cause And Dangers

If you breathe through your mouth you are breathing the wrong way. Possibly you think there is nothing alarming about it. Now if a man should say to you, "Here is something that will congest the delicate tissues of the lungs. Breathe it in!" would you assent? If he should say, "Here are the subtle poisonous fumes that will endanger the bronchial tubes. Breathe them in!" would you do so? No, you would wonder that anyone should think you so foolish as to peril your life in such a way. Yet when you breathe through your mouth instead of through your nose, as Nature meant you to, you breathe an unwarmed air that will seriously injure your bronchial tubes and lungs; you breathe in unfiltered air that poisons the blood instead of purifying it; you breathe in, perhaps, the germs of some terrible disease. Is it so simple a trouble after all—this wrong breathing through the mouth? Mouth breathing is a sure sign of disease in the nasal passages. It means Catarrh, since, when you have Catarrh you cannot breathe through your nose. The tyrant Catarrh, closing up the nasal passages, compels you to breathe through your mouth. It is Catarrh that forces this dangerous mouth-breathing habit on its victim—that brings about the swift and easy descent hourly of thousands of poisonous disease germs to the lungs. Once there it will be an even chance whether you ever get rid of them. Your safety lies in acting now—now, before it is too late.

- Is your voice husky?
- Do you sneeze often?
- Is your breath short?
- Are you worse in damp weather?
- Is your sense of smell impaired?
- Does your nose feel closed up?
- Is your mouth dry when you wake?
- Do you have any pain in the head?
- Do you often have to clear your throat?
- Is it easier to breathe with the mouth open?
- Do you have a stuffed up feeling in the chest?
- Is there a feeling of soreness in your throat?
- Does the mucous drop into your throat from the nose?

If you have some of these symptoms it means that you have Catarrh. Here

is the great truth for Catarrh victims—DELAY IS DANGEROUS. Cut out this advertisement to-day, mark your symptoms, write your name and address on the dotted lines, and forward it to Dr. Sproule, B. A., the eminent Catarrh Specialist, who will give you consultation and advice FREE. Address Dr. Sproule, B. A., Catarrh Specialist, 7 to 13 Doane St., Boston.

NAME.....
ADDRESS.....

ACCIDENT ON THE I. C. R.

A terrible accident occurred on the I. C. R., near Belmont Station between Truro and Londonderry, on Saturday last. It was just about noon that No. 25, generally known as the C. P. R. train, passed Belmont at a high rate of speed, and a moment later the engine left the track and plunged into the ditch, carrying with it the postal, baggage and second-class cars. The two latter telescoped bringing death or more or less severe injuries to a number of the passengers. Samuel Trider, the engine driver, an old and faithful employe of the road, was crushed to death under his overturned engine, while his fireman, Harry Campbell, was thrown some distance into a bank of snow and escaped unhurt. Five persons in all were killed, their names are:

- Malcolm McLean, Newfoundland, a passenger.
- William Kennedy, Newfoundland, a passenger.
- W. B. McDonald, New Glasgow, a passenger.
- John O'Toole, Newfoundland, a passenger.
- Samuel Trider, engineer—leaves widow and four children.
- William Waugh of Tatamagouche, a passenger.
- Miss Croake, Halifax, a passenger on way to Boston.

"KING'S EVIL"

Those old English Kings made history. Those old English Kings were fast-livers. Those old English Kings got sick.

One disease became so common to them as to be called "King's evil"—a royal disease. It is now among us—the well known scrofula. Those old English Kings handed it down, spread it through the nations, and here it is.

Too bad Scott's Emulsion was not made in time for those Kings. Scott's Emulsion is a positive cure for King's evil—or scrofula. It heals the sores, adds strength and flesh and brings good health.

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

INJURED.

Twelve others were injured more or less seriously, but all are expected to recover. Their names are:

- A. S. Belyea, postal clerk, St. John;
- Edward Bigney, passenger; Robert H. Brown, New York, passenger; J. Crandall, brakeman; Jas. Clairbourne, conductor dining car; Frank Deboe, Canadian Express messenger, Sussex, N. B.; W. K. Edwards, Dominion Express messenger; J. P. Hipwell, postal clerk, St. John; James Kavanagh, St. Johns, N.S., passenger; Robert J. Norton, Dominion Express messenger, Montreal; Samuel Taylor of Sackville, traveller for John Fisher & Son, Montreal; Wm. Vickers, passenger. The cause of the accident is unknown, but the most generally accepted theory is that something went wrong with the pilot of the engine.

Personal.

Bro. A. C. Berrie has accepted a call to a pastorate of the Manchester church, G. Saboro county, N. S. His address is Boston, N. S.

Rev. W. T. Stackhouse has completed his work on behalf of the 20th Century and after paying a brief visit to relatives in Kings Co., N. B., took train at St. John last Thursday evening for Winnipeg. Mr. Stackhouse will spend Christmas with his family in Winnipeg, and early in the year will enter upon work in Ontario on behalf of the Northwest work.

We are sorry to hear that Pastor P. C. Reed who has labored very faithfully and acceptably with the church at Hampton Station and adjoining places during the past summer has found it necessary on account of impaired health to resign and rest for a while. Many will join us in the hope that Bro. Reed's health may soon be fully restored.

Notices.

The next session of the Annapolis County Conference will convene at Annapolis Royal on December 15 and 16 next.
W. L. ARCHIBALD, Sec'y

THE TWENTIETH CENTURY FUND
\$50,000.

Will subscribers please send all money from New Brunswick and Prince Edward Island to Rev. J. W. Manning, St. John, N. B.

All in Nova Scotia to Rev. H. R. Hatch, Wolfville, N. S.

All communications intended for the Home Mission Board of N. S. and P. E. I. should be addressed, Pastor E. J. Grant, Arcadia, Yarmouth, N. S."

Investigation into the Russell (Man.) tragedy strengthens the belief that Mrs. Hartook murdered her four children, took poison and set the house on fire. Her apparent reason was a weary life.

COWAN'S PERFECTION Cocoa.

It makes children healthy and strong.

Where Did He Go ?

A young man travelled over 260 miles; paid his own travelling expenses; obtained information from several schools; inspected one; refused free tuition and other enticing inducements; "Because," said he, "I can afford time for only one course of business training, and that must be the best obtainable."

He is now studying at the
MARITIME BUSINESS COLLEGE,
Halifax, N. S.
KAULBACH & SCHURMAN,
Chartered Accountants.

The Surest Remedy is Allen's Lung Balsam

It never fails to cure a SIMPLE COLD, HEAVY COLD, and all BRONCHIAL TROUBLES.

Large Bottles \$1.00. Medium Size 50c.
Small or Trial Size 25c.
Endorsed by all who have tried it.

BURDOCK

Blood Bitters has the most natural action on the stomach, liver, bowels and blood of any medicine known, hence its effects are prompt and lasting. It cures, without fail, all such diseases as Dyspepsia, Constipation, Billousness, Bad

BLOOD

Sick Headache, Boils, Pimples, Tumors, Scrofula, Kidney Complaint, Jaundice, Coated Tongue, Loss of Appetite and General Debility. The fact that it is guaranteed to cure if used according to directions warrants any sufferer in giving a fair trial to Burdock Blood

BITTERS.

RECOMMENDED BY PHYSICIANS.

Pond's Extract

Over fifty years a household remedy for Burns, Sprains, Wounds, Bruises, Coughs, Colds and all accidents liable to occur in every home.

CAUTION--There is only one Pond's Extract. Be sure you get the genuine, sold only in sealed bottles in buff wrappers.



Joggins Coal

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

CHURCH BELLS
Chimes and Peals,
Best Superior Copper and Tin. Get our price.
McSHANE BELL FOUNDRY
Baltimore, Md.

The Home

Corn Fritters.—One pint of grated corn, one-half cupful of milk, one-half cupful of flour, one scant teaspoonful of baking powder, one tablespoonful of melted butter, two beaten eggs; one teaspoonful of salt, a little pepper. Drop in spoonfuls into hot fat. By using more flour this can be fried like griddle cakes.

To Keep the Stove Bright.—Instead of polishing the kitchen stove every day, crumple a newspaper and dampen slightly, if there are any spots on the stove; rub the top and hearth, then polish with dry paper; and unless there is a great deal of cooking, this will prove an excellent way to keep the stove clean.—Ex.

Potted Ox-Tongue.—Boil a fresh tongue, skin, clean, and remove the bones, when cold mince very fine, and add four ounces of butter to each pound of tongue, some mace, nutmeg, cloves, paprika, salt, and a little black pepper; mix well; place in jars and pour melted butter over.—Ex.

Cranberry Pudding.—Line a cake tin with good pastry crust, fill one-third full with stewed and sweetened cranberries, cover with plain cake batter, and bake one hour. For the cake batter take one beaten egg, a pinch of salt, one cup of sugar, two-thirds of a cup of milk, two cups of flour, a third of a cup of butter, one teaspoonful of cream of tartar, and one-half teaspoonful of soda. This is specially recommended.

Potted Lobster.—Take out the meat from the lobster without breaking; season with mace, nutmeg, white pepper, salt and cloves. Put a little butter at the bottom of a pan, and lay the lobster over it, placing between the layers a few bay leaves; cover with butter, and bake in a slow oven; when done strain, lay in potting pans and add the seasoning. When cold pour clarified butter over it.

THE OLD NEWSPAPERS.

Make your old discarded newspapers serve you as labor-savers, instead of fuel, and when paring vegetables or cleaning or dressing a chicken, do it all on one of these handy papers. When you are through, bundle the paper and its contents into the stove or garbage pail, and you will have no muss to clean up and no pans to wash. Place a paper on the table before cleaning the lamps; it will catch all superfluous oil, bits of soot and dirt, and will save you scrubbing the table. A newspaper spread on the floor is large enough to catch all the dirt and dust from the carpet sweeper, and is easily rolled up and thrown away, while you will not have to brush up part of the kitchen floor, as you did when you tried the plan of emptying the sweeper in the coal-hod. Another paper laid under the stove when you are about to empty the ashes will save you the same amount of labor in the same way. And, best of all, when you are putting away the winter clothes, wrap them all up in newspapers; after carefully airing and brushing them, and you will have the satisfaction of bringing out whole garments when the cool days come, providing they have been closely packed in the papers. Do not leave the tiniest loophole for these little pests, and you will surely not be troubled with them, for the average moth is not educated to the value of printer's ink.—A. M. S. M., in American Agriculturist.

CONTENTED CHILDREN.

When you see a happy, sweet-tempered child, you may rest assured that it is not a spoilt one. It has been taught very early the lesson of giving up its own inclination to the will of others, and has learned to be useful in its tiny way. A child who feels of use to its parents and playmates has an immense moral advantage over others, who live entirely for themselves. Have you ever observed the pride and joy with which a tiny child will perform some little task which is supposed to be beyond its

strength or skill? I have seen a sweet little maiden of tender years helping her mother with such a worldly-wise air that it would have been sheer cruelty to let her imagine for one instant that she was rather a hindrance. But her mother was a wise woman and encouraged the "little housemaid," who was becoming fretful and tired of her toys. Those who possess a garden should encourage their children to assist in keeping it tidy. Let them remove the weeds from the flowers and the grass from the paths. As they get older, teach them how to mow the lawn. This is splendid exercise, and works both ways—it keeps the turf in condition and tends to strengthen the muscles. As soon as you find your children wearying of play, set them to do something useful, not as an order, but because you really "want their help," and you will very quickly eradicate the little weeds of discontent and peevishness which were beginning to take root in the youthful mind.—Scotsman.

TIRED PEOPLE SAY NO.

My first bit of advice to tired people is briefly condensed into four little words, which we often dwell upon and emphasise when bringing up our children. We, too, must learn to say "no" to ourselves as a check on our too strenuous ambitions, as a command when we unwisely stretch every nerve to finish a task today, although tomorrow would answer as well, and is a barrier when we are urged to new and arduous undertakings. All around us in the very air we breathe are incitements to press forward, to keep up the pace, to surpass our comrades on the road. Life is less simple in its necessities, fancied or accepted, than it used to be. Notwithstanding the present multiplication of contrivances and of labor-saving inventions, there are temptations on every side, and in our own nature, to exceed the safe limit of endurance, and consequently to overwork. I am quite sure that overwork is put down on the books of that recording angel who keeps the tally of our generation, and notes the life-history of every individual, as the chief sin of the modern saint. I am talking with good people today, kind, unselfish, charming and honest people, but they are greatly to blame in that they do not oftener say no to themselves along the nobler lines of allurements. Of the baser lines, the satisfaction of appetite, the purchase of needless luxuries in dress and belongings, the foolish strife to outdo friends and neighbors, nobody has a question that there "No" should be promptly and firmly said.—Margaret E. Sangster, in Ladies Home Journal.

LITERARY NOTES ABOUT THE BAPTIST PERIODICALS.

The periodicals of the American Baptist Publication Society are prepared by the best men and women in the Baptist denomination, both in this country and abroad, who can be secured for such service. They are put up in the best possible form and are sold at the lowest possible price. Baptist schools which discard them for undenominational periodicals are, by so doing, discrediting the scholarship of their own people, imperiling the future of the denomination to which they belong, and doing an injustice to the organization appointed to provide them the literature needed for the prosecution of denominational work. If it is worth while to bear the Baptist name, it is equally worth while to teach Baptist truths in the Sunday-school and to support Baptist institutions.

Young People, published by the American Baptist Publication Society, is a magnificent illustrated eight page paper for Baptist homes and Sunday schools. It is thought, by many, quite the equal of the Youth's Companion and costs less than one-third the price of that well known paper. It is now running a serial story of the days of Roger Williams by Hezekiah Butterworth, long connected with the Youth's Companion. This will be followed by a serial from Dr. E. T. Tomlinson, probably the most popular writer of stories for boys now living. Other serials from the best writers will also be given. Besides, there will be numberless short stories and other articles of the greatest interest and value. Subscriptions may be sent in at any time.

WEAVER'S SYRUP

is a reliable preparation for Purifying the Blood and thus cures permanently

Boils Erysipelas Scrofula Eczema

which arise from it's derangement.

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

Do You Use a Liniment ?

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

GATES' ACADIAN LINIMENT

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

GET GATES'.

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

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C. Gates, Son & Co.,
MIDDLETON, N. S.



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The Sunday School

BIBLE LESSON.

Abridged from Paloubets' Notes.

Fourth Quarter, 1902.

OCTOBER TO DECEMBER.

Lesson XII. December 21. Luke 2:8 20.

CHRISTMAS LESSON.

GOLDEN TEXT.

For unto you is born this day in the city of David a Saviour, which is Christ the Lord.—Luke 2:11.

EXPLANATORY.

THE BIRTH OF JESUS—Jesus was born in the stable of an inn or khan, at Bethlehem.

1. There was something specially fitting in Bethlehem as his birthplace, because it was the city of David, his royal ancestors.

2. This was in accordance with prophecy (Mic 5:2).

3. Note the divine providence in thus guiding Joseph and Mary to Bethlehem at this time by a decree beyond their control, and without human planning.

4. Jesus came to earth in the circumstances best fitting him to be the Saviour of man. He began his life in a humble way and was brought up in humble life and honest toil, that he might be the friend of all men, but especially of the poor and suffering.

5. If he was born in December, as is probable, the time was symbolical, since the twenty-fifth of December comes when the longest night of the year gives way, and the days begin to lengthen.

AN ANGEL ANNOUNCES THE GLAD TIDINGS.—Vs. 8-12. 8. SHEPHERDS ABIDING IN THE FIELD Near Bethlehem. "It was in these pastures that David spent his youth and fought the lion and the bear." (1 Sam. 17:34 35.) KEEPING WATCH OVER THEIR FLOCK BY NIGHT "Thieves, wild beasts, and the dangers of the rough precipices form the chief reasons for a night-watch over the flock." There are no detached farmhouses in Palestine, as with us, but the farmers live in villages, and hence would have to abide in the fields to watch their flocks. In December in Palestine, says Schaff, the fields are often clothed with rich verdure.

9. ANGEL, LO, THE ANGEL (not *he*, but "an" angel) OF THE LORD (one sent from heaven) CAME UPON THEM. Rather, as R. V., "stood by them." AND THE GLORY OF THE LORD The radiant brightness which in all ages has been the best symbol and manifestation of God's nature, expressing wisdom, love, power, purity, mystery, eternity, omnipresence. "The light that never was on sea or land." This accompanied the angel, and showed him to be the authorized divine messenger. AND THEY WERE SORE AFRAID. Literally, "feared a great fear." "The universal consciousness of sin and of unfitness for the eternal world makes all mankind afraid of any unexpected disclosure of the spiritual world or revelation of the nearness of God." Any sudden manifestation of a great but unknown power produces this effect.

10. GOOD TIDINGS. The word from which our word "gospel" comes. They announced the best news the world has ever heard, the news of the Saviour who would fill the whole world with heavenly glory, like that then shining on the field of Bethlehem. TO ALL PEOPLE. To all ages, all nations, all classes, all colors. The gospel is the universal religion, as

CAN WRITE THEM.

Calkins, the Story Teller.

Mr. Franklin W. Calkins of Wyoming, Wis., who writes many interesting stories for the "Youth's Companion" says:—

"Food can make or unmake a writer. For a number of years, living the sedentary life of the writer and student, I suffered all the ills of nervous dyspepsia. I could eat nothing in the morning save a dry crust of toasted bread and a cup of weak coffee. For my dinner at 6 o'clock, I had been in the habit of eating rare beef steak, the only food from which I seemed to get proper nourishment, but no meal was taken without the after pangs of indigestion; I was beginning to get diagnosed with life.

About a year ago a friend suggested Grape-Nuts telling me of the benefit he had received from the food and I began with it as directed. I found immediate relief from my indigestion and in a short time my dyspepsia left me entirely. I have now used Grape-Nuts for a year and have had no trouble with my stomach having eaten many enjoyable dinners.

I find in fact that all you say for Grape-Nuts is true and it is certainly the food for brain workers and the truth of your claims is proved in my own cure. I have no appetite for meats."

broad as the human race; and the joy is more intense to each one because it is for all.

1. FOR UNTO YOU IS BORN . . . A SAVIOUR One who would save them from their sins, their worst and most dangerous enemies. "Jesus" means "Saviour." CHRIST. The Anointed One, the Messiah, whom they had long been hoping and praying for. He is called "Anointed" because he had been divinely set apart for this work as kings and high priests were set apart by anointing with oil. THE LORD. The King of kings and the Lord of lords.

12. AND THIS SHALL BE A SIGN UNTO YOU, that the words spoken were true; and a guiding sign, like the sign to the wise men, showing how they might know what child was the one referred to.

THE ANGEL CHORUS OF WELCOME.—13, 14 13. AND SUDDENLY, as when the eyes of Hlisha's servant were opened to see the mountains around him filled with angelic chariots and horses of fire. A MULTITUDE OF THE HEAVENLY HOST The angelic choir, the cherubim and seraphim, who knew most about the value of the salvation brought to men.

14 GLORY TO GOD. For the coming of Jesus was the highest expression of God's glory, the fulness of his nature, his love, his goodness, which passed before Moses when he asked to see God's glory. The phrase expresses both the fact and the desire that all should recognize God's glory.

First Strain. IN THE HIGHEST (1) "In the highest strains." (2) "In the highest heavens." (3) "In the highest degree."

Second Strain. AND ON EARTH PEACE Including all welfare and prosperity and blessing.

GOOD-WILL TOWARD MEN. Jesus expresses God's feelings towards men. He does not hate them for their sins; he is not repelled by their abominations so he is repulsive to his nature; but he loves them in spite of all, and does all that divine love and wisdom and power can do to save them from sin and its consequences. These are the glad tidings that comfort and draw us and save us who are conscious of our sins, who know that punishment follows sin by a divine law.

THE SHEPHERD'S LISTEN, SEEK, AND FIND.—Vs. 15 20. 15 LET US NOW GO At once, without delay. So should we ever seek the Saviour. The shepherds had so much faith in the angel's message that they proceeded to investigate and see for themselves.

16 THEY CAME WITH HASTE. Showing their zeal and ardor, as well as faith. We can never find the Saviour too soon. AND FOUND everything just as the angels had told them; and they then knew that the angel's message was true.

Spreading the Good News. 17. THEY MADE KNOWN ABROAD. Whosoever has truly found the Saviour burns to "proclaim to all around what a Saviour they have found." See Acts 4:10; I John 1:1, 2.

18. ALL THEY THAT HEARD IT WONDERED. It was indeed marvelous news, so good that many find it hard to believe that it is true.

Keeping the Truth in the Heart. 19 BUT MARY, in contrast with the others, KEPT ALL THESE THINGS IN HER MEMORY. They were treasures whose value the following years revealed to her. PONDERED THEM. Kept revolving them, comparing them with the promises of the Old Testament, and what had been announced to her. "Contrast, however, the difference in the reception by the shepherds and by Mary: the one publishes, the other meditates. Both are right: they illustrate different but not inconsistent phases of experience. Pondering and publishing are both Christian duties."

20. THE SHEPHERDS RETURNED. To their duty as shepherds, but with a new life and blessing in all their daily work. Feeding sheep could never again be commonplace toil to them. After our holiest communion with God, our views from the Pisgah's of life, our insight into the word and heaven on the mounts of transfiguration, we must return to our daily duties, but with a new life in them, a new blessing on them. GLORIFYING expresses the feeling of the greatness of the work. PRAISING refers to the goodness displayed in it.

The pea contains the vine and the flower and the pod in embryo; and I am sure when I plant it, that it will produce them, and nothing else. Now, every action of our lives is embryonic and, according as it is right or wrong, it will surely bring forth the sweet flowers of joy or the poison fruits of sorrow. Such is the constitution of this world; and the Bible assures us that the next world only carries it forward. Here, and hereafter, "whatsoever a man soweth, that shall he also reap."—Beecher.

Going to Bed Hungry.

It Is All Wrong and Man Is the Only Creature That Does It.

The complete emptiness of the stomach during sleep adds greatly to the amount of emaciation, sleeplessness and general weakness so often met with. There is a perpetual change of tissues in the body, sleeping or waking, and the supply of nourishment ought to be somewhat continuous and food taken before retiring, adds more tissue than is destroyed, and increased weight and vigor is the result. Dr. W. T. Cathell says: "All animals except man eat before sleep and there is no reason in Nature why man should form the exception to the rule."

If people who are thin, nervous and sleepless would take a light lunch of bread and milk or oatmeal and cream and at the same time take a safe, harmless stomach remedy like Stuart's Dyspepsia Tablets in order to aid the stomach in digesting it, the result will be a surprising increase in weight, strength and general vigor. The only drawback has been that thin, dyspeptic people cannot digest and assimilate whole-ome food at night or any other time. For such it is absolutely necessary to use Stuart's Dyspepsia Tablets, because they will digest the food, no matter how weak the stomach may be, nourishing the body and resting the stomach at the same time.

Dr. Stevenson says: "I depend almost entirely upon Stuart's Dyspepsia Tablets in treating indigestion, because it is not a quack nostrum, and I know just what they contain, a combination of vegetable essences, pure pepsin, and they cure Dyspepsia and stomach trouble, because they can't help but cure." Stuart's Dyspepsia Tablets are sold by druggists everywhere at 50 cents per package. They are in lozenge form, pleasant to take, and contain nothing but pure pepsin, vegetable essences and bismuth, scientifically compounded. Your druggist will tell you they give universal satisfaction.

THE HILLS OF PEACE

It is well to live in the valley sweet Where the work of the world is done, Where the reapers sing in the fields of wheat,

As they toll till the set of sun; Ah, yes, it is well to live on the plain Where the river flows on through the fields.

Where the ships sail down to the boundless main With the wealth that the valley yields.

But beyond the meadows the hills I see Where the noises of traffic cease, And I follow a voice that calleth to me From the hilltop regions of peace.

The airs, as they pass me, sweet odors bring, Unknown to the valley below, And my spirit drinks from a hidden spring Where the waters of comfort flow.

Ave, to live is sweet in the valley fair, And to toll till the set of sun, But my spirit yearns for the hilltops' air When the day and its work are done.

For a Presence breathes o'er the silent hills, And its sweetness is living yet, The same deep calm all the hillside fills As breathed over Olivet.

—Christian Intelligencer.

HETTIE'S LITTLE VILLAGE.

Hettie had a model village, and she never tired of setting it up.

"What kind of a town is that, Hettie?" asked her father. "Is it a Christian town or a heathen town?"

"Oh a Christian town," Hettie answered quickly.

"Suppose we make it a heathen town," her father suggested. "What must we take out?"

"The church," said Hettie, setting it to one side.

"Is that all?"

"I suppose so."

"No," indeed," her father said. "The public school must go. There are no public schools in heathen lands. Take the public library out, also."

"Anything else?" Hettie asked sadly.

"Isn't that a hospital over there?"

"But, father, don't they have hospitals?"

"Not in heathen countries. It was Christ who taught us to care for the sick and old."

"Then I must take out the Old Ladies Home," said Hettie, very soberly.

"Yes, and the orphan's Home at the other end of the town."

"Why, father," Hettie exclaimed, "then there's not one good thing left! I wouldn't live in such a town for anything! Does knowing about Jesus make all the difference?"—Selected.

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A SELECT PARTY OF CANADIANS WILL SAIL FROM NEW YORK, FEBRUARY 7, 1903, (under management F. G. Clark of N. Y., London and Paris) by the specially chartered "KAISERIN MARIA THERESIA" for a cruise of the MEDITERRANEAN, EGYPT, THE Nile AND HOLY LAND. Cost of 65 days tour, —first class throughout, \$400.00 and up, according to location of berth, including all necessary travelling expenses. Tickets good to return until December 31—\$10.00 secured berth at once. References required. CRUISE TO WAHNE, INDIES, MARTINIQUE, St. VINCENT, ETC. JANUARY 14—FEBRUARY 4, 1903, \$175.00 and up. CRUISE TO NORWAY, SWEDEN AND RUSSIA, JULY 2—AUGUST 12, 1903, \$300.00 and up. Write for circulars. A. M. CRUZZ, Turin, Nova Scotia

From the Churches.

Denominational Funds.

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

The Treasurer for New Brunswick is REV. J. W. MANNING, D. D., ST. JOHN, N. B., and the Treasurer for P. E. Island is MR. A. W. STERN, CHARLOTTETOWN.

All contributions from churches and individuals in New Brunswick to denominational funds should be sent to Dr. MANNING; and all such contributions in P. E. Island to Mr. STERN.

NICTAUX, N. S.—We are enjoying a work of grace at the Torbrook Section of the Nictaux church. Seven persons have recently been baptized and two have been received by letter. Others will, D. V., be baptized next Lord's day.

W. M. SMALLMAN.

ALBERT MINES, N. B.—A little over a year has passed since our new church was dedicated, and we are happy to report that we are now free of debt. All the services of the church are well attended and the interest is good.

MILTON ADDISON.

Surrey, N. B.

OTNABOG, N. B.—The pastor of the Olivet Baptist church, Rev. Manuel Nales, is sick at present and there are no meetings at present. But we are hoping that God in his infinite mercy will raise him up to preach the gospel once more. Brethren pray for us.

HILL GROVE, N. S.—Since last writing we have ordained to the office of deacons, H. T. Warne and John Nichols. Our meeting house has been thoroughly renovated, painted inside and out. The church deserves much credit for the good work done. Our congregations are good and the outlook is encouraging. For the first time in the history of the church the Sabbath School will be kept open during the winter.

J. W. BANCROFT.

MILTON, QUEENS COUNTY, N. S.—We have entered upon the third year as pastor of this church. Pastor and people are moving along harmoniously. During the past year there has been substantial gain. Thirteen were added to our membership by baptism. These all have continued in the faith. Three young ladies in the Sunday School successfully passed the Normal examinations. The meeting house was repaired to the amount of about \$645. Repairs consisting of metallic ceiling and walls in main room, also new windows. Expenses for the year in the vicinity of \$1345. Of this amount \$1200 has been raised. Through the indefatigable efforts of our people the finances are in a promising condition. At present the work in all departments is well sustained and we are hoping, praying and working for a genuine revival.

H. B. SLOAT.

Dec. 4th.

ELGIN, N. B.—For the past few months the Goshen people have been repairing their house of worship. Last Sunday it was again opened for worship with due regard for the occasion. Dr. Brown and Rev. N. A. McNeil kindly preached for us morning and afternoon. Although the day was unpleasant good congregations gathered, good offerings were given, and at the close it was gratifying to state that the amount in hand would about meet all bills. \$300.00 has been expended, and the house thoroughly refitted. It is finished within with hardwood veneer and nicely painted in the natural wood. A furnace has been put in the basement. The work is so well done that for years it should not need any further repairs. Two weeks ago the Pollet River church met at Dea Solomon Smith's and after spending the evening very pleasantly, presented the pastor with the sum of \$36.00. We gratefully acknowledge the same. The time is approaching when this large field that I now try to serve alone, should be divided. The people are well able and the work demands it.

H. H. SAUNDERS.

GRAVES SETTLEMENT, N. B.—Four miles from Petitcodiac, a place known as Graves Settlement, there lived a few Baptists who resolved to build a house of worship. Three weeks ago the house was completed, and in the presence of a very large crowd the house was set apart, or

dedicated to the services of God. Through the wise generalship of Rev. N. McNeil, everything connected with the opening was a complete success. Rev. E. C. Corey was the preacher of the morning, Dr. J. W. Brown in the afternoon, Rev. H. H. Saunders in the evening. Although many of the people were compelled to stand up during the services they were listened to with marked attention. At the close of the evening service an evangelistic service was conducted by the writer. A number expressed a desire to be saved. I have continued the meetings since. Nine (9) were baptized, others have professed conversion and no doubt will join some other church. Bro. Corey was with us two nights, Dr. Brown one night and Brother McNeil several nights. The people are delighted to have these brethren come as they preach the grand old gospel. There are some 20 Baptists here who desire to be organized into a church. We are looking to God for a rich blessing this week.

J. A. MARPLE.

ISAAC'S HARBOR, N. S.—We are moving forward in our work in this community with a good degree of encouragement. The Master's favor seems to be manifest in many ways. There appears to be a growing spirit of reverence and thoughtfulness among those who attend our religious services, and our social meetings as well as the regular Lord's day gatherings are marked by increasing solemnity. The older members of the church cordially aid in promoting the interests of religion among us, and their earnest testimonies are very helpful and stimulating. Our young people are also taking hold of the good work with much earnestness. In temperance efforts a marked degree of zeal is shown. Our Division of the Sons of Temperance has grown rapidly, and it is proving to be a power for good in the neighborhood. It has already on its membership list more than one hundred names. Sobriety prevails among all classes. A Band of Hope has recently been formed among the children, from which we expect excellent results. Our sisters have also revived their W. M. Aid Society with cheering prospects of a large measure of success; and our church has made plans for systematic effort in collecting funds for the benevolent enterprises of our denomination. We cherish the hope that an increased measure of spiritual energy will be awakened in the various departments of our church work, and that the gracious Master will be pleased to grant us a season of refreshing from his presence. Nothing is more deeply needed or more earnestly desired among us than a genuine revival of religion and a large ingathering of converted young people.

W. H. WARREN.

BARTON, N. S.—It has pleased God to favor us with a gracious manifestation of his saving power. For many years the Baptist cause here has been declining. The old members one after another have passed away and there have been none to take their places. The Lord was pleased to use the death of a young sister in the church to impress upon the minds of a number of her young friends their need of salvation. In the midst of the surrounding darkness the spirit of God was working among the people. Assisted by Evangelist C. W. Walden, we have held a series of special services with gracious results. The power of God has been manifest in quickening his children, in bringing those who have wandered from God to return, and in saving many precious souls from the bondage of sin. Nov. 9th I baptized seven happy believers in the beautiful waters of St. Mary's Bay, just as the sun was sinking beneath the western hill. It was a beautiful scene and a most impressive baptism. Nov. 16th I baptized eleven and Nov. 23rd I baptized eight more. The same evening I welcomed twenty-seven into the church. Twenty-six by baptism and one by experience. Among these were three of my own children. Nov. 30th I baptized two more of our young people. God has done great things for us whereof we are glad. Only those who have a knowledge of the condition of things existing here, can fully understand what it means to the Baptist cause at Barton, to welcome so many of our young people into the church. Our prayer is that the good work may go forward until many more shall yield to Christ. To God be all the praise. I have

found Evangelist Walden to be a thoroughly consecrated worker, well qualified for the work in which he is engaged. Any pastor needing assistance will find in C. W. Walden a true helper.

J. W. BANCROFT.

Queens Co., N. S., Quarterly Meeting.

The above Quarterly met with the Port Medway church on 25th and 26th ult. Owing to the inclemency of the weather the number of visiting delegates from the county at large was small. Notwithstanding his fact the meetings were interesting and profitable. The writer preached at the opening service on Tuesday evening. Matters of a routine character were disposed of on Wednesday morning. Reports from the churches represented were encouraging. Greenfield reported fourteen and Brooklyn three additions during last quarter. Kempt reported the recommendation of a pastor, by Home Mission Board, who is expected on the field in a few weeks. Part of time Wednesday afternoon was spent in discussing the appointment of denominational funds to the various churches in the county. Some thought the ways of the convention committee in the above matter was finding out but finally it was decided that the growth of our work demanded greater

effort on the part of the churches in providing the necessary funds. A part of the afternoon session was devoted to the consideration of W. M. Aid work. Mrs. C. W. Corey was appointed president and the writer Secretary pro. tem. After reading of Scripture and prayer an interesting and instructive programme was carried out consisting of three papers (1) The need of a W. M. Aid Society in the church. (2) The relation of the W. M. Aid Society to the church. (3) How to make the W. M. Aid Society "Go," written respectively by Mrs. Jos. Freeman, Greenfield, Mrs. C. W. Corey, Liverpool, and Mrs. O. B. Mack, Milton. Such were the merits of these papers that it was decided by motion to put them before our Baptist constituency through the columns of MESSENGER AND VISITOR and local papers. At the evening service Pastor Corey preached, text, R-v. 2:7, subject, "The Overcoming Life." His helpful and inspiring message prepared the way for an evangelistic service in which a number bore witness to the power of Christ to save and keep. Collections \$3.96

H. B. SLOAT, Sec'y.

N. B.—Mention should be made of the hospitality of the Port Medway people in not only entertaining us during the Quarterly but in opening their homes to delegates until the following day when the storm having subsided we were able to return home.

H. B. S.

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MARRIAGES.

COONEY-McGREGOR.—At Torbrook, N. S., Nov. 26th, by Rev. W. M. Smallman, Eliza D. Cooney and Annie M. McGregor.

PUGSLEY-GROSS.—At the residence of the bride's mother, Penobscot, on the 3rd inst, by Rev. W. Camp, Albert Byron Pugsley to Bird L. one Gross, both of the parish of Cardwell, Kings county.

CROWELL-SPINNEY.—At the Baptist church, Argyle, Dec. 3rd, by the Rev. M. W. Brown, Delmar S. Crowell of Barrington and Catherine C. Spinney of Argyle, Yarmouth county.

GIFFIN - GIFFIN.—At the Baptist church, Goldboro, N. S., Nov. 26, by Pastor O. P. Brown, Oscar Allen Giffin and Lolo Pearl Giffin of Goldboro, N. S.

HORSEMAN-McQUARRIE.—At the residence of the officiating clergyman Turtle Creek, Nov. 20th, by Rev. F. B. Seelye, Thomas Horseman of Moncton, N. B., to Flora, daughter of Deacon Daniel McQuarrie of Nixon Settlement, Albert Co., N. B.

HORTON-SALTER.—At Truro, N. S., December 2, 1902, by Rev. W. N. Hutchins, M. A., J. C. Hurd Horton of Canso, N. S., to Hattie A. Salter of Truro, N. S.

REID-DOWNEY.—At the residence of the bride's parents, Highbury, Dec. 3rd, by Rev. C. H. Day, Elmer R. Reid of Port Williams to Grace L. Downey of Highbury, Kings Co., N. S.

BERRY - RAWDING.—At Clementsport, Dec. 3rd, by Rev. Ward Fisher, Ralph Emerson Berry to Mrs. Annie E. Rawding, both of Clementsport, Annapolis county, N. S.

ARMSTRONG-GRIFFIN.—At the Baptist parsonage, Aylesford, N. S. Nov. 26 by Rev. A. S. Lewis, Howard E. Armstrong of Greenwood, N. S., and Keeby Griffin of Harmony, N. S.

DEATHS.

CROSSMAN.—At Stoney Creek, N. B., Nov. 5th, Mrs. Howard Crossman. Sister Crossman was an intelligent and earnest Christian, and was a member of 2nd Moncton Baptist church for many years. She brought her family up in the fear of God. One of her sons, Rev. L. Crandall, is the esteemed pastor of Newport Baptist church.

NASON.—At his home, Nasonworth, York Co., N. B., Sept. 29, Geo. Edgar Nason, in the 88th year of his age. Bro Nason had been a professor of religion for several years and had declared his faith in Christ not only by verbal testimony but by a consistent Christian life. For several years he had been in failing health and during the last year especially failed quite rapidly. When the end came he commended his mother to the care of his brother, and taking an affectionate farewell of his relatives calmly fell asleep. The funeral services were conducted by his pastor, Rev. F. B. Seelye.

BANGIL.—At North West, Lun Co., N. S., Nov. 24th, Mrs. Elizabeth Bangil, aged sixty-seven years and eleven months. Relict of the late Ruben Bangil. Our sister was to conference on Friday in her usual good health, and attended to her household cares on Saturday, but that evening about nine o'clock she was suddenly stricken with paralysis from which she never rallied. For years she has been a faithful member of the N. W. church. The church and community will keenly feel their loss for she was always ready to help those in need. Two daughters and two sons cherish the memory of a faithful Christian mother.

POTTER.—At Smith's Cove, Digby Co., N. S., on December 2nd, Mrs. Margaret E. Potter, in the sixtieth year of her age. Our sister united with the Smith's Cove church in 1873, being baptized by Rev. L. D. Crandall. She was greatly loved for her cheerful, benevolent spirit, which united with a consistent Christian life, gave her an influence fragrant with the sweetness of a kindly, Christian faith. Her last sickness was peculiarly sad and painful, being caused by the prick of a needle, followed by blood-poisoning, necessitating the amputation of the right limb, and being for some years a semi-invalid, her strength was insufficient for recovery. Rev. Ward Fisher was assisted in the funeral services by Rev. Evans, pastor of the Methodist church.

KINNEY.—The Baptist church at Arcadia has suffered another serious loss, in the going home of our beloved brother, Joseph Kinney; who leaves a widow, two daughters, and five sons, to mourn a loving husband and kind father. Bro. Kinney was among our oldest, and most faithful members. His seat was never vacant on the Lord's day when it was possible for him to be present, a regular attendant at the prayer-meeting when in health; but he prized especially the Conference meeting, and would get to it even when suffering bodily pain as he did much of the time during the last few years of his life. He will be greatly missed by the church and

sorely so by his family, who have the sympathy of the church and indeed of the community in this their time of sorrow. The funeral, which was largely attended, took place on Saturday, the 22nd inst. The pastor was assisted in the service by Rev. D. Price of Milton and Rev. Jas. Lumsden (Methodist) of Arcadia.

New Brunswick Home Missions.

At the Board meeting on Dec. 2, the work for three months was received, and all of the reports showed commendable zeal on the part of the pastors, each part of the work being well cared for. The number of calls for aid is increasing. The vacant fields continue to call for men and financial aid. At every meeting such calls are repeated with emphasis.

The Board is doing its best under the existing circumstances to meet all these demands and requests. However, as soon as one field is well cared for, another is to the fore needing assistance. At present nine fields are without pastors and some of them have been waiting for ten years for a man to lead them, others for two or three years have been without regular pastoral care. The Board is now ready to give the aid needed to help these fields if the men can be obtained to supply them.

This great need should cause deep concern to all who are interested in the progress of our work as Baptists. The neglect of these fields must end in stagnation and retrogression. Two causes for this state are quite apparent. Young men preparing for the ministry are offered more lucrative places with less of the physical hardship attending, and do not feel called upon to make the sacrifice demanded.

The churches do not understand that a more vigorous effort should be made to secure a pastor and large sacrifices be made for his support. The want of executive ability and push on scattered fields is often the cause of long lapses in pastoral work. Very frequently the pastor has to be the executive. Without a pastor the Board is drawn into service and called upon to choose the man, arrange amount of salary and stand behind the arrangement to the end.

I firmly believe that if such men, Province men, as are now in the Senior Class of Newton could be prevailed upon to enter these vacant fields, the next few years would see one of the greatest developments our united work has ever witnessed.

So often the request from the churches

Delicious Drinks and Dainty Dishes

ARE MADE FROM

BAKER'S BREAKFAST COCOA



ABSOLUTELY PURE

Unequaled for Smoothness, Delicacy, and Flavor. Our Choice Recipe Book, sent free, will tell you how to make Fudge and a great variety of dainty dishes from our Cocoa and Chocolate.

ADDRESS OUR BRANCH HOUSE

Walter Baker & Co. Ltd.
12 and 14 St. John Street
MONTREAL, P. Q.

Manchester, Robertson & Allison,
St. John, N. B.

GLOBE - WERNICKE ELASTIC BOOK-CASE



The kind that grows with your library. It's made up of units, or sections. Ten or a dozen books, one unit—more books, more units, and get them as wanted. Call, or write for booklet.

An Ideal Book-Case for the Home.

THE SUN and HASTINGS

SAVINGS AND LOAN COMPANY OF ONTARIO
Head Office, TORONTO.
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MONEY TO LOAN on favorable terms and easy re-payment.

Also Company's Stock for sale drawing good dividends.

SAFE AND PROFITABLE INVESTMENT.

DEBENTURES sold, drawing from 4 per cent. to 5 per cent interest.

For particulars correspond with Head Office, Toronto, W. Pemberton Page, Manager.

WANTED.

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

as at "the right man will be supported well." In many of these fields it is not the want of wealth that hinders, but the want of a leader.

Here comes a new call from Campbellton. The pastor states that he has been called out to service in the surrounding country on both sides of the river, has baptiz'd 20 in one place, as many more in another, and miles away a call to baptiz' five. The country opening up rapidly. Baptist capitalists putting money in large milling operations. The town growing more than any other in N. B.

Now here is a great opportunity for some man to put himself alongside of Bro. Kierstead and in the next decade build one or more strong churches for God. Under these conditions the question of aid should not fetter the Board, nor hinder the work. In many places in the west with half the need and half the opportunity the salary is largely given out of the mission funds. We ought to be as wise and as aggressive as they.

The fields now loudly calling for men are the one just written of, two men for the Miramich river territory, Kent county, Lutz Mountain, Port Elgin, Point DuRoi and vicinity Coles Island, etc., Carterbury, Nashwaak and New Marsland also Jerusalem and Greenwich. Several other churches are vacant, but in hope of immediately seeing a pastor.

May the great head of the church by His Spirit call some one to each of the needy places.

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

Farquhar McDonald, a native of Judique, Inverness county, N. S., was instantly killed in the quarries of the Dominion Iron and Steel Company, Marble Mountain, on Tuesday.

For half the ill—

shun pills.

For the rest of the ill—

Smith's Chamomile Pills.

They always help and generally cure.

They are mild and yet efficient.

—25 CENTS PER BOX—

FRANK SMITH,
St. Stephen, N. B.

Calais, Maine.

I. T. KIERSTEAD

Commission Merchant

AND DEALER IN

ALL KINDS OF

COUNTRY PRODUCE

City Market, St. John, N. B.

Returns Promptly Made.

fr18

After Christmas

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

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

"ONE LITTLE THING."

I may not of wonderful gifts be possessed,
Nor can I great victories gain by the sword,
But my spirit to rule and my tongue to control
Is the one little thing I can do for my Lord.

All my goods to bestow that the poor may be fed,
Is perhaps more than honestly I can afford,
But the cup of cold water to give in His name
Is the one little thing I can do for my Lord.

I may not have faith the great mountains to move,
Nor the power to see that my barns are well stored,
But to trust him that he will supply all my need
Is the one little thing I can do for my Lord.

It may not be mine to do wonderful deeds,
But to draw back the stray sheep with love's gentle cord,
And to bid it return to the Good Shepherd's fold,
Is the one little thing I can do for my Lord.

True love is not shown by great actions alone,
Nor the eloquent speech, nor the powerful word:
But to speak the kind whisper, to give the kind look,
Is the one little thing I can do for the Lord.

And then 'twill be seen, when the reck'ning day comes,
And the Master apportion to each his reward,
That the one improved talent, though ever so small,
Was the one thing that all could have done for the Lord.
— Church Missionary Gleaser.

THE ICY END.

In the winter of 1873 a man attempted to cross the frozen surface of the Merrimac. When about ten feet from the shore he broke through. A workman in a saw-mill near by, seized a plank and thrust it out to the drowning man.

Unfortunately one end of the plank was covered with ice, and that end the workman, in his excitement, extended to the struggling man. He caught hold of it several times, and tried to pull himself up on the solid ice. But at each attempt his hand slipped and he fell back into the water. At last he cried out, in the agony of terror:

"For mercy's sake, don't reach me the icy end of the plank!"

A perplexed student once went to a college professor for help in a certain study.

"I am willing to help you," the professor said, with chilling courtesy, "but of course you know that my time is fully occupied, and that I can't give special attention to every student? What is your difficulty?"

The student stated what had perplexed him.

"O, that's nothing!" answered the professor. "You don't need my help to get out of that difficulty. Still, when you really need my assistance, I will cheerfully give it to you. But you won't forget that my time is valuable."

The student bowed his thanks and departed without receiving the help he really needed. The icy end of the plank was held out to him. From that day he bitterly, though unjustly, classed all the professors together as cold and unsympathetic. He carried this prejudice through his college course, because he had been denied a little timely sympathy.

A few years ago, a young minister and

his wife began their work in a growing Western town. Their people were attentive and courteous, the salary was ample, and a new church edifice was erected. But in less than a year the minister and his wife sought a smaller church and a lower salary.

A friend, surprised at the change, asked: "What was the matter? Didn't the climate suit you?"

"Perfectly."

"Well, wasn't your church harmonious?"

"Yes."

"You had a fair salary?"

"Yes, more than I get now."

"Why did you leave, then?"

"Because my wife and I were tired of living in a refrigerator. Every one was kind, but it was a kindness wrapped up in ice, as if they were afraid it would spoil. We had help enough, but not real sympathy."

The icy end of the plank had been extended to the minister and his wife.—Golden Days.

BE MODERATE.

The apostle Paul says: "Let your moderation be known unto all men. The Lord is at hand." The Lord has constant cognizance of all we do and say. Hence, if prosperity is your lot, do not let it inflate you. If sorrow is your portion, do not despair. If disappointments as to your aspirations befall you, do not allow yourself to sulk and become bitter. Despite all the trials of life's vicissitudes preserve a cheerful, hopeful air, a tender conscience, an ardent, youthful sympathy, and a kindly, brotherly interest in the welfare of others. It will keep you young both in spirit and in action, even when the shadows of life are long drawn out. "The Lord is at hand." He is a stronghold and a safe hiding-place to all who put their trust in him.—Ex.



MILBURN'S
HEART AND NERVE
PILLS

Have Restored Thousands of Canadian Women to Health and Strength.

There is no need for so many women to suffer pain and weakness, nervousness, sleeplessness, anemia, faint and dizzy spells and the numerous troubles which render the life of woman a round of sickness and suffering.

Young girls budding into womanhood, who suffer with pains and headaches, and whose face is pale and the blood watery, will find Milburn's Heart and Nerve Pills help them greatly during this period.

Women at the change of life, who are nervous, subject to hot flushes, feeling of pins and needles, palpitation of the heart, etc., are tired over the trying time of their life by the use of this wonderful remedy.

It has a wonderful effect on a woman's system, makes pains and aches vanish, brings color to the pale cheek and sparkle to the eye.

They build up the system, renew lost vitality, improve the appetite, make rich, red blood and dispel that weak, tired, listless, no-ambition feeling.

500 PER BOX, OR 3 FOR \$1.25 ALL DEALERS.

The T. Milburn Co., Limited, Toronto, Ont.



Perfection in Persian Lamb.

THE PERFECTION ATTAINED IN THE MANUFACTURE OF FUR GARMENTS under modern conditions makes possible the production of garments of a standard of excellence that marks the lady of good taste. Our fur garments are expressions of this belief.

BEGINNING WITH THE RAW MATERIAL, we exercise our most scrupulous care to ensure the finest materials procurable. Our workmen are chosen, not for their speed, but for their skill and general ability to embody the ideas that the best designing talent can suggest. Each garment is made with as much care as if our reputation depended on that one garment. In view of the great and general increase of so-called "popular" priced furs, this may seem like misdirected effort.

WE FEEL THAT THE PARTICULAR CLASS OF TRADE we cater to appreciates our determination to make furs that are not ordinary-furs, that possess the exclusive character demanded by the lady who is fastidious about her appearance.

WHILE OUR ILLUSTRATED CATALOGUE conveys some idea as to the distinctive style of our productions, you cannot form an accurate idea of their character unless you personally examine them. We shall be pleased to point out their merits to all those who wish to visit our stores.

OUR PERSIAN LAMB COATS COMMENCE AT \$75. We think they are exceptionally fine value. The skins were selected personally by a member of our firm in Leipzig, Germany. Garments are made in our establishments and sold direct to the purchaser without intermediate profits and made to special order without extra charge.

Dunlap, Cooke & Co.,

Manufacturing Furriers,

59 Charlotte St.

St. John, N. B.

Amherst, N. S.,
Breen Block.

Charlottetown,
88 Queen St.

Halifax, N. S.,
8-9 St. Paul St.

Moncton, N. B.,
164 Main St.

This and That

S'POSE FISH DON'T BITE AT FUST.

S'pose the fish don't bite at fust;
What be you goin' to do?
Chuck down your pole, throw out your bait,
An' say your fishin's thro'?

-Houston Post.

AN ABSENT-MINDED QUEEN.

The 'Weekly Scotsman' contains the following characteristic story of an English lady's experience in India: Under British rule many native kings and queens, the rajahs and maharajahs of the Indian dynasties, have been removed.

The Englishwoman hurriedly departed, and since that time has never evinced any desire to be on intimate terms with natives.

WHO IS SHE?

A New York physician related the following fact, which has not before appeared in print.

A few weeks ago he was called to the help of a man who had been mortally wounded in one of the low dance-halls or "dives" of that city.

The wounded man lay before the bar, against which lounged some ragged old sots. In the next room, a few young men, flushed and bright-eyed, were playing cards, while gaudily dressed young women carried out the liquor.

But neither the gamblers nor the women nor the drunkards paid any attention to the dying man on the floor.

The proprietor of the dive, a burly fellow who had been a prize-fighter in his younger days, having the police secure the murderer, had gone back quietly to his work of mixing drinks.

Death apparently had no interest or terror for these people.

Suddenly a little old woman, with white hair, a thin shawl drawn about her, came to the street door. Her appearance produced a startling effect.

"Is James here?" she asked gently. "No, no, he is not here. I do not know where he is!" he said hurriedly.

She looked about bewildered. "I was sure he was here. If he comes, will you tell him his mother wants him, sir?"

"Yes, yes." The man urged her out of the door. The physician soon followed, and saw her going into another and another dive and grog-shop along the street.

"Who is she?" he asked a policeman outside. "Is she in no danger?"

The man shook his head significantly. "They'll not harm her, sir. They've done their worst to her. She is the widow of a clergyman, and she had one son, a boy of sixteen years. They lived happy and comfortable enough till he took to going to pool-rooms, and then to the variety theatres, and at last to these dives here."

"He was killed in one of them in a fight three months ago in that very one you was in just now, and was carried home to her, bloated from drink and covered with blood, and dead."

"She's known nothing since. She only remembers that he came to these houses, and she goes about among them searching for him every day."

"They're afraid to see her. They think she brings a curse on them. But they won't harm her. They've done their worst to her."

"This is a true story. How many sons of loving mothers are going down like this into these dark places to-day!"-Selected.

Theodore Roberts is to edit a monthly magazine which is to be published at Fredericton. The magazine will contain no amateur work and no articles of purely local character.

MESSRS. C. C. RICHARDS & CO.

Gentlemen,—My three children were dangerously low with diphtheria. On the advice of our priest my wife began the use of MINARD'S LINIMENT.

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



Headache.

Pain across the forehead or at back of head is dangerous. It slowly but surely weakens the intellectual powers, impairs the vitality and will.

Do not suffer. The pain can be cured by the harmless remedy

Abbey's Effervescent Salt

It never loses its effect. Cures by driving out the poison, and does not simply deaden the pain as do so many preparations containing narcotics.

Abbey's in the morning will make you well and keep you well.

A sad drowning accident occurred about four o'clock Thursday afternoon. Three boys, one a son of Isaac Couture, aged nine years, the other two aged 11 and 14 years respectively, sons of Jerome Bertain, of Burns' mill, while on the ice at the east end of town preparing a small shelter for smelt fishing between the mainland and Indian Island were drowned.

A PRIZE FOR EVERY CORRECT ANSWER

WE ASK NOT ONE CENT OF YOUR MONEY

THIS PICTURE PUZZLE represents a Celestial engaged at washing. About him are pictured faces of three customers. Find these three faces, mark each, then read and sign the accompanying request, return it to us and we will give you ABSOLUTELY FREE, without any money, your choice of the herein illustrated magnificent Prizes:—either the

- Solid Arizona Silver Sugar Shell
finely gold-finished Chatelaine Brooch and Secret Locket.

FREE

WE WISH to impress upon any who may be suspicious owing to the unusual generosity of this proposition that there is no catch word or scheme in it to deceive or disappoint you. We do actually give the prize you select if your answer is correct.

beautiful warranted Solid Gold Shell Ring, set with 5 Simulative Rubies, Emeralds or Opals, or if preferred we give you the Solid Gold Shell Five-Stone Ring, a Nethersole Illusion Bracelet, an Imported Parisian Belt Buckle and a complete set of Table Tennis (the most fascinating and popular game in the world).

REMEMBER all you have to do is to solve our puzzle and sign and return the request. The prize you select and the medicines will be promptly mailed postpaid, and even if you do not sell the medicine you at least get a beautiful prize for simply making the effort and interpreting our Picture Puzzle.



Chinese Puzzle

Request for Puzzle Prize and Medicine

ELECTINE MEDICINE CO., LIMITED
Toronto, Ont.
Sirs—I have found and marked the three faces in your Picture Puzzle, and if correct send me the following Prize

(Write here which you want, Sugar Shell or Chatelaine Brooch and Locket)
also send me Ten 25-cent Boxes of Electine Medicine. I agree to make an earnest effort to sell the Medicines and return you the money with the understanding that I am to receive for this service a Butter Knife, a Pickle Fork, a Set of 6 Solid Arizona Silver Teaspoons and a Solid Gold Shell 5-stone Ring; or the 5-stone Ring, a Nethersole Illusion Bracelet, a Parisian Belt Buckle and a Set of Table Tennis—as I choose. If I fail to sell the Medicine I will return it to you in 30 days, and retain my Prize for answering your Puzzle.

NAME
ADDRESS
M



Solid Arizona Silver Sugar Shell

FREE

ELECTINE MEDICINE COMPANY, LIMITED, TORONTO, ONT.

MEN'S DEPARTMENT.

Good and Helpful Work of the American Health Improvement Association.

Since the organization of the American Health Improvement Association, the increase in volume of its humane work has made it necessary to divide the work into different departments. The Men's Department has proven a great success and many men who were handicapped in life by lost energy and flagging ambition have been aided and encouraged by this beneficent society. Any man who feels that his mental power is decreasing, who is anxious, melancholy or worried, should write to the Association that it may extend its assistance to him. The society has an honest desire to help all men who really want to help themselves, to put courage into dejected hearts, and to offer its friendliness to those who feel they are losing much that is best in life. Many a man might be earning twice the money he does to-day, might be in a far superior position, might be happier and better in every way, if he would only avail himself of the help the Association offers.

If you wish to become a man among men; to be successful, happy and prosperous and have a happy home; to be all that you wish to be, all that God intended you to be, write at once to the Association. Tell all your troubles, your fears and your longings. Address: American Health Improvement Association P. O. Box 5316, Boston, Mass.



Every house-wife

takes as much interest in her clothes closet as in her parlor or dining-room.

It is only when its contents are dainty and white that she is satisfied.

She knows this whiteness can only be secured by means of a pure soap.

She knows the greatest satisfaction comes from using **SURPRISE SOAP.**

She is always pleased to display her linen and muslin to her woman callers, because they will stand the most critical inspection.

Taking all in all, she is perfectly satisfied with the results of **Surprise Soap.**

St. Croix Soap Mfg. Co.
ST. STEPHEN, N. B.



Prevents Emaciation
Increases the Weight
Builds up Solid Flesh
Sweet and Palatable as Cream
Does not Derange Digestion.

A POSITIVE CURE FOR
Nervous Exhaustion,
La Grippe, Anaemia,
General Debility and
Pulmonary Diseases.

News Summary

Reports of heavy snowfalls, high winds and lower temperatures come from Nebraska.

Ottawa police are after bucket shons who are said to have taken thousands of dollars out of credulous speculators.

La Patrie says that Sir Wilfrid Laurier will return December 20 from Hot Springs and spend Christmas at home.

J. D. Sperry, (Liberal), was elected in Lunenburg on Wednesday, by acclamation for the Nova Scotia Legislative Assembly.

Returns from Yarmouth, N. S., give Bowman B. Law, (Liberal), a majority of 848 over Thomas E. Corning, (Conservative.)

The Canadian Pacific Railway has increased the pay of all its conductors and trainmen on its lines east of Port William by an average of 12 1-2 cent. The increase adds \$250,000 per annum to the company's pay roll.

The election in Argenteuil on Wednesday to fill the vacancy in the House of Commons caused by the death of Dr. Christie resulted in the return of Thos. Christie, (Liberal), son of the late member, over Mr. Perley, the Conservative candidate, by about 200 majority.

Queen's University trustees have confirmed the appointment of Rev. Dr. Gordon, Halifax, as principal. On Friday night the \$50,000 new art building, the gift of the city, was formally presented to the college authorities by Mayor Shaw. Sir Sanford Fleming, chancellor, gratefully acknowledged the gift.

At a meeting of the directors of the Dominion Coal Company at Montreal on Thursday it was stated the net earnings of the company for the first eight months of the present year were \$1,634,000, or more than sufficient to pay in full year's interest charge in the company's capitalization. The steel company's net earnings for October, including bounty, were \$45,000.

After an unusually long period of calm mild weather, a spirited storm from the Gulf brought grim winter to New England on Friday with great suddenness and for the first time this season covered the entire section with snow to the depth of about 8 inches. The storm was apparently severe in Southwestern New England, where there was wire prostration and some delay in railroad traffic. But in other sections the storm had few unusual features.

A cold wave, accompanied by rain and snow and sleet, struck Mississippi on Thursday and raged furiously all day. Snow, the heaviest seen for many years, fell for several hours. At Sioux City, Ia., Thursday was the coldest of the season, 9 degrees below zero. Zero weather is reported from a number of localities in Northern Kansas. The sudden fall in temperature is believed to have caught but few cattlemen prepared.

A terrible calamity has befallen the village of Matsch, near Merau, in the Tyrol, the inhabitants of which number some 700 souls. A lady, actuated by motives of revenge, set fire to a house which was her own property. Most of the buildings being of wood, the flames spread with fearful rapidity, and the whole village was reduced to ashes, the wretched inhabitants passing a terrible night in their sufferings from cold.

The House of Commons had the Education Bill under the debate on Wednesday and Premier Balfour, having appealed to the public spirit of all classes to do their best to insure the working of the bill, then which, he said, no better alternative measure had been proposed, the House adopted the third reading of the measure by 246 votes to 123. The bill was immediately sent to the House of Lords, where in the presence of only three peers it was formally read for the first time.

We much regret to learn that the Baptist parsonage at Great Village, N. S., with most of its contents, was consumed by fire on Friday evening last. Pastor and Mrs. Martell had driven to D-Bert River during the afternoon, and returning about eight o'clock found their house on fire. The flames had made such headway that little could be saved. According to statements which have appeared in the papers there was \$500 insurance on the house, and Mr. Martell had \$1,000 on his library and furniture. This would probably in a large measure cover his financial loss, but the inconvenience of being burned out, especially at this season of the year is great, and the loss on the building must be considerable.

The Great-West Life Assurance Co.

Head Office
Winnipeg, Man.

Branch Office for Maritime Provinces

Bayard Building
St. John, N. B.

This Company has an opening for 2 (two) Special travelling agents. Desirable contracts will be made with the right parties.

Apply by letter naming references and experience to

ALBERT J. RALSTON,
Manager.

20th Century Fund.

New Mayland, (Mr. and Mrs. D. D. Nason, \$2; Helen W. Nason, 50c.) \$2 50; Germain St., (Dr. Bonnell \$10; Burpe Fowler, \$5.) \$15; Leinster St., J. E. Dean, \$3; N. E. Huestes, \$2.) \$5; Carleton, Jacob Ross, \$2; Moncton, \$150; Upper Newcastle, David Jonah, 50c; Sackville, Mrs. C. Thomas Dixon, (in mem, \$5; Petticoilac, B. M. Nicholson, \$1; Springfield 1st, (Rev. W. M. Field, \$2; Mrs. S. Davis, \$1. D. L. Foster, \$1; Mrs. D. Crandall, \$1; Jos. Scribner, \$1.) \$6; Springfield 2nd, Jas. Bates, \$2; Isaiah Kierstead, \$1.) \$3; Dorchester, (Edgar Card, \$1; M. L. Campbell, \$2.) \$3; Havelock, A. H. Robinson \$5; Middle Sackville, A. C. Sears, \$5; Sackville, Jas. Hopkins, \$1; Hopwell, Francis V. Peck, \$20; Prince Wm, Mrs. Annie L. Hoyt, \$1; St. George, (Mrs. Margaret Sherrard, \$5; Grace C. Dewar, \$5; H. V. Dewar, \$20.) \$30; St. Andrews, Rev. C. Currie, \$1, (\$256.00).

P. R. I.

Bedique, Cornelius Leard, \$1; R. G. Bagnell, \$1; John Delaney, 50c; Jess Schurman, \$2; Alfred Bradshaw, \$1; Robert Schurman, 25c; Mrs. Josiah Lewis, \$1; Coll, 15c. (\$6.90; Tryon, (W. B. Calbeck, \$2; W. B. Howatt, \$2; M. C. Gamble, \$1.) \$5; Montague, (H. L. McDonald, \$2 50; Miss Cathrine McLeod, \$5; Euph Forbes, \$1; Geo. W. Rourke, \$1; Peter E. Campbell, \$1; D. J. McLean, \$1; Mr. and Mrs. A. J.

Robertson, \$2; Artemus Hooper, \$1, \$14 50; North River, (Wm. J. Howard, \$3; Collection, \$1.) \$4; Clyde River, Robert A. McPhail, \$5; Collection \$1.64.) \$6 64; Long Creek, (Wm. E. Stretch, \$1; Collection, \$2 84.) \$3 84; Bonshaw, Mrs. Geo. Barrett, \$1; Collection \$4 41.) \$5 41—(\$46 29). Total to Dec 1st \$302 29 Before reported \$926 59. Total to Dec 2nd \$1228 88.

J. W. MANNING,
Treas. N. B. & P. E. I.

St. John, Dec. 1902.

Sore Throat!

Don't delay: serious bronchial trouble or diphtheria may develop. The only safe way is to apply

Painkiller

a remedy you can depend upon. Wrap the throat with a cloth wet in it before retiring, and it will be well in the morning.

There is only one Painkiller,
"PERRY DAVIS."

Equity Sale.

There will be sold at Public Auction on Saturday, the seventh day of February, A. D., 1903, at 12 o'clock, noon, at Chubb's Corner, so called, in the City of Saint John, pursuant to the directions of a certain decretal order of the Supreme Court in Equity made on the 1st day of November 19 2.

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

For terms of sale and other particulars apply to the Solicitor or Referee.

Dated at St. John, N. B. the 1st day of December, A. D. 1902

R. G. MURRAY, E. H. MCALPINE,
Solicitor Referee in Equity.

T. T. LANTALUM, Auctioneer

Prince Edward Island

Farmer compelled to stop clearing up his farm.



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

50c. a box, or 3 for \$1.25. All dealers or
The Doan Kidney Pill Co., Toronto, Ont.

Red Rose Tea IS GOOD TEA.