

Messenger and Visitor

First Baptist Church
care of W. N. Beckwith
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No. 1

Extending Liquor Licenses.

The thanks of the citizens of St. John or at least of as many of them as believe in the enforcement of the law for the restriction of the liquor traffic in the city, are due to Mr. Eben Perkins for the way in which he has brought the license commissioners to book, for their disregard of the law limiting the number of liquor licenses in the city to seventy-five. In the Police Court last week, Mr. Perkins charged against the commissioners that they had granted five more licenses than the law allowed and that a provision of the license law giving the commissioners authority, in certain circumstances, to grant an extension of a license for a period not to exceed three months had been abused, making the commissioners liable to a heavy penalty. The commissioners have virtually acknowledged the truth of these charges, and have promised that at least this feature of the license law shall in future be administered according to the statute. The defence, or rather the excuse of the commissioners for the course pursued by them in the past is understood to be that they had acted in respect to the extension of licenses as their predecessors had done, also that they had been actuated by a spirit of charity and an unwillingness to deprive a poor man of his means of making a living. The defence is certainly a poor one. The fact, if it is a fact, that their predecessors had ignored the plain letter of the law and made themselves liable to its penalties, was surely no excuse for the present commissioners to do likewise. They were appointed to administer the law and not to dispense charity in the name of the city. The principle of the law is plain that the licenses should be restricted to seventy-five and any extension permitted was evidently merely for the purpose of permitting a person who had held a license which could not be renewed to close up his business, and was strictly limited as to time. It is gratifying to know that the commissioners are charitably disposed, but the sentiment of charity might surely as legitimately dispose them to regard the interests of those who are being ruined by the liquor business as that of the man who gets his bread and butter thereby. It would be a far higher exercise of charity to persuade the liquor seller to engage in a more honorable business.

Remarkable Revivals in England.

An Associated Press despatch reports a remarkable spread in the religious revivals which were started last September at Bolton, Lancashire, by Rev. R. A. Torry and Charles M. Alexander. The effects of the revival movement are noticeable everywhere in that part of England, and it is reported that the public houses are almost empty. Formerly they were crowded with drunken miners after working hours. Now in the Rhondda Valley in Glamorganshire drunkenness is almost unknown and prayer meetings are even held in the mines during working hours. The effect of the revival on popular sports is also remarkable, and several big football matches which would ordinarily have attracted the populace of the entire countryside have been called off because the best players refused to participate. One man it is said, has risen head and shoulders above all the rest until his name rings throughout the United Kingdom as the greatest revivalist of the day. He is Evan Roberts, 36 years old; formerly a miner, who goes from place to place, sometimes speaking entire days and nights, praying and singing, not sleeping and not resting. Roberts has been invited by the Nonconformists of London to visit the metropolis in January to conduct meetings. The Rev. Mr. Torry and Mr. Alexander are active meanwhile. They too announce an invasion of London. They have taken the Royal Albert Hall, which seats 15,000 persons and there they will conduct a series of meetings, probably at the same time that Roberts is there. In fact, it seems now as if the revival movement has taken hold of England as it never has before in the history of the country.

Guessing Contests.

Attorney-General Moody of the United States has taken the ground in reference to certain guessing contests much advertised of late that they are in effect lotteries in disguise and should be treated as such. In connection with these contests thousands of persons invest small sums in the hope and expectation that luck will enable them to win large

sums in return. In this the great majority are of course disappointed. As in the lottery a very few draw prizes and the rest have their experience for the money invested. As a result of Mr. Moody's advice on this subject the privileges of the United States Mail which had been allowed to guessing contests though denied to lotteries, have been withdrawn. The most popular recent guessing contest has been in reference to the attendance at the World's Fair. It is estimated by Mr. Moody that probably a million persons have submitted guesses in connection with that contest in competition for prizes aggregating \$25,000. As 25 cents was paid for each guess the company would receive \$250,000. The total of the popular vote in the presidential election was also made the subject of a guessing contest. And in Canada the total vote for the late general election was exploited for a similar purpose. We noted with surprise that some of the most respectable daily papers in the country lent their columns to the advertisement of this guessing contest, an enterprise which had in it far too much of the character of gambling to be regarded as an honest and legitimate business enterprise. It would be well if the Post Office Department in Canada should adopt the same regulations towards such enterprises as are being enforced in the United States.

Promised Reform in Russia.

The eagerly expected reform manifesto of Czar Nicholas was issued on December 16. The document deals, under eight heads, with nearly all the subjects brought to the Emperor's attention by the memorial of the Congress of Zemstvo presidents, held in St. Petersburg in November. The manifesto is in some respects disappointing to the advocates of political reform in Russia. In particular it passes by without notice the demand voiced by the Zemstvo presidents for the establishment of a constitutional assembly, and in regard to the points which are dealt with the value of the imperial document may probably depend largely upon the interpretation given by the various committees as to the measure of liberty which it is possible to grant. The Czar however promises that each of the reforms proposed by the Zemstvos shall be referred to the council of ministers with orders to report promptly on the fullest measure of relief which can be accorded on the various subjects. The Czar's manifesto must be regarded as at least embodying important concessions to the demand for reform and as indicating an unwelcome disposition to encourage the expression of popular sentiment. The promise of liberty to the press looks especially in that direction. In brief, the subjects which will be referred to committees of the council of ministers for early report are:

- First—A just and equitable enforcement of existing laws with a view to securing the harmonious administration of all the courts.
- Second—Zemstvo organization, with a view to giving the widest latitude and autonomy to the various district Zemstvos, calling additional Zemstvo representatives where required and creating small Zemstvo units capable of dealing directly with the local needs of the peasants.
- Third—Equality of all citizens before the law, thus touching the much mooted question of peasant equality before the courts.
- Fourth—Arranging a scheme of workmen's assurance for the benefit and protection of factory workers throughout the empire.
- Fifth—To secure citizens against arbitrary arrest and to accord immunity from harsh action of the police except in the case of persons known to be conspiring to commit overt acts against the stability of the state.
- Sixth—The religious freedom of all subjects of the empire without respect of creed or manner of worship.
- Seventh—For rescinding all unnecessary repressive laws, leaving in force only those designed for the protection of peasants and for the benefit generally of subjects of the empire.
- Eighth—To accord the fullest possible measure of liberty to the press and the removal as far as possible of the various restrictive laws.

Church Union.

During the week before Christmas there took place in Toronto a Conference of the special committees appointed by the Presbyterian, Methodist, and Congregational churches of Canada to consider the question of organic union. The Conference appointed five standing sub-committees on the subjects of Doctrine, Polity, the Ministry, Administration and Law. These committees will meet from time to time and further consider the problems which must be overcome in order to bring about the de-

sired union. The sub-committees are made up two-thirds each of Presbyterians and Methodists and one-third Congregationalists. At the close of the conference a statement prepared by the secretary of the joint committee was handed out containing an official synopsis of the proceedings of the three days meeting. It contains little that is new. It states that the interchange of views was marked by the utmost freedom, but was pervaded throughout by a spirit of kindness and mutual forbearance. The Presbyterian and Congregational committees, as the result of their deliberations, reported without comment in favor of the appointment of sub-committees, but the Methodist committee report contained an expression of opinion that while difficulties may present themselves to all of the churches there does not appear to be any insuperable barrier to the union of the churches as suggested and promoted by our general conference. After giving the names of the five sub-committees, the statement concludes: "It should be understood that the committees above named will not be engaged at present in preparing a basis of union but will meet together for further conference to exchange views and ascertain whether it will be practicable to reach a common basis that might hereafter be submitted to the churches concerned. It is universally recognized in the joint committee that a question so important and far-reaching in its results was not one to be unduly hurried; that a union of the churches to be real and lasting must carry the consent of the entire membership, and that as final step could be taken until ample opportunity had been given to consider the whole question in the courts of the various churches and by the people generally."

The Toronto Globe editorially expresses warm appreciation of the ideals and the practical work of McMaster University. "More and more as the years pass into decades and the decades into centuries," says the Globe, "the full significance of what Mr. McMaster did when he furnished the Baptist people of Canada with the means of establishing a full fledged university will become clear not to the members of their denomination alone, but to the whole community. That the academic ideals for which the university stands were those of Mr. McMaster himself could easily be established if proof were necessary. Even critics who may feel disposed to dissent from some of them will readily accept their testimony to his natural greatness of mind and his practical common sense. Like Mr. Carnegie and Sir William Macdonald, he preferred to see his donation applied under his own eye to the purposes he aimed at accomplishing. Prominent, if not pre-eminent, among them was the blending of secular with religious culture under the personal influence of a staff carefully selected with an eye to this very aspect of academic work. The minimization of academic thoroughness on its secular side was no part of his intention and has not been any part of the result. In fact, McMaster stands high for the robust culture of its graduates wherever these come into comparison or competition with the graduates of other universities on this continent. . . . Owing to its denominational character there is a distinct advantage in being able to co-ordinate secular and theological courses so as to make them practically substitutionary instead of mutually exclusive. A similar co-ordination has in the University of Toronto made it possible to economize the time of intending divinity students in the affiliated theological colleges, and also of intending medical students in the university's own faculty of medicine."

In view of this parallelism of academic evolution, the Globe says:

"It may sometime occur to the management of McMaster University to inquire whether the ideal of its founder would be impaired either in letter or in spirit by entrance into the Provincial federation of universities with a view to sharing in the provision made in the University of Toronto for the free teaching of science and part of the foreign languages to the students enrolled in the federating institutions. The proprietors and patrons of McMaster bear their share of the cost of this science teaching now and they would have to pay no more for it under federation while they would have in the prescription of work an influence proportioned to the efficiency of their representatives on the Provincial University Senate. There would be a decided advantage to the Baptist denomination in being able to devote all their funds to the limited art course of the colleges and the development of the theological faculty, whether there are offsetting disadvantages not obvious to outsiders is for the authorities of McMaster University to decide for themselves. Should they ever elect to come into the Provincial system they would receive a hearty welcome from all who are in it now."

Commending Our Religion.

Beyond question there are multitudes of men and women who sincerely and earnestly desire the growth of the kingdom of God. They seek the conversion of the unsaved and the development of Christian character in those who are already disciples of Christ, and exhort, give, work and pray for the accomplishment of these ends. But considering the numbers engaged in the work of God and the expenditure in time and toil, the meagreness of results is distressing if not disheartening. Why is it that we reap such small harvests from our generous sowing? Why do the multitudes go their indifferant way in spite of the constant effort to win their attention to and interest in religion?

No comprehensive answer can be put into few words, for we must needs study the nature of man and of religion, take account of current influences and tendencies, discover the strength and weakness of organized Christianity, note all the factors in the problem, if we would speak the last word about the seeming impotence of religion in the presence of irreligion or non-religion. But without undertaking any labored investigation, certain facts of large explanatory value confront the man who is at all interested. They are so evident that they have been recognized and described and emphasized by multitudes, and the mere mention of them almost serves to classify one as a dealer in platitudes. And yet in spite of all that has been said, the Christian world is very far from realizing the significance of that concerning which so much is said and that with which it is so familiar.

No one doubts that Christianity is a historical religion, and no sane man will repudiate this element or consent that it be ignored in any estimate of Christianity. But however strong and convincing the historical evidence may be, it has not the power in itself to change the human heart and make the sinner a child of God. Multitudes of people who believe in God and accept the New Testament account of the life of Jesus Christ, give no evidence of having any interest in personal religion. Their indifference is not due to lack of knowledge, neither can it justly be ascribed to neglect on the part of the church. Many of these indifferent ones have been brought up in Christian homes, and are sought after by those who desire to see them identified with the church. Pastors have called upon them and exhorted them, church members have invited them to the house of God, and still they are unreached.

What is the matter? A partial explanation lies in our propensity to depend upon talk. The minister naturally and rightly trusts to his sermons as potent agents in reaching the hearts of the unconverted, and church members, with good reason, feel that personal persuasion is needed in order that neighbors and friends be won to Christ. For this conviction of pastor and people there is ample warrant in scripture and in experience. The fault lies not in the use of these agencies but in the divorce from the Christ-like life. This is no railing accusation against the members of our churches, not even an imputation that we who exhort men to turn to Christ are not sincere. As to the majority of professing Christians there can be no question but we cannot identify honesty of purpose either with comprehension of the essential elements of the Christian religion or with entire success in embodying that which is comprehended. It is just here that our weakness reveals itself. Either we do not realize the importance of character as an agent in the redemption of the world, or we are not disposed to make ourselves such Christians as we know we must be in order strongly to influence those about us toward God.

The Christian world does not lay sufficient stress upon the importance of having the "mind of Christ." Of course we all agree in declaring that the possession of our Lord's spirit is essential to worthy discipleship, but in our living we all do largely give the lie to our declarations. Many a man whose theology is of unquestioned antiquity and in agreement with the historic symbols does not hesitate to be unjust in his judgments. To a brother who differs from him he assigns motives and purposes that exist only in his own excited imagination. He fails utterly of any fair valuation of the worth or the work of the brother who will not pronounce his shibboleth. The spirit is not confined to the conservative. The so called liberal is often more narrow and unfair than the man whom he condemns. The fact is that judging righteous judgment is about the most difficult task that the Christian has to perform. When we have come to the place where we can credit the man whom we dislike with all the virtues which he really possesses, we have traveled far along the road which Jesus has laid out as the highway of his disciples. When we can talk about the man who differs from us radically in theology without depreciating his character or misrepresenting his work, the grace of God has done much for us.

This is only one of the manifold illustrations. Concerning gentleness, honesty, unselfishness, forgiveness, love and a host of other character qualities, the same words may be spoken. We talk lovingly and approvingly of these virtues, while not striving very greatly to make them our own. And the non-Christian world knows it. They look on while we wrangle, hear the bitter speech of a Christian about his brother, note the unforgetting spirit, detect the tricks and sharp practice, and then ask very naturally, why they should become Christians. Oh, yes! we know the answer that will be given, that one man's wickedness does not make

the righteousness of another, that the imperfections of Christians do not excuse others from coming to God. That is all true, but the fact remains that the failure of Christians to live out the spirit of Christ greatly hinders the progress of the kingdom of God. The Christian must be a better man than the non-Christian if he is to give the Christian life power in its appeal.

The world will never be saved to God by abstract truth. It takes life to affect life. Because Jesus not only knew the truth but was the truth, he has power over the hearts of men. In the measure that his disciples are truth and love and unselfishness will they make potent appeal to the souls of men. Trite words, these are, and they have been spoken often, but there are no words more significant for the church of God. As we live what we preach, as we show our fellow-men in the every day and common life what beauty and helpfulness there is in reproducing the tenor of Jesus Christ, we shall commend our religion to them; argument and exhortation alone can never do.—The Standard.

Spiritual Derelicts.

About ten days ago a staunch steamer was lost at sea. She had left Rotterdam and was speeding across the Atlantic, her officers watchful, but unconscious of the presence of immediate danger. Suddenly there was a crunching sound, the engines began to race, the sea entered the shaft tunnel, and in spite of the desperate work at the pumps, the water gained, and the steamer began to settle at the stern. The life boats were prepared, and in a little while the order to abandon ship would have been given had not the lights of another steamer been seen, and her attention attracted by rockets and other signals of distress. The story of the gallant rescue of that sinking steamer's passengers and crew, without accident of any sort, has been heralded throughout the world. The captain of the lost steamer, in accounting for the mishap, stated that his vessel was struck by a derelict in such a way as to break the shaft, and the broken shaft tore a hole in the vessel's side, through which the water poured faster than it could be pumped out, and that when the water reached the engine room and put out the fires, the steamer was doomed.

There is no more serious menace to navigation than a derelict. An iceberg makes itself known by reducing the temperature in its vicinity; submerged rocks, sand bars, and other similar hindrances are indicated on the charts. A derelict gives no warning of the kind and performs a deadly work. Many a fine ship has gone to sea and has never been heard from again, because it came suddenly upon a derelict and was sent to the bottom.

If the sea has its derelicts, so has the church; and as those of the former are a menace to all who "go down to the sea in ships," so do those of the latter destroy the lives of so many and cause them to make shipwreck of faith. When a man allies himself with the church of Christ, becomes a member of the household of God, and takes upon himself voluntarily certain vows that are related to his daily life, people are justified in expecting to see the Christian's life reflected in his life. The characteristics of the Christ should find constant and gracious expression in his life; for it is now, or ought to be, hid with Christ in God. He has yielded himself to Christ and ought to be willing to make any and every sacrifice and surrender that his allegiance to Christ demands. This may mean that he is to walk consistently before God and among men; and that he is to do only those things that are well-pleasing in God's sight. If he fails in this, his profession of Christ is worse than vain. It becomes a block of stumbling to those who are weak in the faith, and a source of grief to the church.

Many Christians regulate their lives by the conduct of others. A strong man will have many unconsciously following his example. Let him stand bravely for the best things, and many others will be stimulated to do the same. Let him ignore his covenant as a member of the church and indulge openly or privately in such things as are inconsistent with his profession and it will not be long before others perhaps already enfeebled in their adherence, will imitate his example. "If A. can do this thing, why may I not?" And why not? The Christian life sometimes involves abstinence, if not for one's own benefit, then for the sake of others. It is easy to speak lightly of what has been called "the weak brother argument," and to say that the argument is weaker than the brother, but it is well to remember that the man who advanced the argument, originally, and thus gave it Biblical sanction and authority was not a weakling by any means. It is far better to put Paul's principle into practice, than to be a derelict that may send some unsuspecting brother to destruction.

Christianity is judged by many persons by the character of its adherents. This judgment is frequently based upon the daily life of only a few individuals. This is, from the nature of the case, faulty, for it is impossible to judge correctly of the man's life, and it is manifestly unfair to pronounce Christianity a failure because one or two, or a dozen, or a thousand of its adherents apparently fail to fully exemplify the character and teachings of Christ in their own lives. Nevertheless, this is exactly what many persons do. It may be that they are insincere, and that their judgment is faulty, but their lives are influenced by their judgments, and their duties are fixed by their lives. While it is dif-

fault, if not impossible, to affirm or locate the responsibility in such cases, it is nevertheless true that the righteous, consistent, conscientious Christian, whose delight it is to know and do the will of God, it is a greater inspiration to uprightness in others, than the man who, having taken upon himself the vows of Christ's Church, disregards their binding character in the practical affairs of life.

Such a man in a spiritual derelict; a menace to all who are sailing on the seas of the present life. He is an offense to those to whom he should be an inspiration; his manner of life gives peculiar significance to the words of Jesus: "Whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea.—N. Y. Advocate.

"Tarry Ye in the City of Jerusalem."

BY REV. J. TWYMAN BOTER.

Christ's words here are suggestive to us especially during a season of self denial and prayer. They had not merely a temporal or passing significance, but they are a perpetual command to all the people of God, and especially to the people as an organized church. Jerusalem is symbolical of the home of the church. She is the place of preparation, and therefore the place of power. She is the beginning and centre of all Christian activity.

There were reasons why the disciples should go back to Jerusalem after the Ascension, they needed to study the peace and harmony of the Church. They did not know perhaps, that they really loved the new church, for they had been disputing sometime before this as to who should be the greatest, and they had not yet the power, without which they could do nothing. Strange, do you say, that the Master should send the little band back to Jerusalem to tarry an indefinite period, while the world was dying in sin! But he says, "Tarry ye in the city of Jerusalem."

After they were there ten days, we can understand why the command was given. Soon there was perfect harmony and peace, for all continued with one accord in prayer and supplication. Their love was most beautiful. Here was the grandest preparation ever made by Christians, here the truest meaning the name Jerusalem, was given. If you are ever puzzled as to the significance of Jerusalem, to the church of the living God, go with these disciples in heart and spirit for at least ten days and you will know more of the Jerusalem that now is, than all the dictionaries, encyclopedias and commentaries can possibly tell you.

The church needs to tarry in Jerusalem. We need harmony and peace. Let all in authority tarry in Jerusalem. Let everything that is said and written be in the spirit of the Psalmist's proclamation: "Pray for the peace of Jerusalem." We want the peace that Christ gave his people, the peace that the world cannot give or take away.

We want, too, a baptism of love. We have not yet attained the experience of the Psalmist: "Let my tongue cleave to the roof of my mouth if I prefer not Jerusalem above my chief joy." Do you think there was any doubt about the Psalmist's position, any doubt about his love. I noticed the other day this sentence written about representative Christians: "The outside world is sorely puzzled in trying to find out whether these Christians really love one another." May we not tarry in Jerusalem till there shall be no doubt even in the mind of the outside world as to whether there is love among all who serve Christ?

The Church will not be perfect in this world; she will have her faults. But a man with love will speak tenderly of her. "Speak ye comfortably to Jerusalem," said the Lord through Isaiah. Everything will appear different to us if our hearts are filled with warm love for the church and the people of God. "Except a man have the spirit of Christ, he is none of his. This is the spirit of love, and this spirit is the greatest power in the world. "And now abideth faith, hope, and love, these three; and the greatest of these is love."

Let us tarry to build up the walls of Jerusalem. Our work at home is suffering. We have made the Board of Home Missions our sentinel upon the watch-tower. The call has gone forth for help. It is not that the walls are being broken or that there is danger? When the Jews returned from captivity their first work was to rebuild the walls of Jerusalem. They had been crumbled because of their former sin and neglect. Though they were mocked, yet they built the wall, for the people had a mind to work.

Now Jerusalem is in a special sense our home work. Her walls must be made secure. We must be home missionaries in the broadest sense. If our home work is neglected, our foreign work to the same, or greater extent, will be ineffectual. Our dollar becomes so small abroad when we are so neglectful at home. We have associated with the word "heathen" the sense of dullness and stupidity. The heathen is an enemy till he is made a friend by the blood of Christ, and till this is done, he will watch with scrutiny for the broken walls of Jerusalem.

Let us be guided by the Master's command and tarry in Jerusalem. I am an optimist in all my views concerning the future of Zion. I would like to see the day hasten when there may be no doubt in the mind of any one about the church's future. There is becoming more and more a yearning for the Spirit's power. We may yet have a pentecostal baptism. Lord, take not Thy Holy Spirit from us.—New York Observer.

The Result of a Revival.

BY REV. A. C. DIXON, D. D.

1. It is easy to be saved when God's people are revived. "Surely this salvation is nigh them that fear him." When the waters are troubled by prayer and preaching God's word, the people can step in and be saved. A broken-hearted sinner went to several churches in one of our great cities, seeking salvation. There was nothing in sermons he heard that showed him the way of life. They were interesting and eloquent, but they lacked the one thing needful. When the life of God fills God's people, salvation is nigh to them in the sense that it will be easy for their friends to be saved.

2. God is glorified. "Salvation is nigh them that fear him, that glory may dwell in our land." We have heard much of late about national glory. Dewey won glory at Manila, Sampson and Schley and Phillips at Santiago, but this glory will soon fade. Even now the people are not shouting the praises of Dewey as they did some time ago, because he has displeas'd them by marrying and giving their gift to his wife. During the Dewey parade in New York, the Worth statue was planked over that people might stand above it and view the more recent glory. No one there thought of the time, a few years ago, when New York was honoring the one whom now they have forgotten. In 1865 the city of New Orleans was stirred over Henry Clay, the great commoner, as New York was stirred over Dewey, and yet the statue of Henry Clay has been removed in order that the street car company might have room, and the people of New Orleans did not feel enough interest in Clay to give his statue another place. Earthly glory is like the early dew, evanescent and fleeting, but the glory that comes from winning souls to Christ is eternal. In writing to the Thessalonians, Paul said: "Ye are my glory." A sinner saved by grace is greater glory than a nation conquered by arms. Let us pray and work that our land during this year may be filled with the glory of salvation.

3. There is harmony between all the attributes and acts of God. "Mercy and truth are met together, righteousness and peace have kissed each other." In Jesus Christ God can be true and at the same time merciful; he can be righteous, while he gives peace, but out of Christ he cannot be true and merciful. It would be unjust for him to be merciful; it would be untrue in him to forgive. His righteousness without the atonement of Jesus compels him to remain at war with sinners, but in Christ there is peace; while righteousness is maintained, he can be just and the justifier of them that believe. Now that truth and righteousness through Christ prevail, truth shall spring out of the earth and righteousness shall look down from heaven. The figure is that of the growing seed in the field. Truth under the genial rays of God's mercy germinates and brings forth a crop of his glory, while righteousness throws up the window of heaven and looks down, well pleased, upon the scene.

The greatest need is a revival of righteousness, righteousness in business, righteousness in politics, righteousness in the home, righteousness in all the relations between men, but such righteousness cannot be without the regeneration of the soul, and this comes through Jesus Christ alone. If therefore, we would make our people righteous, let us make them Christians. A friend told me the other day that he heard the oratorio of the Messiah, and such music had never thrilled his soul before. The music that comes from reconciling men to God and God to men through Jesus Christ, is sweeter than any melodies produced by instruments or voice; it is the music of the soul.

"Righteousness shall go before him, and shall set us in the way of his steps." When men are made righteous by being brought into right relations through Christ, the way of the Lord is prepared. He goes forth conquering and to conquer. And this work of righteousness goes forward like an engine and a train of cars upon the two rails of the Spirit in the Word and the Spirit in the Christian. The Holy Spirit is God with us to-day. He lives in his Word of truth, for it is God-breathed, and he lives in his people of truth who are God-filled. If we depend upon the Spirit of God in the Word and in his people, we need not fear what is before us.

When you sit for the first time beside a locomotive engineer while his train is running through the darkness of the night at the rate of 40 miles an hour, you would think that the engine and cars may be pitched at any moment. The light shines straight ahead without following the curve and reveals to you the ditches, the precipices and all other rough places into which you seem to be running, but the train follows the rails and not the light at its head. In the light of our own experience and reason, while we try to look into the future, we sometimes feel that we are going into the ditch of destruction, and all our plans and purposes will be wrecked, but, he is not afraid, the Spirit of God is guiding and keeping his affairs on the track. Let us commit ourselves to him with soul abandonment. Let us believe in spite of our senses, for if we commit our way to the Lord, he will direct our paths. Yield to Christ Jesus for salvation, yield to the Holy Spirit for guidance and power, then shall God the Author of salvation fill us with life, lead us to rejoice in him, using the means of confession of sin, prayer for salvation, hearing the word, bring-

ing salvation nigh, glorify his name. Then will God make bare his arm in the salvation of the people, and righteousness shall prevail.—Western Recorder.

A New Year's Motto.

("Launch Out.")

BY THEODORE L. CUTLER, D. D.

"Launch out into the deep!" This was Christ's order to Simon Peter after a night of not very successful fishing. Accordingly Peter sets the bow of his little boat towards the deep water where the fish are and after the net has been cast, there is a prodigious haul that requires some extra effort to bring it to shore.

Here is a motto for churches and pastors. "Launch out!" Perhaps the past year has not been one of much success in winning souls to Christ. One reason probably was that there was not enough effort to reach the unconverted either by fervent preaching to them in the pulpit or by personal effort with them out of the pulpit. Plain, pointed, pungent sermons warmed with love and steeped in prayer are the minister's needed work on the Sabbath. But such argument and appeals must be followed up. A pastor often accomplishes as much by an hour of close friendly conversation, as by any amount of pulpit appeal. The Sabbath school teacher can reach his or her scholars most effectively by a private visit, and a faithful talk with each member of his class. Personal work does the business; not all the fish are caught by the net; each fisher must drop his own hook and line baited with love.

At the beginning of a new year's work the first duty of faith is to make new ventures. "Launch out," and with the Holy Spirit's aid make the effort. I would not make too much of the word "deep," which in the New Testament incident had only a local significance in fishing. Still there must be a deep down faith in your hearts, and a deep down love of souls, and an insatiate desire for their salvation. Shallow interest, shallow feeling, shallow praying win no souls for the Master. The minister who longs to convert souls must lay hold of the deep truths of God, and strive to penetrate the depths of the heart before him. It is down in those depths that lurk the depravity, the besetting sin or the unbelief that keeps the sinner from Jesus Christ. The truth must go far enough down to reach the roots in order to produce deep conversion. Spiritual peace, spiritual joy and spiritual power all depend on Christ's getting full possession of the heart.

It is well also to "launch out" beyond the regular church goers, and to strive to reach the outsiders—even those who may be regarded as "hard cases." As in fishing, the fish that bite readily are easily taken, so there are persons brought up under gospel influences that yield more readily to the truth. But the inveterate Sabbath breakers, the open scoffers, the hard drinkers, the profane and openly ungodly class are too often passed by as hopeless. Saul of Tarsus was not a very hopeful case;—cannot the same Divine Spirit that subdued and transformed him, convert the most impenitent and hardened sinner in your community? And what a conspicuously irreligious person in any place is converted, the effect is all the more powerful. Then, my dear friends, if the Master is on board with you—(as he was with Simon Peter)—launch out into the deep and according to your faith, your courage and your loving zeal will be your gathering of converted souls.—Sel.

God's Way Better Than Ours.

BY J. R. MILLER.

There is something wonderfully inspiring in the thought that God has a plan and a purpose for our lives—for each life. We do not come drifting into this world, and we do not drift through it, like wails on the ocean. We are sent from God, each one of us with a divine thought for his life—something God wants us to do, some place he wants us to fill. All through our lives we are in the hands of God, who chooses our place and orders our circumstances, and is ready to make all things work together for our good. Our part in all this is the acceptance of God's will for our lives, as that will is made known to us day by day. If we thus acquiesce in the divine way for us, we shall fulfill the divine purpose.

It is the highest honor that can be conferred upon us to occupy such a place in the thought of God. We cannot doubt that his way for us is better than ours since he is infinitely wiser than we are. It may be painful and hard, but in the pain and hardness there is blessing.

One is called apart from active life, and shut up in a sick room. It seems to him that his time is being wasted. There are many things which need to be done, and which he might have done, instead of lying there with folded hands in his darkened room. People to whom his life is a continual blessing miss him when he comes not. He seems in his illness to be leaving a great blank, where there ought to have been many good deeds and gentle ministries. Besides this loss to others and to the work of the world, sickness is most costly to the sick man himself; its money cost is great; then its burden of suffering is great.

What is there to compensate for all this loss and cost, to make the long illness really a blessing? Is there anything? If we were directing the affairs of our own lives, we would

not put the sickness in; is it possible that God's way is better than ours would have been?

Of course, we may not claim to know all the reasons there are in the divine mind for the pains and sufferings which come into our lives or what God's design is for us in these trials. Without discovering any reason at all, we may still trust God who loves us with an infinite love, and whose wisdom is also infinite. But we can think of some ways in which it is possible for blessing and good to come out of a sick room-experience.

The Master has other work for us besides what we do in our common occupations. We have other lessons to learn besides those we get from books and friends and current events and through life's ordinary experiences. There is a work to be done in us—in our own hearts and lives—which is even more important than anything assigned to us in the scheme of the world's activities. There are lessons which we can learn much better in the quiet, shaded sick-room than outside, in the glare of the streets and amid the clamor of earth's strifes. Our shut-in days need never to be lost days. Whatever they may cost us in money or in suffering, we need not be poorer when they are over than if we had been busy all the while at the world's tasks.

We need only to accept God's way and go as he leads and at the end we shall find that in not the smallest matter have we ever been unwisely led, but that at every step he has brought us to some good. We do not know what the future, even the nearest hours of the future, may have for us, but we know that we cannot drift beyond our Father's love and care, and that all that may occur dark or disastrous will reveal joy and blessing at the end.—Exchange.

True Greatness.

BY REV. S. E. WISHARD, D. D.

There is a genuine article. It is not earth-born. It is from above. There is a vast amount of sham. It is counterfeit, but passes among the men of this world as genuine coin. It is ephemeral. It turns to ashes, and passes away with the mortals that have traded in it.

God only is great, absolutely. He is incomparable in goodness and greatness; and all his creatures are small and insignificant. The most that we can do is to think God's thoughts, and enter into his great plans and purposes as he has revealed them. We will never perceive what are his purposes, nor will we ever aspire to accept and enter into them with our whole being, until we have been born again. The old life can have no appreciation of the goodness and greatness of God. The natural eye hath not seen, the natural ear hath not heard, nor has the conception of the divine greatness entered into the natural heart. But, once regenerated; made into his image by the new life received from him, the ever-living aspiration of the soul is to be more and more like him.

It is therefore, both lawful and honorable to seek to be great, as God would have us great. It is a high destiny. To fail to recognize the obligation to be like him in our measure it is to be unfaithful to the aspirations which the Holy Spirit has kindled in the heart of every true believer. The apostle had reached the conception of true greatness. And in view of it he counted all things but loss. His former position among men, his birthright as a Hebrew among Hebrews, his standing in the Jewish church, his training at the feet of Gamaliel, a whole life of legalism, he threw away that he might have the excellence of the knowledge of Christ Jesus. And now in the high and holy sense he was ambitious to be great, as God would have the most humble of his children to be.

Our Lord has taught us, both by example and precept, how to be truly great. "Whoever will be great among you shall be your minister, and whosoever of you will be the chiefest shall be servant of all. For even the Son of Man came not to be ministered unto, but to minister and give his life a ransom for many." He came as a servant, and, by the power of his service has become a commander, and leader of the people. The great men in the estimation of the world are the men who have served. Much more are they great in the estimation of God who have served in the higher realm of spiritual life and service.

The greatest act of service that has ever been witnessed by the universe, was that performed by our Lord when he laid down his life for his enemies, that he might raise them from the death of sin to a life of holiness. That was greatness. The vision of John in the Apocalypse caught heaven's highest acclaim, when they sang the new song; for he said, "I heard the voice of many angels round about the throne, and the living creatures and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands, saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing."

Whoever claims to own himself, to direct and control his labors according to his own pleasure, has not learned his position before God. The blessedness of the family tie is found in service, in the slavery of conjugal love. Much more is the blessedness of the Christian life found in that absorbing devotion to the will of our Lord, that carries us forward rejoicing in, and rendering the service which he rightfully claims.

In that night of shadows, in the presence of his coming death, and the disappointment of his disciples, he said to them, "If a man love me he will keep my words." And by such obedience only can he claim to be a servant, and to be great. Such an ambition has no cancer in it.—The old and Profr'yer.

Messenger and Visitor

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THE NEW YEAR.

In the book of Joshua are found these words addressed to the children of Israel. "Ye have not passed this way heretofore. They are very suggestive to all our readers, standing upon the threshold of a new year. The way which opens before us is one which we have never heretofore passed. It will be in almost every respect a new way. New duties will press on us. The year just closed brought with it obligations, which whether met or neglected, are now passed. We cannot recall them. If unperformed we cannot perform them now. The days are ended and the record is closed, but another year has opened, and over its every hour, an infinite authority extends. The duties may, and will be, new; such as never before were ours. These will confront us on the threshold of each returning day. The ancient people were assured of divine guidance. There may be no pillar of fire by day nor of cloud by night, but there will be the continual presence of the great 'I am'.

New temptations will assail us. The temptations of no two days are exactly the same. The wiles of the adversary are not mere repetitions of former attacks. With great cunning he will seek to adapt them to the circumstances of our daily lives. No one can predict from what quarter his virtue, or integrity or honor will be assailed. Lying in ambush, like beasts of prey, all along our path will be mighty temptations ready to leap upon us at any moment. We need to be ever on our guard, ever on the watch. The Master knew the need when he enjoined upon his followers, to "Watch and pray lest ye enter into temptation." This is necessary for the way is new, and the temptations will be new, new in form, new in force, and new in fact. Your trials and afflictions will be new. You cannot foretell them. No mortal can; and this is well. Some of us would flinch and falter and grow pale if the trials and sorrows of this year were revealed to us. It is well that a merciful God has hidden them from our eyes, they will be new, of that we will be sure. Those of no preceding years have been like what these will be. Sickness, losses, bereavements, desertion by friends and many other sad experiences may be ours ere this year closes.

New mercies will be ours, our Father has boundless resources. They have not been exhausted. His storehouse is filled with them. He is a great giver, and wise and generous will. So, too, his gifts are varied. He is not shut up to an exact repetition of what He has done. He can shower upon us every morning mercies that are new and renew them at our feet. He can surprise us with tokens of his love, and we have eyes to see these, they will surprise us. A thousand agencies will be toiling, every hour for our good. Unseen ministries will be constantly contributing to our welfare. Comfort and strength will come to us from most unexpected sources, and we shall often find the truth of that scripture verified in our experiences, "As thy day is thy strength shall be."

There must have been a strength and solace to Israel to know that the Ark of the Covenant would go before them, a constant and unerring guide. No visible Ark of the Covenant or any other outward sign of a divine presence will go before us. And yet an unseen and glorious presence may be ours at every step. The humblest believer in Jesus—the man who trusts in Him and strives to do his will, may know that He will never leave nor forsake him through all life's journey. Let then the path be untrodden and unknown, if with such companionship and leadership, we go forward, we need not fear, our Leader can never be surprised. Let us put out our hand, even though the darkness may be deep and dense, for there is an outstretched hand that will clasp ours, and lead us through and on, and up, to the shining heights. Say to your Father, as did one of old, "If thy presence go not with me, send me not up thence." With such a prayer in your hearts, you may be sure of a glad and happy New Year. It is such a year that the Messenger and Visitor wishes for the thousands who read its pages from week to week. We hope that to all the friends who have helped to make this paper a welcome visitor to their homes, the year upon which we have just entered may be in the truest and best sense, the brightest and happiest which they have ever known.

The same good wishes are extended to the editor, and

the hope is cherished for a speedy return to the editorial chair which he has so ably filled for many years. To one and all who read these lines we wish
A Happy New Year.

DO YOUR BEST.

This is a good motto for all, at this season of the year "whatever is worth doing at all is worth doing well." It is the only right road to success. By its uses life's prizes are won.

A young painter was directed by his master to complete a picture on which the master had been obliged to suspend his labors on account of his growing infirmities. "I commission thee, my son," said the aged artist, "to do thy best upon this work, do thy best."

The young man had such reverence for his master's skill, that he felt incompetent to touch canvas which bore the work of that renowned hand, but "Do thy best" was the old man's calm reply; and again to repeated solicitations he answered "Do thy best." The youth with a trembling hand seized the brush, and kneeling before his appointed work, he prayed; it is for the sake of my beloved master that I implore skill and power to do this deed." His hand grew steady as he painted, slumbering genius awoke in his eye, enthusiasm took the place of fear, forgetfulness of himself supplanted his self-distrust, and with a calm joy he finished his labor. The "beloved master" was borne on his couch into the studio, to pass judgment on the result. As his eye fell upon the triumph of art before him, he burst into tears, and throwing his enfeebled arms around the young artist he exclaimed, "My son, I paint no more!" That youth, Leonardo De Vinci became the painter of "The Last Supper," the ruins of which, after the lapse of three hundred years, still attract annually to the refectory of an obscure convent in Milan hundreds of the worshippers of art. "Do your best" would be a most excellent motto for every school room, in every workshop and over every pastor's study table in the land—it is the only method by which perfection is attained. The master's "well done!" will be ample reward.—Will not some of our youthful readers put this motto in practice at least for the year upon which we have just entered?

A SAFE INVESTMENT.

In these days when so many are casting about for profitable investments for their surplus gains, it is not amiss to inquire where the safe investments are. As far as money is concerned, the Lord's treasury is one of the safe places; perhaps, the safest. Peabody who, some years ago made an investment of some millions, in an endeavor to comfortably house some of London's poor, did a noble deed. Houses and lands and stocks and bonds are liable to depreciate. They also do not help the world's greatest need. While they minister to the comfort and enjoyment of their possessors they as often minister to their perplexity. The man who lays aside his thousands to found a school of learning—to build a hospital for the sick and afflicted, to care for the aged and infirm, to send the gospel to those who know it not, is making an investment which will never depreciate and the dividends may even reach the next world in the gratitude of those who have been helped or won to Christ, in this world.

If you open your Bible, you will see a very short notice of a good investment. It was announced by our Lord Jesus Christ, in these words, "The Kingdom of heaven is like unto a treasure hidden in the field; which a man found and hid; and in his joy, he goeth and selleth all that he hath, and buyeth the field." There is the announcement of a treasure, of great value, that comes within the reach of everybody, rich or poor, high or humble, provided he is willing to pay the price. That "find" in the field signifies a gospel hope, or Jesus Christ as a heart-possession. The man in the parable set such a value upon the treasure which he had found on his neighbor's farm that he parted with all he had and bought the ground. It proved to be a good investment.

Some persons who read this parable are perplexed with the idea, that the Christian's hope or the salvation of the soul, should be represented by Christ as a matter of purchase. Is not the gospel the story of free grace? Is not eternal life the gift of God? Is not the great supper open to all who may desire to come? Most certainly, God has provided a salvation for us at an infinite cost by giving His Son, and the Son of God has paid the price of redemption by giving himself to death as our sacrifice and substitute. But there is no such thing in the Bible as unconditional salvation. The matchless treasure of a Christian's heaven is God's magnificent gift, but not a single soul can possess that treasure without paying the full price. Repentance of sin is a part of that price, for except we repent, we shall perish. A renewed heart is a prime condition, for unless a man be born again he cannot see the Kingdom of God. Faith is another essential item in the price, he that believeth on the Lord Jesus shall be saved, but he that believeth not, shall not see life. Christ offered salvation to everybody, but he never cheapened it, "Unless a man take up his cross and come after me, he cannot be my disciple." Sometimes a right eye must go out, or a right arm must go off. Peter and

John bought their discipleship by giving up their nets and their trade; Matthew bought his by surrendering the profits of his collectorship, Paul by giving up his proud Phariseism. The foolish young ruler was unwilling to pay the price, and went away sorrowful. Not a single human being ever has got or ever will get the treasure of salvation for nothing. If you want a safe investment which will pay the largest dividends, "Seek first the Kingdom of God and His righteousness." You will get more out of this than out of any other investment you ever made in "the life that now is."

EXAMPLE AND PRECEPT.

It is often asserted, that the success or failure of a church to contribute to the work of the denomination depends upon the pastor of that church. There is some truth in this statement; but it is not all the truth. There is no doubt that it is the duty of the pastor to keep his people posted in regard to the different departments of work in which the churches may be engaged. Opportunities should be seized for informing the members of what is being done in extending the Redeemers Kingdom in the world. It is a part of his work to teach his people from the Word of God the duty and privilege of contributing for the advancement of that Kingdom. Whenever this is faithfully and persistently and lovingly done the response of the people will be more or less generous to the missionary and benevolent work of the denomination. But when all this is done he may find sometimes that his best endeavors are defeated, by some 'leading member' or members who set themselves to thwart his best laid plans.

Sometimes a church debt, sometimes and ugly deficit in current expenses, sometimes much needed church repairs or the unpaid pastor's salary, are given as a reason why the missionary work of the body should be left for others to perform. Still his duty is clear. There is no excuse for him it is 'lins upon lins, and precept upon precept.' This is a part of his work to which he has been called and he can no more evade or neglect it and be true to his calling, than he can neglect to pray and read his Bible and be a true servant of Jesus Christ. There is however, one thing that must never be forgotten. He must practice what he preaches. The pastor must not only preach benevolence, he must practice it. In this matter, he must lead his people. He must not always say 'go thou,' it will be better and more helpful to say 'Come ye.' When a pastor can say after an earnest presentation of some phase of our denominational work, "Now brothers let us all 'lend a hand.' I want to give \$ to the work. Who will help me and how much?" The result is usually most cheering. We are glad to know that the pastors of our churches are as a rule benevolent and do contribute from their small salaries very generously.

Example and precept should always go hand in hand and if best results are to be secured.

Editorial Notes.

—Somebody has said "Whosoever" is written on the outside of mercy and "Whatsoever" on the inside. This is a striking way of putting a great truth. The "Whosoever" takes in all classes, ages, and every individual of our race. The "Whatsoever" covers the whole range of each individual's need for time and eternity. Let each see that he gets inside mercy's golden gate and when admitted to the great banqueting house of his love, grasp firmly the promise "Whatever ye shall ask in my name, I will do it."

—The Pacific Baptists says: "All other religions than Christianity base acceptance on merit. Christianity makes men worthy because they have already received from God the gift of worthiness. Over against man's unspeakable guilt, let us place God's unspeakable gift. Salvation is a gift, not a wage, a wage is something earned, a gift is something received. They that receive the abundance of grace and of the gifts of righteousness shall reign in life. All true enough. 'By grace are ye saved through faith.' It is a grace-on God's part and faith on man's part. The one is complement of the other.

—Rev. Dr. W. M. Lawrence who was pastor of the 2nd Baptist church of Chicago for twenty-four years, has been very successful in his work. He is reported to have baptize 2110, received by letter into church fellowship 1273, by experience 271 a total of 3554. Apart from church building or other considerable home improvements, there were raised and expended about \$680,000, more than half of which was devoted to Baptist energies other than the church work as limited to its own particular field—this is a fine record for any pastor. We always lose by confining our gifts to our own particular needs. We scatter that we may gather. Some of our churchers and pastors too make a great mistake along these lines. It is never and ought never to be 'all for self.'

—It is said that some poor women directed John Bunyan to their pastor John Gifford who had charge of a small Baptist church in Bedford. The little church so grew and prospered that ten of its members were from time to time ordained to the work of the gospel ministry. John Bunyan was the first of the ten. Those poor women through their

conversation, taught Bunyan that they possessed something which he lacked—the lack of which, though he might be rich in the goods of this world, would make him poor indeed. Such work may seem very trivial at the first glance, but is as far-reaching as eternity itself. It is the kind of work that tells. There is nothing like it in advancing the interests of the Kingdom, and the church which has a goodly number of such members is strong in those elements which constitute true strength.

A true revival will manifest itself in a deeper interest in secret praying, the restoration of the family altar, in cutting loose from some practices, habits and associations, that may have been fallen into. There will be a more faithful attendance upon the services of the church, a greater willingness to testify and work for Jesus, and a deeper interest in the progress of God's Kingdom over the world and sacrifices for its sake.—When these signs of life are felt strongly in the membership of the church, then look for showers of blessing. Such a revival is greatly needed in all our churches to-day. The Psalmist prayed 'Restore unto me the joy of thy salvation . . . then will I teach transgressors thy ways and sinners shall be converted unto thee.'

Two men were having a discussion over their respective churches, after a while one of them turned to a stranger standing by, asked his opinion as to what was the only church in which to be saved. In his reply he said, "my son and I have hauled wheat to the same mill for nearly 40 years. Now there are two roads that lead from our place to the mill, one of them is the valley road, the other goes over the hill. And never yet has the miller asked me which road I took, but he always asks 'Is your wheat good?' The vital question is, 'Is your Christianity good?' Is your life consistent with what you profess? If not, then you have missed your goal, and instead of being a helper you are a hinderer to others. It is what you are rather than what you profess which gives potential value to life.

Zion's Advocate has been the organ of the Baptists of Maine for years. The editor and proprietor Dr. H. S. Burrage has accepted the appointment as chaplain of the "National Soldiers' Home at Togus, Me., and entered upon his new duties last Sunday. Dr. Burrage served in the Civil War and earned a Majors' commission. The retirement of Dr. Burrage will be sincerely regretted not only by the Advocate's constituency, but by all who have come in contact with him, and especially by his fellow editors. The paper will be continued, the State Convention having secured a controlling interest. Dr. J. K. Wilson pastor of the Free St. church assumes the editorship who will be warmly welcomed by "the Knights of the quill" to his important work. The Messenger and Visitor wishes for the retiring editor great success in his new sphere, and extends cordial greetings to Dr. Wilson as he enters upon the onerous duties of an editor of a religious weekly.

From Halifax.

THE SPEAKING STATUE.

The government of Nova Scotia has erected a monument to the memory of the Hon. Joseph Howe. It is a statue nine feet high, placed on an elevated pedestal on the south side of the provincial building, facing Hollis street. It represents Howe in a speaking attitude, his right arm extended as if he were addressing a crowd on the street. It was unveiled on the 13th Dec. the hundredth anniversary of Howe's birth. Sir Charles Parsons drew off the veil in place of the Lefut. Governor who was ill at the time.

Although this tardy tribute has been given by the Government to the great Nova Scotian statesman, yet it is an open secret that the Hon. Dr. Longley was the prime mover and inspiration of the undertaking. For years past in season and out of season he has toiled until his work was accomplished.

The artist, a Canadian Frenchman, has caught the facial expression of the original which calls up many memories of the distinguished statesman. It is left to the imagination of Mr. Howe's contemporaries to reproduce for themselves his gestures, attitudes and the numberless expressions of his mobile face ever indicating the many moods of the versatile king of the platform. They see the rigid bronze arms relax, and his hands clasp the lapels of his coat, throwing them back as if to give full room for his lungs to supply his lips with words charged with the fire and genius of his great soul. The comical play of his features heralded his humor before it found expression in words. To those who remember Mr. Howe, the statue changes from the grave to the gay. They see him in his ceaseless flow of thought and sympathy, as he appeared in private and in public. For one moment, he was incarnate pathos at another the deliberate advocate, and at another, a tempest of terror. The memory of Joseph Howe should inspire the present and future generations with loyalty and patriotism.

The passing away of the Rev. H. H. Roach, B.A., Acadia, is sad, pathetic, and glorious. He will be long remembered for his work in the ministry, especially for that part of it in which he shut himself out from the world and had for his companions, disease and death. The departure of our dear young brother called up some scenes from the distant past,

In the autumn of 1853 two Christian young women and a brother, inspired with the noble purpose of obtaining a liberal education, at much sacrifice, left their country home in Queens county, moved to Milton, engaged a house and began a preparatory study in the Academy at that place of which Rev. Andrew Fuller Willard, B. A. of Brown University was principal.

A brother had passed through Acadia College, and was then a student at Newton. The aim of the brother who came to Milton was Acadia, and that of the two sisters Mount Holyoke, the fame of whose founder, Miss Mary Lyon was at that time filling the hearts of young women in the New England States, and in Nova Scotia. This brother graduated from Acadia, and the sisters continued their studies at Worcester Academy and Mount Holyoke. The Rev. M. B. Shaw and the Rev. Avery Shaw are the sons of one of these young women; and the Rev. H. H. Roach is a son of the other. The going of David Freeman, that heroic saint of sweet memory, to Acadia College, kindled the ambition of the family and neighborhood, to break with the narrow country life, as it then was in Queens county, and see what the Lord had for them to do in the larger sphere of life. The influence of that boy, David Freeman, is cumulative. Rev. H. H. Roach was a worthy son of a most worthy mother, and a worthy nephew of an uncle good and great. May God's rich blessings abound to the bereaved. The labors of our dear departed brother in one sense have ended, but in another they do follow him and will never end.

The newspapers in Halifax were not flooded this year with reports of Christmas; but doubtless it brought its usual renewal of friendly and household pleasures and festivities. The Montreal Star says it trusts the Higher Criticism will leave us Christmas; if it does, it will leave us Christ in whose keeping is our Bible. He is the centre of the blessed book; and its sacred contents from Genesis to Revelation are held under the protecting care of his love and almighty power. From the centre back to the beginning and on to the end, the Bible throbs with the vital and vitalizing forces of Him who is the power of God unto salvation to every one who believes.

The evening services of the week of Prayer opens with a sermon by Dr. Trotter in the First Church. REPORTER.

Organization of the Sunday School Board of the Maritime Baptist Convention.

DEAR EDITOR:—I am instructed to inform the Baptists of the Maritime Provinces through you that the Sunday School Board appointed by the Convention at its last session in Truro has been formally organized. The Board met in Wolfville on Dec. 13th, pursuant to a call from the chairman, Rev. G. P. Raymond.

Of the members appointed by the Convention, there were present Rev. E. M. Kierstead, D. D., Rev. G. P. Raymond and Principal Everett W. Sawyer; Mr. E. D. King, Prof. C. C. Jones and Rev. L. D. Morse who were present by invitation, were on motion added to the Board as members for the year. Principal Sawyer was appointed secretary.

The Board held a somewhat lengthy session and discussed various matters connected with the Sunday School interests of the Baptists of the Maritime Provinces. As a means of deepening interest in Sunday School work and of improving methods among Sunday School workers, it was decided to hold a summer school for Sunday School workers during the coming summer, providing suitable arrangements can be made. To this end committees were appointed to look after such matters as demanded immediate attention with instructions to report at a meeting of the Board which will be held shortly.

Among other resolutions passed by the Board was the following:

Resolved that this Board strongly recommends our Baptist Sunday schools to take up the Interdenomination Teachers Training Course.

A good many of our Baptist Sunday school workers have already taken advantage of the opportunity for improvement that this Teachers Training Course has offered in the past. It would be a matter of congratulation if all our teachers and older scholars had passed in the requirements of this course. Detailed information concerning the course may be found in the columns of the Nova Scotia Sunday School Worker or got from Field Secretaries of the various provinces.

The Sunday School Board is hopeful that this formal organization under the direction of the Convention may be the beginning of better things for the Sunday school work among our Baptist churches.

EVERETT W. SAWYER, Sec'y.

Wolfville, Dec. 30th, 1904.

THE MARITIME BAPTIST HISTORICAL SOCIETY.

Let's we forget, let it be known that Rev. E. M. Saunders, D. D., has, N. S., is the chairman of the Literary Committee, who will receive all historical documents which it is desirable to preserve. He will revise or supplement them

when it is necessary and possible, and to want them the Librarian of Acadia College for preservation.

Will all Associational clerics please forward to him all sketches of churches which are in their keeping; also will all Church clerks interest themselves in having the best possible historical sketches written of their churches; and forward the same to Dr. Saunders.

Will the committees appointed by the convention, to represent the different Associations see to it that their constituencies are looked after with the view of securing all valuable historical data that is by the lapse of time in danger of being lost. Dr. Saunders is the man to receive all historical documents pertaining to our churches. I shall be glad to be put on the track of any valuable sets of our church history. Let us not forget.

Hopewell Cape, Dec. 28, 1904. W. BROWN, Sec'y.

Church Union.

That a spirit of union is abroad is certain. The Daily press is a very good index of the trend of public sentiment on this subject. The meeting which was held in Toronto last month was of special significance. Representatives of three denominations, Methodists, Presbyterians and Congregationalists, met, to consider the question of organic union. Three days were given to its consideration. The most fraternal spirit prevailed goes without saying. As a result of the deliberations special committees were appointed to consider the following subjects:

1. Doctrine.
2. Polity, which embraces the organization and government of the church, conditions of church membership and rights and duties of members, ordinances of the church, including means of grace and forms of worship, and the relations of Sunday schools and Young People's Societies to the church.
3. The ministry, which includes the training for the ministry, the pastoral office length of service, rights and privileges of ministers, and their relation to the doctrine of the church.
4. Administration.—This includes all the miscellaneous, educational, benevolent, publishing and other agencies of the church.
5. Law.—Under this head will be included titles to church property, general and local legislation.

These committees will meet together for further conference to exchange views and ascertain whether it is possible to reach a common basis. When this is accomplished, the action will be submitted later on to the churches concerned.

The composition of the committees is two-fifths, each of Methodists and Presbyterians, and one-fifth Congregationalists. The Christian public in the Dominion and the world will rejoice if these three denominations can find a common platform upon which they can unite. It will mean much for the cause of truth and righteousness in this Dominion and regions beyond.

Baptist Union.

DEAR EDITOR:—Please add the following to the list of churches already favoring the "Basis" and the "Maritime Union" of the Maritime Baptists and Free Baptists of N. B.: N. S. Burlington, Billtown, Tabernacle Halifax, N. S.; Glasgow, Dalhousie, East.

N. B. and Hillsboro, 4th Hillsboro, Caledonia, and Springfield, Lower Wickham, Bloomfield and Good Corner, Cardigan.

P. E. I. East Point, Annandale, St. Peters Bay.

The Committee hope that all churches that have taken an interest in the matter but have not as yet reported will do so in the interests of the cause at once and to the churches that have been considering the question and praying over the same; we not request that now they make up their minds to take a vote. Do you wish to know where we stand? Unanimous vote of your Convention in August last in favor of "Basis" and unanimous vote of Free Baptist Conference of New Brunswick in Sept. in favor of "Basis" etc.

Two hundred and twenty six (226) churches of our Convention have approved the action of Convention and about one hundred of the churches of the Free Baptists of N. B. have done the same. The Committee are sure such response has been of the Lord. We rejoice truly. God has been in our midst, moving toward an event looked for and long prayed for. Brethren and sisters of the churches not yet reporting may we not confidently hope for your joyful assent. To the cause of God in general in New Brunswick and in an especial manner to our Baptist interests this Union can not but prove of greatest blessing. It will mean so much in so many of the weak and scattered churches—it will mean in the end so much to Home and Foreign Missions and our University. But more the moral influence of this Union on the communities will tell for the religion of the Cross, in a manner as no other event in our history of the past century has done. The Lord hasten the blessed day.

G. O. GARNS for Com.

St. John, Jan. 4, 1905.

The Story Page

"Tender-Foot" Ted.

(MARY E. O. BRUSH, in the "Congregationalist.")

Ted sat on the doorstep, looking off toward the prairie. Westward the fresh breeze and the sunset glow made the grass look like a sea of golden waves. Toward the east there was a soft, amethyst tinge with purple shadings. It was this way that Ted's face was turned with a wistful longing for home. Home? That was a thing of the past! Two weeks before he had seen his father buried; then had come a long, wearisome journey, and now he was out on this lonely ranch with relatives he had never before seen. His uncle was very kind, but his cousins—Ted winced, for even now he heard big, burly Jack and roguish Jerry giggling back of the stables. The former was unbuckling the cinch of a restive pony and exclaiming, "Humph! Guess that "tender-foot" won't brag of his riding again!"

"No, indeed! Wildfire gave him one dose! Say, do you believe Ted was on a horse before?" said Jerry.

"Probably. The fellow doesn't lie—he's a real "Truthful James"! But you see, Jerry, riding is not his tame business. Put a dude in a plug hat upon a mild-tempered nag with one of those docked tails and let him go jogging along at a granny gait on an asphalt pavement or in the park—call that riding—pooh! and Jack ended with a snort of contempt!

Within the house the two girls, Lucy and Patty, were also discussing their cousin. Lucy, with her blue calico sleeves rolled up high above her rosy dimpled elbows, was sifting flour for tea biscuits.

"It's a shame," she exclaimed, with an emphatic pat on the sieve "a shame that the boys should act so! The way they treat Ted, I mean!"

"But how funny he did look tumbling over Wildfire's head!" giggled Patty, who was far younger and giddier.

"Might have broken his neck! Wish I'd hinted to him how tricky Indian ponies are."

"The boys would have been mad if you had!"

"Let 'em!" with the superior air of an elder sister. "Anyhow, it's very shabby for them to treat a stranger so—an orphan, too."

"But he is such a "tender-foot"!"

"He isn't the fool they think him, though! He's a splendid scholar. Jack and Jerry might be thankful if they knew what he does! He can read Latin right off, and you ought to have heard him chatter French with Louis, the old Manitoba trapper! He can do any example in the arithmetic, too. Told father just as quick how many bushels the new root cellar would hold. Then nobody can say he isn't mannerly. I should have thought that our Jerry would have been ashamed last evening when he planked himself down in the big rocking-chair and father came in all tired out, for it was Ted who jumped up and got him a chair and took his hat and coat."

"He is polite," Patty admitted. "But, you see, the boys'll never give in, because he can't ride a pony that 'bucks' and he's so green about Western ways he thinks the Indians are poor, abused creatures; he's awfully interested in them; then he potters about the prairie and gathers flowers and collects specimens, and looks scared and disgusted when the cowboys swear. Then that Sunday-school scheme—"

"Yes, that Sunday-school scheme," Lucy interrupted. "I'm inclined to think it a good one. Since Ted's been here I've done considerable thinking and I've come to the conclusion that we live just like heathen. If mother'd lived—with a tremble in her voice—perhaps it wouldn't have been so. I remember how she used to tell about Sundays in the East and church and Sunday-school. But here we are still from any church, and what are we to do? Ted's idea is to have some of the young folks on the "quarter sections" around us gather at some place and have a little Sunday-school. There are at least a dozen who could come if only Jack and Jerry would invite them and take an interest in the plan. But whenever Ted talks about it they grin like Cheshire cats and call him, "Granny" and "Miss Nancy" and "Deacon" and all that! I just wish the boy could prove to them that he wasn't the

mollicoddle they think him!" and Lucy gave an emphatic bang to the oven door as she slid in her pan of biscuits.

The golden light faded from the western sky and the prairie was spread with ebon shadows. The mellow air of the March afternoon grew suddenly chill. There was no danger of frost, however. The sudden spring mildness of the past few days had accomplished a good deal. Mr. Barrow's face was somewhat grave as he drove in from town. "Folks are worrying about the Missouri breaking up," he said, as he sat down to the bountiful supper table.

"Do they think it'll break up right away, pa?" said Lucy, anxiously.

"Yes. If it only doesn't dam up down at Sibley's Island as it did five years ago. We had bad work then! I lost nigh to two hundred sheep then and I don't know how many bushels of wheat."

Ted was listening to the conversation and his face grew serious, seeing which Jack poked Jerry playfully in the ribs, exclaiming, in a sepulchral whisper, "Granny's afraid he'll get his best Sunday cap and his knittin'-work and Latin grammar wet!" Ted flushed and Lucy bestowed what she intended to be a particularly dreadful frown upon her elder brother.

At half-past nine that night Mr. Barrows opened the back door and looked out. "Feels colder," he said. "Guess it's going to freeze up, after all," and he and his family retired, feeling that all would be well.

It was Ted who woke up, in the small hours after midnight, hearing a sullen, roaring sound like that of an approaching tempest. He just crawled to the foot of his bed, drew aside the window curtain and looked out. There was no storm brewing, but as Ted looked afar on the prairie his eyes caught a gleam of something besides moonlight. Away where a purple-black fringe of cottonwoods and willows marked the course of the Missouri was a steadily widening silver streak. Nearer by, little gleams came from the sodden grass around the ranch buildings where stood deepening puddles of water. Above the roar of the flood was heard the creaking and grinding of huge cakes of ice, hurled along by the torrent. The Missouri had broken!

Ted awakened the family, and a few minutes later, a pale, trembling group assembled at the window staring cut upon the moonlit waters. Now that the trouble had really come, Mr. Barrows did his best to reassure his dear ones. "Do not be alarmed," he said, "at the worst, it means only a loss of dollars to us. Fortunately the stock are out on the range, and they will know enough to seek the protection of the bluffs, where the water cannot reach them."

"Haden't we better go too?" said Lucy tearfully.

Her father looked at the two feet of water surrounding the ranch. "No," he said, hesitatingly, "it will only be exposing ourselves to unnecessary cold and wet. The water won't rise much higher; it didn't five years ago, anyhow." Nevertheless, his face grew more gloomy as he watched the black, swirling flood.

"I wish we had a boat!" said Jack uneasily. "If I had only thought! There's the Josephine tied down by the creek. If she were here, she'd be big enough to hold us all!"

"Gather up the things that you value most and we will go up in the loft," said Mr. Barrows soberly. "We'll keep together, whatever happens. I wish though, we had run for the bluffs while there was time," he added in a moody undertone.

"Why, where's Ted?" suddenly exclaimed Patty, as the family filed up the narrow stairs.

"He was here a few minutes ago," said Lucy.

But Ted was certainly missing. With start led white faces, the members of the family looked at one another. "He was looking out the back window the last that I saw him," said Jerry, solemnly.

Could the boy have fallen out? Downstairs they trooped and leaned over the window ledge, regardless of the rising waters. Floating timbers, tangled shrubs, whisps of hay, swimming animals—all swept by in panoramic succession, but no Ted was to be seen! Suddenly while they waited, weeping, they heard above the roar of the waters a clear, joyous

shout, and around the corner of the house swept a long dark object.

It was a boat and the moonlight streaming down revealed the name "Josephine" upon the bow. Seated therein and pulling with lusty vigor of a member of a college crew was "tender-foot Ted."

"I waded down, Uncle Tom—and swam part of the way—and got her!" he shouted. "She leaked some but I plugged up the crack with my vest. Climb in now. Keep up good courage, and please God, we'll soon be on dry land."

And so they did, thanks to God's mercy, and the lad's bravery. By the time the bluffs were reached the ranch building had loosened from its foundation and was floating giddily along the flood. But by this time the waters had reached their height, and a few hours later began rapidly to subside. No lives of human beings were lost, but the memory of that terrible night will linger long with the dwellers on the prairie. Never again was Ted called a "tender-foot." Never again was he accused of cowardice. And when, some weeks later, after the house was secured again to its foundation and rendered fit for occupancy, and everybody had settled down to the comfortable routine of old Ted broached the cherished plan of organizing a Sunday-school, he was listened to with respectful attention, and Jack and Jerry said with one accord, "Yes sir—ee! We'll lend a hand! That night of the Missouri's break up' made a feller think some pretty solemn thoughts."

Jamie's Collector.

It was very warm and Jamie was tired. He had been riding on his bicycle all the afternoon, and now he was sitting in the vine bordered arbor on the lawn, waiting for the clock to strike half past eight, which was his bed time.

But presently, as he leaned back with his eyes half shut, he heard steps coming nearer, and when he opened his eyes he saw a queer little man standing before him.

The little old man had a large knapsack strapped on his back and carried a bulky parcel in one hand. He nodded to Jamie and said: "Good evening!" Then he sat down and took off his hat and fanned himself with it as if he felt quite at home.

"Are you a peddler?" asked Jamie after waiting some moments for the old man to speak.

But the old fellow smiled at this question and shook his head.

"I tell you my business," he said, briskly; "I am a collector."

"What do you collect?" inquired Jamie, "postage stamps or coins or autographs? I've tried to collect all of those things myself and I would like to see your collection ever so much."

The old man smiled again. Then he said: "No I don't collect things of that sort; I am a collector of waste."

"A collector of waste!" said Jamie, much puzzled. "Why I never heard of such a collector before. I don't understand what you mean by waste. Where do you find it and what is it like?"

"That is just what I'm going to tell you," said the old man, as he unstrapped his heavy knapsack and laid it down. The world is full of waste collectors like myself, only you have not been favored with a sight of one before. We go about collecting everything that human beings waste—time, opportunities, money, happiness. All these things we gather up from day to day, and sometimes our loads are frightfully heavy, I can tell you. Look at this knapsack and this parcel all collected today!"

"Dear me!" said Jamie; "I wish you would show me some of the things you have there. Couldn't you do it?"

"If I show you anything, I will show you your own waste, for you've given me lots of work to-day collecting it," replied the old man.

"I'd like to know what I've wasted to-day!" exclaimed Jamie indignantly. "Now that's nonsense!"

"It is, hey?" said the old man with a keen look. "Well, then, I'll prove that it's true and I'll make you own it, too, before I go. I have not time to open my knapsack now, but I'll read from my mem-

The Young People

erandum book the list of all you've wasted today." And he took out a small book and turned the leaves saying: "Jamie—yes, here is your account; now listen. In the first place you wasted thirteen minutes this morning lying in bed after you were called and told to get up. Then when you were only half-dressed you wasted eight minutes more looking out of the window at two dogs that were fighting. So much before breakfast. In school you lost ten minutes of the study hour drawing pictures in your copy book, and you wasted eleven minutes more over that newspaper you carried to school. When you came home instead of going directly to your room to wash your hands and brush your hair as your mother requested, you spent nine minutes gambling on the stairs before you obeyed her. You stopped in the street to talk to Tommy Rose and wasted twelve minutes of your music lesson time besides—"

"Oh, stop! Do stop!" cried Jamie, interrupting the old man. "Don't tell me any more about the time I've wasted, please."

"Well, I'll tell you about the other things, then; your wasted opportunities, for example. You saw a bird's nest robbed today and never said a word, when you might have saved it. When you saw that little boy drop his marbles you only laughed at him when you might have helped to pick them up. You let your sister take that long, hot walk to the post office this afternoon when you could have gone there so easily on your bicycle. There was another wasted opportunity when you were so inattentive to your history lesson in school. You flew into a passion, too, because your shoe-string was in a knot—wasted opportunity of self-control. You forgot to rise and offer your mother a chair when she entered the room—wasted opportunity to be polite. You bought chewing gum after resolving never to buy it again—wasted money and wasted good resolution. But I have read enough to prove what I have said. Take pains my dear boy. It is in your power to lighten my daily load very much. But hark! your mother is calling you; don't waste a moment! beg. Good-night!"

Jamie sprang from his seat and ran toward the house. The old man had vanished.—The Outlook.

Simple Tenderness.

There is no more beautiful characteristic of human nature than tenderness. To be tender and sympathetic does not mean to be changeable and irresolute. Indeed none but a brave, strong heart is capable of being tender.

The little babe is lulled, not forced nor scolded, to sleep. The sweet gentle voice of the mother has more power over her little ones than all the threats and whippings she could give. And we never wholly outgrow the child in our natures. Hence Christ says to us all: "Be ye kind one to another, tender-hearted, forgiving one another, even as God also in Christ forgave you."

The story is told of a mother who, in bitter grief, was trying to soothe her dying child. She told of the glories of heaven, of the brightness glowing all around, of the angels with shining faces; but the little one stopped her, saying, "I don't want to go there, for the light hurts my eyes." Then she spoke of the harpers playing on the golden harps, and of the great numbers who sing the songs around the throne above; but the child only said: "Mother I could not go there my head hurts so." Grieved and disappointed at her failure to speak words of comfort she took the little one from its restless bed, and enfolded it in her arms with all the tenderness of a mother's love. Then, as the little sufferer lay there, year to all it loved in the world, conscious only as its life ebbed away of the nearness of love and care, the whisper came: "Mother, if heaven is like this, I want to go there."

Every human heart longs for tenderness; and our heavenly Father who, better than any other, knows our need, says: "As one whom his mother comforteth, so will I comfort you." Doctor Trumbull has said: "The wider and the deeper our experiences of the world the fuller is our realization of the superiority of this blessing, and the keener is our sense of its rarity."

"We long for tenderness like that which hung About us lying on our mother's breast; A selfless feeling, that no pen or tongue Can praise aright, since silence sings it best; A love as far removed from passion's heat As from the chillness of its dying fire; A love to lean on when the falling feet Begin to totter, and the eyes to tire. In youths brief heyday hottest love we seek, The reddest one we grasp—but when it dies, God grant that later blossoms, violets meek, May spring for us beneath life's autumn skies! God grant some loving one be near to bless Our weary way with simple tenderness!" —Selected.

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

Officers.

President, A. E. Wall, Esq., Windsor, N. S.
Sec.-Treas., Rev. Geo. A. Lawson, Bass River, N. S.

Absence from town on an important mission in connection with church work explains the absence of copy in the St. John office at the proper time.

Bro. Crowell has the editor's thanks for his contribution which appears in this issue.

The editor is justified in expressing the hope, that the friends of the B. Y. P. U. might give the concert pitch to our work this year. This will mean the keeping of all matters pertaining to our work, well to the front. Do not forget that this department is the mouth piece, through which you can tell about your achievements.

Interest ought to be expressed—sympathy ought to be manifested—encouragement ought to be given.

The world is ever distinguishing between the work and the worker, whereas they are inseparable. One's personality goes into his every day life, everything he does has something of his character in it. Our deeds are our heart's begotten children, and must from the law or generation partake of the parent's nature. It is possible that some have judged or misjudged the work by the absence of stirring words from the rank and file of our workers.

We are looking for better things in this year of grace 1905.

RELIGION AND MISSIONS.

The famous Clarendon St. church (A. J. Gordon's) of Boston has an effective plan for securing missionary contributors. It gathers such contributions every week, and the sum total is divided as follows: 20 per cent to foreign missions, 15 per cent to home missions, 10 per cent to S. S. missions, 5 per cent for ministerial education, and the balance for city missions. Last year this church gave \$12,000 to foreign missions alone.

"Every young man should go in to win, no matter what he does, only he ought not to attempt anything that is not worthy of him. Even in business life, in secular life if indeed there is such a thing for a Christian man as secular life—he ought to go in to win. The religion of the Bible, ought to guide us and guide us and develop the noblest type of manhood in every sphere of human activity. It ought to make a Christian man the best business man in the community. There is no incompatibility between religion and business. "Not slothful in business, fervent in spirit, serving the Lord." The Christian man engaged in business ought to resolve that he will represent to the world the best possible type of business man. It is not a sin to want to make money. Muscle is a power and he ought to seek to develop muscle that he may bear a man's burden and do a man's work. If there is anything that is utterly despicable it is a cadaverous clergyman 'sickled over' with the pale cast of thought. A Christian man ought to be a magnificent type of physical manhood. He ought to develop mind, for mind is a power, and he owes it to himself to do the best possible in this regard that he may fill the widest sphere and serve his day and generation according to the will of God. If a man is a lawyer he ought to be more than a shyster. He may not be a Webster, but he may adorn his profession, and show that it is possible for a man to be a lawyer and a Christian—a rare sight but most edifying. And if a physician he ought to go in to win and resolve to be something more than a quack. If a teacher he may not be an Arnold of Rugby or a Wayland of Brown. He may not be such a masterful mind as you can find here at your great university at Evanston, but he may fill a little sphere with light and give inspiration to those that wait on his instruction. And if he be a minister of the gospel, a teacher in the Sunday school a humble Christian man who seeks to save souls—to win souls—he ought to go in to win.—Rev. P. S. Henson, D. D.

OUR GOALS FOR 1905.

PHIL. 3: 12-16.

Vs. 12. "Not as though I had already attained," &c. Neither when I become Christ's did I attain, nor up to this time have I been perfected. "I follow after"—pressing towards a fixed point. The continuous present would be better, I am pressing. "That I may apprehend."—Am. Rev. "Lay hold on." If I may also apprehend as well as pursue. "For which also"—Paul's meaning is "I would grasp that for which Christ grasped me." Vincent says: "Paul's conversion was literally of the nature of a seizure. That for which Christ laid hold of him was indeed his

mission to the Gentiles, but it was also his personal salvation; and it is of this that the context treats."

Vs. 13. The words "I do" are not in the Greek. "What Paul says is this, 'I have begun a Christian life. I do not count myself yet to have succeeded, but there is one thing: I am trying to succeed.' The lesson of this text is not concentration of effort. It is progress."—(Abbott)

"Reaching forth." Bengel says: "The eye outstrips and draws onward the hand, and the hand the foot." Chrysostome: "He that runs looks not at the spectators, but at the prize. Whether they be rich or poor, if one mock them, applaud them, insult them, throw stones at them—if one plunder their house, if they see children or wife or anything whatsoever—the runner is not turned aside, but is concerned only with his running and winning the prize. He that runneth stoppeth no where; since if he be a little remiss, all is lost. He that runneth relaxeth in no respect before the end but then, most of all, stretcheth over the course." vs. 14. "High calling;"—literally, upward calling. "A calling which is from heaven and to heaven. With the calling is bound up the prize; promised when the call is issued, and given when the call is fulfilled."—Vincent.

V. 15. "Perfect." Mature Christians of 1 Cor. 2: 6. In Rev. "them that are fullgrown." See Eph. 4: 13, when the perfect man is contrasted with children "Be thus minded." lit. "think this," "have this mind", viz, to forget the past and to press forward.

V. 16. Whereto we have already attained—Let whatever attainment you have made serve as a rule for your future advance. The character of this standard of attainment or rule for progress is illustrated by "be thus minded" of verse 15 and also by "as ye have us for an example" of verse 17.

The pivotal phrases are: "I follow after," "reaching forth," "I press forward" I follow after, I press forward. Here is a progress, here is the goal. The goal corresponds to the progress, the incoming billow leaves its farthest mark on the sea-shore, the following one reaches forth and advances beyond. Each year should level higher than its predecessor. 1905 must be an advance beyond 1904 else the latter will overwhelm it and when the past triumph, death to achievement follows. The things that are behind are not forgotten, dead things master us.

Pressing forward in the Pauline sense, is searching the mind of Christ, is dropping plummet into the depths of his love. Pressing forward means freedom from that thralldom of memory which makes one morbid. It is a forgiveness akin to the divine, which forgets the failures because of the light from the advancing unseen presence always just before. But not a casting away of all our past. What is of value in it is to be used like our rules of Grammar, not the principle recalling of each one before we work out the new thought or problem but a foundation sure and steadfast from which we take our next step.

"I hold it with him who sings.

To one dear heart in divers tones.
That men may rise by stepping stones
Of their dead selves to higher things.

Our past is as secure as our present is rightfully used. Jesus with us to-day means, when the morrow comes that he was with us yesterday. Then, that yesterday makes firm footing for that today.

These are the things that shall enable us to attain our goals for 1905.

Lyman Abbott in his sane moments said in 1888: "Religion is not the product of mere human endeavor. The church is not something man himself has constructed, nor theology something that man has himself evolved, nor the spiritual life something which man has wrought out of himself." Therefore the proposed goal for 1905 should not rest on human endeavor only.

Seed thoughts. Let us forget past sorrows, God remembers them, that is enough. "Put thou my tears in thy bottle." "Our light affliction worketh for us a weight of glory.

Past mistakes. "A military critic says that Napoleon made more mistakes than most generals, but that he surpassed others in the quickness with which he let the mistakes go, and tried something better."

Past sins. If you believe in Christ, they do not attach to you, why attach yourselves to them?

Past attainments. A bumble-bee is always largest when it is first born.

Let us strive. With the understanding and with the spirit. If any man lack wisdom, let him ask of God. Persistently. "Be ye not weary in well doing." Always cheerfully. I have been reading Field Work of the Penny Arctic Club, 1888-1901 in the last report of the Smithsonian Institution. Commander Peary speaking of the ice fort around Black Cape, says: It necessitated the heroing of an almost continuous road; but a party of willing, light-hearted Eskimos makes comparatively easy work of what would be a slow and heart-breaking job for two or three white men. There is a secret of attainment—"making melody in your heart unto the Lord." W. B. Crowl. Liverpool, N. S.

Foreign Missions

CLEMENTSVALE

The Woman's Missionary Aid Society observed Crusade Day on Thursday afternoon and evening Nov. 10th. A house to house visitation was thought expedient on Wednesday afternoon. As a result a number of ladies presented themselves at the parsonage Thursday afternoon. Mrs. J. H. Balcom presided. The sisters appointed to carry on the house visitations gave very encouraging reports. Four new names were added to our list. In the evening the members of the "Industrial Guild" met with the W. M. A. S. A selected programme on the Grand Ligne Mission was given, and at the close refreshments were served by our Society. These meetings were thoroughly enjoyed by all and we trust they will strengthen us as a community and incite us to go forward in every good work. The attendance was large and the collection good.

ASTHY DAY

Not as my day, or the day of some one else. Not as yesterday. Not as to-morrow. Each day for itself. Each individual for himself. Life is not a repetition, nor a return to its past self. Life is a continuity, and yet life is ever new. Life coming out of the past, and yet always going on into a future unlike that which has been. Life's newness is a perpetual characteristic which forever keeps it from being tired of itself.

Then there is something comforting in the thought that my journey each day is over an untraveled road and each day the Guide says to me: "You have not gone this way before." This is not yesterday, nor last week, nor last year, much less forty years ago. There are mountains to see to day never before within the range of vision. There are fair landscapes drawn by the Artist of the universe for your eyes to see. There are songs which will ring from the very music of the spheres which only are for your ears. The blue of the sky, the song of the birds, the penciling of the fair flowers along your path, are for this day only. Along with all these will come trains of new thoughts and raise songs of praise for that which has never been yours before. All this, and yet the beginning is only begun to be told. Then why should this be sad, weary, gloomy day? How full of comfort has Jesus crowded each day if we will only look at it! How he would make every day our best if we only knew how to take it.

But more. There is great relief in the thought that I only have to live one day at a time. No yesterday to go back into. No bridges of to-morrow's crossing to come into to-day's journey. Just to live one day at a time. That is all. Whether or not I need something to-morrow, should not trouble me. Whether I shall hold out to-morrow is not the perplexity, but rather, whether I am holding out to-day. What Christ shall be or do to-morrow need not perplex me, but rather what he is and is doing today. Why should I trouble as to what the coming years shall find him doing, since he is just now what he always will be, and is doing just what he always will do, so far as changing his relations to all that are his? Today he wants me to regard him as "all in all." A thousand millenniums hence there will be no change in this respect. Having Christ today and living with him and for him today is enough. What need I more? Why have anxious forethought as to what he will want of me tomorrow? All he wants of me is to live for him today. It is only one day at a time. Heaven is on earth when Christ is enthroned within. In heaven, in eternity, he is yesterday, today and forever the same.

What pains he has taken to secure from anxious fretting forethought and worry! Just one day at a time. Reduced to a finer division, we live moment by moment. Tomorrow cares for itself. Looking for Him, he loves to have us find Him, since He is always looking for the soul who is looking for him. As with Zaccheus, he will always find the way into which we have climbed to look for Him.

MONEY'S RECEIVED BY THE W. B. M. U. TREASURER

FROM DEC. 5TH TO DEC. 31ST. Seakville, F M, \$9.95; H M, \$1; Reports, 40c; Newcastle, F M \$20; McKenzie Corner, Mrs Alfred Reader,

son to constitute herself a Life Member, \$25; Amherst, Coll. public meeting, F M, \$6.20; H M, \$6.24; Hazelbrook, F M, \$8.00; H M, \$4.20; Reports, 20c; Windsor, Reports, 60c; North River, F M, \$16; H M, \$8; Tidings, 50c; Reports, 25c; Hopewell Cape, F M, \$4; Tidings, \$1.25; Havelock, Tidings, 25c; Reports, 15c; Point de Bute, F M, \$12.50; H M, \$12.50; a Christmas gift from three daughters, to constitute their mother Mrs William Tingley a Life Member, Glouce Bay, F M, \$10.50; H M, \$9.50; thirteen dollars of this amount is proceeds of Crusade Day, Campbellton, to constitute Miss Martha G Barnes a Life Member, F M, \$25; Granville Centre, F M \$7; H M, \$10; Bass River, F M, \$7; H M, \$12; Sydney, Bethany, F M, \$16.50; G L M, \$0.50; Central Bedouque, Leaflets \$1; Blissfield, Tidings, 25c; Antigonish, F M \$3; H M \$2; Reports, 20c; Seckville, Tidings, 50c; Woodstock, F M, \$7.91; H M, \$3.75; Reports, 20c; Canning leaflets, 30c; Beaver Brook, F M, \$5; Amherst Shore, F M, \$1.75; Jordan Falls, leaflets, 60c; Wittenberg, Tidings, 25c; Centreville, F M, \$8; H M, \$4.40; Chipman, reports, 50c; Harvey, F M, \$10; H M, \$5; Tidings, 50c; Arryle Head, F M, \$9.16; H M, \$3.15; New Mines, F M, \$10; Long Creek, F M, \$5; Parndal, F M, \$4.50; H M, 35c; Reports, 15c; Apple River, F M, \$3; Bedouque, F M, \$10.68; H M, \$8.49; Tidings, 25c; Wine Harbour, F M, \$3; Bridgewater, Tidings, 25c.

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

Amherst, F. O. B., 68.

20TH CENTURY FUND

RECEIPTS FROM NOVA SCOTIA FROM NOVEMBER 1ST TO 9TH, 04.

- Indian Harbor, Norman Covey, \$1; Samuel Covey, \$2; Isaiah Covey, \$1; Cyrus Covey, \$2; Benjamin Covey, \$2; Peter Inor, \$2; William Inor, \$1; Thos. Boutlier, \$2. Port Medway, Miss Hattie Manthorne, \$2; D N Manthorn, \$1.25. North Range, Mr. Van Andrews, 50c; Miss Beatrice Andrews, 50c. Paradise, Miss Minetta A Longley, \$2; Albert Whitman, \$1. Lower Granville, Miss Lizzie J. Chute, 50c; Howard Burke \$1; Mrs J S McKenzie, \$1; Mrs Stanley Farnsworth, 50c Mrs James White, 50c. Cambridge, G L Webster, \$1. Mount Denison, S J Beach, \$1.25. Dartmouth, Mrs B Bishop, \$1; Rev Dr Kempton, \$5; Chas F Hermon, \$5; Mrs P C Hermon, \$1.25. Greenfield, Arthur Rober, \$1. Gaspereaux, Kenneth Hunter, \$1. Centreville, Miss M Edith Cossaboom, \$2; W W Cossaboom, and wife, \$2; Miss Beatrice Cossaboom, \$2; Shelburne, Mr and Mrs G T McDonald, \$7; Rev Jos Maxwell, \$1; Wm C Johnson, \$1. Kentville, Mrs Edward Mosher, \$2; Vernon (Margeson \$2; Kingston, Harry Neiley, \$1; J A Banks, 75c. Yarmouth, Zion church, Mrs N. A. Wyman, \$1. Port Hawkesbury, Wm H Paint, \$5; Andrew Strong, \$1; Walton Rev W A Snelling, \$8. Seabright, Fred K Hubley, \$1.25; Neil McDonald, \$1; Anthony Hubley, \$1. Rossway, Caswell H Dernton, \$2. Bass River, Lizzie Thompson, \$2. Newport, Mrs S D Dill, \$2. Little River, Mrs Bowman Collins, \$1. Clements, Ross, \$2; Silby, 50c; J S Purdy, 25c; Solomon Bowly 50c. Westport, Mrs Sinclair T. Payson, \$1; James Gower \$2. C. H. Gower \$2. Diverton, Mrs Holland D. Outhouse \$1. Kempt, Queens Co, Josephine Harlow \$1. Summersville, V. V. Marsters \$1. River Philip, Mrs Thos. Filmore \$1. Truro, Mrs George Talbot, \$2. Freeport, Frank Haines \$1. Halifax (?), Fred Creighton \$5. Mabou, Joseph Hunt, \$10. Pembroke Shore, Israel L. Churchill \$2. Black Point, Elkanah Misener, \$2.50. Thorne's Cove, Louise J. Morrison 50c. Mill Village, Mrs. Wm Solomon \$2. Debert, A. L. Stevens \$1. Margaretsville church, \$16.50. South Rawdon, James B. Blois, \$1; S Lella Mason, \$1. West Jeddore, Wm P Richardson, \$2; James Richardson, \$2.25; Richard Richardson, \$1.25; Reuben Blakeney, \$2; Joseph Blakeney, \$1; Mr and Mrs David H Blakeney, \$2.50 Mrs Albert Harpell, \$2; Salathiel Harpell, \$1; Mr and Mrs John G Maskell, \$4.25, Miss Viola L. Maskell, \$1.50 Guy G Maskell, \$1.25; Josiah Mitchell, \$5; J A Hopkins, \$2.50; Jeremiah Harpell, \$2; Wm A Harpell, \$1; Owen J Harpell, \$1; Annie E Harpell, \$1. Oxford, Era Henderson, \$1. Northfield, Trueman Dukeshire, \$1. Cook's Cove Sunday School, \$1. Carleton Sunday School, \$1. Parrsboro, Mrs. Wm. Smith, \$1. Lower Aylesford, Mrs E Demmons, \$2. Springhill Baptist church, \$10.70. Rev. E LeRoy Dakin, Victoria, B. C. \$5. Bloomfield, Wm I. Smith, \$1. North Brookfield, Arthur W. Hendy, \$1. J. HOWARD BRASS, T. rec.

The Basis of Union.

We will mail, post paid, copies of the Basis of Union at the following rates: 25 copies for 20c; 50 copies for 35c; 100 copies 75c.

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W. B. M. U.

"We are laborers together with God."

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

PRAYER TOPIC FOR JANUARY.

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

TRUST.

Just to let thy Father do What He will; Just to know that He is true, And be still; Just to follow hour by hour As He leadeth; Just to draw the moment's power As it needeth; Just to trust Him, this is all! Then the day will surely be Peaceful, whatsoever befall, Bright and blessed, calm and free. Just to trust, and yet to ask Guidance still, Take the training or the task As He will; Just to take the loss or gain As He sends it; Just to take the joy or pain As He lends it. He who formed thee for His praise Will not miss the gracious aim; So to-day and all thy days Shall be moulded for the same. Just to leave in His dear hand Little things— All we cannot understand, All that stings; Just to let Him take the care Sorely pressing, Finding all we let Him bear Changed to blessing; This is all! and yet the way Marked by Him who loves thee best— Secret of a happy day, Secret of His promised rest. —F. R. HAYBERGAL.

The W. M. A. S. of the first Sable River Baptist church is working steadily on and as we are glad and encouraged from time to time by reading reports from other societies, so it may be that others may be interested in hearing from us. Observed Crusade Day on Nov. 17th by giving an At Home. At the invitation of our pastors wife, Mrs. S. S. Foot, quite a number gathered at the parsonage. A short programme was prepared. A song was followed by a few words of greeting from the Pres. Mrs. William Allen. Readings and recitations by members of the Mission Band. At the close of the programme tea was served, and social time was much enjoyed. One new member was added and the prospects are encouraging for others. The offering taken was good and we are praying that our meeting may result in a deeper consecration and more united effort on the part of those who profess to love Christ, souls for whom he died.

LUCINDA DUNLOP, Sec'y.

The W. M. A. S. of Kentville, Annapolis Co., observed Crusade the evening of Nov. 23rd. The meeting was opened by singing and prayer by Pastor Warren. Our County Secretary was with us, and gave a most helpful address. Mr. Warren spoke of the work of W. M. A. S. and how God had blessed it. He closed by referring to the whole work of our County Secretary, Mrs. Geo. L. Pearson. Our Secretary of Centreville society gave a short address. Mrs. Chipman, presented our organist, Mrs. Ashly Hutchinson on behalf of the church and congregation a beautiful silver pitcher, gold lined. Deacon Gault offered prayer. Meeting closed with collection singing. Mrs. A. COGSWELL, Sec'ys.



You know the action of fruit.

Apples, on the kidneys—oranges for stomach and appetite—prunes and figs for the bowels. But fresh fruit won't CURE these organs when diseased; they can only HELP to keep them well.

Fruit-a-lives

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Can—and DO—cure. They are fruit juices—but changed chemically and medicinally, by our secret process. So remarkable is this conversion, that "Fruit-a-lives" cure all Stomach, Liver, Kidney and Skin Diseases, where the fresh fruit would have no effect on the trouble. See a box. At all druggists.

FRUITATIVES, Limited, OTTAWA.

Notices.

OUR TWENTIETH CENTURY FUND \$50,000.

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

Rev. J. H. P., Voltaire, N.S. Treasurer for New Brunswick and P. E. Island, Rev. J. W. MANNING, St. John, N.B. Field Secretary, Rev. H. F. ADAMS, Wolfville, N.S.

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

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

The Queens County Quarterly meeting will convene with the Jerusalem Baptist church, on Friday the 13th of Jan. commencing on the evening of that day. We hope to find a number of our ministering brethren present.

T. I. CLARKE, Sec.

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

M. P. FARMAN, Sec.

ACKNOWLEDGMENT.

I desire to express my sincere gratitude in this public manner for the gift of a beautiful fur-lined coat and cap to match. On the evening of Dec. 19th, the friends of the Central Norton Section of this field met for a season of sociability. After the entertainment was rendered, the pastor of the church was called upon to make his appearance on the platform. Then in appreciative and fitting words, Deacon Frank Pickle, in behalf of the church presented me to the afore-named gift.

The present is as sane as it is costly, but the beautiful spirit here exhibited is what I appreciate most.

Also on Dec. 24th some kind friends of Hampton Village presented Mrs. Spidell and myself with a handsome Morris chair, and also some gifts in money. For all of these tokens of kindness we are grateful to the donors.

ALLAN SPIDELL,

Hampton Village, Dec. 28th, '04.

DENOMINATIONAL FUNDS.

RECEIVED FROM NOV. 24TH TO DEC. 13TH 1904.

Rawdon church, \$0; Caledonia do, \$2 15; Great Village, \$8; Dartmouth, \$22.90; First Halifax, \$36.05; Port au Pique, \$7.40; Nicolls, \$9.82; Sabbath school 3rd Yarmouth, \$5.40; Liverpool, \$2.40; Second Digby Neck \$10; Jordan Falls, \$3.74; Zion Yarmouth, \$19.61; Berwick, \$28.25; Port Hillford, \$7; Little Hope, \$5; Zion Yarmouth, \$5; 13; New Glasgow, \$10; Kentville, \$13.64; Canoe \$21.30; Tanook, \$8.55; Westport, \$9.10; Gasperden, \$2.57; Brookfield (Colchester county), \$9; West Yarmouth, \$20; Queens County Quarterly Meeting, \$4.33; Onslow West, \$10.90; Onslow East, \$20.31; Upper Wilnot, \$27; Ansley Bishop, New Minas, \$5; Upper Falmouth, \$3.26; Estate, Margaret Young, \$5; Clementsvale, \$15; Windsor, \$78.37; Kingston, \$23; Goshees, \$5; Glace Bay, \$13.65; Truro, First, \$44.57; Onslow West, \$9.50; Bridgetown, \$25 13; Sydney Mines, \$4. Total, 702.76.

JOHN VALDER, Treasurer.

THE BUTTERED SIDE.

"He said that it was just his luck," said the little dressmaker. He says his bread always drops on the buttered side. But I've noticed," she added, reflectively, "that a good many folks don't know which side of their bread is buttered or can't be made to own that it has any butter on it till it does fall. The thing they've just lost is always the best thing they had, and there's always peculiar circumstances that make it the hardest kind of luck to lose it just at that time.

"I saw a drunken man fall from a raft into the river one day. He'd have drowned if a bystander hadn't jumped in to the water and brought him to land, but he didn't spend any thanks on being saved. With the first words he was able to sputter out he swore at the men round him for not saving his hat, said it was a good one and they'd let it float off with their carelessness.

"I don't know as I ought to say that a good deal of our gratitude to Providence is pretty much of that kind, but I declare

I thought of that man many a time. We're all too ready to grumble over what's lost instead of being thankful for what's spared, and I reckon we'd get more out of life if we only enjoy our buttered slices while they're in our hands, instead of despoiling them till they drop.—Well-spring."

LOW TIDE.

The tide is out on the shore; And what is there left? A drear Blank waste of mud and weed and sand, The wreck of a disenchanted land; Dank, stale sea-odors wafted up From the dregs of the ocean's emptied cup; A stranded boat on the bar close by; Nothing to hear but the gull's weird cry. As it circles far and near.

The tides goes out from the shore; And what is there left—ah, me!— But barren stretches of empty days, Duller hopes, lost courage, doubt, and base; Vain, sorrowful memories wafted up From the dregs of the spirit's emptied cup. With powers stranded on beds of clay, When they might sail on a glorious day, Far out on the open sea?

But back to the waiting shore The tides of the ocean turn. The waves rush in with welcome shocks, To storm the base of the lonely rocks; The water deepens, and foam, and spread. Till they cover the harbors muddy bed; A breeze springs up and the white spray flies, And the grounded sailboats fall and rise, And thrill from bow to stern.

Spirit of God! Thou art To a soul like the ocean's tide, Ever thy vast, mysterious sea Touches the shores of humanity, When shall our spirits cease to know The pain of an endless ebb and flow, Our powers rise up from the slime and mud With the life-tides always at the flood? O God come back to our hearts and stay! Oh, leave us never again we pray! There is nothing to ask beside. —Mary E. Albright in Christian Endeavor World.

THE SHOEMAKER'S DREAM.

George Renton was a poor man; and often said: "If I were rich I would show people how to give." In a dream he saw a pyramid of dollars—all bright and beautiful. Just then a voice said to him: "Now is your time, you are rich at last; you now have an opportunity to exercise your generosity." So he arose from his seat and went to the pile to take some money for a charitable purpose. But the pyramid was so perfect that he could not bear to break it; he walked all around it, but found no place where he could take a dollar without spoiling the heap. So he decided that the pyramid should not be broken, then awoke to know himself, and to see that he would be generous only while comparatively poor.

Grandpa had a chain pump that turns with a crank. Little May was visiting at the farm, and seeing grandpa pumping rushed out, exclaiming, "Oh grandpa, grandpa, let me grind the water?"

"A hundred men make an encampment—but it takes a woman to make a home." —The Union Signal.

ALLEN'S LUNG BALSAM Cures Deep seated Colds Coughs · Croup · Bronchitis · LARGE BOTTLES \$1.00 MEDIUM 50¢ TRIAL SIZE 25¢

A GAME OF TAG.

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

Lord Strathcona presided at a farewell banquet in London on Monday night to Earl Grey, on the eve of the latter's departure to assume the Governor-Generalship of Canada. Earl Grey paid a tribute to the great loyalty of Canadians, and said he looked forward with the greatest zest to five years' residence in Canada, whose population he said, there was every reason to expect "in the lifetime of our sons, and perhaps even of some of us here tonight," would equal that of the United Kingdom.

Society Visiting Cards For 35c. We will send To any address in Canada fifty finest Thick Ivory Visiting Cards, printed in the best possible manner, with name in Steel plate script, ONLY 35c and 3c. for postage. These are the very best cards, and are never sold under 50 to 75c by other firms. PATERSON & CO., 107 Germain Street, St. John, N.B. Wedding Invitations, Announcements, A Specialty.

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Since its establishment 10 years ago the attendance at the **FREDERICTON BUSINESS COLLEGE** has been steadily on the increase. The number registering this term is away in advance of all previous years. This is the best testimonial we can place before the public. Send for Free Catalogue. Address.
W. J. OSBORNE,
Fredericton, New Brunswick

A WARNING NOTE FROM THE BACK.

People often say, "How are we to know when the kidneys are out of order?" The location of the kidneys, close to the small of the back, renders the detection of kidney trouble a simple matter. The note of warning comes from the back, in the shape of backache. Don't neglect to cure it immediately. Serious kidney trouble will follow if you do. A few doses of

DOAN'S KIDNEY PILLS, taken in time, often save years of suffering. Mr. Horatio Till, Geary, N.B., writes:—"I suffered for about two years with kidney disease. Had pains in my back, hips and legs; could not sleep well, and had no appetite. I took one box of Doan's Kidney Pills, and they cured me. The pains have all left, and I now sleep well."
Price 50 cents per box, or 8 for \$1.25. All dealers, or
THE DOAN KIDNEY PILL CO.,
Toronto, Ont.

Beware of the fact that 'White Wave' disinfects your clothes and prevents disease.

The Home

I GAVE THEM MYSELF.

Said a mother to me one day: "When my children were young I thought the very best thing I could do for them was to give them myself. So I spared no pains to talk to them, to read to them, to teach them, to pray with them, to be a loving companion and friend to my children.

I had to neglect my house often. I had no time to indulge myself in many things which I should have liked to do. I was so busy adorning their minds and cultivating their hearts' best affection that I could not adorn their bodies in fine clothes, though I kept them neat and comfortable at all times. I have my reward now. My sons are ministers of the Gospel; my grown-up daughter is a Christian woman. I have plenty of time now to sit down and rest, plenty of time to keep my house in order, plenty of time to indulge myself, besides going about my Master's business wherever he has need of me. Now that they have gone out into the world, I have the sweet consciousness of having done all I could to make them ready for whatever work God calls them to do.—'Life and faith.'

A WORD TO MOTHERS.

Too much cannot be said against the pernicious and inexcusable habit, practiced by many nurses and mothers, of frightening children into obedience.

Naturally, children are fearless; but often while in their early infancy the imagination has been so perverted by the visions presented to their believing infantile mind of the big dog that will get them if they run into the street, or of a big, cross man in a dark closet, and such threats of those who adopt this method of discipling, that the little ones become pitiful cowards, fearing the things that should give them pleasure. Unless possessed of strong constitution, the foundations are laid for various nervous troubles that will make the adult life a misery.

Never threaten children with darkness, or every shadow or noise will cause them to dread the approach of an unseen foe, and the restful darkness of night becomes a dread and terror. From birth, children should be accustomed to darkness, and without light burning in the room.

Never scold a child for being afraid; nothing is more erroneous. Reason gently with them and accustom them to that which they fear. Fear has a very depressing effect upon all children, and some impressions are never entirely eradicated, and often produce serious physical ailments, and a dwarfed intellect.—C. M. 'Farming World.'

CARE OF THE HANDS.

Few people attach much importance to the hands. When it is remembered that the hand is offered in salutation to our friends, that it performs a thousand of the most delicate offices, and that it touches many objects through which it may convey the germs of infectious diseases—when all these things are remembered, we begin to realize why we should care for the hands.

While the busy woman cannot spend much time manicuring and polishing her nails, yet she can use a few simple rules which will protect and keep her hands neat and pretty, and beautiful, if nature has made them so.

Two things are requisite: First you must never use hard water. If you cannot get rain-water conveniently, use powdered borax to soften it. It also cleanses the nails if you will put a little of it in the wash-water. It disinfects and purifies; hence, it is healthy to use it. Keep a box of it on your wash-stand. The hands should be thoroughly washed at night before going to bed. This leaves the pores free and unclogged, and the health of the hand is thus preserved.

Press back the skin from the nail at the edge using the strong thumb nail until it presents an even rim about it, and shows the half moon at the base. Another thing to do is to press the fingers at the ends. This will, in time, make them taper.

At night, after washing them well, use any oil or cream that agrees with your skin. After using your cream, put on a pair of

loose old gloves, and sleep in them.
Sarah Bernhardt's great purifier for the hands was equal parts of lemon juice and glycerine, a small quantity of borax, and the whole sweetened with triple extract of violet.
Another lady, noted for her exquisite complexion and lovely hands, said she had from a child used powdered borax in the water in which she washed. It is safe, inexpensive, and disinfects and kills disease germs.—Religious Herald.

CARING FOR THE OLD.

One thing is very hard for us to realize, and that is that old people, though so child-like in many ways—in innocence, in loveliness, often, too, in eager interest in the activities going on about them—are not at all childlike in one important particular; they are not teachable. Nor is this their fault, but the fault of old age itself, of that hardening of the tissues of brain and nerve which constitutes old age. The spirit dwelling within may be gently meek and full of humility and wisdom; but the organism no longer nimbly responds. A sort of slow petrification is going on, and although in noble natures this process results in preserving the thoughts and feelings of fertile delicacy in imperishable beauty, yet it does not lend itself to the reception of new impressions. The central growth may go on, and new ideas which harmonize with the old may be received into the organism, but surface things, such as daily habits, set beyond alteration.—Harper's Bazar.

DRINK WATER EVERY DAY.

Diet specialists and physicians prescribing for nervous indigestions are particular to insist that their patient shall take a certain amount of water every day. Hot water taken morning and night is an effective remedy for indigestion, and the practice of taking a glass of water, either hot or cold, just before retiring, will do away with the feeling of languor and many people experience on rising in the morning. The craving is due to a large secretion of the waste products, and water assists in removing these products, leaving the tissues in good condition for the work of the day. According to an authority on diets, hot water stimulates the liver and cold water the stomach.

HAVE HAD THEIR DAY.

Old Fashioned Medicines for Catarrh no Longer in Vogue.

For many years past the usual treatment for catarrh diseases was with local douches, sprays, inhalers and liquid medicines composed principally of alcohol, all of which never cured but simply give the temporary relief and stimulation.

A thorough cure can be made only by the treatment which removes the catarrhal poisons from the blood.
A new remedy which meets the requirements and which so far has been remarkably successful in curing catarrh is Stuart's Catarrh Tablets.

These tablets act upon the blood and mucous membrane only.
They can hardly be classed as a secret patent medicine as they are composed of such valuable remedies as blood root, Hydrastis, red gum of Eucalyptus tree and similar antiseptics combined in tablet form, which cure by eliminating from the blood an imucous membrane the poisons of catarrh.

Stuart's Catarrh Tablets are large, pleasant tasting lozenges to be taken internally, allowing them to dissolve in the mouth, thus reaching the throat, trachea and finally the stomach.

If desired they may also be dissolved in water and used as a douche, in addition to the internal use, but it is not at all necessary to use a douche; a few of them directed in the mouth daily will be sufficient. However, when there is much stoppage of the nose a douche made from these tablets will give immediate relief, but the regular daily use internally will cure the whole catarrhal trouble without resorting to the inconvenience of a douche.

Dr. Bennett stated "that the internal treatment of catarrh by means of pleasant medicated tablets is rapidly taking the place of douches and local applications" and further says that "probably the best and certainly the safest remedy at present on the market is the Stuart's Catarrh Tablets, as no secret is made of their composition and all the really efficient catarrh remedies are concentrated in this tablet."

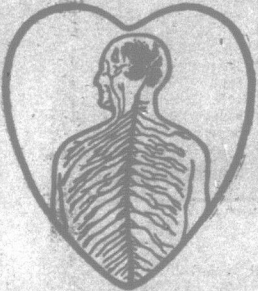
Druggists sell Stuart's Catarrh Tablets at 50 cts for full sized package, and he will tell you there is no safer, more palatable, efficient and convenient catarrh cure known to the trade.

Pond's Extract

The Old Family Doctor

CURES—Burns, scalds, bruises, cuts, sprains, wounds, lameness, soreness, neuralgia, rheumatism, sunburn, blue stings.
WROTH—Wash head, foot, hands, ears, nose, bleeding lungs, hemorrhages, and all pains.
Sold only in sealed hot-water bag wrapper.
ACCEPT NO SUBSTITUTE.

MILBURN'S Heart and Nerve Pills.



Are a specific for all heart and nerve troubles. Here are some of the symptoms. Any one of them should be a warning for you to attend to it immediately. Don't delay. Serious breakdown of the system may follow, if you do: Nervousness, Sleeplessness, Dizziness, Palpitation of the Heart, Shortness of Breath, Rush of Blood to the Head, Smothering and Sinking Spells, Faint and Weak Spells, Spasm or Pain through the Heart, Cold, Clammy Hands and Feet. There may be many minor symptoms of heart and nerve trouble, but these are the chief ones.
Milburn's Heart and Nerve Pills will dispel all these symptoms from the system.
Price 50 cents per box, or 8 for \$1.25.

WEAK SPELLS CURED.

Mrs. L. Dorey, Hemford, N.S., writes as follows:—"I was troubled with dizziness, weak spells and fluttering of the heart. I procured a box of Milburn's Heart and Nerve Pills, and they did me so much good that I got two more boxes, and after finishing them I was completely cured. I must say that I cannot recommend them too highly."

Only a Trifling Cold

Has been the Lullaby Song of Many a Victim to their Last Long Sleep.
A cough should be loosened as speedily as possible, and all irritation allayed before it settles in the lungs. Once settled there Bronchitis and Consumption may follow.

DR. WOOD'S NORWAY PINE SYRUP

is just the remedy you require.
The virtues of the Norway Pine and Wild Cherry Bark, with other standard pectoral Herbs and Balsams, are skillfully combined to produce a reliable, safe and effectual remedy for all forms of Coughs and Colds.
Mr. N. D. Macdonald, Whyton, N.S., writes:—"I think it my duty to let people know what great good Dr. Wood's Norway Pine Syrup did for me. I had a bad cold, which settled in my chest, and I could get nothing to cure it till I tried Dr. Wood's Norway Pine Syrup. The first bottle helped me wonderfully, and the third one cured me."
Price 25 cents per bottle.

THURSDAY 5th JANUARY 1905.

Our Winter Term opens.
Tuition rates:
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3 months 27.
6 months 50.
Students admitted any time.
For further information apply to
KAILBACH & SCHURMAN,
Chartered Accountants,
MARITIME BUSINESS COLLEGE,
Halifax and New Glasgow, N. S.

The Sunday School

BIBLE LESSON.

Abridged from Peloubet's Notes.

First Quarter, 1905.

JANUARY TO MARCH.

Lesson III.—January 15.—Jesus Wins His First Disciples.—John 1: 35-51.

GOLDEN TEXT.

Thou art the Son of God; thou art the King of Israel.—John 1: 49.

EXPLANATORY.

I. THE FIRST TWO DISCIPLES OF JESUS.—ANDREW AND JOHN.

THROUGH THE WITNESS OF JOHN THE BAPTIST.—Vs. 35-40. The Great Expectation. "We are informed by Tacitus, by Suetonius, and by Josephus, that there prevailed throughout the entire East at this time, an intense conviction, derived from ancient prophecies, that a strong powerful monarch would arise in Judea, and gain dominion over the world."

35. THE NEXT DAY AFTER. John had pointed out Jesus to the people as the Lamb of God (v. 29). Everything was now ready for Jesus to begin his ministry, and he must begin it with disciples who were willing to come under his training, of scholars in his school.

36. AND LOOKING. Gazing steadfastly upon, contemplating JESUS AS HE WALKED. Not toward John, as on the previous day, but walking by. BEHOLD THE LAMB OF GOD see last lesson. "Behold is an exclamation, not a verb. Hence the comma in v. John, doubtless, pointing towards him, exclaimed, "Behold the Lamb of God!"

37. AND THEY FOLLOWED JESUS. Walked after him till they caught up with him. Later they followed him as a Teacher and Master.

38. THEN JESUS (hearing steps behind him) TURNED, AND SAW THEM. SAITH. "To all who follow he gives their opportunity. WHAT SEEK YE? A courteous way of welcoming further conversation, as if he had said, "Is there anything I can do for you?" RABBI. Rabbi is a Jewish title of honor applied to the learned, and especially to teachers.

BEING INTERPRETED. For the Greek reading people far away from Palestine. MASTER. Greek, teacher, as we say "school-master," "head-master." WHERE DWELLEST THOU? Implying that they would like to talk with him sometime, when he was at leisure.

39. COME AND SEE. R. V. "Come and ye shall see." A BODE WITH HIM THAT DAY. The rest of the day from the TENTH HOUR. According to Jewish reckoning, four o'clock in the afternoon. Professor Adeney thinks that they went to Jesus' home in the morning, spent the day with Jesus, and at four o'clock started to find their brothers.

40. ONE OF THE TWO. ANDREW. We naturally infer that the unnamed other was John himself.

II. TWO MORE DISCIPLES.—PETER AND PROBABLY JAMES.

THROUGH THE INVITATION OF OTHERS.—Vs. 41, 42. 41. HE FIRST FINDETH. First here is not an adverb modifying findeth, but an adjective belonging to be, Andrew. Thus the R. and Am. s. say "He findeth first," implying that both went forth to find each his brother, and Andrew found his brother Peter before John found his brother James. In this case the first four disciples of Jesus were fishermen, a significant symbol of the work his disciples were to do as fishers of men. WE HAVE FOUND GREEK, EUREKAMEN. "The most comprehensive of all Eureka's. THE MESSIAH. THE CHRIST. —Messias is the Greek spelling of the Hebrew word, "Messiah," which is the same as the Greek "Christ," both meaning anointed, the anointed one. It was by anointing that kings and priests were set apart for their work. The Messiah was the king, high priest, deliverer, long promised and foretold, for whom the Jews were eagerly looking.

42. JESUS BEHELD HIM. As if looking into his very soul. THOU ART SIMON. That is your present name. SON OF JONA. The true reading is "John" as in R. V. THOU SHALT BE CALLED CEPHAS. Cephas is Aramaic—Syriac (Aram is one name for Syria), the modernized form of the Hebrew language, commonly used in Palestine at that time. BY INTERPRETATION, A STONE. Better as in R. V. "Peter," which (Petros) is the Greek for "stone," or "rock." This was a prophecy of Peter's future life and career. Whatever thou are now, thou shalt win the name Peter. It expressed the possibilities within him. It became his true name after much instruction, hard experiences, some falls, much prayer and abiding with Jesus.

III. ANOTHER DISCIPLE, PHILIP. THROUGH THE PERSONAL CALL OF JESUS. AND FINDERETH PHILIP. The others had sought Jesus; Jesus himself, finds Philip. He must have seen that Philip was ready for his invitation, and that there was something in him which would make him a useful disciple and a pos-

sible apostle, although almost nothing is recorded of his labors, except this, that he brought Nathanael to Jesus. Philip means "lover of horses." Four persons of this name are mentioned in the New Testament. Philip the apostle and Philip the deacon (Acts 6: 5; 8: 1-12) are the most frequently confused. This was the one who became Philip the Apostle. We will find him again at the feeding of the five thousand (John 6: 5, 6). On the day of the Triumphal Entry, introducing some Greeks to Jesus; at the Last Supper (John 14: 8, 12); and in the upper chamber after the Ascension.

44. WAS OF BETHSAIDA. "House of hunting or fishing," "fish town," near the mouth of the upper Jordan, where it enters the Sea of Galilee. THE CITY OF ANDREW AND PETER. Hence, probably, they were acquaintances. If we take the reading of the R. V., it is possible that "he" refers to Peter. In that case Andrew found Peter, and Peter found Philip.

IV. NATHANAEL GOES AND SEES FOR HIMSELF.—Vs. 45-51. 45. PHILIP FINDERETH NATHANAEL. of Cana in Galilee (John 21: 2). He was probably on his way home, and an acquaintance, if not before at least in the wilderness under the preaching of John. Nathanael is generally regarded as another name for Bartholomew, i. e., "son of Ptolemy," for (1) here and in John 21: 2, he is classed with the apostles. (2) In the lists of the apostles Bartholomew is coupled with Philip, while (3) Nathanael is never mentioned in the first three Gospels, and Bartholomew is never mentioned by John. It was quite common for men in those times to have more than one name, as Simon Peter, Judas Iscariot. WE HAVE FOUND HIM (the Messiah) OF WHOM MOSES IN THE LAW, THE Pentateuch, the five books of Moses, thus distinguished from the other books of the Old Testament (see Gen. 49: 10; Num. 24: 17-19; Deut. 18: 15). AND THE PROPHETS, DID WRITE (Isa. 7: 14; 9: 6, 7; 52: 13-15; 53: 1-12; Ezek. 34: 23-31; Dan. 9: 24-27). The disciples of John must have been continually questioning as to where the Messiah was of whom John preached.

JESUS OF NAZARETH, THE SON OF JOSEPH. This is the language, not of the evangelist, but of Philip. Joseph was the reputed father of Jesus, and Philip supposed this was true. It was the common and necessary designation of the relation between Jesus and Joseph.

46. CAN THERE ANY GOOD THING COME OUT OF NAZARETH? Nathanael, living in Cana, four miles away, knew Nazareth well; a small town, with, probably, not the best reputation, but not necessarily rude, degraded, or vicious beyond other towns. It was naturally a surprise to Nathanael that the great Deliverer and King could come out of that little village, which had hitherto given no signs of superiority.

PHILIP SAITH UNTO HIM (as the most natural and wise answer to Nathanael's question),

THE VALUE OF CHARCOAL.

Few People Know How Useful it is in Preserving Health and Beauty.

Nearly everybody knows that charcoal is the safest and most efficient disinfectant and purifier in nature but few realize its value when taken into the human system for the same cleansing purpose.

Charcoal is a remedy that the more you take of it the better; it is not a drug at all, but simply absorbs the gases and impurities always present in the stomach and intestines and carries them out of the system.

Charcoal sweetens the breath after smoking, drinking or after eating onions and other odorous vegetables.

Charcoal effectually clears and improves complexion, it whitens the teeth and further acts as a natural and eminently safe cathartic.

It absorbs the injurious gases which collect in the stomach and bowels; it disinfects the mouth and throat from the poison of catarrh. All druggists sell charcoal in one form or another, but probably the best charcoal and the most for the money is Stuart's Charcoal Lozenges; they are composed of the finest powdered Willow charcoal, and other harmless antiseptics in tablet form or rather in the form of large, pleasant tasting lozenges the charcoal being mixed with honey.

The daily use of these lozenges will soon tell in a much improved condition of the general health; better complexion, sweeter breath and purer blood, and the beauty of it is, that no possible harm can result from its continued use, but on the contrary, great benefit.

A Buffalo physician in speaking of the benefits of charcoal, says: "I advise Stuart's Charcoal Lozenges to all patients suffering from gas in stomach and bowels, and to clear the complexion and purify the breath, mouth and throat; I also believe the liver is greatly benefited by the daily use of them; they cost but twenty-five cents a box at drug stores and although in some sense a patent preparation, yet I believe I get more and better charcoal in Stuart's Charcoal Lozenges than in any of the ordinary charcoal tablets."

COME AND SEE. There is always danger of looking without seeing, as in case of the Pharisees (Matt. 23: 13-16).

1. See what Christ has done for others. Compare Christian lands with all others. Take two maps; color one according to the morals, the happiness, the blessings of the different peoples, making the best white, and darkening the shades as the picture grows darker. Then take another map, and color it according to the prevalence and purity of its Christianity, and the two maps will agree. Where the most Christianity, there the most of every good to man. Look at the effect of conversion to Christ on your friends and neighbors.

47. JESUS SAITH OF HIM. To those gathered around him, but probably in the hearing of Nathanael himself, as is implied in his responsive question. BEHOLD. Interjection, not a verb, hence the comma in R. V. AN ISRAELITE INDEED. "Not only outwardly, but inwardly; one answering to the true idea of an Israelite, as contrasted with the prevalent formalism and hypocrisy of the time; a true, prayerful servant of God." IN WHOM IS NO GUILE. No deceit, no hypocrisy, a truly sincere man, seeking the truth without prejudice. It does not say he was sinless but guileless.

48. WHEN THOU WAS UNDER THE FIG TREE. The fig tree on account of its luxuriance of leaves, forming a natural arbor for privacy and shade, was a favorite resort, especially for meditation and rest. I SAW THEE. Outwardly or by prophetic vision; for, far more, he saw his heart, his inner life, his spiritual nature.

49. THOU ART THE SON OF GOD. THE KING OF ISRAEL. The fact that Jesus recognized the secret struggle and the victory, unknown to man, showed that he had divine insight. The two phrases describe the Messiah, in both his divine nature and in his earthly manifestation.

50. THOU SHALT SEE GREATER THINGS THAN THESE. To him that hath shall be given.

DR. WEAVER'S TREATMENT. WEAVER'S SYRUP For Humors Salt Rheum Scrofulous Swellings, etc. WEAVER'S GERATE Cleanses the Skin Beautifies the Complexion. Combined, these preparations act powerfully upon the system, completely eradicating the Poison in the blood. Davis & Lawrence Co., Ltd., Montreal.

INTERCOLONIAL RAILWAY. On and after MONDAY, November 21st, 1904, trains will run daily (Sunday excepted) as follows: TRAINS LEAVE ST. JOHN. 6-Mixed for Moncton, 6.30 2-Exp. for Point du Chene, Halifax, Sydney and Campbellton 7.00 26-Express for Point du Chene, Halifax and Pictou 12.15 4-Mixed for Moncton and Point du Chene 13.15 8-Express for Sussex 17.10 134-Express for Quebec and Montreal 18.00 10-Express for Halifax and Sydney 23.25 TRAINS ARRIVE AT ST. JOHN. 9-Express from Halifax and Sydney 6.20 7-Express from Sussex 9.00 133-Express from Montreal and Quebec 13.50 5-Mixed from Moncton 15.20 3-Express from Moncton and Point du Chene 16.50 25-Express from Halifax, Pictou and Campbellton 17.40 1-Express from Halifax 18.40 81-Express from Moncton (Sunday only) 24.35 All trains run by Atlantic Standard Time. 24.00 o'clock is midnight. D. POTTINGER, General Man. Railway Office, Moncton, N. B., Nov. 18th, 1904. CITY TICKET OFFICE, 7 KING STREET, ST. JOHN, N. B. Telephone, 1053 GPO. CARVILLE, C. T. A.

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

FERROVIM TRADE MARK A TONIC FOR ALL. It makes new blood It invigorates It strengthens It builds BONE AND MUSCLE Used with the greatest advantage by all weak people. Prevents fainting, makes pallid cheeks into rosy ones. Davis & Lawrence Co., Ltd., Montreal.

THE CANADIAN NORTH-WEST. Homestead Regulations. Any erect numbered section of Dominion Lands in Manitoba or the Northwest Territories, excepting 5 and 20, which have not been homesteaded or reserved to provide wood lots for settlers, or for other purposes, may be homesteaded upon by any person who is the sole head of a family, or any male over 21 years of age, to the extent of one quarter section of 160 acres, more or less. ENTRY. Entry may be made personally at the local office for the district in which the land to be taken is situated, or if the homesteader desires he may, on application to the Minister of the Interior, Ottawa, the Commissioner of Immigration, Winnipeg, or the local agent for the district in which the land is situated, receive authority for some one to make entry for him. A fee of \$10.00 is charged for a homestead entry. HOMESTEAD DUTIES. A settler who has been granted an entry for a homestead is required by the provisions of the Dominion Lands Act and the amendments thereto to perform the conditions connected therewith, under one of the following plans: (1) At least six months' residence upon and cultivation of the land in each year during the term of three years. (2) If the father (or mother, if the father is deceased) of any person who is eligible to make a homestead entry under the provisions of this Act, resides upon a farm in the vicinity of the land entered for by such person as a homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by such person residing with the father or mother. (3) If a settler was entitled to and has obtained entry for a second homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by residence upon the first homestead, if the second homestead is in the vicinity of the first homestead. (4) If the settler has his permanent residence upon farming land owned by him in the vicinity of his homestead, the requirements of this Act as to residence may be satisfied by residence upon the said land. The term "vicinity" used above is meant to indicate the same township, or an adjoining or cornering township. A settler who avails himself of the provisions of clauses (3) or (4) must cultivate thirty acres of his homestead, or substitute twenty head of stock, with buildings for their accommodation, and have besides 80 acres substantially fenced. The privilege of a second entry is restricted by law to those settlers only who completed the duties upon their first homesteads to entitle them to patent on or before the 2nd June, 1900. Every homesteader who fails to comply with the requirements of the homestead law is liable to have his entry cancelled, and the land may be again thrown open for entry. APPLICATION FOR PATENT should be made at the end of the three years before the Local Agent, Sub-Agent, or the Homestead Inspector. Before making application for patent, the settler must give six months' notice in writing to the Commissioner of Dominion Lands at Ottawa, of his intention to do so. INFORMATION. Newly arrived immigrants will receive at the Immigration Office in Winnipeg or at any Dominion Lands Office in Manitoba or the Northwest Territories, information as to the lands that are open for entry, and from the officers in charge, free of expense, advice and assistance in securing land to suit them. Full information respecting the land, timber, coal and mineral laws, as well as respecting Dominion lands in the Railway Belt in British Columbia, may be obtained upon application to the Secretary of the Department of the Interior, Ottawa, the Commissioner of Immigration, Winnipeg, Manitoba, or to any of the Dominion Lands Agents in Manitoba or the Northwest Territories. JAMES A. SMITH, Deputy Minister of the Interior, N. B.—In addition to Free Grant Lands to which the regulations above stated refer, thousands of acres of most desirable lands are available for lease or purchase from railroad and other corporations and private firms in Western Canada.

St. KO MOSHANE BELLS! Ringing Round the World! Memorial Bells a Specialty. MESSIAS BELL FOUNDRY, Baltimore, Md., U.S.A. FAVORABLY KNOWN SINCE 1826 BELLS HAVE FURNISHED FOR THE CHURCH SCHOOLS & OTHER INSTITUTIONS BY MESSIAS BELL FOUNDRY, WEST-TROY, N. Y. CHIMES, ETC. CATALOGUE & PRICES FREE.

From the Churches.

DENOMINATIONAL FUNDS.

Fifteen thousand dollars wanted from the churches of Nova Scotia during the present Convention year. All contributions, whether for division according to the scale, or for any one of the seven objects, should be sent to John Nalder, Treasurer, Windsor, 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. Sterns, Charlottetown. All contributions from churches and individuals in New Brunswick should be sent to Dr. Manning; and all such contributions P. E. Island to Mr. Sterns.

CENTREVILLE, CAR. CO. N. B.—Baptized eight happy believers Dec. 18th, and fourteen more Christmas morning. There are other seekers and others ready for the ordinance. B. S. FREEMAN.

UPPER NEWCASTLE—At Upper Newcastle on Monday evening 26, the superintendent and teachers gave the Sunday school a Xmas tree loaded with gifts and good things. All enjoyed the occasion both young and old. I am pleased as a lover of righteousness also to note that our community for this Xmas season so far has been free from the brawl that rum makes. Everything has been quiet and nice as one could wish. M. P. KING.

PUGWASH.—At Wallace River we have now a comfortable church for the winter, with new roof and two new stoves, also money on hand to repair the windows so as to lower from the inside. At Hartford the brethren are hustling and will soon have the inside of their church finished ready for seating. They are paying as they go. At Pugwash we found it necessary to replace the old furnace by a new one costing about \$100.00. We are sorry to find the church here in Pugwash about \$600.00 in debt; but we are hoping by the end of another year to have this cleared off. The outlook spiritually is hopeful, and good opportunity on the field for enlargement, with faithful brethren and sisters, ever ready to help in the work. T. H. CORNWALL.

MAITLAND—Maitland, where? Away back in the most remote corner of Annapolis county, N. S. The Baptists here are part of the Kempt church, Queens Co., N. S. For several years we had no settled pastor, until Aug. last, when Rev. Mr. Maider took charge of the work. The field is very large and has six preaching stations. When he came here matters were very low, but since that we are much encouraged. Our Sabbath and week night services are well attended, and increasing in interest. We have a good church which through our pastor's energy and assistance has just been put in fine condition, newly painted on the inside, and is now all we need for appearance and comfort, we have also put in new Hymn and music books which are very satisfactory. Two persons have been received by letter and we are looking for good results from the earnest and faithful labor of our pastor whose work is very much appreciated on all parts of the field. Pray for us. Com.

LOWER ECONOMY, COL. COUNTY.—In response to a hearty call we came to this field Nov. 23. We find ourselves in the midst of a kind and interesting people. Our work is encouraging and already there are signs of good. The uplifted Christ is drawing souls unto him, the church arranged a reception on the 16th when the whole community near and far came to the parsonage to extend to us a warm welcome. Rev. Mr. Austen in behalf of the Presbyterian brethren of whom a large number were present, assured us that himself and his people would regard us as co-workers with them for the glory of God. Brother Lawson, the nearest Baptist bishop, from Bass River bade us welcome in behalf of the ministers of Colchester county, while brethren McCarr, Soley and Simpson spoke warm words of welcome for the Lower Economy and Five Islands church. Right nobly too did the sisters fill their part in the programme by providing bountiful refreshments. Nor was this all, meats, vegetables, provisions fruit and seventeen dollars in money bore silent witness to a deep and genuine interest in our welfare and comfort. Altogether it was a most joyful occasion and one that

leaves in the heart sacred and tender memories. Most heartily do we thank our good friends for their generosity and wish them near and far a Happy New Year. E. E. LOCKS.

SHEFFIELD, SUNBURY CO.—Perhaps a few words from this section of the country would be interesting to some readers of the MESSANGER AND VISITOR. We are sorry to relate that our pastor Rev. W. N. Smith of the Mauderville 1st and 2nd Sheffield Baptist churches who entered upon this sphere of labor on Sept. 1st, 1904, preached his farewell sermon to the congregation of his church on Christmas evening, Dec. 25th. The hearts of pastor and people were united as the hearts of David and Jonathan. He leaves on account of the delicate health of members of his family and from circumstances over which he has no control, he finds it necessary to remove to a place where it would be congenial to the health of his family. The news struck his congregation like a thunderbolt from a clear sky. Rev. Mr. Smith is one of Acadia's students (Albert County by birth) ordained and married in Carleton County. He stated that leaving this field was one of the regrets of his life. We must trust that God may direct and send us a successor to carry on the work here on these fields. Mr. Smith has our good wishes and prayers that in whatever sphere of labor he may engage in or wherever his lot may be cast that the Lord will guide and direct him now, and for all time to come. Brethren pray for us. CHURCH MEMBER.

MONTAGUE, P. E. I.—Affairs are jogging along about at the usual gait with us. Somethings of importance happen occasionally. James McLeod a fine young man, a grandson of Samuel McLeod, of precious memory, has been licensed by this church to preach the gospel, and has entered upon his life work. He was vice principal of the Montague Grammar School, and was a splendid teacher. In our church he led the singing, superintended the Sunday School, and in every way faithfully discharged his duties as a child of God. We shall miss him very much. He goes to Jeddore, N. S., and next fall will enter Acadia University. At Sturgeon we are moving to place an organ in the house of worship and also new pews. We may also enlarge our house of worship as we find our Sunday evening congregations cannot be accommodated by the present building. Between storms and bad "crossing," our services at G-town have been somewhat broken in upon. But now that the winter boats are running between G-town and Pictou and the river is closed up, we will have regular services and fuller houses. Our extra services at Sturgeon were not without blessing. Several expressed a desire to follow the Lord Jesus. In November they made us a "Donation" and we would have reported before but every few days brought something to be added, so we have waited for the donations to stop before reporting. The last addition was Xmas night when we received \$20.00 cash as a Xmas present from a sister. Putting it all together the donation now stands at \$70.00 for which we are sincerely grateful. F. D. DAVIDSON.

FIRST ST. MARTINS.—Our church has recently sustained a great loss in the death of Robert S. Moran, Esq., late of Southport, England. Though not a member of a Baptist church, his sympathies were with us, and he has again and again rendered us munificent help. In his younger days he resided in this village where he was engaged in ship-building. Though for many years in later life a resident of England, he never forgot his early home and its house of prayer. At a regular meeting of the church appropriate resolutions were passed, in which special reference was made to the kindness and generosity of the deceased, to the cause in St. Martins, to whom more than to any other, perhaps to all others, the church is indebted for its most comfortable parsonage, and for repeated acts of kindness which have kept his name and memory fresh in the hearts of the people. A minute in harmony with the above

Christmas Furniture.

Select now from our vast supply.



If not delayed too long we can cater to your holiday wants in the above line just as carefully as if you were residing in the city of Saint John.

Our new illustrated catalogue, to be had for the asking, tells the story briefly but fully.

Send for one at once—no charge

SOME HOLIDAY SUGGESTIONS.

Bedroom Furniture of all kinds.
Baby Sleighs and Chairs.
Blackboards, Blacking Kits.
Bookcases and Bookstands.
Buffets in great variety.
Cabinets for the parlor.
Cots, Cribs, Couches.
Children's Rockers and Decks.
"Cox" Prairie Grass Goods.
Dressing Tables.
Dining Room Furniture.
Easy Chairs of all kinds.
Essels, etc., for the drawing room.

Hall Stands and Chairs.
Library Tables and Chairs.
Morris Chairs and Mirrors.
Medicine Cabinets, (fitted.)
Office Furniture in great variety.
Parlor Suites, Chairs, etc.
Rocking and Swing Horses.
Sofas, Sideboards, Secretaries.
Sleds for Boys, Frames for Girls.
Screens and Standoettes.
Tabourettes and Turkish Furniture.
Wardrobes and Writing Desks.

PROMPT DELIVERY.

CAREFUL PACKING.

Manchester, Robertson, Allison, Limited.

St. John, N. B.

was prepared and ordered to be engrossed upon the records of the church and copies to be forwarded to the bereaved family.

CHESTER.—The teachers of the Chester, N. S. Baptist Sunday school gave a very successful supper in the vestry of the church on Dec. 26th. About seventy-five scholars, with their parents and friends attended the function, and over one hundred enjoyed the bountiful feast. A musical and literary programme followed and then Santa Claus gave gifts to all the scholars from an Xmas tree which bore wonderful fruits only seen on trees at the bay by Christmas time. We missed our faithful superintendent, R. O. Morse, and regretted that Mr. C. A. Smith was unavoidably absent. Mr. Ira Moland, and Miss Vera Robinson were the honored guests from the Northland. The church is still without a pastor.

GUYSBORO, N. S.—The pastor and wife are constantly receiving substantial expressions of this people's regard. The Christmas season was no exception. On the eve of that day the parsonage family were surprised to see a man drive into the stable yard with two sleighs and drive out again with only one. A note handed in at the door explained the mystery, stating that this sleigh was a "token of esteem from church and congregation." On examination it was found to have been "made in Canada," being one of the Nova Scotia Carriage Co.'s best productions. A set of sweetly musical bells from an honored brother completed the outfit. This beautiful and timely gift was as unexpected as it was welcome. God grant that it may be used in carrying many messages of cheer to the sorrowing, strength to the weak, and good tidings to the erring. The day following Christmas, Monday, another surprise was presented the family when a string of teams loaded with good hardwood, drove into the yard and the drivers requested leave to deposit their loads there, assuring the pastor that if he "found it at all in the way, burn it up." That wood is now sending its warmth through the parsonage, and feeding the glow of gratitude and of renewed consecration and purpose in the hearts of the parsonage family. We are now waiting and praying for visible expression of the Master's approval.

AMHERST.—Twenty candidates were baptized Christmas evening, making forty eight who have come to us by baptism since Oct. 1st. Thirty one others have united with us by letter, a total addition of seventy nine in the last three months. A number of others are awaiting the ordinance of baptism. The members of the pastor's Young Men's Bible Class have purchased a stereopticon for use in the church work. An order was placed recently with an Upper Canadian firm for a new pipe organ, the contract price being about \$3300.00.

School Home

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

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BETTER THAN WINE.

A young lad was knocked down by a wagon in a Boston street and taken to a hospital. One morning the doctor examined him and said: "Nurse, give him two glasses of port wine daily," and looking kindly at the lad, he said: "You will get on very well, my boy." The young patient looked up and replied: "Please, sir, don't order me the wine." "Why not, my boy?" "If you please, sir, I belong to a Band of Hope." "Oh!" answered he, "do you? Well, nurse, give him a pint of new milk in the morning, and as much beef tea as he likes," and laughing cheerily, he said to the boy, "You will get on very well, my lad." And he did get quite well without the wine.—'Youth's Temperance Banner.'

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We use the whole oil in Scott's Emulsion because the great reputation of cod liver oil as a food and medicine was made by using it in this way. Substitutes in the shape of wines, cordials, extracts, etc., should be carefully avoided.

We'll send you a sample free upon request.
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MARRIAGES.

WEBSTER-MITTON.—At the parsonage, Elgin, Dec. 21st, by Rev. Frank P. Dresser, Wm. H. Webster of Elgin, to Ruth E. Mitton, Elgin.

TARSON-DINGLE.—At Pughwash, N. S., Dec. 21st, by Pastor T. H. Cornwall, Joseph Tarson and Maud C. Dingle, both of Pughwash.

DOCK-COLE.—At the residence of the bride's parents, Cole's Ferry, Dorchester, on Nov. 30th, by Rev. Byron H. Thomas, Mr. James A. Doce to Miss Mabel A. Cole.

LINCK-MORASH.—At the Baptist church, West Dover, N. S., Dec. 22nd, by Rev. L. J. Tingley, Ainsley Linck, to Alice Morash, both of West Dover, Halifax Co.

MORASH-LINCK.—At the Baptist church, West Dover, Dec. 22nd, by Rev. L. J. Tingley, David S. Morash, to Rhoda Linck, all of West Dover, N. S.

HORSEMAN-BARONARD.—At the home of the bride, Elgin, M. B., on Dec. 21st, by Rev. Frank P. Dresser, Stanley E. Horseman of Elgin, to Nellie E. Baronard.

LARKIN-BARLE.—At the Baptist parsonage, Fairville, on the 21st ult., by Rev. A. T. Dykeman, Charles Raye Larkin, of Carleton, St. John, to Mabel Agnes Barle, of the same place.

MCLLELLAN-MORRISON.—At the residence of the bride's parents, Economy, Col. Co., Dec. 27, by Rev. E. E. Locke, Howard E. McLellan to Alma J. Morrison, both of Economy.

SHANKEL-HAWBOLD.—At the home of the bride's parents, Dec. 27, by Rev. L. J. Tingley, Harold A. Shankel, Hubbard's Cove, N. S., to Carrie May Hawbold, of Marriot's Cove, N. S.

HORTON-ANGVINE.—At the Baptist parsonage, Pughwash, Nov. 29th, by Pastor T. H. Cornwall, Henry Dotten of Wallace Bay, to Edith Angvine of Wallace Station, both of Cumberland Co., N. S.

ROBINSON-BRACH.—At the residence of the bride's parents, Meadows, N. B., Dec. 21st, by Rev. C. J. Steeves, Sydney G. Robinson, of Baillie, N. B., to Lottie P. Beach.

VAIL-CAMPBELL.—At the residence of the officiating clergyman, Baillie, Charlotte Co., C. E. Hastels Vail, of Brookway, N. B., to Edith M. Campbell, of Dumbarton, N. B.

LAVERY-PICKEL.—William B. Lavery, and Annie I. Pickel, both of the parish of Richmond, N. B., were married Dec. 21st, 1904, at Debec Junction, by Rev. F. N. Atkinson.

MCCARTHY-PALMER.—At the parsonage, Andover, Dec. 19th, by Rev. R. W. Demmings, William McCarthy, of Ansonia, Mass., and Cora Lee Palmer, of Presque Isle, Me.

DEWITT-SHERWOOD.—At the parsonage, Andover, Dec. 24, Geo. H. DeWitt, of Perth Centre, and Lulu M. Sherwood, of Avondale, Car. Co., by Rev. R. W. Demmings.

CORRY-PINSLOTT.—At the brides residence, Forest Glen, Vic. Co., Dec. 26, by Rev. R. W. Demmings, Rachel Pinslott and Jackson Corry.

PHALEN-MCLYNACHT.—In Bridgewater, N. S., Dec. 14, by Rev. Chas. R. Freeman

Mr. Willard M. Phalen and Miss Sarah Jane McLynacht, both of Bridgewater, N. S.

NAUGLER-VINAT.—In Bridgewater, N. S., Dec. 24th, by Rev. Chas. R. Freeman, Mr. Subroy Naugler, of Bridgewater, and Miss Sebna Veinat of Laconia.

FAWCOIT-COLPITS.—At the home of the bride, Pleasantvale, A. Co., Dec. 28th, by Rev. Frank P. Dresser, Wm. P. Fawcoit, of Petticoadie, to Pearl Colpits.

BROWN-FIELDS.—At the residence of the bride's father, John Fields, Carlingford, Dec. 13th, his eldest daughter, Inez, was united in marriage to Clarence Brown, of the same place, by Rev. R. W. Demmings.

SMITH-NILES.—At the residence of the bride's brother, J. W. Niles, Perth Centre, Dec. 28, by Rev. R. W. Demmings, Robert Smith of Summerfield, Car. Co., and Tessie M. Niles of Centreville, Car. Co., N. B.

DOULL-BISHOP.—In the First Baptist church, on Dec. 28th, by Rev. Byron H. Thomas, assisted by Rev. C. H. Manatoy, Mr. Frederic E. Doull, merchant, of Stoughton, Assiniboia, to Miss Bossie A. Bishop, daughter of the late Edmund Bishop, Dorchester, N. B.

DEATHS.

FANJOY.—At the Range, Queens Co., Dec. 8th, Charles Fanjoy in the 19th year of his age, leaving a sorrowing father, brother and sister.

JUSTASON.—James Justason, of Pennfield, died Dec. 3rd, aged 81 years, leaves four daughters and three sons to mourn their loss. Funeral attended by Rev. T. M. Munro.

KING.—At Tidnish, Cum. Co., Dec. 25th, Mr. David King, at the age of 78 years leaving a wife, six daughters and three sons. To the bereaved family we extend deepest sympathy.

BARTON.—Mrs. Ruth A., relict of the late Samuel Barton, formerly of the Range, Queen's Co., N. B., died at the residence of her son-in-law, William I. Gildered, Union Corner, C. Co., Dec. 20th, aged 86 years. She leaves one son, six daughters to mourn the loss of a worthy Christian mother.

ROBINSON.—Mrs. George Robinson, of Sypus Cove, was suddenly called away from loved ones on the morning of Dec. 11. Heart failure being the cause of her death. Sister Robinson was in her 50th year and leaves a sorrowing husband and children who deeply mourn her sudden departure.

MCLENNAN.—At Pughwash, Dec. 14th, Captain Alexander McLennan, leaving a wife and eight young children to mourn for a kind Christian father. Our brother was a member of the Pughwash Baptist church. He died in full assurance of faith, looking forward to his "Heavenly home" and telling his friends he would be there to welcome them upon their arrival.

McKIM.—At Hartford, Cum. Co., Dec. 6th, Henry McKim aged 57 years. Our brother professed faith in Christ and was baptized about forty years ago by Rev. Samuel Thompson. Though never having any great experience to tell, he died resting with firm faith on Christ, exhorting his pastor to encourage those weak in faith assuring them that God would not quench the smoking flax or break the bruised reed.

SHAW.—At Bridgetown, N. S., on the 13th day of Dec. 1904, Thomas Shaw entered into rest. Our departed brother was in the seventy-fifth year of his age. For the last few years of his life he had not been very strong and for over a month he had been confined to his bed. The call was not unexpected by him, and it found him glad to be at rest. For many years he had been an active worker in the home church. He was ever ready to give both time and strength in the interests of the cause of God and for years was one of the deacons in the church at Bridgetown. For the last few years his health made it impossible to do as much as in former days. But he was a follower of Jesus and one who ever loved his earthly courts. While life to him as to all was not all sunshine yet in his trials he was supported by the grace of God. He was a kind husband and a loving father. He leaves to mourn him a wife and three children.

WHITMAN.—At Bridgetown, N. S., on the 19th day of Dec. 1904, Mrs. Silas Whitman in the 63 year of her age passed home. For the last three years our departed sister had been in poor health. About a year ago she underwent an operation in Halifax and it was hoped that she might have her health again, but it was not to be. For the last year she was called upon to suffer intense pain. A short time ago she was stricken with paralysis which resulted in her death. Our departed sister was a woman much

beloved by all and highly respected for her Christian character. In the sorrows of life and she had many through the loss of loved ones she was much sustained by the presence of the Comforter. In the school of suffering she learned to trust in Jesus. She was loyal to the church, a help in the social services of the church, a regular attendant in the sanctuary and one who prayed fervently for the salvation of the lost, and the welfare of the church. She will be much missed. She leaves a husband and six children to mourn their loss.

ALBERT CO., QUARTERLY MEETING.

The above institution held its 86th session at Nixon Settlement, Tuesday and Wednesday, Dec. 20 and 21st. Pastors present, Z. L. Fash, M. Addison, E. B. Seelye and J. W. Brown. The churches were very well represented by delegates. A spirit of hopefulness prevailed. The Quarterly sermon was preached by Rev. Z. L. Fash from Jno. 3: 16. It was a forceful Gospel sermon and it was well received.

An address by Rev. M. Addison on the importance of aggressive missionary work in the northern part of N. B. elicited special interest. It was resolved to call the attention of the H. M. Board to Chatham as presenting a good opening for Baptist work, and to urge the necessity for undertaking the work without delay.

An address was given by the Sec'y on the Financial Outlook for Denominational Work. This called for a spirited discussion. It was resolved to appoint our executive a committee to co-operate with the Provincial Finance Committee.

It was learned that Pastor Seelye has resigned his charge of the Coverdale churches. They are desirous of securing another pastor.

It was also learned that 2nd and 3rd Elgin have called Bro. J. H. Puddington lic. as pastor. He is a native of this province. The next Quarterly will be a Missionary Conference at Albert, and will be held jointly with Westmoreland Co.

J. W. Brown, Sec'y.
Hopewell Cape, Dec. 28.

QUARTERLY MEETING.

The Carleton Co. Quarterly meeting, convened with the Jacksonville Baptist church on Dec. 13. The attendance was not large but the interest was good. Pastors present were J. C. Blakney, F. N. Atkinson, F. S. Todd and B. S. Freeman. Papers were read by Revs. J. C. Blakney and J. A. Cahill, Bros. Blakney and Freeman preached helpful and earnest sermons. A profitable missionary meeting was conducted by the women.

J. A. CAHILL, Sec'y Treasurer.

ACKNOWLEDGMENT.

On Xmas Eve the pastor was favored with a call from Miss M. P. Russell of St. George church, and Mr. I. E. Gillmor of Second Falls, who, in behalf of many friends, presented him with a sum of money wherewith to buy a sleigh. We wish to thank our many friends through the MESSENGER AND VISITOR for this kind remembrance. A third of the amount was subscribed in Second Falls for which they deserve great credit as money has been very scarce there since the fire. Our St. George section has also raised a large amount of money towards repairing the parsonage since we came and towards the building of the new church now in course of building.

M. E. FLETCHER.

Recreation

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

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makes life worth living. It clears the brain and cleans the stomach, makes the bowels move naturally, gives an appetite for breakfast, and makes every day the best day in the year.

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EQUITY SALE

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

For terms of sale and other particulars apply to the Plaintiffs' Solicitor, or to the undersigned Referee.
Dated at St. John, N. B., this 8th day of November, A. D. 1904.

E. H. McALPINE, Referee in Equity.
EARLE, BELVEA & CAMPBELL,
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PANSY FLOUR or Biscuits, Cakes and Pastry.
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A FIRE IN THE PULPIT.

A minister complained to one of his parishers that he had tried in many ways to draw people to his church services, but with limited success. And he said, "Can you suggest any better plan?" "Yes," was the reply. "You know that a fire always attracts a crowd. So you just kindle a fire in your pulpit and the house will be full." The minister thought he was joking, and was about to rebuke his irreverence, when he went on to say: "Haven't you read how Peter drew a crowd in Jerusalem on the day of Pentecost? He was not a learned nor an eloquent man, but he went into the street with the fire in his heart, and flashing no doubt, from his eyes—the fire which had come down from heaven in the upper room. He was all aglow with the conscious presence and power of the Holy Spirit, and hence it was that the multitude came together, and that three thousand of them were converted. Let it be noised abroad that your pulpit is ablaze with that Pentecostal fire, and multitudes will come, and many of them will be saved."

Christ said, "And I, if I be lifted up from the earth, will draw all men unto me" (John 12: 32). The crucified Redeemer is "the only magnet that can permanently attract those for whom he died.—Herald and Presbyterian.

We cannot make bargains for blisses, Nor catch them like fishes in nets; And sometimes the thing our life misses Helps more than the thing which it gets For good lieth not in pursuing. Nor gaining of great nor of small, But just in the doing and doing As we would be done by, is all. —Alice Cary.

Let us only be patient; and let God our Father teach his own lesson in his own way. Let us try to learn it well and learn it quickly; but do not let us fancy that he will ring the school bell and send us to play before our lesson is learned. Kingsley.

Nothing is eternal but that which is done for God and others. That which is done for self dies. Perhaps it is not wrong but it perishes. That which ends in self is mortal; that alone which goes out of self into God lasts forever.—F. W. Robertson.

A quiet hour spent with God at the beginning of the day is the best beginning for the toils and cares of active business. A brief session of prayer, looking above for the wisdom and grace and strength of the Holy Spirit, help us to carry our religion into the business of the day. It brings joy and peace within the heart, and as we place all our concerns in the care and keeping of the Lord, faithfully striving to do his will, we have a joyful trust that, however dark or discouraging events may appear, our Father's hand is guiding everything, and will give the wisest direction to all our toils.—Philadelphia Methodist.

POVERTY'S LOT

Poverty bought our little lot, Flooded with daisy blooms; Poverty built our little cot, And furnished all its rooms. Yet Peace leans over Labor's chair, Joys at the fireside throng, While up and down on Poverty's stair Love sings the while day long. —Young's Companion.

The secret of happiness is not the size of ones' purse, or the number of ones' butterfly friends; the fountain of peace and joy is in the heart. If you would only throw open your hearts' windows to the sunshine of Christ's love, it would soon scatter the chilling mists and even turn tears into rainbows. Some professed Christians pinch and starve themselves into walking skeletons, and then try to excuse themselves on the plea of ill-health or "constitutional" ailment. The medicine they need are from Christ's pharmacy. A large draught of Bible taken every morning, a throwing open of the hearts' windows to the promises of the Master, a few words of honest prayer, a deed or two of kindness to the next person whom you meet, will do more to brighten your countenance and help your digestion than all the drugs of the doctors.

The particular annoyance which befall you this morning; the vexatious words which met your ear and "grieved" your spirit; the disappointment which was his appointment for today; the slight but hin-

1,800,000 People

Have Asked Us to Buy Them a 50c. Bottle of Ligozone.

We offer to buy the first bottle of Ligozone, and give it free to each sick one who asks it. And we have spent over one million dollars to announce and fulfill this offer. Our object has been to let Ligozone itself show what it can do. A test is better than testimonials, better than argument. In one year, 1,800,000 people have accepted this offer. They have told others what Ligozone does, and the others told others. The result is that millions now use it. It is more widely employed than any medicine ever was—more widely prescribed by the better physicians. And your own neighbors—wherever you are—can tell you of people whom Ligozone has cured.

Not Medicine.

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

The result is a liquid that does what oxygen does. It is a nerve food and blood food—the most helpful thing in the world to you. Its effects are exhilarating, vitalizing, purifying. Yet it is a germicide so certain that we publish on every bottle an offer of \$1,000 for a disease germ that it can-

not kill. The reason is that germs are vegetables; and Ligozone—like an excess of oxygen—is deadly to vegetable matter.

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

Germ Diseases.

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

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Fever-Call Stones, Catarrh-Gout, Gonorrhoea-Gleets, Tumors-Ulcers, Striae, Women's Diseases. All diseases that begin with fever—all inflammation—all catarrhs—all contagious diseases—all the results of impure or poisoned blood. In nervous debility Ligozone acts as a vitalizer, accomplishing what no drugs can do.

50c. Bottle Free.

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

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for this offer may not appear again. Fill out the blanks and mail it to the Liquid Ozone Co., 425-426 Washburn Ave., Chicago.

My disease is..... I have never tried Ligozone, but if you will apply me a 50c. bottle free I will take it..... 2 4..... Give full address—write plainly.

Any physician or hospital not yet using Ligozone will be gladly supplied for a test.

dering ailment; the presence of some one who is a grief of mind" to you—whatever this day seemeth not joyous, but grievous, is linked in "the good pleasure of his goodness" with a corresponding afterward of "peaceable fruit," the very seed from which, if you only do not choke, this shall spring and ripen.—F. R. Havergal.

SMALL POTATOES.

Billy Bray, the Cornish miner, whose rugged piety has been a blessing to so many of God's children, says that one year his crop of potatoes turned out poorly; and as he was digging them in the fall, Satan was at his elbow and said: "There, Billy, isn't that poor pay for serving your Father the way you have all the year? Just see those small potatoes."

He stopped hoeing and replied: "Ah, Satan, at it again; talking against my Father's blessing his name! Why, when I served you, I didn't get any potatoes at all. Why are you tugging against my Father for?" And on he went, hoeing and praising the Lord for small potatoes. A good lesson for us all.—D. W. Whipple in Golden Rule.

A BIG SURPRISE.

Another big surprise is announced in the Family Herald and Weekly Star of this week. No person who knows anything of the value of such a story as Ralph Connor's last success, "The Prospector," could ever imagine any Canadian newspaper strong enough to pay the price demanded for the exclusive rights to such a story. Nevertheless the Family Herald by way of a Christmas present so its readers has actually secured it. "Nothing too good for the Family Herald readers," seems to be the motto of the publishers of that great Weekly. We predict a greater demand than ever for the Family Herald, and few present readers will not want to have their paper stopped. It will be remembered that the Family Herald had exclusive use of "The Man from Glengarry," now it has the new and great story by the same author.

BIBLICAL STUDIES, now complete, is printed in three parts: I. Preparation for Christ. II. Personal Presence of Christ. III. Christ in His People.

YOUNG PEOPLE has steadily gained a larger and stronger hold month by month. The tone of YOUNG PEOPLE will be more true than ever, higher and deeper and broader spiritual life will be emphasized; denominational character and activities will be brought under review, and the popular features that now make it a delight will be continued.

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Woodill's German Baking Powder.

claim this as 45 RECOMMENDATIONS to all who use BAKING POWDER, Ask your Grocer for it.

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FAMILY MEDICINE. No Household Should be Without it.

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

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

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

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

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COWAN'S COCOA and CHOCOLATE

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Suffered For A Number of Years From Dyspepsia.

That is what Mrs. Mary Parks, Cooper, Ont., says, and there are thousands of others who can say the same thing.

BURDOCK BLOOD BITTERS

cured her, and will cure any one and everyone troubled with Dyspepsia. Mrs. Parks writes as follows:—

"I suffered for a number of years from Dyspepsia, and tried many remedies, but without any relief until, on the advice of a friend, I started to use Burdock Blood Bitters. After using one bottle I was pleased to find that I was relieved of the dreadful pains I suffered. I give all praise to B.B.B. for the benefit I have received, and I hope all sufferers from Dyspepsia will try this wonderful remedy. If they do I am sure that they will have the same experience that I have had."

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This and That

NOT TO BE SOLD.

During the Red Cross campaign in Cuba an officer appeared one day at the society's headquarters, and learned there an interesting fact about the working of its relief corps. Miss Clara Barton tells the story in her recent book on the Red Cross. She says:

The officer was in khaki uniform, showing hard service, and a bandanna handkerchief, hanging from his hat, protected the back of his head from the sun. It was Colonel Roosevelt.

"I have some sick men," said he, "who refuse to leave the regiment. They need such delicacies as you have here, and I am ready to pay for them out of my own pocket. Can I buy them from the Red Cross?"

"Not for a million dollars," was the answer.

"But my men need these things. I think a great deal of my men. I am proud of them."

"And they are proud of you, Colonel. But we can't sell Red Cross supplies."

"Then how can I get them? I must have proper food for my sick men."

"Just ask for them, colonel."

A bright smile lighted his face.

"Oh I said he, then I do ask for them."

"All right, colonel. What is your list?"

The list included malted milk, condensed milk, oat meal, corn-meal, canned-fruits, dried-fruits, rice, tea, chocolate, prepared beefsteak and vegetables.

"Lead me a sack," said the colonel, and I'll take them right along."

Then the future President slung the heavy sack over his shoulder, and strode off out of sight through the jungle.

MAKE SOME SUNSHINE.

When the clouds hang dark an' dreary, Shuttin' out the blessed light; When your feelin' sort o' waxy, An' you don't know wrong from right— When the sun's forgot his business, An' the world seems dull an' flat, Make some artificial sunshine In the place where you are at. When the skies are most forebodin', When they're black instead o' blue, When your heart with gloom's corrodis, I will tell you what to do— Lose your hold on all your troubles— Stamp your foot an' holler 'Scat!' Make some artificial sunshine In the place where you are at. If you'll like to try the business I will tell you how to start; The ingredients and formulas You'll find within your heart; Bathe yourself in homemade sunshine (Very necessary that), Then just radiate with brightness In the place where you are at. —Chicago Record-Herald.

HABIT'S CHAIN

Certain Habits Unconsciously Formed and Hard to Break.

An ingenious philosopher estimates that the amount of will power necessary to break a life-long habit would, if it could be transformed, lift a weight of many tons.

It sometimes requires a higher degree of heroism to break the chains of a pernicious habit than to lead a forlorn hope in a bloody battle. A lady writes from an Indiana town:

"From my earliest childhood I was a lover of coffee. Before I was out of my teens I was a miserable dyspeptic suffering terribly at times with my stomach.

"I was convinced that it was coffee that was causing the trouble and yet I could not deny myself a cup for breakfast. At the age of 36 I was in very poor health, indeed. My sister told me I was in danger of becoming a coffee drunkard.

"But I never could give up drinking coffee for breakfast although it kept me constantly ill, until I tried Postum. I learned to make it properly according to directions, and now we can hardly do without Postum for breakfast, and care nothing at all for coffee.

I am no longer troubled with dyspepsia, do not have spells of suffering with my stomach that used to trouble me so when I drank coffee." Name given by Postum Co., Battle Creek, Mich.

Look in each pkg. for the famous little book, "The Road to Wellville."

Haggerty—"There's a story round that you spent money to get yourself elected."

Alderman-elect—"Nothing of the kind. I did spend some money, I won't deny that; but it was understood that my object was to defeat the other fellow. It did defeat him; but because that gave the election to me, the other only candidate, amounts to nothing I couldn't help it, you know.—Boston Transcript."

"I've had a very successful season," said the prosperous looking theatrical manager. "Well, you can thank our stars for that," replied the seedy looking manager.—Yonkers Statesman.

"Whistling or cheering with the feet is strictly prohibited," is the startling announcement placarded on the inside walls of one of the lower halls in the city.—Glasgow Evening Times.

"Oh, I wish I was like Richley, don't you?" "Why?" "Because he doesn't have to worry about his bank account running low." "Well, neither do I. I haven't got any."—Philadelphia Press.

"We want a man for our information bureau," said the manager. "but he must be one who can answer all sorts of questions and not lose his head." "That's me," replied the applicant. "I'm the father of eight children."—Philadelphia Ledger.

A WISH EASILY GRATIFIED.

They were spending the autumn in the Pennsylvania mountains, and a shooting expedition had been planned for the next day. The talk naturally turned on the prospects of various sorts of game.

"We miss the spice of danger that gives zest to hunting in the far West," one of the younger members of the party began a little pompously.

"Ah, and it is danger wit your sport you like?" earnestly returned the old German farmer, who was to act as guide. "Den you keeps close by me, sir, de last time I have sports I shoots mine bruder-in-law in de leg. I gladly takes you unto mine own wing," he concluded.

TEDDY'S QUERY.

One brother was tall and slim, The other chubby and short,— Teddy sat looking at them one night, Apparently lost in thought. "Mamma," he asked at length, Which would you like the best— For me to grow north to south, like Tom, Or like Willie from east to west? Adalbert F. Caldwell.

IMITATE THE BEE.

Science analyzes a flower under the microscope; talks of its petals, stamen, ovules, calyx, anthers, and pollen. The bee merely sucks the honey out of it. He cannot tell you the names of its parts but he knows that it is sweet and satisfies his longings. Who by thinking can find out God? But the humblest and most ignorant soul, by faith, can find the honey in the Rose of Sharon and the Lily of the Valley.

First Mountaineer to (Second Mountaineer in Switzerland) "What a lovely country—Holland is!"—Punch.

Mrs. Jones (to meat peddler): "Have you corn beef?" "No ma'am, I don't never feed my cows on corn."—The Times.

Dinwit: "Say, our backbones are like serial stories aren't they?" Thiwit: "Prove it." Dinwit: "Continued in our necks."—London Tit-Bits.

Mrs. Nodd—I never saw a house so upset in my life as mine when I returned.

Mrs. Todd—What made it so? Mrs. Nodd—My husband was putting things to rights.

At a recent fire some one sent a telegram to the owner, who was away, saying: "Premises on fire; what shall we do?" The answer came promptly: "Put it out."—Es.

NEW BLACK SUITS

— READY TO WEAR —

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

The cloths are serges and cheviots—S. B. and D. B. sacks.

Prices \$12, \$16, \$18.

New lines of House Coats, Fancy and Washable Vests recently opened.

House Coats, \$3 to \$10; Vests, \$1.75 to \$4.50.

A. GILMOUR, 68 King Street. Fine Tailoring and Clothing

Advertisement for Surprise Soap. Includes text: 'Hang on to a pure hard soap. Always use Surprise if you wish to retain the natural colors in your clothes. Surprise has peculiar qualities of washing clothes, without injury and with perfect cleanliness. Remember the name Surprise means a pure hard Soap.' Illustration of a woman hanging laundry.

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