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The British Parliament.

The British Parliament is to be opened by the King in person on the 16th instant, and the event is being anticipated with unusual interest. The King has decided that it will not be necessary for the Peereses to wear mourning on that date. The Queen and the ladies of the Court will accordingly appear in colors, and everything is said to point to a more brilliant pageant at the approaching opening than when the King went down to Westminster Palace at the beginning of the first session of his reign. The Irish question is likely to be quite as much to the front at the approaching session as in previous ones. The agrarian question especially will demand attention. Mr. T. W. Russell, M. P., since his retirement from the Government has been remarkably active in advocating the cause of the tenants, and it is anticipated that the Irish leader, John Redmond, will be certain to give notice of the amendment to the address which will at once raise the whole subject of the administration of Irish affairs.

The Outlook in China.

There appears to be reason to fear that, in spite of all that has been accomplished by war and diplomacy during the past eighteen months in China, that country is far from having reached a condition which gives assurance of long continued peace and the maintenance of satisfactory relations with the western powers. That at least is the impression which has been made upon the mind of Mr. Charles F. Gammon, Superintendent of Colporteurs for the American Bible Society in Northern China, who may be supposed to have had excellent opportunities for observing and studying the present situation in the Chinese Empire. Mr. Gammon writes to the Society which he represents: "While at Shanghai, I observed that the government was openly violating the provisions of the protocol. The great Empire would shake off European nomination. Thousands of boatloads of small arms and ammunition were passing weekly up the Yangtse Kiang and the arsenals were being enlarged and worked day and night. Cargoes of explosives were being received, and the Dowager Empress had issued instructions to all officials to recruit the army, and also to inform her as to the fighting strength of each division and the time required to concentrate the forces at a given point. There were and are many other unpromising features which weighed heavily upon the minds of those interested. I must believe that the end is not yet, and that within ten years, and possibly within five, a war will ensue, the like of which the world has never known. For centuries China has been making repeated attempts to expel the foreigner, each time profiting by past experiences, each time with more power and success, each time better equipped and better planned. She is now preparing as never before, buying vast quantities of superior weapons and reorganizing her armies on a correct basis. Therefore, the next attempt will be gigantic in force and terrible in execution. It will result in a universal upheaval and the final dismemberment of this Empire at a terrible cost."

Smoke and Noise.

A New York paper states that one of the interesting features of the St. Louis Exposition of 1903, will be the attempt to demonstrate how easily smoke may be dispensed with even when soft coal is used. It is said that in the generation of the 20,000 or 25,000 horse power which they will require, the managers intend that coal shall be so burned as to emit no smoke, or at least none that is visible. They will also urge

all railway companies running trains to the grounds to affix smoke-suppressing devices to their locomotives. If the smoke nuisance connected with the burning of soft coal in factories and in locomotives can be done away with, the result would certainly be a great increase of comfort to the residents of many cities and to the millions who travel by railway. After the smoke nuisance shall have been abated, if not before, we hope that some lover of mankind will discover means of eliminating a part at least of the noise which in many cities is a still greater nuisance than the smoke. Unfortunately some of the modern improvements which our generation boasts have increased, instead of diminishing, the noisiness of our towns and cities. The noise of railroads and steam-boats, factory whistles and fog-horns we have long borne with a fair degree of patience, seeing that in most cases it is more or less mitigated by distance. But that pet invention of our time, the telephone, is a most unconscionably noisy and disturbing institution, with its sudden interruptions and imperative calls, and the absurd incoherencies of one-sided conversations for which it is responsible. There surely ought to be a law to prevent one of the things being placed within a hundred feet of any man who has to earn his bread by the sweat of his brain. And then, worst of all, there is the electric car. Surely such a noise as is produced by this modern method of locomotion, it would be no abuse of language to call infernal. It is a noise that seems distinctly out of place anywhere beyond the gates of pandemonium. One wonders what Thomas Carlyle would have said to the racket of these days. One feels a sort of comfort in knowing that the philosopher was permitted to finish his pilgrimage before the peace and quiet of the earth were utterly destroyed. Poor man, if his ideas were ignominiously put to rout and his mind driven to distraction by the shrill song of the irrepressible chanticleer, what would have become of him had his days been prolonged into the period of telephones and electric? And yet one feels a sort of curiosity—perhaps a sinful sort—to know what language the sage would have employed to characterize these modern improvements.

The Canada Northern and the Great North West.

Before many years shall elapse, if present expectations be fulfilled, the Canadian Pacific Railway will have a competitor in a new line connecting the eastern Provinces with the Pacific Coast. The line is known as the Canadian Northern. Already so much has been accomplished in the building of this line that it may be said that it is virtually in operation from Port Arthur through a wholly new portion of the Province of Ontario. Then, by a short connection through the State of Minnesota, it enters at the southeast corner of Manitoba and thence runs on to Winnipeg through land that only waits railway communication to attract settlers. From Winnipeg the road runs by way of Beaver and Gladstone to Lake Dauphin, Gilbert Plains and the Swan River, into the territory of Saskatchewan, ready at an early day to take its further flight along the banks of the Saskatchewan, to Prince Albert, Edmonton, and thence into the Rockies, and to the Pacific Ocean. "For some time," says the Toronto Globe, this was a dream, but with the actual completion of 450 miles of the main line and with the acquisition of important branch lines in the Province of Manitoba, the dreams of its projectors have to that extent become a tangible reality. The portion of the line from Port Arthur to Rainy Lake is through a country presenting considerable engineering difficulties, but from the banks of the Swan River to Edmonton there should be but little costly work, so that

we may look to see the continuation of the line westward to the foothills soon in actual being. Then, of course, will begin another serious part of the undertaking—the passage through the hills of northern British Columbia. The Globe calls attention to the route which the Canadian Northern takes when it reaches the real west. "It does not attempt to dispute with the Canadian Pacific Railway the region through which that railway runs. It makes for the north and runs along a base an average of fully 200 miles north of the pioneer railway, or, say, 300 miles from the boundary line. Those who have been comparing the Dominion to a fishing-pole and other elongated things of that sort should specially note this fact. Scotland and Ireland could be placed side by side on the boundary line and neither Cape Wrath nor Malin Head would touch the new line, and in width Assiniboia alone would contain them and have some to spare. We realize but very inadequately the meaning and the extent of the vast foundations that are in that western country now being laid. We will not be many years older before the locomotive will be blowing its whistle on docks at Athabaska Landing, and be answered by steamers which have come literally from the Arctic Sea. At the Landing the railway will be in communication by water with thousands of miles of the north. We do not think that we are under any delusion with regard to the region in which those vast lakes and navigable rivers lie. Granted that most of it is outside the productive belt, it nevertheless remains a fact that scattered as industry may be in those regions the very vastness of them, coupled with the accessibility which their waterways impart to them, will in a very few years make a large aggregate of business. No one who reads the evidence gathered by the Senate Committee a dozen years ago can doubt that the curtain is just beginning to roll up on a drama of settlement and civilization on a colossal scale."

Religious Census of Three Canadian Cities.

A bulletin has been issued by the Census Bureau showing the present strength, and the increase during the decade, of the population as connected with the several religious bodies in the cities of Montreal, Ottawa and Toronto. Taking the aggregate of each denomination for the three cities the Roman Catholics far outnumber the other leading communities combined, the totals being as follows:—Roman Catholics, 322,423; (of this number 200,000 are in Montreal) Church of England, 96,358; Presbyterians, 68,582; Methodist, 62,206; Baptist, 15,629; Congregationalists, 5,300; Hebrew, 10,223; Salvation Army, 886; Unitarian, 689. Since 1891 the Roman Catholics have increased by 67,967 in Montreal, 10,121 in Ottawa and 7,174 in Toronto. The Church of England gained 4,250 in Montreal, 3,315 in Ottawa and 16,322 in Toronto. To the Presbyterian Church there has been added 4,073 in Montreal, 3,865 in Ottawa and 14,913 in Toronto. The Methodist Church musters 1,368 more in Montreal, 2,562 in Ottawa and 15,970 in Toronto. The Baptists have 643 more adherents in Montreal, 997 in Ottawa and 5,552 in Toronto. The addition to the Congregational Church was:—Montreal, 437; Ottawa, 149; Toronto 553. A decrease of 105 is put down to the Unitarians in Montreal and a gain of only 48 and 10 in Ottawa and Toronto, respectively. Only 108 were added to the Salvation Army in Montreal in the ten years, while there is seemingly a decrease of 28 in Ottawa and an increase of only 47 in Toronto. The Hebrews have thrived exceedingly, for the census credits them with 4,291 more in Montreal, 351 more in Ottawa and 2,053 in Toronto.

The Passing of the Year.

"The year has passed—
Its mark is on the brow, its shadow on the heart.

A year—an atom of time—a speck on the broad page of
the history of the universe.

It seems but yesterday since the bells ceased to toll a
requiem for the dying year, and the dead century—
mightiest of all the ages—hoary and crowned with
majesty and glory followed by the plaudits of innumera-
ble generations, went out to be pulchered in the hidden
sarcophagus of the universe.

But yesterday since the clanging bells rang out a wel-
come as the young year came out from the cycles of
Eternity, and stood upon the threshold of the new cen-
tury to take up its unwritten tablets.

And now the year is dying—the record is written—the
books are closed.

The dawn of the year broke upon the world dull and
gray—dark clouds hanging low in the horizon—
the ruck and roar of battle, the thunder of cannon, the
clash and clang of armed hosts in deadly conflict and the
Empire mourning her slain sons.

"Duke's son, cook's son, son of a belted earl," lying
side by side in their far-away graves and the gray-haired
Queen weeping with her suffering people. And then, a
trembling whisper smote the startled world, for she, the
great Queen, loyal woman, Mother of her people lay
dead in her castle home. Then was seen such a spectacle
as the world had not yet seen, the teeming millions of
the mightiest Empire on the globe. Prince and peasant,
Royal Lady and humblest serving maid, the rulers of all
lands, the Majesty of all nations, all kindreds, tribes and
peoples mourning the loss of one little white-haired
woman, yet loved and crowned above the most notable
personages of this wonderful nineteenth century.

Oh, great Queen! thy long well spent day is done—
The dawn of thine eternal life begun,
Lo! at that high Altar where thy lost prince awaits
thee,
Thy God hath crowned thee, and if thoughts of earth
Mingle there with the Eternal thou shalt watch o'er
writans still.

Amid the tears of the world,
The sons of the seas bore her reverently away,
Guarded by the monarchs of the seas
Along her silent way, and the cannons' roar
Thundered a long farewell forevermore.

Scarcely had the bells ceased their tolling when at the
call of the nation, Edward the Seventh ascended the
throne of his ancestors, and even in its grief the heart of
the Empire gave a great throb of joyous welcome to the
newly throned king.

The war in South Africa which unhappily darkened
the last days of the late Queen's life, still hangs a dark
cloud in the sky of the nation's prosperity. But its even
has its "silver lining"—its purpose for the fulfilment of
a greater good—its lesson for the world. To the unhappy
people suffering from the horrors of war will come a
higher civilization, and that truer freedom which ever
follows the unfurling of the British flag.

In this time of the nation's need the sons of this globe
encircled empire have risen up as one and reached out
strong hands to defend the Motherland, thus strength-
ening the bands of the united Empire, and teaching the
world that we "Abide by our Mother's house though we
be mistress of our own."

In no part of the Empire are the principles of patriot-
ism and the spirit of loyalty to our ancient traditions
stronger than in the Dominion of Canada. We have
heard them from the lips of our mother's and they have
been nurtured and strengthened by the deeds of our
fathers, and when the call came "to arms for Queen and
country," her sons stepped fearlessly and gladly to the
front, not impelled by any newly created sentiment, but
with the unflinching purpose that only awaited fitting
opportunity for expression.

In the midst of many stirring events and the difficult
solution of many puzzling problems, the year through-
out Britain has been one largely occupied with the do-
ings of royalty. Almost as if to divert the mind of the
nation from its grief, and to carry out the expressed
wishes of the Queen, the eldest son of the King accom-
panied by his wife set out on his extended visit to the
colonies and dependencies of the Empire. From the
time when they stepped on the shore greeted with float-
ing banners, thundering cannons and the welcoming
cheers of thousands of delighted people, until the last
vestige of the gallant ship which bore them back to their
old world home was lost to view, their progress was one
triumphant ovation.

What must have been the thoughts of that young king
to be, as he traversed those wide spread dominions with
their great granaries, vast storehouses crowded with the
products of every clime, its mines burdened with yet un-
gathered treasures, its wealth of land and sea, above
every foot of which floats the flag of the kingdom over
which he will one day in all probability rule, cannot be
imagined, but that he bore himself with the quiet dig-
nity and grateful appreciation which is to the "manner
born" is universally admitted.

In the midst of the festivities, from across the border
the shot of the assassin rings out, and a great Ruler gave

up his life in the midst of his people. True to that
sentiment of sympathy which so characterized the late
Queen, came the command of the King, that marked
tribute of respect to the slain President and sympathy
with the great Republic thus sadly stricken with grief
and horror be publicly expressed; and everywhere in all
His Majesty's vast dominions was the command willing-
ly obeyed, and nowhere was it more reverently observed
than in mighty London and within the gray old walls of
its time honored Abbey.

The year has developed largely the force of the power
of accumulated wealth to control the important interests
of the commercial world. Great trusts, unlimited com-
binations or monopolies, behind which sits the power of
accumulated millions gathering to itself and absorbing
their ever increasing millions. Let us hope that these
great business centres which search out and control the
vast interests of financial prosperity with such dominant
force, are founded in honesty of purpose and integrity of
action, that may lead the way to that true success which
is for the common good.

During the year the discoveries of modern science and
the skill of inventive genius have accomplished still
further triumphs than hitherto. Man has long had
dominion over land and sea. He has searched out the
hidden mysteries of the universe, grasped the secret
forces of nature and taught them to obey his will. He
has chained the lightnings' flash and bound it to his
chariot wheels to accomplish his purpose. A thought
flashes to his brain and no ocean's depth or highest
mountain peak prevents its swift transition to the ear of
his brother man thousands of miles away.

It remained for this year, the beginning of this cen-
tury, to end the long drawn out contest between man and
the fitful power of the air, in the victory of the former.
At last the Brazilian aeronaut, M Santos Dumont, has
successfully launched his air ship so constructed that it
can "be accurately steered, swiftly propelled with or
against the wind, also it can be easily launched, and can
be made to descend safely."

Thus saith the account of the trial made between St.
Clonel and the Eiffel Tower, and the prediction follows,
that the perfection of air ships is assured. In a few
years we shall see a fleet of air ships sailing through the
air as easily as they now traverse the ocean.

The year in this country has been one of unbounded
prosperity. Seed-time and harvest have fulfilled the
highest promise of a beneficent Providence. Summer's
heat and winter's cold do but bring us alternate blessings.

"Lord God of hosts, be with us yet,
Lest we forget—lest we forget."

In spite of the pessimistic utterances that emanate from
certain sources, it is plainly evident that the progress of
the world is not only toward greater things, but also
toward those attainments which may be called higher
things, the spirit of evil is yet abroad in the world, active,
insidious and alert, but the light that shone upon the
world when the angels came with the tidings of Peace
and Good Will to man, illumines the way to infinite
blessings, and the dawn of the sun of righteousness is
fast dispelling the darkness and leading upward to a
brighter day.

The great army of literary workers increase and mul-
tiply, prophecies, opinions, theories and predictions, are
poured out upon the world until the ordinary mind is
bewildered, finding no foundation sufficiently secure on
which to rest.

The Westminster Review publishes a clever paper
written by Mr. Francis Grierson in which he sets forth
his prophecy of the coming future. Whether or not the
vision which his clearer eye perceive be or be not
realized, the cheerfulness of his anticipations and his
evident faith in his own convictions are refreshing.

"This he declares is pre-eminently the age of mind.
In the great future the nation most keenly alive to in-
tellectual force will triumph. Material riches will play
but a secondary part. Mammon will be forced under by
intellectual pressure. Brute force will succumb to soul
force."

Of making many books there is indeed no end. Many
of them are but the weak expression of a feeble fancy in
the highly wrought flights of speculative imagination,
short lived, quickly laid aside and soon forgotten, yet
many there are strong and purposeful, bringing lessons
of wisdom to the waiting world.

Over and above them all, the Divine Light of the one
Old Book shines above the rugged way, leading upward
until absorbed and lost in the light of the presence of
God.

SARAH I. H. HEALY.

The Lord's Day Alliance.

The Rev. J. G. Shearer, the Field Secretary of the
Lord's Day Alliance of Canada, has just completed a five
weeks' campaign of Nova Scotia in the interests of the
preservation of the Lord's Day. Some things reported
by him will be of interest to our readers. Some fifteen
months ago Mr. Shearer visited twelve Nova Scotia
towns and cities. In ten of these, Alliances were organ-
ized and were united in the Lord's Day Alliance of Nova

Scotia. His recent tour has included twenty-five centres,
in everyone of which the people have organized in
defense of the Christian Sabbath. In some few of these,
owing largely to inclement weather, the attendance was
not large. In all the interest was gratifying. In many
cases, notably in Louisburg, Lunenburg and the Sydneys
the attendance was very large. As compared with his
former visit Mr. Shearer found the interest in the
work of the Alliance very largely widened and deepened.
He believes the explanation of this is to be found in the
fact that the work of the Alliance is now much better
understood and hence prejudice or indifference, born of
misconception or lack of information have given place
to cordial approval and hearty co-operation; and in the
fact that the people generally have had special reason to
see that the inroads on the integrity of the Lord's Day in
the forms of Railroad construction and traffic, Sunday
Steamers, Pleasure Excursions, labor in connection with
the development of the Province's Mineral Resources,
etc., are becoming increasingly frequent, bold and
serious. In one institution alone no less than seven
hundred and fifty men are working twelve hours a day
and seven days a week.

Some of the gratifying features of this growing interest
in the protection of the Lord's Day against the inroads
of greed, pleasure, irreligion and general selfishness are
noted. The various branches of the church
are all uniting in the Alliance movement—the
Protestant branches with practical unanimity—and
to a considerable extent the Roman Catholics as well.
The Archbishop of Nova Scotia himself nominated one
of his clergy as a Vice-President of the Provincial Alli-
ance, and two others as members of the Executive Board,
while in several local organizations Roman Catholic
clergy and laymen are heartily co-operating.

Among the prominent laymen who have accepted
office in recently formed organizations are:—D. D. Mc-
Kenzie, K. C., M. P. P., Mayor of North Sydney; M. H.
Fitzpatrick, Ex. M. P. P., New Glasgow; Judge McLeod
of Pictou, C. S. Wilson, Ex. M. P. P. Windsor; W. H.
Chase, Wolfville, Albert Gaten, Ex. M. P. P. Yarmouth;
C. E. Kaulback, M. P. P. Lunenburg; Hon. Senator
Wood and Judge Emmerson, Sackville. Others who
have warmly commended the work and serve on Ex-
ecutive Committees are:—Hon. J. N. Armstrong, M. L.
C., North Sydney; Hon. Angus McGillivray, Antigonish;
Hon. H. R. Emmerson, M. P. P., and Hon. Justice Han-
nington of the Supreme Court, Dorchester, N. B.

The organized labor forces also as represented in
the Provincial Workingmen's Association and the
various Trades and Labor Unions, have, in the indus-
trial centres of Nova Scotia, as formerly in Ontario and
the far West, joined hands with the Alliance. It should
be no matter of surprise that workingmen prize their
Weekly Rest Day. The law of the Sabbath is "The
Magna Charter of Industrial Liberty." Moreover, apart
from all higher considerations experience uniformly
proves that seven days-in-the-week toil receives in the
long run only six days' wages. But it is none the less
gratifying to learn that the workingmen so generally
are recognizing the fact that they have special reason to
be interested in the work of such a movement as the
Lord's Day Alliance. Mr. Shearer has visited Sackville,
Dorchester and St. John in New Brunswick, where
branches have been organized of the New Brunswick
Provincial Lord's Day Alliance. He returns East early
in January to visit the main centres in Quebec, New
Brunswick and Prince Edward Island holding a Provin-
cial Convention in each and attending also that of Nova
Scotia in Halifax early in February.

My Promise Holds.

A little rill was tinkling near,
Me thought; I saw it curve and fret;
The light of morn was shining clear;
And with the dew my feet were wet.

A song on every wind was brought,
And balmy fragrance breathed around;
The powers are asleep, I thought,
And pleasure all my spirit bound.

A sudden shadow fell, I turned
And, lo! the face of things was changed;
An angry sun mid darkness burned
And lightning through the heavens ranged.

A breathless calm did reign on high,
And silence, till an awful roar
Of thunder filled the very sky,
And shook the land from shore to shore.

An eye was on my soul, and low
Upon the trembling earth I bowed;
Submissive to the hands that sow
The lightning and the thunder loud.

And then a voice, my promise holds,
Nor break thy heart against my law,
Nor dim the light thy bosom folds,
And I thy soul to me will draw.

Up looking then I saw my goal,
And everything that I could claim;
And brightness smote upon my soul
As heaven's fields were turned to flame.

ARTHUR D. WILMET.

The Fatherhood of God.

DEAR BRO. EDITOR.—Will you allow me a few words in review of what has recently been written upon this subject:

In my early days I embraced the doctrine of universalism. After a few years I was led to see that this theory was neither Scriptural or reasonable. This was the "latent fallacy" I feared was couched in the "Editorial of the MESSENGER AND VISITOR of October 9. Subsequent discussion has proved that I in this was not far astray. All the arguments that have been used and the Scripture quotations called to the support of that editorial, are just what were used fifty years ago to support the doctrine of universalism.

The Universal Fatherhood of God—The Universal Childhood of our race—The Universal Salvation—seem to be the logical order and sequence of the argument, "For if children then heirs."

I am sure it was far beyond the expectation of Baptists that this doctrine should be advocated in the MESSENGER AND VISITOR. This was my reason for writing on the subject. All will be glad to see that Bro. F. and others who agree with him are by the use of certain phrases—not easily understood attempting to avoid the support of Universalism.

In the "far-afeld" discussion indulged in, it is quite noticeable that but little use is made of the Scriptures, in support of this foundation (?) doctrine of the Fatherhood of God. In the New Testament Scriptures God is said to be Father in no less than thirty-five passages, and yet my dear Bro. F. only calls one of these, Heb. 12:9, to his aid; and then by this he places the Devil in the family of God, with all the "inescapable obligations" of the Divine parentage as a pledge for his salvation.

And it may be further mentioned in this connection that the parable of the Prodigal Son or the parable of the Rich Man and Lazarus is not included in the above Scriptures; as the Fatherhood of God is, not taught by them.

Now in view of this entire absence of Scriptural support our good brethren must not be surprised if others are slow to believe in the universal Fatherhood of God, as they teach it.

Is it not just possible that in teaching this doctrine a few fallacies have misled?

1. For the Godhead, the function of Fatherhood, which is common to the human and the demon as well as the Divine, is placed at the foundation of this theory. This the Book forbids, I Cor. 3:11. "For other foundation can no man lay, etc., Eph. 2:20. Jesus Christ himself being the chief corner stone, Col. 2:9. "For in him dwelleth all the fullness of the Godhead bodily."

2. Then is not confusion introduced by using the words Fatherhood, Creatorship and Sovereign as synonyms?

It appears to be overlooked that he who was made flesh and dwelt among us "was the only begotten of the Father," John 1:14, and that our sonship is through him, I Cor. 8:6. Then John 3:16 which is made to do such valiant service in support of the Universal Fatherhood of God, most certainly forbids such a thought. For in his great love for the world "he gave the only begotten Son." See John 1:18, 3:18; I John 4:9.

Again the fact of sin, and death by sin is overlooked by the advocates the universal fatherhood of God. What is death but the complete breaking up of relationships? "The day thou eatest thereof thou shalt surely die." "As in Adam all died, so in Christ shall all be made alive." As the original relation was destroyed by sin and spiritual death, so is it to be restored by the "new birth" to spiritual and eternal life.

Then the Sermon on the Mount is made to do service here. We are asked by these good brethren to "see how Christ talks to that mixed multitude" the italics mine. A more careful reading of the text rules out the "mixed multitude." "And when he was set his disciples came unto him," and he preached the sermon to them. I may be pardoned if I suggest a more careful study of the Book.

I am not at all anxious for the Baptist creed or the Baptist faith; but I am anxious as to the faith and practice of Baptists. Times change and old creeds die, but the faith of God's elect survives. "Let there be light"—but let not the mists of a faded obscure the "word." From the several communications at hand from some of our ablest pastors I am assured that this discussion—though marred somewhat by human infirmities—will be of some service to the cause of truth.

"The Canadian Baptist, one of our ablest journals, has this to say on this subject, "The Examiner is moved by the revelations of the papers and discussions on the Idea of Penalty in the Baptist Congress recently held, to come out in a vigorous editorial in protest against the drift apparent toward Universalism. The drift is the direct outcome of accepting the doctrine of the 'Universal Fatherhood of God.' The Examiner well says, It would be an awful thing if the dry rot of Universalism should gain a foothold in our churches." J. H. SAUNDERS.

Ohio, Yarmouth, N. S., Dec. 27.

The Fatherhood of God.

I have read with great interest all that has been said upon this subject of late, and I feel like adding a few words.

If I have apprehended the real point of difference between the different brethren, it is this: What relation do the unconverted have to God? One part claims God as their Father, and the other that the Devil is. "The Universal Fatherhood of God," claims all the race as God's children, but divides them into two classes, obedient and disobedient children. Their claim is based upon the fact that God created all men and by virtue of that fact is their Father. They especially emphasize the fact that man was created in the image of God. The Prodigal Son is used to illustrate the position of the disobedient in his relation to his Father. I do not know just how much of God's image was erased at the fall of Adam and Eve, but the moral stamp or image was blotted out, and man became immoral and thus incapable of doing right.

That there is difference between the "hog and the dog" and man, there is no doubt. But because God made man in his own image does not constitute him father any more than if he made man in the image of something else. It is his creative power that gives him the position of father, and therefore he is in a sense the father of all created things. It was in this sense the apostle used it in his sermon to the Athenians. He simply undertook to show that God was a living personality and not wood or stone, silver or gold, that He was the creator of man, not man the creator of God. That he made of one blood all nations or peoples.

"In him we live and move, and have our being." This could be said of any other living creature, for all are dependent upon him.

The parable of the prodigal is not a revelation of an unconverted soul coming to the Saviour.

(1). Because he had been with the father before this.
(2). Because he makes his resolution to return, altogether upon the basis of previous knowledge of what his father could give him; and all this without ulterior aid or help.

(3). Because God always moves first in the salvation of a soul.

Then if the prodigal is a converted sinner, the elder brother must represent the church. Who ever heard of a church getting angry because souls were being converted. The prodigal simply represents the Gentile nations coming back, after centuries of wandering; under the preaching of the gospel of Christ.

The elder brother represents the Jew Ever since Peter preached that first sermon to the Gentiles they have sulked. What called forth this parable was the accusation brought against Jesus that he associates with publicans and sinners.

Now there must be more than two classes, for our Lord declares that certain men were children of the Devil, and Paul in Romans 9:8 says, "They which are the children of the flesh, these are not the children of God." Gal. 3:26 "For ye are all the children of God through faith in Jesus Christ."

If we are all the children of God any way, it is strange the Apostle seemed to be so ignorant of the fact. Because he again declares Gal. 4:4, 5. "But when the fullness of the time came, God sent forth his son born of a woman, born under the law, that he might redeem them which were under the law, that we might receive the adoption of sons." He argues that if "we are sons then heirs of God." If God is the father of all men then all men are his sons, "and if sons heirs."

It matters not whether we are obedient or not, we are sons all the same, and never can be anything else. But our Lord in the parable of the tares, declares that growing side by side in the great world field, are children of the kingdom and of the evil one, and that they shall remain there until the end of the world.

So brethren you will have to get a little more light and widen out your division of the human family to embrace this class that two teachers, Christ and Paul declared existed in the world and will continue to exist.

If we are all children then Jesus Christ must have been wrong when he taught the new birth. How can a man be the child of his father and not be able to see his father's home or to enter into it. Sonship gives privileges, yes rights. Nicodemus was not a bad man but a good man, and still Jesus tells him that he cannot see the Kingdom without a new birth. Paul declares that all men are in a lost state, and not on account of their evil deeds or disobedience, but because of inherited sin and depravity. That all men who are saved are saved by grace, not works or obedience, but faith. If we are God's children by virtue of our creation, then it seems awfully strange that God had to make us all over again before he would have anything to do with us. That not one out of countless millions will ever see his face in peace without having their sins washed away in the blood of the Lamb.

All the hosts that John saw, who came up out of tribulation, "had their garments washed and made white in the blood of the Lamb." "There is no other name under heaven given among men whereby we must be saved, than the name of Jesus."

If the unsaved are the disobedient children of God, how far can they go on in sin, before they get over into that other class—children of the devil? If regeneration is the line between obedient and disobedient children, there must be a line between the disobedient and the devil? Give us a little more light, for light is what we want.

Our Lord said that "he that is not for me is against me." "He that believeth on him is not judged but he that believeth not is judged already."

There are only two classes the saved and lost. "He that hath the son hath life and he that hath not the son hath not life."

We are the servants of the master we serve, the children of the parent we obey. If saved we are the children of God with all the boundless possibilities of eternal life in the eternity of God.

If not, we are dominated by evil influences under the control of satanic hate and are according to the plain teaching of God's word children of darkness.

F. D. DAVIDSON.

Safety in Temptation.

The prayers and anxieties of friends and well wishers are not enough to save our youth from the danger surrounding them. They need to have impressed upon them the fact that they must have a greater personal interest in themselves. If they do not desire to be delivered from temptations, no one can do anything for them. They have it in their power to refuse to be charmed by the siren of vice, in any of its forms. Their only safety is in positive refusal to be enticed. The charge laid on them is a very plain one, "My son, if sinners entice thee, consent thou not." Sinners may entice, but they cannot do more with free moral agents. It is not a sin to be tempted, but the sin is in the yielding to the tempter. If we hold our ground and refuse to yield, all the temptations in the world cannot injure us. It is hard to row against a stream, but safety lies in that direction. So difficult is it, that in the whole life the call is imperative for watchfulness and prayer, to strengthen good resolutions. The only help for young men is to take their stand in noble decision and let tempters know their principles and purposes. Dallying with temptation prepares the way for a speedy downfall. One who is willing to be tempted will not wait long for an opportunity. Some one will soon find him out and lead him according to his inclination. Wherever young men congregate, it is noticed that if there are many to tempt there are also many who think it manly to be tempted. There is often a lack of independence of character, and inability to say, "no." Our youth need to be urged to manly bearing and moral courage. Often they are spoken of as innocent dupes who are led off by the designing. Let them rather be appealed to as men who must assert their manhood. "Show thyself a man" is a good text for young men. They must stand on their own feet and put forth their own strength if any good comes to them. There is no greater cowardice than to sin against light and knowledge, against conviction of duty, and against the entreaty of tried and trusty friends, under the enticement of those who will lead to ruin. The call is growing louder for manly conduct, standing one's ground, resisting the approach to evil, and with settled determination saying, "How can I do this great wickedness and sin against God?"

But it will show little knowledge of the weakness of his own heart, if any one tries to stand and resist evil in his own strength. Many a young man has felt that it was easy to do right, when his mother or sister was near. Many a one has found strength in some college friend, or business associate, whose example was always noble and helpful. But we need more than the mere influence of the pure and good. We must have a divine Helper. In our weakness we seek the friend of sinners and make a close alliance with him by faith. Through Christ strengthening us, we can do all things. He can make us courageous for the right and fixed in our opposition to the wrong. He can do more than hold us back from evil; he can fill us with his presence and charm us with new views of better things until we lose the desire to wander from God. There is such a thing as setting the affections on things above, till the temptations of life make little impression any more. With the life of Christ filling the soul, the love of sin is destroyed. He is the only safe man in this world who lives so near to Christ that the joy of the Lord is his strength in every evil hour.—Presbyterian.

The Lovers.

Cherub face with eyes of blue,
Looking up from heart so true.
Head thrown back and curls of gold
Mother's heart in thrawidom hold.
Sweet lips parted with a smile
All her anxious thoughts beguile.
Dimpled bands of pearly hue
Thrill with tender touch her face.
Dear Mamma! you are so sweet!
Reaching arms her neck embrace—
I love you, Mamma, I do!
I would have you for my wife:
Had Papa not married you.

Time has clipped his curls
and tinged her brown with white.
He sends her roses sweet in
winter time,
Making the cheerless days
with music bright,
As birds of song the far-off
sunny clime.

MRS. ALICE SEAW CUFFMAN.

Messenger and Visitor

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The Divine Fatherhood.

In another part of this paper there appears an article from the pen of our very highly esteemed brother, Dr. J. H. Saunders, upon a subject which has been discussed at very considerable length by a number of valued brethren in several recent issues of the MESSENGER AND VISITOR. The occasion of this discussion, as our readers know, was an article on the Fatherhood of God, which appeared, over the initials "J. D. F.," in the editorial columns of the paper in its issue of Oct. 9th, 1901, and during the absence of the editor on a brief vacation. At the time by his initials, and afterwards over his full name, Rev. J. D. Freeman accepted full personal responsibility for the article, and in the course of the discussion which has followed, he has also explained with much fulness the views which he holds respecting the doctrine of the Divine Fatherhood. Mr. Freeman informs us that he would be very willing to reply to Dr. Saunders in the way of justifying his position on certain points to which Dr. S. alludes. He feels, however, that he has already presented his views very fully, that further writing on his part would add nothing essential to what he has already presented, and as he does not desire to prolong the discussion unprofitably, he forbears to write again in reply to Dr. Saunders.

We regret that Dr. Saunders has felt it necessary to raise a warning voice as to the danger of the heresy of Universalism getting a hold upon the MESSENGER AND VISITOR,—a danger which he conceives to lurk in the intialled editorial of Oct. 9th. But as he has done so, it seems necessary that the paper should now have a word to say respecting the discussion which has been going on in its columns. After having given careful consideration to the article of Oct. 9th, and to what the writer of it has since put forth over his own name in exposition of his views on the subject, we must say we are unable to perceive any justification of the charge that what has been written can in any fairness be made to do duty in sanction and support of the doctrine of Universalism. It seems to us clear that one principal aim of the article in question, as the writer of it has himself declared, was to correct the fallacy of that view of God, which so interprets the divine benevolence manward as to give God the character of a weakly affectionate parent, who is so indulgent to human frailty that He will not hold men to any strict account for their sins, and who will bring all His children happily home to heaven at last, whatever kind of lives they have lived here on earth. The article sets forth the Divine Fatherhood as aggravating, and not palliating, the heinousness of sin, as calculated to deepen, and not to lessen, the sense of sin in men, as justifying severity on the part of God and not as excusing indulgence. "It does not," the writer says, "preclude the necessity of atonement and regeneration. God cannot afford to give us the Son's place except as we possess the Son's spirit. The reign of unfilial feeling in the heart must be overthrown and the stain of the sin washed out with blood. Hence the necessity for Christ's mediatorial work. We were made for sonship and daughterhood in the family of God, but it is only by being redeemed and made partakers of the Spirit of the Eternal Son that we are qualified for adoption out of the sonship of nature into the sonship of grace." This surely is not the language of Universalism, and is far from breathing its spirit.

The quotation given above indicates that the term Fatherhood of God was used in more than one sense, and Mr. Freeman has quite fully and clearly explained the three senses in which he understands it,

—that is to say, as applied (1) to the Eternal Son, the Only Begotten of the Father and Redeemer of the world, (2) to those who, through the atonement of Christ and through faith in Him, are regenerated and adopted into the family of the redeemed, and (3) to all men by virtue of their being created in the image of God and being the objects of His love. The preëminence of the Only Begotten Son has been clearly set forth, and with equal clearness has the distinction, as to character and destiny, between the redeemed and reconciled sons, and the rebellious, been insisted upon. Now whether, in view of the misapprehensions and misinterpretations which are liable to arise, it were best to employ the terms fatherhood and sonship in reference to the mutual relationship between God and unregenerate men, may be a very reasonable question. So far as the editor of this paper is concerned, he believes that, for the reason indicated, he has generally avoided that terminology. But, at the same time, when the universal fatherhood of God is clearly interpreted to mean that man is a being created by God in his own image and likeness, endowed with consciousness, reason and the moral sense, with capacities, actual or potential, for love, faith and spiritual service; that God, whose nature is love, loves the being whom He has thus created, loves him in spite of all the vileness and ruin of his sin, and that this disposition on the part of God is fountal and basal to the whole scheme of redemption,—if, we say, this is what is meant by the natural or universal fatherhood—and this is what we have understood Mr. Freeman to mean by it—then certainly we are far from denying its truth and its scriptural authority. The doctrine of God's natural fatherhood as we have seen has not been so presented as to cast any doubt on the necessity of the atonement and the new birth, and it seems but just to Mr. Freeman to say that in his preaching, as well as throughout this discussion, he has given these doctrines no uncertain sound.

We are therefore much inclined to think that it is a question of terminology, rather than one of vital and essential truth, between the esteemed brethren who have been discussing this question *pro et contra* in our columns. If we receive John's interpretation of God—that He is love—and that God's love is the fountain of salvation to the world (John 3:16); if we accept Paul's declaration that the demonstration of the Divine love is the fact of Christ's death for men while they were yet sinners, (Rom. 5:8); if we consider Christ's sayings—"I am come to seek and to save that which was lost," and again—"He that hath seen me hath seen the Father,"—if we accept these things, it seems to us that it does not so very much matter whether we call this seeking, sacrificing and redeeming love of God the divine fatherhood, or whether we call it the divine compassion, or the eternal love, or any other name that will express the glorious truth. It is surely the one eternal foundation of man's hope, the infinite fountain of life for the world. And surely as Baptists we may say,—thus we believe and thus we preach—that "God so loved the world that he gave his only begotten Son that whosoever believeth in Him should not perish but have eternal life." If we recognize man as a being created in the Divine image and likeness, and God's love for him as fundamental and fountal to all hope of human redemption, then no problems as to the present or the future are either created or solved by affirming or denying God's fatherhood of the human race. This truth, like others, may be very much abused by the sinful hearts or the illogical minds of men, but such abuse of a truth does not convert it into a fallacy. Some of our brethren will be very ready to admit that the doctrine of election has in this way been greatly abused.

The only escape, so far as we can see, from the position indicated above, is to deny that God loves impenitent sinners. Sometimes Dr. Saunders' argument seems indeed to look in that direction. Jesus Christ is the chief corner-stone of the Christian's faith and hope—he reminds us. Very true—but a corner-stone is built upon something. When Paul said "Ye are Christ's," he did not forget to add, "and Christ is God's." Surely the Scriptures represent Christ as the supreme gift and expression of the Father's love. We venture to believe that this is what our brother preaches, and in doing so he is certainly in company with those whose orthodoxy few Baptists will be disposed to question. A name

which stands forth preëminently among Baptist preachers as an exponent of the vital, spiritual doctrines of Christianity, as a pillar of orthodoxy and a champion of evangelical truth is that of Dr. Alexander Maclaren of Manchester, still, in a green old age, preaching with undiminished power to an almost world-wide audience. How does Dr. Maclaren preach concerning these things? Read his sermon entitled "The Last Pleading of Love" (Third Series p. 325). It is the betrayal of Christ by Judas. This is the way in which the preacher speaks of the love of God to sinners:

"Surely if ever there was a man who might have been supposed to be excluded from the love of God it was this man. . . . But no, the betrayer, in the very instant of his treason, has that changeless tenderness lingering around him and that merciful hand beckoning him still. And have we not a right to generalize this wonderful fact, and to declare its teaching to be—that the love of God is extended to all, and cannot be made to turn away from us by any sin of ours. . . . Dear brethren, we cannot believe too firmly, we cannot trust too absolutely, we cannot proclaim too broadly that blessed thought without which we have no hope to feed ourselves on or to share with our fellows—the universal love of God in Christ. Is there a worst man on the earth at this moment? If there be, he too has a share in that love."

These are strong words, but it is no doctrine of universalism. Further on we have the preacher saying:

"I have been trying to say as broadly and strongly as I can, that our sins do not turn away the love of God in Christ from us. The more earnestly we believe and proclaim that, the more needful is it to set forth distinctly—and that not as limiting but as explaining the truth—the other thought that the sin, which does not avert, does modify the expression of the love of God. Man's sin compels him to do what the prophet calls His 'strange work'—the work that is not dear to His heart, nor natural, if one may so say, to His hands—His work of judgment."

Speaking of the power of the human will to resist the most gracious commands and pleadings of Divine Love he says:

"But strange as it is, yet so it is; and we can turn round upon the Sovereign Fatherhood, bidding us to do His service, and say 'I will not.' He pleads with us and we can resist His pleadings. He holds out the mercies of His hands and the gifts of His grace and we can reject them. We cannot cease to be the objects of His love, but we can refuse to be the recipients of His most precious gifts. We can bar our hearts against it. Then, of what avail is it to us. . . . It is impossible to separate ourselves from the love of God, not to separate the love of God from ourselves. . . . It is a very easy matter to ruin your soul. You have only to keep still when He says 'Come unto me'—to keep your eyes fixed where they were, when He says 'Look unto me and be ye saved,' and all the rest will follow."

We have indeed no desire to hide under the authority of great names, but having endeavored to interpret the truth according to the best light that has been given us, it is gratifying to find that in our thought upon these things we are not out of sympathy with the preaching of those who have been counted faithful, and we think that the quotations given above go clearly to show that what we hold to be the truth as to the relationship between God and man is not to be regarded as any strange doctrine among Baptists.

Editorial Notes.

—We regret that it is necessary to hold over to another issue a number of items of church news and other communications which have arrived just as we go to press.

—Rev. H. F. Adams has returned from Ontario, and in another column addresses the readers of the MESSENGER AND VISITOR in reference to the work in raising the Twentieth Century Fund. Bro. Adams, we know, will give himself to this work with all his heart and strength and we trust that the measure of success attending his efforts will be so large as to assure him that he followed the leadings of Providence in coming back to the East.

—Some months ago we published a letter from Mr. C. A. Whitman of California, in which he mentioned that a lady, fishing at Catalina Island, off the coast of California, with rod and reel, had caught a fish weighing 374 lbs. As this story was thought by some of our readers to make rather large demands upon their credulity, Mr. Whitman has been at the pains to send us photos of two gigantic specimens of the funny tribe caught during the past summer at Catalina Island by ladies, with rod and reel, one fish weighing 363 lbs., and the other weighing 416 lbs. The photos represent the fish hung up with their tails touching the ground and their fair captors standing beside them, the fish towering high above the ladies. Accompanying the photos is a statement from the photographer that the fish were caught on July 27 and July 29. The smaller fish succumbed in 55 minutes, but the contest with the larger fish lasted 2 hours and 55 minutes.

—We publish this week two more contributed articles on the Fatherhood of God, and the subject is also dealt with editorially. The very full and free discussion

which this subject has had in our columns during the past weeks has, we hope, been of considerable interest and value to our readers. To prolong the discussion beyond this point, however, would, we think, be unprofitable, and we trust that it may be permitted to rest for the present. The discussion has revealed independence of thought and some difference of opinion upon the subject. This was to have been expected among Baptists. But we are inclined to think that there is less difference of opinion, as to the essential truth involved, than some of our brethren have supposed.

—It is not an indication of a magnanimous soul, to allow an honest difference of opinion to break friendship. One may seriously differ with us in his opinions as to important matters, and yet retain the elements of character which entitle him to our admiration and love. The present Archbishop of Canterbury, writing of one of his early friends, the late Dean of Durham, has said: "As time went on we differed, and differed much, but the differences never parted us. . . . When I was consecrated Bishop of Exeter he preached the sermon—a sermon that went to my heart for its kindness, for at that time he well knew that he and I were on different paths, but it was at his request that he was appointed to preach on that occasion. He was a very able man, a very good man, and he never forgot old friends."

—"So long as intoxicants are in demand they will be made and sold. If people did not patronize the saloons there would be no money in the business, and saloons would cease to exist."

So says 'The Toronto World.' It is one of those half truths which at the present are obtaining special acceptance in many quarters. The other side of the truth, carefully kept out of sight, is—that so long as intoxicants are made and sold they will be in demand. So long as the bait of the liquor-maker and the liquor-seller is exposed on our streets so long will the unwise and the unwary fall into the trap. So long as the saloon opens its doors and presents its enticements, so long will many of our young men enter and find there that which feeds in the most unwholesome way the passion for excitement natural to youth. So long as men are given a saloon education there will of course be a demand for the saloons. There will be a demand also for police courts and jails and penitentiaries. Is it not then clearly the duty of the state and of civic governments to discourage the demand for these things, by removing; so far as possible, the temptations of the saloon from the paths of young men?

—Some interest has been aroused by statements made in a paper recently read by Professor Jacques Loeb before the American Physiological Society at the University of Chicago, in reference to the nature of death and the possibility of science finding means to prolong life indefinitely. Prof. Loeb is reported to have affirmed that death is not a negative process—as has been supposed, but an active agent, born with the birth of the egg, and destined, if not checked, to gain the upper hand of the life instinct and bring about extinction. It is further gravely claimed that, by virtue of certain experiments made upon the eggs of sea urchins, Prof. Loeb has got a start in the direction of being able to counteract the death principle in the human as well as in other living organisms. We are becoming used to very marvellous things in these days, but probably the man who is to discover the secret of immortality would need to appropriate the full benefit of the discovery as a condition of any very hopeful undertaking of the problem. But immortality for men, under present moral conditions, if attainable, would be far from a boon to be desired. What is needed most is not to make men live longer here, but to cause them so to live, while they do live, that they may obtain entrance into life eternal.

The Financial Statistics in The Year Book.

DEAR MR. EDITOR—Who is responsible for the arrangement of the "financial statistics" in the Year Book? It has generally been filled with errors and contradictions, but this year it is simply inexplicable. According to its statement not a dollar was given to the "Convention Scheme" last year. Indeed with the exception of a fraction to "other than Denominational or Local Purposes," every cent raised was spent at home. Are we to consider Foreign Missions "local?" Who gave authority to ask the churches what salary they paid their pastors? Perhaps in a million ages the Baptists will learn to do business in a business way.

Yours, F. O. WEEKS.
Sydney, C. B.

We have no doubt but that improvement might be made in the arrangement of the statistical information which the Year Book contains as to finances and other matters, and if possible things should be arranged so that one who is not familiar with the arrangement of matter in the Year Book through intimate acquaintance with previous issues, should be in no danger of being led astray as to the information of which he may be in

search. But it is really not as bad as our brother Weeks supposes. He has not found the information he sought because he did not look in the right place. The statistical tables furnished in connection with the minutes of the associations give no information as to moneys raised for denominational purposes outside the local churches. These moneys, as they are administered by the Convention through its several Boards, are accounted for by the Treasurers of Denominational Funds appointed by the Convention—Rev. A. Cohoon for Nova Scotia and Rev. J. W. Manning, D. D., for New Brunswick, and P. E. Island—and their reports, embracing statistical statements as to the moneys contributed by the different churches and the purposes for which they were contributed, will be found occupying pages 37-52 of the Year Book for 1901.—ED. M. AND V.

Acadia Seminary Notes.

I wish in behalf of Acadia Seminary to all the Patrons of the School, to all who are interested in it, a most joyous New Year. I am glad to be able to report progress all along the line. The total registration for the term ending December 18, 1901, was 120; of these 64 were resident students. The work in all departments has proceeded smoothly, with hearty co-operation between pupils and teachers, and satisfactory progress has been made. Notable increase is observed in the classes of Stenography and Typewriting under the efficient instruction of Miss Fisher. In the Art Department, also, which has shown a gratifying growth under Miss Chipman's painstaking direction, it has been found necessary to appoint an assistant. Miss Blanche Sloat, an Art School graduate, assists Miss Chipman in the elementary work, and assumes direction of a Saturday morning class for children. Miss Sloat has had experience in this work and exhibits special aptitude for it. The increase in the number of students in the Piano Department calls for a third assistant teacher. I am not able yet to announce who this will be. The Departments of Elocution and Voice are both overcrowded, and steps are being taken to secure adequate instruction for the increased number of applicants.

For the term which opens January 8, 1902, more than twenty new students are expected. This large increase has necessitated the renovation of some rooms not hitherto used for students, and a rearrangement in large measure of room assignments in the west wing. Efforts to retain the resident College Students and not to refuse any application from those who have prior claim have been made, and thus far successfully. I can still accommodate six or eight more students which I trust you will send to me.

A recent purchase of physical apparatus increases the efficiency of the Science Department; but we need more still. Who will give me \$100? We still need that some arrangement be made by which a studio for vocal work shall be provided, thus liberating a room for students, and furnishing adequate facilities for Miss Drew's work. We have as fine a school building as any in Canada. We have an intelligent and as interested a constituency. We have an able corps of teachers. We have a splendid body of students, an inspirational opportunity, a noble mission, but we have a debt, and behind that God and his people!
H. T. DEWOLFE, Principal.
Wolfville, N. S., January 4, 1902.

To the Churches and Pastors of the Maritime Provinces.

Dear Brethren and Sisters:—I am back into the Maritime Provinces. Called to Western Ontario, by the church at Simcoe, I hesitated for two weeks. Why, I could not tell, till an urgent request came from a member of the Twentieth Century Fund Committee and afterwards by the Committee to return and take hold of this work. Then I took the two calls to Toronto and for two days considered them aside from all personal considerations and local influences. It was a two days' struggle seldom, if ever, experienced in my life. In the West was a very attractive field, in a beautiful town, in a salubrious climate, in the centre of a section offering great possibilities for a useful, progressive, and inspiring ministry, with an environment of comfort. In the East it was a call to a work not very popular, with long cold drives, sleeping in "spare beds," speaking nearly every evening, away from my family, and with the hard task of having to hearten many whose interest in this fund is low.

The pressure from both ends was great, and hard to bear, but I finally chose the hardest task, the least rose, and the most wearing. As to the motives leading to this decision, if you wish, you can guess. I will not fear your guess. Thus you can see I am not taking up this mission for want of work, but because of the deepening conviction that I ought to do it. When the great George Miller was in doubt about a task presented to him, he brought the following propositions before him for settlement. 1st. Does God want this thing to be done? 2nd. Does God want this thing to be done by me? 3rd. Does God want this thing to be done now? In the period of prayerful consideration I tried to apply this rule "rule of three" to the call from your committee to enter this campaign, and deciding in the affirmative, there was no other course than for me to return to these provinces and plunge into the work.

Now, dear Brethren and Sisters, I am ready for work, may I find you as ready when I visit you either personally or as churches! The twentieth century has begun,

but it has 99 more years to run. I would like to complete my part of the work in 365 days. Although there are 409 churches, with the earnest co-operation of my brother pastors I think we may cover the ground within the year. Let us all go into it, and in the Spirit of our Master keep at it, till the aim is reached. Before long we shall present you with a Twentieth Century Fund number, of our splendid denominational paper, the MESSENGER AND VISITOR. In this the four great divisions of our mission work, will be intelligently and fully presented.

With faith in God and man, and a hope for the speedy accomplishment of this work,

I am your servant for
Jesus' sake,
HENRY FRANCIS ADAMS.

Fredericton, N. B., Jan. 3rd, 1902.

Feeding Twenty-five Thousand.

For some weeks there have been at the principal street corners, hung in gypsy fashion, numerous iron pots. Into these pots the people were requested, by placards attached, to cast their money. To the tune of dropping coins the iron rang, until nearly five thousand dollars were gathered. This noble sum, solicited by the Salvation Army, was devoted by that organization to the feeding of twenty-five thousand of New York's poor, irrespective of creed, color, or nationality, on Christmas day.

Interest centered at Madison Square Garden, for there the prodigious mass of starvation presented itself. The great garden, the capacity of which is twenty thousand, and which, during its long experience as a public meeting place, has witnessed all sorts of performances, from a Christian Endeavour Convention, and political rally, to a prize fight and dog show, was secured for five hundred dollars, that amount being the half hire for one day's use. For many days, many cooks and cook's mates were kept busy baking pies, preparing vegetables, and roasting turkeys. In order to reach the deserving poor—in this phrase there is embodied a fearful admission—and to avoid imposition, the officials advised tickets to be struck off, and by the various sections of Army workers, to be distributed throughout the great city. Long before noon, on the day of the feast—it reminded one of the marriage of the king's son—a vast crowd had assembled outside the building. At twelve o'clock the doors were thrown open, and under police control; the poor filed in. A basket containing sufficient for five was handed to each as they passed through, the first to receive, being an old woman, who could barely totter. The process of giving went gladly on, until three thousand baskets were as thankfully received. But the grand occasion was in the evening, when three thousand paupers sat down to a royal repast, together, in the spacious arena.

By six o'clock the seventy-five mammoth tables were spread: then a bule sounded, and the vile smelling, famished throng, was admitted. To the strains of a lively march, and under the direction of smiling girls in bonnets, and pleasant lairs with red on their caps, they encircled the white boards, laden with delicious food, and, in some instances, at least, literally fell upon the viands. The garden blazed with its full brilliance, the galleries groined with spectators, the band discoursed classic airs, the choir sang the hymns renowned for heavenly sweetness and the animals ate. Save for an occasional salutation shouted from one table to another, by the rising generation, young America, disinherited, the meal was devoured in silence, sans smiles, sans laughter, sans conversation, sans everything but starvation. After ample time had been allowed for toothless gums and crippled hands to do their work, some moving pictures of the Russian Play were shown and the building was cleared.

As we sat observing, we thought of him who fed the thousands long ago, and breathed a blessing on the Salvation Army. This is the berner tenth, we reflected, lifting up its head to be fed to-day, and to sink back into hunger again to-morrow. This is the Wolf, being fed. Here is the lean monster Want, who has come from rank cellars, squalid courts, teeming tenements, shelterless streets, boxes, holes, and dumps, on this birthday of Christ to be satiated; and who this very night, will return to its haunts again. What difference does God see, we pondered, between us who sit watching and those yonder who sit eating? Are those who dwell in mansions, who die to-night in luxury, who shall sail in yachts and roll in carriages to-morrow, so much worthier to be fed, and clothed, and housed, that they should enjoy God's best gifts? Surely this filthy, shivering, starving mass of human degradation, must be relatively very bad, very wicked, indeed, to deserve so much suffering and wretchedness. Then, we calculated, what a multitude is this: and yet, we considered, not half, nor quarter, of the city's poor are here. Then we remembered the city's boast of prosperity, and its relative social condition among the great world cities, which has been pronounced "excellent," and smiled sardonically. And who, or what, is to blame, we asked, for this bestial poverty, this grinding process of destruction? And we wondered whether the wealthy, the educated, and the owners of the earth, would go free from responsibility on the judgment day; and whether it could possibly be a reproach to the church. We set it down as the saddest spectacle we had ever witnessed. At the close of the feast we were asked to join in singing "sweet land of liberty;" but we could not comply, for it was a lie, a hideous farce, a bare-faced mockery. Great God, we prayed, make this thing impossible! Hasten the overthrow of that which can produce such a debasement of thy creatures! Let thy Kingdom come, and quickly! Then we prayed that the spirit of the great Christ, the friend and lover of the poor, might come upon us.

H. S. BAKER.

* * The Story Page * *

A Sudden Temptation

BY MARY B. SLRIGHT.

It was four years that Dan Foster had been paying Squire Denby 6 per cent interest on a five hundred dollar loan. When he borrowed the money he had good reason to think that he would be able to repay it at the end of the year; but his affairs grew steadily worse, and again and again he had to ask for an extension of time. And the squire had been very accommodating—to be sure he was his mother's cousin, and that may have been a difference, though relatives are sometimes the hardest of creditors—but of late he, too, had been somewhat straitened, and one morning Dan had a note from him saying that he felt compelled to call in the loan. It seemed to Dan he could not have called for it at a more inconvenient time. Five hundred dollars taken out of his business just then would practically ruin him. Two hundred was the most that could be spared, and he knew of no one who would be willing to loan him the remainder. He made one or two applications without success, and it ended in his putting a mortgage on his house. But he said nothing to his wife about it, she having taken such comfort in thinking the place was free from debt.

The squire was an old man, with neither wife nor children. His wife had died suddenly two years before, and he had never quite rallied from the shock. Dan, when shown in that evening, found him sitting alone, with his thin hands stretched out over a sluggish fire. There were two or three servants in the house, but it was easy to see that there was no mistress; and Dan, thinking of his own hearth, where he had left his little wife seeding raisins for Thanksgiving pies, while she trilled a lullaby to their boy, couldn't help feeling sorry for the squire.

"Oh, that loan," said the old gentleman, when Dan told his errand. "It's too bad to hurry you, but I have some payments to make myself in the course of a day or two." And when he had signed a receipt he went on chatting as if unwilling to have him go.

"It's a cheerless way for a man to live, alone with servants," he said. Then suddenly he pressed his hand to his side and sank back in his chair.

"My old trouble," he gasped. And Dan remembered hearing that he was subject to attacks of heart failure.

"What can I do for you, squire?" he asked, springing to his help. But he got no answer. There was a quick-drawn, fluttering breath, and the squire's kindly face grew pale and rigid.

To summon Cato, the squire's man, and dispatch him for a doctor took but a moment, and Dan hastened back to the library. The squire had not changed his position and the strange stillness that surrounded him made Dan shudder. He tried the pulse and then laid his ear against the heart, but there were no signs of life.

As he lifted his head he saw the money that he had but a moment before paid to the squire, lying in a pile on the table, and not knowing where the squire kept his safe, and thinking that it might not be wise to leave it for the servants to look after, he hastily placed it in the envelope in which he had brought it and put it into his pocket, saying to himself that he would give it back to the squire as soon as he recovered consciousness.

At the same moment he caught sight of a bottle of brandy, and while he was trying to force a few drops between the squire's lips Dr. Burton hurried in, followed by Cato.

"He is past help," said the doctor, with his finger on the pulseless wrist. "I have been afraid of this for the last six months. You were here when the attack came on, Mr—?"

"Foster, doctor; my name is Foster. Yes, I sat here talking with him, and he had just remarked that it was a cheerless way for a man to live."

"And so it was," said the doctor. "I've been telling him for a year that he ought to have some one in the house besides the servants; but there are none of his own except a grandson, who is in college. By the way, we must telegraph him at once."

"Give me the address and I'll see to sending off a message," said Dan, glad of an excuse to get away.

This strange thing that had happened, this sudden passing of a soul without an instant's warning, gave him a dazed feeling, and he could hardly make himself believe that he was not dreaming. But the crisp night air and contact with living people helped to restore his mental poise.

But when he told his wife of the squire's death he mentioned no particulars in regard to his errand. He merely said that he had called at the house on business. Rhoda was not given to vexing a man with needless questions. Then he remembered the squire's money.

"Tomorrow," he said to himself, "I will find out who is his executor."

But the morrow proved so busy a day that he had no time to make enquiries, and just as he was leaving the office a letter was received inclosing a bill for one hundred dollars that would have to be paid early the follow-

ing week. Dan groaned as he read it, for he knew that there were several other bills that would soon fall due, and he could see no prospect of being able to meet them.

The next day was Sunday, but the skies were a trifle overcast, and Dan decided that he would not venture out. He stood at the window with a sombre face and watched his wife as she started for the morning service with their boy trudging at her side.

"I'm sorry you don't feel like going," she said, gently, as she gave him a good-bye kiss. If he could have made a hundred dollars by going, he would have gone quickly enough. It was that hundred dollars that he must pay the coming week that was setting him wild. One thing was certain, there would be no turkey on the bill of fare for Thanksgiving, nor could Rhoda ask her father and mother to dinner, as she wanted to do, unless affairs took a turn for the better. What right had a man who was up to his ears in debt to be feasting his friends? And what did he have to give thanks for with nothing but ruin ahead? If by any possibility he could raise that hundred dollars he might be able to see his way out. To be sure, he could put another mortgage on his house, but he hated to think of it; one was bad enough. By the way, there was that money of the squire's! He had almost forgotten that he had it. And—why should he be in any haste to return it? The squire himself had said that he would not have called on him for it if he had not needed it, and surely he had no need of it now. Besides, no one knows anything about it but you, and you have the receipt for it," whispered the tempter. But Dan scorned that suggestion. He was not a thief. He wanted only to borrow the money to tide him over his present difficulties. When once on his feet he would pay back every penny of it. What an easy way out of his trouble it seemed. And—why not? If the squire had left wife or children needing the money, it would be different.

By evening he had very nearly succeeded in convincing himself that it would be no wrong to any one for him to keep the money for another year, paying interest on it, of course, as before. And pacing up and down the room, with his hands behind him, he soon had the whole five hundred mentally disposed of.

Meanwhile, in the rocker by the hearth, sat Rhoda, getting Bob ready for bed. And presently Dan heard the little fellow hissing. "Now I lay me down to sleep."

"An' now, deah, let's say 'Our Father,' " begged the boy, raising his rosy face from clasped hands, and together mother and child began to repeat the Master's prayer.

Of a sudden Rob, who was given to springing unexpected questions, came to a stop.

"What's 'at mean, deah?" he asked; "had us not into temptation?"

"It means keep from being naughty," said the wise little mother.

"Oh," said Bob, sagely. "Had us not into temptation, 'teep us from bein' naughty." And, nodding his curly head, he began again.

But Dan seized his hat and rushed out of the house. "Lead us not into temptation." The words haunted him, for he knew very well that he was walking straight into temptation of his own free will. As he was crossing the street he met Dr. Burton. He would have passed him without speaking, but the doctor recognized him.

"I was just on my way to call on you," he said. "I thought you might like to know that the squire's grandson has come and that the funeral is to be tomorrow morning at 9 o'clock."

"And who is the executor?" asked Dan, with a mighty effort.

"Oh, the grandson is heir and executor both, so I hear."

For an instant Dan set his teeth together. What need had this young fellow, who had no family and who was to inherit all the rest of the property, of that five hundred? But "Lead us not into temptation," he heard his wife and boy repeating, and the next instant he had his heel on the dragon's neck.

"Lown," he said, "come with me to the squire's, if you can spare the time. I have a payment to make to the estate, and I have never met the grandson."

The doctor faced about at once; and on the way Dan explained the matter, saying that he disliked carrying so much money about him. The doctor thought that he had done wisely in not leaving it where the servants would find it.

After the funeral the next day he was asked to stay to hear the will read. It was not a long document—the squire was not given to wasting words. The grandson was named as the principal heir, and there was a generous legacy for each of the servants; then came a brief codicil: "To my kinsman, Dan Foster, I leave the five hundred dollars that I loaned him in 1890. I paid before my death, he is to receive, in addition to the five hundred, whatever interest has been paid on it."

For the first few minutes Dan could hardly persuade himself that he was in his right mind. Then a chill went over him. What if he had withheld the money! There was the receipt, it was true, to show for it, and possibly, had he kept his own counsel, another five hundred might have been paid him, and no questions asked. But the mere suggestion made him feel like a criminal.

"Thank God," he repeated under his breath, as he passed out. And before night he had paid the mortgage and invited to the Thanksgiving dinner not only Rhoda's father and mother, but two or three lonely old folks who were not likely to be invited anywhere else.

"When a man has been saved from perdition," he said to himself, "it's a pity if he can't do something to show his gratitude."

And none of the happy company at the table that day guessed why it was that his voice suddenly broke when he said: "Let us give thanks"—Advance.

How Did it End?

BY ANNA D. WALKER.

Two little girls, Edith and Clare, one Sabbath day started together for church. Edith was ten years old, as bright and merry a child as one might wish to see, but she was so easily led that she sometimes went astray, and this caused her dear mother grief and anxiety.

Clare was one year older than her companion, and had a strong will, so that she had a great influence over her friend.

When Clare stopped at Edith's house she noticed that Mrs. Marsh, Edith's mamma, gave her little daughter a nickel for the collection. After they were on the way she said suggestively, "Five cents is too much for a little girl to put on the plate; I'm only going to give a penny!"

"Oh," cried Edith, "sometimes I give ten cents!"

"Well, I'll be ashamed if you give so much when I'm with you. I won't go with you if you do. Give a penny, won't you?" and Clare spoke persuasively.

"But how can I get the change?" asked the little tempted one, her face full of perplexity.

"Why, you know, Mr. Earles, who passes the plate in our aisle, is so good to us always, and you can hold up the nickel and whisper, 'Wait a minute,' then put in the money and pick out four pennies, don't you see?"

"Yes," answered Edith, doubtfully.

"Then," exclaimed Clare, "we'll have all that money to spend!"

"Shall we?" and Edith started guiltily. She knew it would be wrong and yet she carried out the plan and came out of church with the four pennies grasped tightly in her hand. Mr. Earles being acquainted with the children had allowed the strange proceeding. Edith rather stoutly objected to going to a candy store, but Clare's stronger will prevailed and the two went together into a showy shop where the confectionery looked particularly inviting.

After careful consultation the pennies were spent for taffy and cocoanut candy. And Clare exultantly produced from her pocket a fifth penny, explaining that her mother had given her two instead of one, and that she had kept one for the treat.

Edith took the packages in hand, regarding it as her right to carry them. She forgot all about the holy Sabbath day and came out of the shop with her fair little face wreathed in smiles.

The naughty children concluded to walk to the grove about half a mile distant, and there enjoy their treat. When they were upon a street crossing Clare suddenly cried out, "Oh, Edith! there's a runaway horse, hurry, hurry!"

Edith looked in the direction indicated and saw a horse and carriage which was indeed coming with alarming rapidity toward them. Fright lent them wings and they fairly flew over the crossing, but alas, just before they reached the sidewalk, down came Edith flat upon the muddy crossing. That was bad enough, but the packages, the precious packages, were thrown violently into the gutter, which was half full of not over-clean water.

"Oh, Edith! Edith! what have you done?" cried Clare; "careless thing! you've thrown all the candy away, after all my pains!"

Edith covered with mud, for there had been a shower in the morning, picked herself up and answered, sobbing. "You—don't—care—for—my—trouble. Just look at my dress! And—what—what—will mamma—say?"

"For pity's sake!" cried Clare, "you are not going to tell your mamma, are you? Here let me clean your dress!" and dipping her handkerchief into the muddy water she proceeded to rub out the "bad spots" from the dress; but, oh, it looked worse than before! And poor Edith surveyed it with a broken heart.

Clare at this stage of proceedings was thoroughly worried. Her mother would have to know all, for Edith would conceal nothing, and she knew that some

The Young People

heavy penalty would have to be paid. At the thought of all this she burst into tears, and so the two weeping children slowly and reluctantly went homeward. Edith's home was reached first, but Clare could not be prevailed on to accompany her forlorn little mate into the house. Edith still in tears sought at once her mother and confessed the truth. So humbled and so punished was she that her mother forgave her very grave fault. Clara's mother, seeing where the blame belonged, forbade her daughter's going to see Edith for two long weeks. We say Edith's mother did not punish her little girl; but she took the beautiful but now spoiled new dress and hung it away, remarking that it should not be fixed and cleaned till the owner of it had learned how to use a Sabbath day dress. And both children learned a never-to-be-forgotten lesson and their Sabbath breaking and its disastrous conclusion.—Christian Intelligencer.

On Duty.

Uncle Alex came out on the back piazza with his newspaper, and was just going to seat himself in one of the arm chairs, when a very large spider, weaving its web among the vines, attracted his attention.

He went closer to look at it, and presently called to Neddie, who was playing in the yard: "Neddie, come and see this huge spider."

"I can't come now, Uncle Alex," replied Neddie. "I am on duty."

Uncle Alex stopped looking at the spider, and looked at Neddie. He had a paper soldier cap on, and, carrying his toy gun, was gravely peeing up and down before his tent, which was pitched on the grass under the big cherry tree. Will Ramsey and two or three other boys were in the adjoining meadow, galloping along on sticks and flourishing wooden swords. There was probably a battle going on, though the cows, chewing their cuds under the trees, didn't seem to be frightened.

"What are you doing?" asked Uncle Alex.
 "I'm a sentinel on guard," said Neddie.
 "Can't you come over here just a minute, if I watch the tent?"

"No, indeed?" answered Neddie, decidedly. "Soldiers mustn't go away a second when they are on duty."
 "Well, well," said Uncle Alex, seeming quite amused, as he sat down to his paper.

Toward the close of the afternoon, when the tent was deserted and the boys were playing something else at the other side of the house, Neddie's mother came out on the porch from the kitchen, carrying a small basket.

She looked hastily around, and then called. "Neddie, Neddie, where are you?"
 "Here, mamma!" he shouted, bounding around the corner of the house and up the steps.

"I want you to go over to the store and get me two pounds of sugar and a half pound of raisins," said the mother, adding, as she gave him the basket and some money. "Now don't be gone long. I am making something good for supper, and I want those things as soon as possible."

About ten minutes after Neddie had gone Uncle Alex started to the post office. When he reached the little brook which had to be crossed to get to the village he saw Neddie standing on the bridge, throwing pebbles into the water.

"Hello, Neddie!" he said. I thought you were on duty."
 "No, sir," replied the boy, looking in surprise. "We're not playing soldier now. Mamma sent me on an errand."

"Did she send you here to throw pebbles in the brook?"

"No, sir; she sent me the store."
 "I thought I heard her giving you a commission which was to be executed with promptness and despatch; and knowing you to be such a soldierly fellow, who could not be tempted away from duty a moment, I wonder, rather, to see you standing here." And Uncle Alex stroked his whiskers meditatively and knit his brow, as though he was trying to study the matter out.

Neddie, with a puzzled expression, looked steadily in his uncle's face for a moment or two, and then, turning his steps toward the village, was off like a flash.

Uncle Alex was standing on the post office steps, reading a letter, when he happened to see Neddie come out of the grocery store with his basket and walk rapidly homeward. Some little boys on the other side of the street also spied him, and running over, surrounded him, evidently wanting him to stop with them a little while. But he, though in a very good-natured way, declined their invitation, and kept on his way. He realized that he was on duty.—Sunday School Evangelist.

Mike—"Ut's twins, Pat; wan boy an' wan gur-ri." His Brother—"Begorrah, thin, am Oi an uncle or an aunt, Oi dunno?"—Exchange.

Guide (referring to Egyptian Pyramids)—"It took hundreds of years to build them." O'Brien (the wealthy contractor)—"Thin it wor a Gover'mint job—eh?"

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

The first part of our Sacred Literature Course has closed. Expressions of satisfaction have been received, and all are ready to vote the course thus far a decided success.

Bro. Hatch has treated his subject in a scholarly, fair and candid manner.

We express our sincere thanks to Bro. Hatch for his painstaking labor of love, and trust that in the future we may be able again to "sit at his feet."

We thought we had secured some interesting articles for January, but so far they have not come to hand. It is now a good time for our Unions to send in reports. Let us know how you have got along with the study.

Rev. G. R. White will begin the treatment of his subject in February. He is on time as usual, and the first instalment is already at hand. J. W. B.

Prayer Meeting Topic—January 12.

Entering the Kingdom. John 3:1-8; 5:24.

NECESSITY OF REGENERATION.

"Verily, verily, I say to thee, unless one be born anew, he cannot see the Kingdom of God." Our Lord was not talking to a despised woman of low character, as at Jacob's well, but to a distinguished teacher of Judaism. Nicodemus was a ruler of the Jews, possibly a member of the Sanhedrin, and a man of open mind and some degree of courage. We do not forget that he came to Jesus by night; but who else of the ruling classes sought out our Lord even by night? It was to this eminently respectable Pharisee that Jesus preached the absolute necessity of a new birth for all who would be members of Messiah's kingdom. Even the Children of Abraham must be born anew before they can enter the Kingdom of God. No man is well enough born to enter the Kingdom without the spiritual renewal and revolution which we call regeneration.

THE AUTHOR OF REGENERATION.

The Holy Spirit, and he alone, can impart spiritual life to those who are dead in trespasses and in sins. The life of the soul comes from God. Men may exist forever without any quickening by the Spirit of God; but eternal life comes from the renewing influences of the Holy Spirit. Believers in Christ are "born of the Spirit." If we have eternal life, we have been powerfully moved upon by the life-giving Spirit. We may not know the exact hour of our second birth, but we are conscious of new aspirations and aims, new loves and hates, new views and purposes. Do we not often thank the Father for sending the Holy Spirit to renew our hearts? No agency, however great, can impart new life to the soul apart from God's Spirit. He is always present in person and with omnipotent powers when dead souls receive spiritual life.

THE MEANS USED IN REGENERATION.

The Holy Spirit has immediate access to the spirits of men. It is truth that sanctifies; and the same agency is used in bringing men from darkness to light. The Word of God is the sword used by the Spirit. The Lord opened Lydia's heart that she attended unto the things spoken by Paul. The Spirit used the truth preached by Paul to impart spiritual life to Lydia's soul.

RELATION BETWEEN BAPTISM AND REGENERATION.

Romanists and several large Protestant denominations teach that regeneration comes through baptism, and John 3:5 is one of their chief proof-texts. It is plain that Jesus lays the emphasis on the internal and spiritual as opposed to the external and physical. Water is named but once, and possibly for Nicodemus and other Pharisees who rejected John's baptism this outward rite had an unusual importance. To refuse to obey God is to be a rebel, and no rebel can be a member of God's Kingdom. Jesus drew the line just where the proud rulers of the Jews had drawn it. They said: "We cannot join the common herd in seeking baptism." Jesus retorts: "If you refuse to obey God in anything, you cannot enter his Kingdom." Baptism is an outward act symbolizing the inward change called regeneration.

JOHN R. SAMPEY, in Baptist Union.

One Sweetly Solemn Thought.

Dr. Russell H. Conwell of Philadelphia relates a beautiful incident in connection with the humming of a verse of Phoebe Cary's song, "One sweetly solemn thought." During his travels in China, Dr. Conwell had occasion to enter a gambling house. Among those present were two Americans who were gambling and drinking in a frightful manner. Two games had been finished, the younger man losing in each. They were beginning the third game, and fresh bottles of liquor had been brought in. While his companion was dealing the cards, the young

man reclined lazily in his chair and began to hum a tune. Finally he sang in a low tone:

"One sweetly solemn thought
 Comes to me o'er and o'er;
 I'm nearer my home to-day
 Than I ever have been before."

But while the young man sang, his more mature and more depraved companion stopped dealing the cards, stared at the singer a moment, and then, throwing the cards down, exclaimed: "Harry, where did you learn that tune?"

The young man said he did not know what he had been singing.

The other repeated the words, with tears in his eyes, and the younger man said he had learned them in a Sunday-school in America.

"Come," said the elder gambler, getting up; "come, Harry, here's what I have won from you; go and use it for some good purpose. As for me, as God sees me, I have played my last game and drank my last bottle. I have misled you, Harry, and I am sorry. Give me your hand, my boy, and say that for old America's sake, if for no other, you will quit this infernal business."

This story gave the greatest happiness to Miss Carey when she heard it. After her death, Dr. Conwell received a letter from the older man referred to in the story, in which he declared that he had become a "hard-working Christian," and that "Harry" had utterly renounced gambling and kindred vices.

The Right Word at the Right Time.

"If I have been able to accomplish anything in my life," said a woman famous as one of the most kindly and lovable among leaders of the best American society, "it is due to the word spoken to me in the right season, when I was a child, by my old teacher. I was the only homely, awkward one in a class of exceptionally beautiful girls; and being also dull at my books, I became the derision of the school. I fell into a morose, despairing state, gave up study, withdrew into myself, and grew daily more bitter and vindictive. One day the French teacher—a gray-haired old woman with keen eyes and a bright smile—found me crying. 'Qu'as-tu, ma fille?' she asked. 'O, madame, I am so ugly!' I sobbed out. She soothed me, but did not contradict me. Presently she took me to her room and said, 'I have a present for you'—handing me a scaly, coarse lump, covered with earth. 'It is round and brown as you. Ugly, did you say? Very Well. We will call it by your name, then. It is you. Now, you shall plant it, and water it, and give it sun for a week or two.' I planted it, and watched it carefully; green leaves came out first, and, at length, a golden Japanese lily—the first I had ever seen. Madame came to share my delight. 'Ah!' she said significantly, 'who would believe so much beauty and fragrance were shut up in that ugly thing? But it took heart and grew into the sunlight!' It was the first time it ever occurred to me that, in spite of my ugly face, I, too, might be able to win friends and make myself beloved."—Marion E. Dorland, in Success.

Thriving Christians.

BY WALTER B. VASSAR.

We talk of a thriving business, a thriving garden, a thriving family and thriving prospects. The fact is, that anything thrifty awakens our admiration.

Those of us who are fond of little children, go in rapture over a thriving baby. Recently we saw one such, and the remembrance of those plump features and sparkling eyes is with us still, awakening enthusiasm for such exhibition of glorious health.

And a thrifty Christian is a joy in this world of sin, he is an inspiration to men of feeble mind or morals. The simple fact is, that unless we are of the thriving kind, the Christianity to which we are attached by profession is much discounted as to its usefulness.

Advertisements are often seen in our magazines of young children's faces, who are examples of superb health, telling us the kind of children we may have if we provide them the kind of food the child's face is intended to advertise.

And Christianity is in the world to be received or rejected by the kind of people it produces. We need to see that a B. Y. P. U. which is a "living witness" to Christianity—its product and its possibilities—must be thriving and exuberant in the excess of the joy of the Christian life.

How does the Christian thrive? He thrives by answering to all the laws of success, which if they are ignored in any department of life, bring ruin and disaster. The springs of life are not in ourselves, the secret of our thrifty life is in the Master out of whom we grow.

In the western country, farmers raise the alfalfa grass, which, when all other crops fail for lack of moisture, yields an abundant harvest. The secret of alfalfa's growth lies in its ever-deepening roots. Twenty feet, they tell us, these rootlets and tendrils penetrate the earth and defy the most scorching drought, the glorious heads of this new grass in agriculture, proudly wave aloft by the side of parched and dwindling grasses of the plains which succumb under the glow of the sun and the burning earth. Alfalfa knows where it can live and prosper, it's a thriving plant with its roots in the springs beneath.

A parable, this, of the thriving Christian and of his secret of prosperity. If we can make an example of this wisdom we shall be a prosperous people, formed into unions, thriving souls set in a world to bless it by the contagion of health.

Here our parable of the grasses falls in completion, for the souls of men are quickened by contact with spiritual life. This is one meaning to us of a thriving soul. Virtue goes out from us when we have it to give; we have it from the Master of us all.—Sel.

Foreign Mission.

W. B. M. U.

"We are laborers together with God."

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

PRAYER TOPIC FOR JANUARY

For Bobbili—its missionaries, native helpers, Christians and schools, that the seed sown may yield an abundant harvest. For our Woman's Missionary Societies that every Christian may become interested in missions.

DEAR GIRLS AND BOYS: The result of the conference held at the head of the road was a message to Mr. Gullison. "Akkalaya is a minor, if he is not given to us we will bring a suit against you." Were the little fellow but twelve years of age there would be reason for hope, but he is not more than eleven. However, Mr. Gullison pays no attention to this threat and continues his study of the law.

Another messenger arrives. "May three relatives come in and quietly talk the matter over?" "Certainly." The curious crowd looks on from the street while we reason and argue but fail to effect a settlement. "After I am dead you may adopt my child but until then he must remain with me," the mother says with decision. "I will use all my influence to induce him to return to you, but he shall not be taken away by force," is the position Mr. Gullison takes. Akkalaya is equally emphatic in his refusal to go home.

I have a talk with Akkalaya alone. Lovingly I tell him that we would gladly keep him were it possible. We love him; we are glad he loves Jesus, but it seems best that he, for the present, at least, go to his home. His relatives may beat him, they may keep him from coming to school, but he can still love Jesus; they have no power over his heart. "I don't want to go back. They make promises only to get me; then they'll keep me and I'll hear nothing but swearing and vile talk." How pitiful is his tone!

We pray together. "Oh God if your will, I want to stay here, but if not, I will go home," prays the little fellow. "Shall I tell your mother you will come?" "No, I have no desire to go." "But you told Jesus you would if his will, and we all think it his will for you to go." "God says, 'Don't go!' He has been saying so since morning." "Well, will you come out and talk with your people?" "I'll talk with them, but I'll not go with them."

Another attempt to coax him proved as unsuccessful as the first and growing impatient one man seizes Akkalaya and tries to carry him away but Mr. Gullison confronts him quietly saying, "No, that will not do. He may go if he wishes, but shall be taken that way."

The storm bursts again but with greater fury than before. O heaven uproar—I cannot describe it. I shall not try. Order once more restored, Mr. Gullison tries to convince the people that since they have tried and failed they would do well to allow him to use his power in persuading Akkalaya to go home. They seem to agree. In a short time Veeracharyulu goes to tell the mother her boy says he will go to her, but lo! at the gate appear two men in uniform. A servant hurries to the house. The police have come and have ordered me to open the gates. Shall I? "Certainly; you must." "Why has the Dorra not more power than the police?" "No," Gurayya's face clouds. He thought Akkalaya safe in Mr. Gullison's presence.

"I am sorry we could not get him away sooner. I hoped we need not have the police," Mr. Gullison says as he waits for His Majesty's servants to appear. He receives them courteously, too much so, for one grows angry when a chair is offered him and accuses Mr. Gullison of trying to buy his favor. "We are sent here by the Head of Police to take the young boy you are unlawfully detaining and give him to his mother." The tone and manner do not give us much hope that Mr. Gullison will be able to carry his point. But they go away again without the boy (who refused to go with them) to carry a message to their superior officer. Soon after Akkalaya with one hand in Mr. Gullison's, the other in Veeracharyulu's passes through the crowd to his own home. "We had a very quiet time. I had an opportunity to preach to the people gathered there," Mr. Gullison reports on his return. It is just six hours since the storm began and we are tired in body and mind.

Did Akkalaya come back to school? Next day Appalanarsayya brought a message from him. He sent many salaams and said that although he had not been allowed to come to school that morning he intended to come as soon as possible. Appalanarsayya is another of our school-boys. I hope I shall have occasion to write more of him some day. I believe he is a Christian. Will you pray that he may have courage to leave all and follow Jesus? He said to me: "Why! the excitement yesterday is going to affect our schools! People are saying their children shall not come. My father has given me strict orders not to come here, to go to school and straight home. He would be so angry did he know that I am here now."

That same evening Akkalaya appeared. "No,

they did not beat me. They say they are going to send me to Yabbayya's school, but I will not go. The head of police called me to his office and told me if I went back to the mission school he would put me in jail for six months. But I don't care, I shall come." And come he did the next day, and so did every one of our pupils. Saturday Akkalaya was around with our boys most of the day. "They tore up my Matthew's gospel because some one said it was a Christian book. I want you to give me another." Since then we have seen nothing of him, but we are sure that he will gradually work his way back or wait for the time when he will be old enough to act for himself.

Dear girls and boys, this is what children in this land must endure when they want to come to the loving Saviour. We feel that more than one boy in our school longs to come, but they must suffer so much. I need not ask you to pray for all such.

Yours cordially,

IDA M. NEWCOMBE.

Sackville, N. B.

We observed Thursday, Dec. 5th, as our Crusade Day, as it was more convenient for us than the day appointed. In the afternoon we had our regular meeting in the vestry, which took the form of a thank-offering service, envelopes having been distributed in which each sister placed her offering which amounted to \$8.00. Two or three hours were then spent socially, during which time tea was partaken of from plentifully filled baskets provided by the sisters. In the evening all gathered in the audience room, where a public missionary meeting was held. Our President, Mrs. Humphrey, occupied the chair, and the choir rendered sweet music, one selection, "If I had a voice" sang as a solo by Miss Stedman, was much appreciated and well adapted to the occasion. An original paper prepared and read by Mrs. Walter Cahille upon "Our Responsibility," was rich in thought, and presented an ideal which if lived out by Christians generally would have a tendency to consistency of life, as well as filled treasuries. A very interesting exercise in the form of prepared questions regarding the Scripture authority for the work carried on by our Aid Society and answered by the members, was to say the least, profitable. Mrs. C. W. Ford favored us with an appropriate selection, which was well read and much appreciated. A collection of \$5.00 was taken, which with the proceeds of a social held in the Bethel section two weeks previous, and the \$8.00 taken in the afternoon, raised the sum of \$25.00, which enabled us to procure a certificate of life membership in the W. B. M. U., and it afforded us no small pleasure to present the same to our sister, Mrs. Willard Estabrooks, who has been a member of our Society since its first organization in 1871 and who has also filled the office of Secretary during all those years. Needless to say a very important feature of our meeting was the presentation of this certificate by our pastor's wife, Mrs. McLatchy, who read a very complimentary address showing the high esteem in which Mrs. Estabrooks was held by her sisters with whom she had been associated so long. The recipient though genuinely surprised, made an appropriate reply, appreciating deeply the motive underlying the thoughtful kindness of all concerned.

Three new members were added to our number and we trust the future will bring into our ranks others who become interested in our meeting. A few encouraging remarks from our pastor and prayers closed our meeting.

MRS. J. J. ANDERSON, Asst. Sec'y.

Amounts Received by the Treasurer of M. B.

FROM NOV. 16 TO JAN. 2.

Milton, Queens Co., F. M., \$5.00; Milton, Yar. Co., for Bingaramma, little girl in Mrs. Churchill's school, F. M., \$12.00; Lower Aylesford, for Mrs. Gullison, F. M., \$2.00; Port Maitland, support of Mudry, F. M., \$14.50; Amherst S. St., F. M., \$13.25; New Castle, Northumberland Co., F. M., \$2.15.

MRS. IDA CRANDALL, Treas. M. B.

Chipman, Queens Co., N. B.

Foreign Mission Board.

NOTES BY THE SECRETARY.

The importance of cultivating the missionary spirit in our churches few will question. If it be true that the spirit of missions is not a phase of Christianity, it is Christianity. No individual who is honestly struggling for Christlikeness can hope to do without this prime factor in his spiritual life, and no church can feel that it is accomplishing the great purpose of its founders if it does not make world-wide missions a part of its mission to men.

With the world wide open for missionary work, and with men and women eager to be sent forth, the grave problem which confronts the churches of Jesus Christ

today is how to secure the means to put these workers more rapidly into the open field.

A friend said to General Kitchener, "I suppose the first thing you will do when you get to South Africa will be to re-organize the transportation service." "No," he replied, "the first thing I do will be to organize it."

I think it is a fair statement to make, that the majority of our churches have not been organized in any true sense for missionary giving. This condition in our churches is more to be wondered at from the fact that organization in all branches of business is considered absolutely essential to the highest success. Organization is a necessity to give efficiency and power to any enterprise; without it there is hesitation and indifference. This is seen in the work of the women in our churches. Less than a third of the sisters are doing a magnificent work for the Christ and the perishing. Over and above their regular giving to the work of the Master they raise two cents per member for their suffering sisters in heathen lands. Is this amount so raised begrudged? Is it more than ought to be done in view of the awful needs of heathen women? Surely not! The wonder is that so few can do so much. Suppose now the whole church was as thoroughly organized for doing the Lord's work as are these devoted women, would not the results be vastly greater than at present? And this without interfering in any way with this extra effort on the part of "those women"—who feel it laid on their hearts to help their sisters to their rightful place in the home and in society. There is a lack here.

The need of better organization is growing because of the rapid increase in the number of appeals to Christian men. This is more especially true with churches in our cities and larger towns. Local interests are absorbing money out of all proportion to their needs, and our great missionary work suffers in consequence. People will give five dollars for that which they can see, where they will not give five cents to send the gospel across the ocean to some brother whom they have not seen. These appeals are multiplying on every hand. Our people are puzzled to know what to do. They do not want to refuse, and yet if they respond to each call some must suffer, and that which is afar off bears the brunt of the loss. All our members are not asked to contribute to missions a definite sum, as they are asked to contribute to or for the local expenses of the church. But why not? Here again is our trouble.

Suppose every member of every church everywhere in these Provinces were personally asked to do something every year for worldwide missions—for the work of Jesus Christ outside of and beyond the borders of the local church, I believe the gifts would be greatly increased and that there would be such a forward movement at home and abroad,—at home because you cannot push the work abroad without reacting upon work at home, as would show the world the reality in our religion and bring in the speedy reign of the "Christ to be," and we should cease to hear the sneer from the lips of the gossamer, "See the church of Jesus Christ playing at missions." Brethren we need your help and co-operation. Since my last note there have been some good contributions. Won't you be one of the three hundred!

Foreign Mission Receipts

J. W. Frail, \$10; Refund T. Bos Cook & Son, \$1; J. S. Clark, \$200; Windsor, B. Y. P. U. support of Mr. G., \$12; Mrs. Nalder, support of Mr. G., \$5; Mrs. E. D. Shand, support of Mr. G., \$5; Mrs. A. D. Hartly, \$20; Native Bible Society, \$41.26 to Mr. Corey, Pulpit Supply, \$25; A friend, St. John, \$5; Turbrook, S. S., for Miss N., \$5; Harvey King, support of Mr. G., \$10; In loving memory of D. F. and Libbie Parker, \$10; Adella Parker, \$2; Mrs. A. I. Hart, \$3; Total, \$319.26. Before reported, \$683.90. Total, \$1004.16.

Legacies—Estate late Joseph Bradshaw, Bequeque, \$100; Estate late Deacon B. H. Parker, \$250. Total, \$350. Before reported, \$100. Total to December 31, \$450.

Famine Relief—Tryon, S. S., \$7; Tryon, W. M. A. Soc., \$30; Mrs. R. L. Phillips, \$10; John Moser, \$1; Mrs. T. Whit Colpitts, \$7. Total, \$55. Before reported, \$100. Total to Dec. 31, \$155.

J. W. MANNING, Sec'y. Treas. F. M. B.
St. John, January 1st, 1902.

Run Down

That is the condition of thousands of people who need the stimulus of pure blood—that's all.

They feel tired all the time and are easily exhausted.

Every task, every responsibility, has become hard to them, because they have not the strength to do nor the power to endure.

William Ross, Sarnia, Ont., who was without appetite and so nervous he could not sleep, and Leslie R. Swink, Dublin, Pa., who could not do any work without the greatest exertion, testify to the wonderful building-up efficacy of

Hood's Sarsaparilla

It purifies the blood, gives strength and vigor, restores appetite and makes sleep refreshing.

It is the medicine for all debilitated conditions.

Hood's PILLS cure constipation. Price 25 cents

The Messenger and Visitor

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

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

Literary Notes

Not many magazines live to print their three-thousandth number, yet the issue of *The Living Age* for January 4, 1902, bears that number on its title-page. Founded by the late Mr. E. Littell in 1844, this magazine has carried to its readers every Saturday for nearly fifty-eight years whatever was freshest, most important and most interesting in the whole field of foreign periodical literature. It has retained its essential characteristics through this long period, and while other magazines have come and gone, has strengthened its hold, year by year, upon the intelligent constituency to which it ministers. Art, science, travel, biography, literary criticism and appreciation, poetry, fiction, politics and international affairs,—whatever is of broad human interest finds a place in its well-filled and clearly printed pages; and despite the multitude of younger magazines competing for the public favor, there never was a time when this venerable electric was more nearly indispensable to alert readers than to-day. It is published by *The Living Age Company, Boston.*

Early days on the Southwestern frontier are vividly recalled by a stirring story of adventure, told by Wm. M. Edgar in the opening article in January Ounting. Only a generation ago, the wagon-train boss, like the stage-coach driver, was a picturesque and familiar character on the plains, and among the mountains of the far West. It was required that he should use alike of the whip and rifle; how to obey or to command, according to the exigencies of the day and hour; how to persevere and triumph over discouragements and dangers. The scene of the story is the Pews River Valley, on the overland trail from San Antonio to El Paso, Texas. A force of twenty-six men and two boys find means of successful defence against a band of hostile Indians, numbering 250 or more. This paper is a fitting introduction to a superior number.

Notes by the Way
AMHERST.

The first Maritime Fat Stock Show and Winter Fair was in session here when I arrived. This fact was made forcibly known when the train stopped at the Experimental Farm near Nappan and upwards of a hundred representative farmers came on board and took possession of things. These had been visiting the Experimental Farm to see how theoretical and practical farming can be made to supplement each other. Previous to reaching Nappan the students returning from Wolfville for Christmas holidays had been holding carnival as is their wont, but numbers subdued them, and from Nappan to Amherst the atmosphere of the train was decidedly agricultural. (Please note that my use of the word 'atmosphere' is strictly metaphorical.)

But why say anything of the Winter Fair? All have read of it in the daily papers. But there is a moral attached, and those who never read the moral of a story can skip the following. The Winter Fair was an unqualified success, financially and otherwise. Yet there was no circus in attendance, no wonderful performing animals, no incredible acrobatic feats, no balloon ascensions, no horse races, no fireworks—in short none of the long list of attractions deemed essential to the success of the ordinary provincial exhibition. And in spite of all this the attendance did not suffer. From the three provinces the farmers came together—keen, intelligent, self-respecting men—to compete with and get help from each other, and to listen to the discussion of live topics by the leading

agriculturalists of the Dominion, with the soft blandishments of the politicians as a relaxation. And I venture the assertion that those who attended the sessions of the Fair went home with a better practical knowledge of their work and a truer conception of the value of the agricultural interests of the Maritime Provinces, which things seem to be scarcely considered by the management of our large exhibitions.

Of Baptist interests at Amherst there is little need to speak. Pastor Bates and his assistant, Rev. J. A. Huntley, are laboring zealously and intelligently, and their efforts are seconded by a noble band of workers. The B. Y. P. U. is preparing to take up the Study Course now being outlined in the *MESSENGER AND VISITOR*. Some evidence that the Spirit has been working upon the hearts of the unsaved has been manifest lately, and pastor and people are heartened thereby.

Leaving Amherst on Saturday I at last, after nearly four months of wandering, started upon the last stage of the homeward journey. Pettitcodiac was reached in time for tea, and with a feeling of great relief I once more found myself at home. The Christmas joys—and the following pains—can be passed over. The resting time gave opportunity also for attending to an important duty. If no notes appear next week it will be either that there is nothing of importance to write or that the vaccination has "taken." Pastor McNeil is getting nicely settled in his new field, and the people are congratulating themselves on having at last secured a permanent pastor. All are looking hopefully forward to the new year.

R. J. COLPITTS.

Pettitcodiac, December 28.

[Above notes were intended for last week's issue, but were not received in time to appear.—ED. M. AND V.]

Personal.

Rev. W. N. Hutchins has resigned the pastoral charge of the Canning and Peraus churches, to accept the call of the Prince St. church, Truro. Mr. Hutchins has had a successful pastorate of seven and a half years in connection with the churches which he is about to leave. They have been years of growth for the pastor as well as for the churches he has served, and he will be able to give the result of matured power and experience to his new charge.

General Rundle reports that on the night of Dec. 24, Col. Firman's camp at Zeefontein, consisting of three companies of yeomanry and two guns, were successfully rushed by a strong commando under De Wet. It is feared the casualties were heavy. Two regiments of light horse are pursuing the Boers.

The Johannesburg Star has resumed publication, which was interrupted by the war.

"KING'S EVIL"

Those old English Kings made history. Those old English Kings were fast liver. Those old English Kings got sick.

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

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

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

Denominational Funds, N. B. and P. E. I.
NEW BRUNSWICK.

Hopewell church, F. M. \$46.43; Elgin 3rd church S. S., Grande Ligne, \$1; Fairville church, D. W. \$8.80; Carleton, Victoria and Madawaska Co's Quarterly meeting, H and F. M. \$7.60; Fredericton church, D. W. \$172.75; Elgin 1st church, Mapleton section, F. M. (S. S. 30c., coll. 2.45.) \$2.75; Forest Glen church, (F. M. coll. 10.62, S. S. \$2.10) \$12.72; Havelock church, H. M. \$5; F. M. \$5; Native preacher, \$3.13; Beaver Harbor, D. W. \$4.25; Mrs. John Crawford, F. M. \$2; Charlotte Co. Conference, D. W. \$4; Norton church, F. M. \$1.23; Hampton Village church, F. M. \$2; Salisbury, 1st church, Steeves Mt. and S. S., H and F. M. \$8; Queens Co. Quarterly Meeting, F. M. \$3.50; Robert Elkin, F. M. \$2; Pollit River church, F. M. \$1.11; Pettitcodiac S. S., (Grande Ligne, \$1.20 Quarterly Meeting coll. D. W. \$5.81.) \$7.01; St. Andrews 1st, H and F. M. \$1.50; St. Andrews 2nd, H and F. M. \$3.60; Mrs. C. Currie, F. M. \$1; Bocabec, F. M. \$3; H. V. Connel, F. M. \$5; Mrs. T. Whit Colpitts, F. M. \$5; Hopewell church, D. W. \$11.20; a friend per A. A. Wilson, (H. M. \$12, D. W. \$2.) \$14; Sussex church, D. W. \$25.25; Prince Wm church, (H. M. \$8, F. M. \$2, N. W. M. \$1) \$5; Havelock church, H and F. M. \$11.82; Leinster St church, F. M. \$5; St. Stephen church, D. W. \$22; Beacon Harbor church, H. M. \$2; Main St church, Ac coll. \$16.28; Oak Bay church, F. M. \$3; St. Stephen church, Young Ladies Auxiliary, native preacher, \$25; Florenceville church, per L. N. Estey, F. M. \$5; Andover church, (H. M. \$2.60, F. M. \$5.20.) \$7.80; Forest Glen church, Victoria Co. H. M. \$2.50, Carleton, Victoria and Madawaska Co's Quarterly meeting, H and F. M. \$8.10; Alfred R. Worden, F. M. \$2; Main St church, (H. M. \$8.62, F. M. \$8.16, N. W. M. \$5.) \$21.78; Avondale church, (H and F. M. \$3.12; Mrs. A. C. Plummer, F. M. \$1.) \$4.12; Jacksonton church, H and F. M. \$4.62; Jacksontonville church, H and F. M. \$2.66; St. George, 1st church, F. M. \$10; T. S. Simms, (special) F. M. \$50. Total \$588.27. Before reported \$331.35. Total to December 31, \$919.62.

PRINCE EDWARD ISLAND.

Murray River church, Quarterly Meeting, D. W. \$5.25; Alberton church, D. W. \$9; Alexandra S. S. Grande Ligne, \$1.60; North River church, (D. W. \$5.62, Quarterly Meeting, coll. \$3.38) \$9; Charlottetown church, (D. W. \$5.70, S. S. \$11.70, Junior Union, native preacher, \$25.) \$41.80; Tryon, B. Y. P. U. support of Kemchama, \$1.50; Murray River church, D. W. \$7.25. Total \$75.40. Before reported \$32. Total to December 30th, 1901, \$107.40. Total N. B. and P. E. I. to December 31st, 1901, \$1027.02. J. W. MANNING.
Treas. N. B. and P. E. I.
St. John, Jan 1, 1902.

Acknowledgment.

While so many were remembered at Christmas we were not forgotten, our people bringing us two very expensive chairs. A beautiful essay chair for Mrs. Steeves and a very handsome Oak Morris chair for myself, also cash and groceries. This people has ever been very kind to us, for which we feel very grateful. May the Giver of all good richly bless them.
C. J. STEEVES.
Baillie, Charlotte Co.

John Ruskin was one day walking slowly along the streets of London. The weather had been very wet, and the mud was most abundant and tenacious. The thought occurred to him that he would have the mud analyzed to find out the organic elements. This was accordingly done, and the London mud was found to consist of sand, clay, soot and water. Musing upon them, the thought occurred to him that these are the very substances from which our precious gems are formed. From the sand or silt, are formed the onyx, chrysolite, agate, beryl, cornelian, calcedony, jasper, sardianmethyst; from the clay are formed the sapphire, ruby, emerald, topaz, and from the soot is formed the diamond. London mud of priceless jewels! Man cannot transform the mud into those glittering points of light, but God transforms the mud of depraved humanity into the glory of redeemed and beautiful souls who sing: "Unto him who loveth us and has made us priests and kings unto God and his Father, to him be the glory."—John Robertson.

Michael Sullivan, of the R. C. Regiment, pleaded guilty at Halifax, Thursday, before Judge Wallace, to the charge of breaking into the Home of the Good Shepherd and assaulting the Sister Superior. He was sentenced to three years and six months for breaking and entering, and to six months for assault.

Rev. Dr. Potts, of Toronto, chairman of the educational fund of the Methodist Church, has received a cheque for \$100,000 from the Earl A. Massey estate towards the endowment of Victoria University. This is the first payment on the original bequest of \$200,000.

The situation as to small-pox in St. John has decidedly improved during the past week. There are now only fifteen cases under treatment, and nearly all are reported to be doing well. Since the outbreak there have been 99 cases in all, of which 62 have completely recovered and 27 have died.

Notices.

The next meeting of the Kings County Conference (N. S.) will be held at Aylesford, D. V., Tuesday, Jan 28th, beginning at 10 o'clock. The churches will please take notice of this and see that delegates are appointed to the meeting. The exercises will, we trust, be helpful to the spiritual life. Let us have a large attendance. That the large-hearted brethren at Aylesford are anticipating. Don't let them be disappointed.
M. P. FREEMAN, Sec'y.

The Quarterly Meeting of Queens Co., N. B., will convene with the Mill Cove Baptist church, beginning on Friday evening, January the 10th, and continuing through the Sabbath.
J. COOMBS, Sec'y.

Dec. 20th.
The Lunenburg county Quarterly Meeting will convene with the "Day Spring" Baptist church, 13th and 14th of January, 1902. Let all the churches of the county be represented by delegates.
W. B. BEZANSON, Sec'y.

The Cumberland County Baptist Conference will hold its next quarterly session at Parrsboro, N. S., January 14-15. The provisional programme includes sermons by Pastors Steeves, Estabrooks and McGregor; a Review of a Book by Dr. Steele; Addresses by Pastors Bates and Belyea, with the usual sessions. For devotional exercises, Christian Conference, Reports from churches and etc.
D. H. MACQUARRIE, Sec'y.

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Business Men's Backs.



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

Only one sure remedy that never fails—

DOAN'S KIDNEY PILLS.

Take a hint from business men who have used them:

"I have taken Doan's Kidney Pills, which I procured at the Medical Hall here, for rheumatism and pains in the small of my back, with which I have been afflicted for the past six years. They did me so much good that I heartily recommend them as an excellent medicine for rheumatic troubles and backache." CHARLES C. PILKERT, dealer in agricultural implements, Orillia, Ont.

Doan's Kidney Pills cure backache, lame or weak back, Bright's disease, diabetes, dropsy, gravel, sediment in the urine, too frequent risings at night, rheumatism, and weakness of the kidneys in children and old people. Remember the name, Doan's, and refuse all others. The Doan Kidney Pills Co., Toronto, Ont.

LAXATIVE PILLS

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

You May Need

Pain-Killer

For Cuts Burns Bruises

Cramps Diarrhoea All Bowel Complaints

It is a sure, safe and quick remedy.

There's only one PAIN-KILLER. PERKY DAVID'S. Two sizes, 25c. and 50c.

For 60 Years

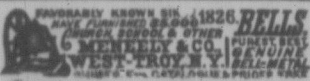
The name GATES' has been a warrant of excellence in medicine.

GATES' LIFE OF MAN BITTERS has long since become the People's Medicine and every year has been curing hundreds of cases of run down constitutions, dropsy, liver complaint and other chronic diseases.

The name LIFE OF MAN has become a household term throughout these Provinces and to thousands the reality has proved as good as the name, for it has restored their wasted energy and given them new life and increased vitality. Thus it has earned the name of GREAT BLOOD PURIFIER, for it is only by purifying the blood that these diseases may be eradicated from the system.

If you are sick and run down insist on having GATES' and take no substitutes. Then you will have the best and may rely upon it for cure as thousands have done before you with satisfaction. If your dealer does not have it send direct to us.

C. GATES, SON & CO., Middleton, N. S.



JANUARY 6, 1902.

Remember that is the day classes resume work at the

Maritime Business College, that good school of Business, Shorthand and Typewriting, which has given so many young people an excellent start in life.

Mentioning the MESSENGER AND VISITOR send for Free Calendar to

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The Home

HOW TO WHITEN CLOTHES.

Into a large saucepan—porcelain is best—put four pounds of bicarbonate of soda and four quarts of hot water. Stir frequently with a wooden stick until the soda is dissolved. Then add one pound of chloride of lime. Stir occasionally until the solids are dissolved. Then let the liquid cool in a kettle. Strain the clear part through cheesecloth into wide mouthed bottles. Put the stoppers in and set away until used. Any part that is not clear can be put into separate bottles and use for cleaning white floors and the tables. It is also good for cleaning the sink, traps, etc.—Ex.

HOW TO MAKE BEAN SOUP.

Pour two quarts of warm water over a pint of beans and soak all night. In the morning drain and turn into a soup kettle with a quarter of a pound of sliced salt pork, a sliced onion and root of celery. Bring slowly to a boil and simmer for six hours. Rub through a coarse sieve, return the soup to the kettle and season with salt, pepper and a teaspoonful of kitchen bouquet and then thicken with a teaspoonful of brown roux. Put a handful of dice of brown bread on the surface of the soup after it is in the tureen.—Ex.

HOW TO MAKE HAIR TONIC.

A hair tonic which has proved itself a blessing for falling hair and dandruff is made by mixing 48 grains of resorcin with one-fourth ounce of glycerin and sufficient diluted alcohol to fill a two ounce bottle. Better have double of the amount prepared. Apply every night with a medicine dropper. Keep in mind that the tonic must be well rubbed into the scalp. All that is smeared on the hair is so much wasted material.—Ex.

HOW THE LABOR OF WASHING POTS AND PANS MAY BE LIGHTENED.

Take a new whisk broom and cleanse it thoroughly in hot suds, dry it and hang it on a nail over the sink where it is within easy reach. At mealtime, as you dish the food for the table, set the kettle in which it was cooked immediately in the sink and draw it full of water, so that every part which the food has touched will be in a soak. Kettles that are left to stand unwashed without any water in them during the mealtime hour are ten times the trouble to clean afterward. It takes only a moment to turn the faucet, and the kettle will be full probably by the time you have emptied the next one. Treat the frying pans,—everything in which you have cooked—in the same way. Hot water is the best. If you have a good sized boiler, you can easily spare enough from it.

When you are ready to begin washing the utensils, take the whisk broom and run it round the kettle, removing all the bits of food that cling to the edge of it; then round the sides and bottom in the same way. You will find the broom to be far more useful than a cloth or than the arrangement of metal rings which does duty in the same way. The metal rings are an improvement on the cloth, but not so good as the broom. After you have emptied the rinsing water draw fresh hot water from the faucet into the kettle, make a suds with the soap shaker and with the broom wash the kettle all over, rinse off the soap under the faucet and dry.—Ex.

ROCKING BABES TO SLEEP.

For myself, I think it is a very stupid baby that he does not cry when he always gets what he cries for. It is a long step toward peace in the family when mothers come to understand that a little firmness exercised at first will save them years of trouble and sorrow later when fathers can be persuaded not to demand that "that little rascal be made to stop that noise at once, no matter how." A baby a few weeks old will very soon stop crying if no

attention is paid to him. If the mother has made sure that there are no pins pricking him, or no clothes wrinkled under him or otherwise annoying him; that the baby is "warm and dry and full," and if she then goes away and leaves him, he may cry hard for a minute or two, but if he has not been spoiled already, he will soon become quiet, and go to sleep, or lie and kick and coo. If he has heretofore been humored, of course he will cry longer, but if one is absolutely firm about it two or three times, even quite an experienced baby will give it up; and no mortal child can learn too young that nothing is gained in this world by crying.—Healthy Home.

HOW TO MAKE BROWN BETTY.

In a quart pudding dish arrange alternate layers of sliced apples and bread crumbs. Season each layer with bits of butter, a little sugar and a pinch each of ground cinnamon and cloves. When the dish is full, pour over it a half cupful each of molasses and water mixed. Cover the top with crumbs. Place the dish in a pan containing hot water and bake for three-quarters of an hour or until the apples are soft. Serve with cream.—Ex.

HOW TO MAKE FISH SAVORY.

Make a sauce of one teaspoonful each of butter and flour and one cup of hot milk in which a "pea" of soda has been dissolved. Cook until smooth and then add a gill of strained tomato liquor, a half teaspoonful of salt and a dust of cayenne. Stir in last one and a half cups of flaked cold cooked fish, toss and stir until the fish is heated through and serve on crisp buttered toast.—Ex.

EGOTISTIC NERVOUS INVALIDS.

Do not talk about your feelings or your fatigue or your sleep; do not allow the word nerves to be uttered in your presence. To talk about yourself is a form of bad manners, to say the least; to be sorry for yourself will not make any one more sorry for you, and self-pity is a poor kind of an emotion. If once this habit of talk becomes a habit, an unconscious exaggeration soon creeps into it; the victim begins to make the most of the feelings and pains that have occurred and to look for new ones, in order to get all the sympathy possible, and from this to imagining symptoms is a short and sadly easy step. To cultivate and encourage genuine emotions to overgrowth is bad enough, to sow and till a crop of false emotions is a crime.—Harper's Bazar.

THE DUKE AND THE LOST CHILD.

I hear a pretty story of the Duke and Duchess of Cornwall, who, walking in the country near Sandringham a few days before the beginning of their present journey, came across a woebegone little boy sitting by the roadside crying bitterly. The little chap, on being questioned sympathetically by the Duchess, sobbed out that he had lost himself. A little further cross examination showed that the youngster lived in a village about a mile distant, and the Duke and Duchess determined to see him home. But as the child was evidently tired out, the Duke stopped down and told him to clamber on his shoulders, a feat which, with the Duchess's help, he accomplished, encircling the Duke's neck with his chubby arms and spreading his small legs across the royal back. In this fashion he was carried triumphantly across the meadows and down the lanes till the village was reached, to the amazement and delight of the mother and her neighbors at such a restoration. Before leaving, the visitors extracted a promise from the woman that the hero of this royal pick-a-back should not have the 'spanking' he possibly deserved.—From 'Mainly About People' (London).

Toronto customs receipts for the year show an increase of about \$100,000.

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into the future and see the condition to which your cough, if neglected, will bring you, you would seek relief at once—and that naturally would be through

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Dr. Burgess, Med. Dept. of the Prot. Hospital for Insane, Montreal, prescribes it constantly and sees its purpose in its use in many cases. Mrs. Clark, St. Mary's Hospital, Toronto, writes they have also used it with the best results.

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"It's like mother's" Natural color Natural thickness Natural flavor.

Tomatoes and crushed Spices only—try it.

The Sunday School

BIBLE LESSON.

Abridged from Peloubets' Notes.

First-Quarter, 1902.

JANUARY TO MARCH.

Lesson III. January 19. Acts 2:37-47

THE EARLY CHRISTIAN CHURCH.

GOLDEN TEXT.

The Lord added to the Church daily such as should be saved.—Acts 2:47

EXPLANATORY.

THE INQUIRY MEETING, WHICH FOLLOWED THE ADDRESS.—Vs. 37-40. First: The effect of the sermon. Conviction of sin. 37. THEY WERE PRICKED. Hence they were pricked deeply, intensely, with the sharp point of his discourse. IN THEIR HEARTS. Consciences, moral nature.

They saw that they had committed an awful crime against God and the nation and themselves. They were in danger of the judgment to come. They had rejected their best friend and Saviour. They had done despite to the Son of God.

Second: The Inquiry. MEN AND BRETHREN. Apparently the meeting broke up into fragments, and different persons not only asked publicly of the speaker, but held conversation with the apostles and other disciples who mingled with the crowd. WHAT SHALL WE DO? The sin had been committed; the penalty overhung them. They could not undo the deed. What could they do in reference to it? How could they themselves escape from their guilt.

Third: The Answer. The answer was threefold. 1. Repentance. 38. REPENT. The word "repentance" means simply change of mind, the reversal of a man's controlling thoughts, feelings, and aims of life. Repentance, then, is the turning of the whole soul from self to God, and involves the breaking off from a selfish, sinful course of life, and the entrance upon a life of obedience, trust, and supreme devotion to God.

Note the difference between resolving to do some single act, or to change some small purpose, or habit, and the resolve to change the great aim and purpose of the whole life.

2. Faith in Jesus as Lord and Saviour, —a faith which trusts the whole life to his guidance and control. This is implied in the requirement to be baptized.

3. BAPTISM. AND BE BAPTIZED. IN (rather, unto,) THE NAME OF JESUS CHRIST. This was the rite by which they publicly confessed their acceptance of Jesus as the Messiah, their trust in him, and their consecration to his service. It was like taking an oath of allegiance when one becomes a citizen of a country.

Two blessings were promised to those who should comply with these requirements. 1. FOR (unto) THE REMISSION OF SINS, "unto," as the end to be reached, The sins are sent away, the debt is dis-

SURRENDERED

To Hot Biscuits And Warm Pie.

Bombarding a stomach with hot biscuits and warm pie, plenty of butter, bacon, greasy potatoes, and a few other choice delicacies will finally cause the fortifications to give way. Then how to build back on good food is worth knowing.

A man in Factoryville, Pa., attacked his stomach in about this way and says: "The sign of surrender was plain in my white, colorless face. At that time every article of food distressed me, and heartburn kept me in continued misery. I liked all sorts of breakfast foods but they did not agree with me. Of course, much of the food that I ate contained nourishment but my stomach could not get the nourishment out. I tried pepsin and other aids to digestion which worked for a time and then gave out.

Finally I reasoned, when in an extremity, that if the stomach could not digest the food why not take some food that was already digested like Grape-Nuts. So I started in on Grape-Nuts and the new food won my palate straight away and agreed with me beautifully.

The heavy, oppressive feeling disappeared and I became thoroughly impressed with the new food and began to improve at once. Little by little my strength came back and slowly and surely I gained my lost weight. The wasted tissues and muscles built up, and to-day I am well, buoyant and strong.

I unreservedly give the chief credit to Grape Nuts which met me in a crisis and brought me over the dark period of dependency. Nothing else did it or nothing else could do it. Grape-Nuts can be given upon application to the Postum Co., Battle Creek, Mich.

charged, and the sinner is discharged as from bondage or from the court and place of punishment.

2. The other blessing was, YE SHALL RECEIVE THE GIFT OF THE HOLY GHOST, sometimes in the same form in which they had just seen it manifested; and always in his abiding presence, dwelling within them as a fountain of life (John 7:38.) as the Comforter, teaching, guiding, inspiring, helping, purifying, giving peace and hope and joy, according to the promise (John 13:16)

39. FOR THE PROMISE, of the Messiah, and of the outpouring of the Holy Spirit and of salvation as foretold by Joel (vs. 16-21) and other prophets IS UNTO YOU, in spite of your sins, and your crucifying the Messiah. He was the expression of God's love to you. AND TO YOUR CHILDREN. No one wants to be saved alone. You being saved from sin is the nearest and surest way to the salvation of your children, all down the ages. AND TO ALL THAT IS AFAR OFF. All Gentile nations, The "ar" are Jews, the "afar off," Gentiles (Isa. 57:19; Zach. 6:15; Eph. 2:13, 17.) EVEN AS MANY AS THE LORD OUR GOD SHALL CALL. The Greek word implies that the call is "unto him" (R. V.) It does not declare that every one who is called accepts the call, but that this promise is for all, Jews and Gentiles. It reaches as far as the invitation. None are called to less than this; and all that are called may claim this promise as theirs.

Fourth: An Exhortation. 40. AND WITH MANY OTHER WORDS, DID HE TESTIFY, bear witness that the promise was being fulfilled from his own experience of what Jesus had taught and done, proving him to be the Messiah. SAVE YOURSELVES by repenting and believing on Jesus. FROM THIS UNTOWARD, intractable, perverse "Toward" is to-ward, inclined towards; hence gentle, docile; as "froward" is from-ward, turned from, averse. The UNTOWARD GENERATION was one turned away from God and from the right. They were to save themselves from the influences and from the condemnation that were coming upon that generation.

JOINING THE CHURCH.—V. 41. I. WHO. 41. THEY THAT GLADLY RECEIVED HIS WORD. The R. V. omits gladly, as do the oldest MSS. All who received the word were baptized, but doubtless they did it gladly, freely, joyfully. It was the most hopeful act of their lives. Compulsory religion is no religion. It was esteemed a great privilege to be a Christian.

2. HOW. WERE BAPTIZED, not necessarily on the day in which they believed, nor by the apostles alone.

BAPTISM is (1) the appointed method of making a profession of religion, and, therefore, every disciple of Christ should be baptized. No one can find a simpler, a more significant, or better method of confessing Christ. Jesus himself was baptized, as an example to all his followers. (2) Baptism is a public renunciation of sin, and profession of cleansing by the blood of Jesus Christ. It is a perfect symbol of the putting away of the defilement of sin, and of the cleansing of heart and life. (3) It is a symbol of the new, the risen life with Christ Jesus. (4) It is a symbol of the baptism of the Holy Spirit.

HOW MANY THERE WERE ADDED, to the number of Christians. THREE THOUSAND SOULS. This was a glorious beginning for the new church. The numbers added greatly to the power of the movement. Each person was a centre of influence. Three thousand burning and shining lights were scattered over the city.

THE CHURCH BEAUTIFUL, AN IDEAL FOR ALL THE AGES.—Vs. 42-47. First: Training in the Christian life.

1. BY INSTRUCTION. 42. AND THEY CONTINUED STRADFASTLY. No one can be a good scholar who is fidgety and irregular in his attendance at school. IN THE APOSTLES' DOCTRINE, i. e., the "teaching" of the apostles in the truths of their religion, and in the words and life of Jesus, and in the practical duties of religion. Teaching implies something taught, and that is doctrine. One of the best marks of a Christian life is the desire to learn.

2. BY FELLOWSHIP AND PERSONAL INFLUENCE, —through working together, studying to-gether, mutual sympathy and help. AND FELLOWSHIP. The disciples were like one loving family.

3. BY THE ORDINANCES, AND ESPECIALLY THE LORD'S SUPPER. IN BREAKING OF BREAD. This is the New Testament phrase for the Lord's Supper, in remembrance of Jesus, a new consecration to his service, a new inspiration of love.

4. BY PRAYER-MEETINGS. AND IN PRAYERS. R. V., "the" prayers. Of course, they prayed in secret; but this, doubtless, refers to praying together; "united prayer at fixed hours in some appointed place."

SECOND: HISTORICAL EXPRESSIONS. THE CHRISTIAN LIFE. 43-45. 1. MIRACLES BY THE APOSTLES. 43. AND FEAR. Reverential awe in the presence of

the mysterious power, working such wonders of grace and love. MANY WONDERS AND SIGNS WERE DONE BY THE APOSTLES. This general description includes the miracles described more in detail in subsequent chapters (Acts 3:1-8; 5:12, 15, 16).

2. GREAT DEEDS OF CHARITY AND LOVE BY ALL THE DISCIPLES. 44. AND ALL THAT BELIEVED WERE TOGETHER. They had one central home; they constituted a social community by themselves, separated from the rest of the people, not by local and physical barriers, but by their own mutual sympathies. AND HAD ALL THINGS COMMON. They were members of one family and held things in common just as members of a family do. Everything was for the good of all. No one "said that anything was his own," but all for the use of friends and of any Christian who had need.

45. AND SOLD THEIR POSSESSIONS (real estate) AND GOODS (personal property) in order to be able to impart THEM TO ALL MEN. AS EVERY MAN HAD NEED. All did not give away everything they had, for then they would have been compelled to ask some of it back again. But everything was free. Rich and poor were alike. There was need of this, for there were many strangers away from home, and they needed to remain awhile where they could earn nothing, in order to be trained and educated and filled with the new spirit, so that they could be prepared to witness to the gospel in their distant homes. Others, like the apostles, had to be supported while they gave themselves up wholly to preaching and spreading the gospel.

THIRD: WORSHIP. (1) 46. IN THE TEMPLE, the one natural and national place of worship. The Christians did not reject the temple worship, but filled it full of spirit and meaning. So Jesus went into his Father's house.

FOURTH: CHARACTERISTICS. DID EAT THEIR MEAT, i. e., took their food, their ordinary meals. WITH GLADNESS. Greek, exulting, abounding joy. The gospel pervades the whole life with gladness. SINGLENESS OF HEART. The word "denotes evenness of temper, untrifled cheerfulness in social intercourse.

47. PRAISING GOD. "The praise refers not merely to their thanksgivings at meals, but is characteristic of their whole devotional life, both in public and private."

AND HAVING FAVOUR WITH ALL THE PEOPLE, in contrast with the ecclesiastics. Like Jesus in his youth, having favor with God and man, so the youthful church was in favor with God and man. Their joyous graces, their generous living, their noble lives, were attractive.

SLEEPY SAM.

There was a lazy fellow, His face was never clean, A more untidy, lazy boy I think I've never seen!

Each morning when he wakened He turned and slept again. The bell was rung, his name was called; But it was all in vain.

At school he was too lazy To learn his A, B, C. By dinner time he yawned, and looked As sleepy as could be.

He never played at cricket, He never played at ball. He never had a real good game At anything at all.

Oh! why was he so silly? This tiresome sleepy-head. The reason I shall tell you now— He went too late to bed! —A. M. M., in English Magazine.

AN APOLOGY.

Once two gentlemen, attended a temperance meeting, and, on returning home, by a dark and narrow lane, were thrown out of their conveyance. The incident was reported in the local paper, and the account closed with these words: "Fortunately both men were sober."

The editor received an angry letter from one of the gentlemen concerned, with a request for an apology. He was equal to the occasion: "In our account of the unfortunate accident to Messrs. — wrote the editor, 'we stated that fortunately both men were sober. It appears that this statement has given great offence. We therefore beg to withdraw it.—San Francisco Argonaut."

TAKE NOTICE.

We publish simple, straight testimonials, not press agent's interviews, from well known people.

From all over America they testify to the merits of MINARD'S LINIMENT, the best of Hoop's Remedies. R. C. AND CO.

A Terrible Cough.



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

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

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

Pure Gold Select Pure Spices advertisement with decorative border and text: "You really ought to try PURE GOLD SELECT PURE SPICES in 5 and 10c. Packages. Full measure. Best quality. Your Grocer has them."

Wanted Everywhere advertisement: "Bright young folks to sell Patriotic Goods. Some ready, others now in preparation in England. Address to-day the VARIETY MFG CO. Bridgetown, N.S."

13 Running Sores advertisement: "Mr. Stephen Wescott, Freeport, N.S., gives the following experience with Burdock Blood Bitters. 'I was very much run down in health and employed our local physician who attended me three months; finally my leg broke out in running sores with fearful burning. I had thirteen running sores at one time from my knee to the top of my foot. All the medicine I took did me no good, so I threw it aside and tried B.B.B. When one-half the bottle was gone I noticed a change for the better and by the time I had finished two bottles my leg was perfectly healed and my health greatly improved.' BBB FOR THE BLOOD"

Lady Georgiana Lyndhurst, who died in London, December 22, survived her husband, the first Lord Lyndhurst, for thirty-eight years. He was born, J. S. Copley, in Boston, in 1772. His father was the famous painter. The son went to England, was senior wrangler at Cambridge University, and afterwards three times Lord Chancellor of England and a British peer.

From the Churches.

Denominational Funds.

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

The Treasury for New Brunswick and Prince Edward Island to whom all contributions from the churches should be sent, is Rev. J. W. MANNING, ST. JOHN, N. B.

CHARLOTTETOWN, P. E. I.—A number of the members of the church, representing the congregation, called at our home on the evening of the 24th Dec., and presented to us a purse, containing \$50.00 in gold, and a kindly worded address. We appreciate the kindness of the donors exceedingly, and pray that they may be abundantly blessed in the service of Christ with the new pastor. G. P. RAYMOND.

GLACE BAY, C. B.—I write but to thank the members of my congregation, who, notwithstanding the heavy rains, came to the parsonage on the evening of Jan. 30th and presented me with a magnificent for lined coat, besides smaller gifts of value for Mrs. A. and babe. Such tokens of friendliness and appreciation cannot but be an encouragement to any pastor and I shall go in and out amongst them with a warmer body, and I trust a heart aflame with love to God and these. A. J. ARCHIBALD.

HILLSDALE—On Dec. 27th, our annual B. Y. P. U. entertainment and Pastor's donation were given. The entertainment was one of the best we have had. The congregation was large. The donation amounted to \$74.17, the largest ever given in this place, this does not include the B. Y. P. U. donation reported four weeks ago. We have just entered our seventh year of pastoral work with this people. We believe the Father's blessing will continue to rest on those who are His children and pray that many more may be brought into that blessed relationship e'er the year closes. R. M. BYRON.

Jan. 1, 1902.

HAVELOCK—The work here is moving along quietly. Special services at Hicksville, resulted in a quickening of life in the church and two baptisms. Some twelve others professed conversion, and will doubtless come into the church further on. We are anxious that they should come in as workers, when they come. A Xmas tree was given at Havelock for the Sunday School, at which the pastor and his wife were generously remembered with a cash gift of \$20. We are looking forward hopefully to the Week of Prayer.

Jan. 3.

J. W. BROWN.

KENTVILLE, N. S.—Rev. C. H. Day, M. A., is now entering upon another year of his ministrations to the church of this town under the most favorable auspices. It would be difficult to exaggerate the hold that he has won of the affections of his people, and the recognized position he has obtained in this community. The past year has been one of complete success in every way, quite a large number have united with the church and all are in complete union with the pastor in his work. Mr. Day is especially strong on the platform, his pulpit utterances are scholarly and of a highly intellectual order giving evidence of the well-trained mind of the preacher and as such are greatly appreciated by his listeners. Mr. Day was well remembered at the Christmas season.

COMMUNICATED.

UPPER RANGE, QUEBENS CO., N. B.—On Christmas evening in Upper Range church was held the annual Christmas tree entertainment, given by the Sunday-school scholars. The recitations were well rendered, and threw much credit on those who had taught them as well as on those who gave them. The songs of praise, recitations, etc., being over, an address was given by the pastor, after which came the presents. As we gazed into the happy faces of the children it was not difficult to see that to them it was a Merry Christmas. The children however were not the only ones who received Christmas gifts that night, for many of the older ones, gave and received many beautiful presents. We enjoyed the evening much, and well we might, for Mrs. Dresser as well as myself, received a handsome present in the shape of 5 dollar bills, for which I wrote to express my sincere thanks, and I can assure

you we shall not soon forget our first Christmas among these kind hearted people. FRANK P. DRESSER.

ST. ANDREWS—Christmas and New Year's with old memories and good cheer have come and gone leaving us a year older, if not correspondingly wiser. We, that is to say, the inmates of the Baptist parsonage, did not make any New Year's resolutions as we have quite a stock of old ones on hand, which are yet unfinished business. The Sunday School held their Christmas tree celebration in the parsonage. Santa Claus was generous to all, not overlooking the pastor and wife, his gift to them being a beautiful willow rocker, beside several smaller ones. I am much interested in the discussion of the question of the Fatherhood of God or of the devil or both. Keep it up, it is as good as a course in systematic theology. Jan. 2, 1902. CALVIN CURRIE.

AMHERST, N. S.—Pastor Bates writes: We have had an unusual amount of sickness and many deaths of late here. Congregations are very large and attentive. On evening of Dec. 27th, in spite of a terrible storm, many of my brave, loyal, grand people surprised us by a visit to parsonage. They came with happy hearts and full hands. It was to commemorate the 25th anniversary of our marriage. Silver shone all around us. Addresses, lunch and good cheer was the order. He who is pastor of Amherst Baptist church has a good people. My relations with my Assistant Bro. Huntley are increasingly pleasant. Best of all, God's spirit is with us. Our meetings are very good, we have inquired and some have found Jesus. January 1st, as is our custom, we had roll call. Names were called, Scripture responses, four papers read on Our Walls or the Strength of Our Church; Our Windows or the Light of Our Church; Our Dining-Room or the Social Side of Our Church and Our Doors, or the Object of Our Church. Also "In Memoriam" by Pastor, a brief address on those who have died of our church during 1901. Dr. Steele was present and bore a part of the services. W. E. B.

BRIDGEWATER, N. S.—Christmas was a day of sorrow for Bridgewater, caused by the drowning of four boys while skating on the La Have. On Christmas morning, George Bachman, aged 10 years, son of Mrs. James Bachman and Curry Hubley, aged 12 years, son of Cyrus Hubley and Ferry and Merrill Rhodenhauser, aged 14 and 12 years, respectively, sons of Mrs. Stephen Rhodenhauser, were skating not far from their homes and were last seen about 11.30 o'clock. As they did not return to their homes for dinner their mothers went in search of them and soon their caps were found floating on the water, which indicated only too truly their sad fate. Their bodies were soon recovered and the news spread rapidly filling with sadness hearts that a short time before were rejoicing. George Bachman and Curry Hubley were both members of the Baptist Sunday School and were present at the Christmas exercises held on Monday evening. Pastor Freeman was at Milton, spending Christmas with his parents, when the accident occurred; but when informed of it, wired that he would return at once. The funeral services, which took place on Friday afternoon, were largely attended, considering the storm that was raging. The parents in their bereavement have the sincere sympathy of the entire town.

MOUNT CARROLL, ILL.—The church held its annual meeting, Dec. 19. All departments of the church were heard from and all made good reports. The opinion was expressed that the church was never in as good condition as at the present time. Peace and goodwill prevails among the membership and the church is carrying on an aggressive work in the community. Since the present pastor, Rev. A. J. Kempton came to Mt. Carroll, three years ago, about thirty have united with the church each year, most of them by baptism. The present membership is 200. During the past year the pastor has done some work in the town outside of regular church lines. He has succeeded in establishing a public reading room, and in starting some free evening classes for young men. He has a monthly service for boys and young men to which many are personally invited by postal card or otherwise, and at which he gives a friendly talk on some practical theme. He believes

in using the press for the advancement of the kingdom of God, and is a secular contributor not only to the several leading religious periodicals but in the secular papers also he sees a great opportunity to serve the Master.

LOWER ECONOMY AND FIVE ISLANDS.—Some three months have gone since our own Evangelist and General Missionary, Bro. Baker, assisted by the sweet singer, Bro. McLean, visited and held special services with our pastor in the Five Island section of the church which surely proved a rich blessing to God's cause here. There has been no mistake made in placing those two Evangelists in the field to work together, and while the H. M. B. has only pledged a partial support to Bro. McLean he is worthy of special help from brethren who could do so in each church who share in his most valuable services to help raise remaining amount of his salary as yet unprovided for. On Saturday, 21st inst., Pastor Roop attended to the solemn duty of conducting the funeral service of sister Lizzie Cuihan, aged 21 years, one of the converts received while Bro. Baker was here. Baptized by Pastor Roop among others, Oct. 6th. The 16 baptized was all young men and women under age without any property and will require training before much support can be expected and unless our H. M. B. can render some assistance to this church we cannot support a pastor as the sister church at Bass River is making the effort to support a pastor for themselves. CLERK.

SPRINGFIELD, N. S.—The work of the Lord moves on in our midst with many encouraging indications and a large measure of harmony and good fellowship. The fine furnace recently placed in our sanctuary at the Ridge adds greatly to the comfort and delight of public worship. Every dollar of expense incurred was paid the day the work was done. This excellent method of conducting "the King's business" should be more generally followed. On New Year's Eve about a hundred happy friends gathered at the parsonage for the annual donation. All enjoyed themselves. All were young again. When the evening was far spent the donation in cash and goods amounting to \$30.60, was presented by Deacon Saunders who accompanied the gift by gracious words and kind sentiments in which other speakers joined. We endeavored to reply but the end was not yet. Brother E. S. Freeman brought forward a very finecoon skin coat as the New Year's gift of our young people and in answer to the cry "does it fit him?" the unrestraining parson was lifted in the strong arms of his brethren high above their heads. When the "boys" saw the coat was all right such a shout of joy rang through the parsonage as we had never heard before. This splendid gift was accompanied by the names of 65 donors. Some of them young only in that immortal youth which is of God. The secret of their purpose had been so well kept that no hint of it had reached us. To say we were surprised is putting it mildly, we were simply overwhelmed. How can we suitably thank you our noble, loyal friends? May God bless you one and all. By Divine help your pastor will seek to be more than ever "your servant for Jesus' sake." E. R. LOCKE.

PRINCE WILLIAM AND 2ND KINGSCLEAR.—We are still pressing on toward the mark for the prize of the high calling of God in Christ Jesus. During the past few weeks we have been holding special services, five or six have expressed a desire to be Christians and the church has been revived for which we thank God. On Saturday eve preceding Christmas the Prince William church held the closing exercises of the Sunday School for the winter consisting of a concert and Christmas tree. The church was full and the exercises were a grand success. The pastor and family were not forgotten. On New Year's Eve the members of the Prince William and 2nd Kingsclear churches and friends were invited to a social in the Hammondville hall. After tea had been served the meeting was called to order, Mr. M. B. McNally being chosen chairman. Bro. Joseph Holyoke gave an address and on behalf of the members of the churches presented the Pastor, (Rev. C. W. Sables) with a beautiful fur coat and cap a pair of slippers and a very handsome slumbering robe. The pastor's wife was also remembered by being presented with

a purse containing \$16.50 and other useful and ornamental gifts. The pastor, on behalf of himself and wife, replied, thanking them for the beautiful gifts also for the expression of goodwill and friendship that existed between them as pastor and people and expressed the desire that by their united efforts the kingdom of God might be advanced on the field. After remarks by Rev. J. A. Cahill, a former pastor, also by Bros. Leverett Estabrooks and Jas. Kirk of Prince William and Bro. Fox of Kingsclear, the exercises closed by the chairman extending the compliments of the season and the audience joined in singing God save the King.

REV. C. W. SABLES.

DEDICATION AT EAST BOSTON—"The problem of the down-town church," says the Watchman, has been solved in East Boston by the Central Square Baptist church selling its property and taking over the partly finished house of the Trinity church in the residence section, a large proportion of the members of the Trinity church uniting in the movement. The Central Square property was sold for a good price, enough to complete the preparation church on Trenton Street, near Marion, which was about three-fourths finished, and pay the debt. The house has been remodelled and finished in a very attractive style, and on Tuesday, the 17th, was dedicated free of debt. Rev. A. J. Hughes, formerly of this Province, who is pastor at Trinity writes: The union of the two churches makes one strong and effective Baptist church in this precinct of our great city, and marks a new era in the denomination therein. Our week of dedication was full of the best things and served to strengthen the spirit of unity and of denominational zeal.

PORT MAITLAND, N. S.—Eight months have elapsed since I assumed the pastoral charge of the Bay View (consisting of Port Maitland and Beaver River sections) and Lake George churches. Uniform cooperation and appreciation have been accorded me, making my labors pleasant and assuring some degree of fruitfulness. During the thanksgiving season an effort was made at Port Maitland to reduce the debt on the church building resulting in the realization of nearly \$600, thus diminishing the burden to a mere nominal one of about \$200. The success of the effort lies in the circumstance that "all the people" contributed. Nearly one hundred dollars came from absent members and friends—from which the lesson is learned that it pays to appeal to the non residents. The meeting house at Lake George also has received repairs both inside and outside making it both comfortable and attractive. But our thought has not altogether been devoted to the material side of the work. As we entered the season of relaxation of manual toil there became evident an increase of interest in spiritual things which culminated in desires and plans for extra services. So in November a three weeks' series of meetings was held at Lake George, during which we enjoyed the highly prized assistance of pastor M. W. Brown of Pleasant Valley. Loyal hearts were strengthened, delinquents were revived and desires were expressed by a large number of the young people to enter upon the Christian life. Three have since followed the Lord in baptism, these, together with two others who had been previously received by letter, making five new additions to our membership. There are several others whose expressed purpose we expect to follow out in an early full surrender to the Master's will. During December we have been concentrating effort at Pt. Maitland, and in spite of the unfavorable weather encouraging interest has been shown in the meetings. The church herself is getting quickened and voices which were becoming faint and uncertain are regaining their volume and sustaining power in the praise of his grace. One has already been received for baptism while two have joined our fellowship by letter. The services are being continued, and we hope to give a cheering report at an early date. Kindly permit me also to make mention to the credit of these people, of a few deeds they have been voluntarily doing to gladden the parson's household. Both churches have made us donations in both provisions and money sufficiently generous to inspire us with confidence for the long winter months. And then at Yule-tide the dear friends of Beaver River presented Mrs. R. with an elegant parlor rug, while the good people of Port Maitland very considerably presented their pastor with a large, soft easy chair (May they not have occasion to regret their gift so tempting!) These are their collective tokens of kindly thoughtfulness; their individual gifts cannot be enumerated, resembling as they do the "Brook" in that they "go on forever." We would publicly record our heartfelt gratitude for all these tokens of good will from our patient people. May the Master make it possible for us to reciprocate such regard in the helpfulness of our ministrations. W. J. RUTLEDGE.

Port Maitland, Dec. 27th, 1901.

MARRIAGES.

MESSENGER-FOSTER.—At Hampton, N. S., Dec. 25, by Rev. L. J. Tingley, Frank Bernard Messenger, to Lizzie Ann Foster, both of Hampton, Annapolis Co.

COLE-WHITE.—At Andover, Dec. 26th, by Rev. Charles Henderson, James A. Cole, to Temperance White, both of Perth, Victoria Co., N. B.

PERRY-TIDD.—At the residence of the bride's parents, Freeport, Digby, Co., N. S., Dec. 24th, by the Rev. E. H. Howe, Laren Perry, Esq., to Angeline Tidd, both of Freeport, N. S.

SAWLER-BEZZANSON.—At the parsonage, Chester, Dec. 25th, by Pastor R. Osgood Morse, Judson A. Sawler of Cambridge, N. S., and Mary L. Bezzanson of Middle River, Lunenburg Co., N. S.

BUNTAIN-CLARK.—At the residence of the bride's parents, Dec. 24th, by Pastor C. P. Wilson, Walter Buntain of South Rustico, P. E. Island, to Maggie Stewart Clark, of Cavendish, P. E. Island.

GALLOP-HICKEY.—At the residence of William Gurrier, Middle Simonds, Dec. 25th, by Rev. A. H. Hayward, Charles B. Gallop of Tracy Mills, Comb Co., N. B., to Rebecca M. Hickey of Middle Simonds.

BUDD-NICHOLS.—At the residence of the bride's parents, Jan. 1st, by Rev. F. H. Beas, Edward N. Budd of Digby, and Mary E., daughter of William Nichols, Esq., of Rossway.

BAKER-KAULBACK.—At the home of the bride's father, Foster Settlement, Dec. 25, by Rev. H. B. Smith, M. A., Willard B. Baker, of La Have Islands, to Cora B. Kaulback, of Foster Settlement.

BAKER-PEARL.—At the residence of Mr. Wm. Baker of Tancook Island, Lunenburg county, N. S., Dec. 25th, by the Rev. Jas. A. Porter, Harvey W. Baker, to Matilda M. Pearl, both of Tancook, Lunenburg county, N. S.

BROWN-EARLEY.—At Clementsvalle, Annapolis county, N. S., on Dec. 25th, by Rev. Ward Fisher, pastor Clementsport Baptist church, Howard C. Brown, of Clementsvalle, to Lena S. Earley, of Northfield, N. S.

PROSSER-BOYNE.—At the residence of the bride's parents, January 1st, by Rev. F. D. Davidson, William Avery Prosser and Lizzie D., daughter of Abner Boyne, all of Kiverside, Albert county, N. B.

ELLIOT-FILLMORE.—In the Baptist church, at Albert, January 1st, John E. Elliot and Ada B. Fillmore, both of Albert, Albert county, N. B.

GANONG-GANONG.—At the home of the bride's father, Midland, Dec. 25th, by Rev. Wm. M. Field, assisted by Rev. E. Ganong, Ezekiel Ganong of Hampton and Bertie Ganong of Springfield, Kings Co. N. B.

PERRY-MORRELL.—At the Baptist church, Freeport, Digby county, N. S., Dec. 31, by the Rev. E. H. Howe, Willie V. Perry, Esq., to Miss Lizzie Morrell, both of Freeport, N. S.

TITUS-FAIRWEATHER.—At the home of the bride's parents, on Dec. 17th by the Rev. C. P. Harrington, Frederick Warren Titus of Bloomfield, Kings county, to Grace Blanche, daughter of Stephen T. Fairweather of Hampton, N. B.

BRANSCOMBE-ALWARD.—At the parsonage, Havelock, N. B., Dec. 5, by Pastor J. W. Brown, Newton D. Branscombe and Zilpha M. Alward, all of Steeves' Settlement.

EISENHAUR-SPIDLE.—At the residence of Solomon Spidle, father of the bride, Lower Cornwallis Lunenburg county, Dec. 26, by Rev. W. B. Bezzanson, John Dennis Eisenhaur of North West to May L. Spidle.

CHAPMAN-McVICAR.—At the Range, Queens Co., on 31st inst., by Rev. W. E. Intyre, Harry Chapman of Canning to Alice, daughter of Daniel McVicar, Esq., of Waterborough.

GAY-SPRAGUE.—At the residence of Mr. Wallace Bleskney, Dec. 12th, John Gay of Salisbury and Leora Sprague of Petitcodiac, N. B.

CONSTANTINE-READE.—At the parsonage, Petitcodiac, Dec. 25th, Talbert H. Constantine, and Jemima M. Reade, both of Lewis Mountain, Salisbury, N. B.

DEATHS.

JEFFERSON.—At New Germany, Dec. 23, Maud A. Jefferson, aged 15.

BAKER.—At Farmington, Dec. 27th, John Baker, aged 48. His death was that of the righteous.

CONRAD.—At Foster Settlement, Dec. 26th, Mrs. Conrad, aged 94. She longed for that rest that remains for the people of God.

MCPHAILL.—At New Haven, P. E. I., Dec. 27, Robert Osborne McPhail, infant son of Deacon Robert and Bell McPhail, aged about two months.

HOLMES.—At Sandy Point, Shelburne Co., Dec. 25th, Mrs. Margaret Holmes, aged 78 years and 11 months. She was faithful in the service of God.

HAMILTON.—At Florenceville, N. B., Dec. 31st, of heart disease and dropsy, John Hamilton, aged 67 years, leaving a wife, two sons and two daughters to mourn their loss.

TAYLOR.—At his home in Harewood, Westmorland county, Dec. 23, of heart disease, LeBaron D. Taylor, aged 66 years. Deceased leaves a widow and large family to mourn their loss. He had professed faith in Christ.

SUTHERLAND.—At Blissfield, Dec. 24th, in the 20th year of his age, James Sutherland. James leaves a sorrowing mother, and three brothers to mourn. The family have the sympathy of the community in the sorrow that came to them in the happy Christmas times.

HINKLE.—At Halifax, N. S., Dec. 4, at the age of 89, Mary Ann, daughter of the late John Hinkle. A member of one of the oldest Baptist families in Halifax. Our sister was from early life a Christian and for over fifty years a member of the North Baptist church. For many years she has been one of God's 'shut-ins,' waiting for the message, which came at last to end the loneliness of life. For her death had no dread; it was the gateway of her Father's home.

BAKER.—At Scotch Village, Hants Co., N. S., Dec. 24th, Mrs. Grace A. Baker, in the 95th year of her age. Sister Baker was baptized into the fellowship of the Newport Baptist church in 1872. During her last illness she suffered intensely but bore it all with Christian fortitude, sustained by the Christian hope and longed for the call to the homeland. She leaves one son, three daughters, one brother, Richard Dimock and one sister, Mrs. Mary Brown of Windsor, N. S.

POND.—At Ludlow, Dec. 24th, in the 22nd year of his age, Evit, youngest son of Ambrose Pond. This young man was called suddenly into the presence of God. He leaves a grief-stricken father and mother, also two brothers. Harding the elder brother is now serving his country in South Africa. It will be a great blow to him when the sad news reaches him. The family have the heartfelt sympathy of the entire community in the great sorrow.


DEWITT.—At Blomidon, Kings county, N. S., Nov. 25, at the age of 60, Drusilla Jane, wife of Charles DeWitt. After attendance at church one Sabbath morning, in the summer, our sister was suddenly stricken with an illness from which she never rallied, but which she endured with fine Christian resignation and courage. Mrs. DeWitt was a woman of strong character, devoted to her family and firm in her faith in Christ. The home seems very lonely without her but there is comfort and hope for her loved ones in knowing that for her to die was gain.

NEWCOMBE.—At Canning, N. S., Dec. 7, at the age of 63, Marietta, wife of Wallace Newcombe. With an illness of less than a week so that few knew of it until she had gone, our sister's death came as a great shock. Mrs. Newcombe was a woman of unusual mental strength, a wide reader, intelligent and devoted as a Christian, while as teacher of the Bible class and president of the W. M. A. S. in the Baptist church her place will be hard to fill. After a busy life she entered into rest through Christ and her husband and family though greatly afflicted have the twofold consolation, a Christian mother's memory and the ministry of Christ's holy gospel.

HARRISON.—At Cox Point, Cumberland Bay, N. B., on Dec. 27th, Mary Agnes, daughter of Chas. J. and Rebecca Harrison. Our sister did not make a public

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Walter Baker & Co.'s
PURE, HIGH GRADE
Cocoas and Chocolates.



Breakfast Cocoa.—Absolutely pure, delicious, nutritious, and costs less than one cent a cup.

Premium No. 1 Chocolate.—The best plain chocolate in the market for drinking and also for making cake, icing, ice-cream, etc.

German Sweet Chocolate.—Good to eat and good to drink; palatable, nutritious, and healthful.

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



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confession of Christ, but during her two years of sickness she learned to know and to love her Saviour. By her bright, happy disposition and simple faith she made many friends who gathered round the grave to pay the last tribute of respect to the one they loved. The mother, father, four sisters and two brothers, who are left to mourn, have the heartfelt sympathy of all friends. May the Father of all comfort them in this hour of trial.

GOODWIN.—Early on the morning of the 14th of December in the 72 year of his age, Captain Isaac Goodwin passed away. For months our brother has suffered from a painful form of heart disease which finally resulted in his death. For a number of years he has been a firm believer in Jesus as his Saviour, and during his long illness was sustained in a wonderful manner by the consolations of religion. He had no fear of death but for days was anxiously waiting and praying for the hour of release. He has left behind him a sorrowing widow and a large family all of whom have reached maturity. Our departed brother was a native of Yarmouth County, but for some years has been a member of the Bridgetown church.

MILLER.—At Clarence, N. S., at 1 a. m., Dec. 30th, Mr. Benjamin Miller passed away. The call came altogether unexpectedly. Bro. Miller during the day was apparently in the best of health. He attended divine service at Bridgetown and seemed full of vigor. He complained on Sabbath evening of not feeling very well and laid down upon his bed. When his wife went to his side after a momentary absence she found that he had been called to higher service. Brother Miller was widely known and highly respected for his Christian character. He was a man of large gifts, a licentiate of the church, and had oftentimes occupied the pulpit when the church was without a pastor. He will be much missed by the church with which he was identified for the last 31 years. He leaves a wife, two sons and three daughters to mourn their sad loss. Our departed brother was in the 72nd year of his age. He walked with God and was not for God tock him.

KIERSTAD.—At Turtle Creek, Albert county, N. B., Nov. 30th, after a brief illness, Ida J. Kierstead, aged 19 years. Our sister was a young woman of extraordinary ordinary ability. Her work as a student at Normal School and as a teacher at Turtle Creek was of a high order. She was naturally of a bright and cheerful disposition. She made many friends, and was especially kind to the sick and sorrowing. Our sister was to give her heart to Jesus while very young. She was baptized by her father, the late Rev. S. W. Kierstead, in 1895 during his pastorate of the Dorchester Baptist church. Her faith in the Son of God was strong, and she lived for him who died for her. Her funeral took place from her mother's home, Surrey, N. B., and was conducted by Pastor Addison assisted by Revs. Thomas Miles and James. Much sympathy is felt for the widowed and invalid

mother, who, twice within a year, has been called upon to part with loved ones. Sister Kierstead "sorrowed as those who have no hope," for "absent from the body," means "at home with the Lord."

Acknowledgment.

On the evening of Dec. 17 a large number of Hartland Baptist church and congregation met at the residence of Dea. Judson Currie and donated their pastor, J. D. Wetmore, \$32.00, including two beautiful chairs. After a bountiful supper music, readings and social converse concluded the evening. This is only one of many expressions of the love and kindness of this people. Also the people of the church at Coldstream recently met at the parsonage and stocked the pantry with a full line of groceries beside several articles in dry goods and on the Christmas tree for the Sabbath School there was a neat sum in cash. The repeated kindnesses of these peoples for upwards of three years has made the bond of fellowship much stronger.

A man in St. Louis is trying to convince his fellow human beings that they ought to eat sand, because birds and chickens do, and he is putting it up in small bags and selling it at 25 cents a bag. The quantity to be taken is a teaspoonful per day, mixed with water, so that it may be easily swallowed. This genius circulates tracts advocating the sand diet, and it is stated that he has made several converts.

The German cruiser Gazelle has been ordered to sail immediately to Venezuelan waters. One or two other warships will be sent to reinforce the present German squadron in the Caribbean Sea.

The government of New Zealand has decided in the future to order all steel bridges from the United States. This decision comes as a result of the recent experience as the Magawatu railway company, when the American bid on a big steel viaduct amounted to one quarter of the price bid by English firms.

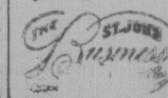
BUSINESS MEN

Are just as anxious to discover and employ well trained and talented help as young people are to secure good positions. In fact we cannot begin to supply the demands upon us for such help, especially for young men who can write shorthand.

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Our Twelve Exercises in Practical Penmanship; also for our Catalogues, containing Terms and Courses of Study.

OUR NEW TERM begins Thursday, January 2.



S. KERR & SON,

Oddfellow's Hal

News Summary

The Manitoba Legislature has been called to meet on January 9th.

Eight ambulance wagons, built by the Ottawa Car Company for South Africa, will be shipped to Halifax on Friday.

Customs receipts for the port of Montreal for the year show an increase for the calendar year of over \$410,000.

King Edward has deputed the Prince of Wales to attend the Emperor William's birthday celebration, Jan. 27, at Berlin.

The Anglo-French modus vivendi covering the lobster question on the French shore of Newfoundland expired the last day of the year.

A decree reducing the railway tariff on sugar and tobacco an average of 25 per cent. has been issued by Governor General Wood, of Cuba.

All elevators in the West, including Fort William and Port Arthur, are now filled with wheat, making the grain blockade complete.

A carload of exceptionally good Avshire and Shorthorn cattle have been purchased in Ontario for Hon. Dr. Borden's farm at Canning, N. S.

The greatest volume of freight ever taken to Dawson in a single season was that landed during the open river period of 1901. All other years were eclipsed.

At a meeting of the Toronto striking piano workers Tuesday it was decided to accept concessions offered by employers and return to work Thursday morning.

Two officers of the intelligence department who were sent to parley with Boers who desired to surrender near Warm Baths, were treacherously shot by concealed Boers.

Mrs. Robert Clarke, wife of a York, Ont., farmer, on Thursday last presented her husband with triplets two boys and a girl, in addition to ten children already in the family.

Mrs. Florence Nightingale, who is in her eighty-second year, having been born at Florence in May, 1820 has completely recovered from her recent cold, and is now in the enjoyment of fairly good health.

Motorman Hector Aldina, of the Montreal street railway, has been arrested on a coroner's warrant charging him with being criminally responsible for the death of Catherine Murphy, an old woman. Mrs. Murphy was struck by an electric car and death ensued.

Captain Wolvin, western grain shipper, says if the Quebec harbor commissioners would hold out encouragement his company was prepared to commence the construction of 10 steamers with a capacity of 2,000 each to enter as soon as possible in the grain trade.

Major Chapman drove the Boers out of Babango, a natural stronghold. Although the Boers were fully aware of the presence of the British, they did not anticipate that such a swift attack would be made, and after a very slight resistance they fled in all directions.

Ernest Seamans, a brakeman, while shunting in the I. C. R. yard at Moncton Wednesday evening, attempted to get on a car, but slipped and fell. The wheels passed over both legs between the ankle and knee. He will lose both legs and fatal results are feared.

Dr. Duncan McLeod, one of the best known physicians in Detroit, died Sunday. He was born in Cape Breton in 1848. Two years later his family moved to Hamilton. Deceased graduated from Trinity University and settled in Detroit in 1874.

Colonel Price came in contact with Odendaal's and Wessels' scouts at Dwalfontein. A party of Kaffrarian Rifles, under Captain Fairweather, rushed their laager, and the Boers fled to the mountains, leaving 47 good horses and 23 mules, besides ammunition, saddles and other equipment.

Dr. Garmen, entomologist, of the United States department of agriculture, lately received a request to furnish for publication a sketch of himself. He replied: "The most important facts of my life history are the following: (1) Born Stephenson County, Ill.; (2) Began the study of natural history same date."

Hon Sydney Fisher, speaking at a banquet of the Montreal Reform Club, reminded his hearers that prosperity could not go on forever; that there must be a swing of the pendulum in the opposite direction, and that therefore it was wise for politicians to steady themselves a little rather than lose their heads and let themselves go.

General Spens reports that he moved from the blockhouses on the Ermelo road with a party of the 18th Hussars, and a pom-pom, under Colonel Sampson and 350 of his own men, to round up the district to the north. He came in contact with a party of Boers and captured 14 of them, several horses and mules, some cattle and wagons and carts. The remainder fled north under Engelbrecht.

TURNING THE TABLES.

"Father," said a young hopeful the other day, "how many fowls are there on this table?"

"Why," said the gentleman, as he looked complacently on a pair of nicely roasted chickens which were smoking on the table, "there are two."

"Two!" replied the smart boy; "there are three, sir, and I'll prove it."

"Three!" replied the old gentleman, who was a plain, matter-of-fact man; "I'd like to see you prove it."

"Easily done, easily done! Is not that one?" said the smart boy laying his knife on the first; "and that two?" pointing to the second; "and do not one and two make three?"

"Really," said the father, turning to his wife, who was stupefied at the immense learning of her son, "really, this boy is a genius and deserves to be encouraged." And then to show that there's fun in old folks as well as in young ones, he added: "Wife, do you take one fowl, and I'll take the second, and John may have the third as a reward for his remarkable accomplishments in learning."

Does Not Disappoint.

The New Discovery for Catarrh Seems to Possess Remarkable Merit.

A new catarrh cure has recently appeared which so far as tested has been remarkably successful in curing all forms of



'catarrh, whether in the head, throat, bronchial tubes, or in stomach and liver.

The remedy is in tablet form, pleasant and convenient to take and no special secrecy is maintained as to what it contains, the tablet being a scientific combination of Blood root, Red gum and similar valuable and harmless antiseptics.

The safe and effective catarrh cure may be found at any drug store under the name of Stuart's Catarrh Tablets.

Whether the catarrh is located in the nose, throat, bronchial tubes, or stomach, the tablets seem to act with equal success, removing the stuffy feeling in head and nose, clearing the mucous membrane of throat and trachea from catarrhal secretions, which cause the tickling, coughing, hawking and gagging so annoying to every catarrh sufferer.

Nasal catarrh generally leads to ulceration, in some cases to such an extent as to destroy the nose entirely and in many old cases of catarrh the bones of the head become diseased. Nasal catarrh gradually extends to the throat and bronchial tubes and very often to the stomach, causing that very obstinate trouble, catarrh of the stomach.

Catarrh is a systemic poison, inherent in the blood, and local washes, douches, salves, inhalers and sprays can have no effect on the real cause of the disease. An internal remedy which acts upon the blood is the only rational treatment and Stuart's Catarrh Tablets is the safest of all internal remedies, as well as the most convenient and satisfactory from a medical standpoint.

Dr. Eaton recently stated that he had successfully used Stuart's Catarrh Tablets in old chronic cases, even where ulceration had extended so far as to destroy the septum of the nose. He says, "I am pleasantly surprised almost every day by the excellent results from Stuart's Catarrh Tablets. It is remarkable how effectually they remove the excessive secretion and bring about a healthy condition of the mucous membranes of the nose, throat and stomach."

All druggists sell complete treatment of the Tablets at 50 cents and a little look giving the symptoms and causes of the various forms of catarrh, will be mailed free by addressing F. A. Stuart Co., Marshall, Mich.

PURE REFINED PARAFFINE advertisement with image of a woman.

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

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

"Some time ago I got a box of Milburn's Heart and Nerve Pills at the Central Drug Store for my daughter, who is now 13 years of age, and had been afflicted with weak action of the heart for a considerable length of time.

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

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

Milburn's Heart and Nerve Pills are 50c. a box or 8 for \$1.25, at all druggists.

CHURCH BELLS Chimes and Peals advertisement.

Notice of Sale.

To the Heirs and Representatives of Montequen McDonald, late of the City of Saint John, in the City and County of Saint John, in the Province of New Brunswick, at Law, deceased and all other persons whom it may or doth concern:

NOTICE is hereby given that under and by virtue of a power of sale contained in a certain Indenture of Mortgage bearing date the first day of May, A. D. 1879, and made between Jane Fairweather of the City of Saint John, in the City and County of Saint John, in said Province, widow of the first part, and Jane Puddington of said City and Province, widow, of the second part, and duly registered in the Records of the City and County of Saint John in Book S, No. 7, of records, pages 32, 33, 34 and 35, a mortgage having been duly assigned by the said Jane Puddington to Lara L. McDonald, of said City of Saint John, widow, by indenture of assignment dated the tenth day of September, A. D. 1900, and the equity of redemption in said lands and premises having been sold and conveyed to said Montequen McDonald, there will for the purpose of satisfying the money secured by said mortgage, default having been made in the payment of the principal interest and other moneys secured by said mortgage, be sold at PUBLIC AUCTION on SATURDAY, the FIRST DAY of FEBRUARY next, at the hour of Twelve of the clock Noon, at CHUBB'S CORNER, in the City of Saint John, in the City and County of Saint John, in the Province of New Brunswick, the lands and premises described in said Indenture of mortgage as follows namely: All that certain lot, piece or parcel of land situate, being and being in Kings Ward, in the City of Saint John, aforesaid, and described as follows,—beginning on the South side of Carleton street at the Northwest corner of a lot owned by H. S. DeVeber, thence Westwardly along Carleton street a distance of forty feet, thence at right angles Southwardly a distance of eighty feet, thence Eastwardly parallel to Carleton street a distance of forty feet or to the Western side line of R. S. DeVeber's property, thence Northwardly along the said line a distance of eighty feet to the place of beginning, together with all and singular the buildings and erections and improvements on the said land and premises standing and being, and all rights, members, privileges and appurtenances to the same belonging or in any wise appertaining."

Dated this 25th day of October, A. D. 1901. CLARA L. McDONALD, Assignee of Mortgage.

AMON A. WILSON, Solicitor: Doctors have failed to extract the bullet from Wm. Porter's leg, shot in Connoy's saloon, at Charlottetown, P. E. I. The patient's condition is more critical than anticipated. The bartender, Donald, has been arrested.

Catarrh and Consumption

I have spent nearly 50 years in the treatment of the above named troubles and believe I have effected more permanent cures than any specialist in the history of medicine. As I must soon retire from active life, I will, from this time on, send the means of treatment and cure as used in my practice, Free and post-paid to every reader of this paper who suffers from these loathsome, dangerous and disgusting diseases. My treatment will positively give prompt relief and cure in the worst cases. This is a sincere offer which anyone is free to accept. Address, PROFESSOR J. A. LAWRENCE, 114 West 32d St., New York.

CONSTIPATION INDIGESTION TORPID LIVER

These are the great curses which afflict three-quarters of the present generation. Sufferers from either one or all of them must always feel miserable, and sooner or later become chronic invalids, useless to themselves and a burden and nuisance to friends and family. There is one sure, safe and absolute cure which you can test without any expense. Our remedy is Egyptian Regulator Tea, a trial package of which we will send you free and prepaid on request. Unless you find our claims are true, we must be the losers by this liberal act. Shall we send you the trial package, and lead you to perfect health and happiness? Address, THE EGYPTIAN DRUG CO., New York.

MURRAY & LANMAN'S Florida Water advertisement with decorative border.

TEENY, WEENY FALLERS.

Teeny, Weeny Li'l fellers Has no fun at all. Jus' when 'ey is playin' hardes' Hears somebody call: 'Johnnie-e-e-e-e-e-e-e!' You-u-u-u Johnnie-e-e-e-e-e! Come-right-home-'is-minute!' Awful aggravatin' ain't it? Has to stop our play An' go home, so's ma can tell us, "Don't go far away!" Dess makes me so mad!

Teeny, Weeny Li'l fellers' Pas is awful queer! Jus' as soon as supper's over Mos'ly always hear: "Johnnie-e-e-e-e-e-e-e!" You-u-u-u Johnnie-e-e-e-e-e! Run-away-to-bed now! Nen pa puts his overcoat on, 'Says to ma, "Don't wait; Have to go down to the club, an' Reckon I'll be late!" Dess makes me so mad!

Teeny, Weeny Li'l fellers' Don't 'ey get it, tho'? What a time 'ey has wif sisters, Speshly when 'ey go: "Ma! ma! Oh, ma! ma! Make Johnnie-e-e-e-e-e-e-e Come right up-stairs!" Sisters always hollers 'at way When 'ey has a beau; Nen the beau don't give no nickels, 'Cause ma makes us go— Dess makes me so mad!

Teeny, Weeny Li'l fellers Sometimes can't keep well, Speshly if 'eir bigges' brother, He starts in to yell: "Johnnie-e-e-e-e-e-e-e-e-e! Did yo'-use-my-shavin'-brush To-black-your-shoes-jus'-wait Tel-I-catch-you-Johnnie-e-e-e-e!" 'At's the way wif bigges' brothers; Everyting 'at's did Flies right off an' goes to work an' Blames it 'on the kid— Dess makes me so mad! —Baltimore American.

The death is announced of Charles Buddensiek, who served six years in Sing Sing, New York, on a conviction of manslaughter as the result of the killing of a man in the collapse of one of his tenement houses in New York. Buddensiek has left behind him an immortal name that has become a synonym for flimsily and illegally constructed houses.

This and That

HOW NANNIE TAUGHT THE KITTENS.

Nannie was never tired of playing in the attic; for, besides all the chests and trunks and dishes for playhouses there were two of the dearest real live kittens in an old basket under the eaves.

One was maltese and white, and the other a glossy black; and no one knew they were in the world but Nannie and Tabby, their mamma.

They soon learned to scamper about and box each other's ears with soft paws, and run sideways at Nannie's ball of yarn. Then Nannie tried to make dolls of them.

She wet the fur on the top of their heads and parted it straight down the middle with a fine comb every morning, in spite of their wriggings and cries.

She tried to make them go to sleep under a blanket in a basket on the chest, when they wanted to run about. One day she tied each of them around the neck to the handles of the basket, and ran down for her work.

When she came back, there hung the two kittens, over the edge of the basket, nearly dead.

Nannie put them into the basket, cut the cords, and after that let them play in their own way with uncombed heads.—Teacher's World.

EMBARRASSING.

Among editorial troubles, the want of information is often painful. Not long since we received a hasty note from an esteemed brother, asking for half a dozen items of information, not only without our knowledge but out of our immediate reach as well. We have little doubt of his annoyance and (perhaps) disgust, but we could only suggest the way to reach the coveted light and that it was as open to him as to us.

No doubt he sympathized with the little son of the unfortunate (?) editor.

"Papa," said he, "is Jupiter inhabited?"

"I don't know, my son," was the truthful answer. Presently he was interrupted again.

"Papa, is there any sea serpent?"

"I do not know, my son."

The little fellow was manifestly cast down, but presently rallied and again approached the great source of information.

"Papa, what does the north pole look like?"

But alas, again the George Washington answer: "I don't know, my son."

At last, in desperation, he said with withering emphasis, "Papa, how did you get to be an editor?"—Ex.

HABITS.

He was watching grandpa put on his shoes. "Why do you turn 'em over to shake 'em before you put 'em on?" he asked.

"Did I?" said grandpa.

"Why, yes, you did; but I didn't see anything come out. I have to shake the sand out of my shoes 'most every morning."

Grandpa laughed. "I didn't notice that I shook my shoes, Ned; but I got in the habit of shaking my shoes every time before putting them on when I was in India."

"Why did you do it there?"

"To shake out scorpions or centipedes or other vermin that might be hidden in them."

"But you don't need to do it here, for we don't have such things."

"I know, but I formed the habit; and now I do it without thinking."

"Habit is a queer thing, isn't it?" said Ned.

"It's a very strange thing," said grandpa: "remember that, my boy. A habit is a chain that grows stronger every day, and it seems as if a bad habit grows faster than a good one. If you want to have good habits when you are old, form them while you are young, and let them be growing strong all the while you live."—Mayflower.

ANECDOTES ABOUT FAMOUS AUTHORS.

An inquisitive man said to Dumas: "You are a quadroom?" "I believe I am, sir," said Dumas. "And your father?" "Was a muletto." "And your grandfather?" "Negro," hastily answered the dramatist. "And may I inquire what your great-grandfather was?" "An ape, sir," thundered Dumas; "yes, sir; an ape; my pedigree commences where yours terminates."

Lessing, the German author, was so absent-minded that one night he called at his own house and asked the servant if the professor was at home. The servant not recognizing him in the dark, said, "He is not in." "Oh, very well," replied Lessing, "I will call another time."

Boswell asked Johnson if suicide was justifiable by a man who had been guilty of a great crime, which he was sure would be found out. "No," replied the doctor, "I would advise such a man to go to some country where he is not known, and not to the devil where he is known."

A certain person, to show his detestation of Hume's infidel principles, always cut the philosopher when he met him. Hume said to him, "You hope I shall be damned for want of faith, and I fear you will have the same fate for want of charity."

Mellere was asked why, in some countries, the King may assume the crown when fourteen years old, and cannot marry until eighteen. "Because it is more difficult to rule a wife than a kingdom," was his reply.



Juicy Steaks.

Thick, juicy steaks can be broiled to retain their rich flavor only over a red-hot fire, and in a stove with a proper broiling door.

"Cornwall" Steel Ranges

have such perfect drafts that the fire responds to them in a glow; and the broiling door is specially made for this purpose.

- The "Cornwall" is the most durable steel range made in Canada.
- Heavy sheet asbestos covers entire body inside, preventing escape of heat—saves fuel.
- Ventilated oven bakes wholesome bread.
- Coal or wood linings always supplied.
- Made in four sizes and ten styles. Write our local agent or nearest house for free pamphlet.

McClary Manufacturing Co.
LONDON, TORONTO, MONTREAL, WINNIPEG,
VANCOUVER, & ST JOHN N.B.

MADE RICH THROUGH LOVE.

An old childless man died, and although careful search was made no will could be found. After a while the house furniture was put up for sale. An old woman was present at the auction who had once been nurse to the old man's only son, till the angels called him away. She had loved the boy dearly, and when a painted portrait of the little fellow was put up for sale quite a curious sensation came into her throat.

"Who bids?" cried out the auctioneer. "Oh, I wish I could!" sighed the poor woman, "but I have only a shilling, and it will never go for that." It was a very poor sort of a picture, and no one even bid a penny.

"Please, sir," the poor woman ventured to say, "I would give a shilling for it, but could not give more, as that is all I have."

"A shilling is bid," cried the man. "anything further?" No one said anything, and so the picture was knocked down to the shilling bidder.

When she got the picture home, she took it out of the frame to clean it, and what do you think she found? The old man's will. And it read something like this: "Whoever buys my son's portrait shall have all I possess; for perhaps some one will buy it who loved my son."

Thus the poor old woman became rich, and all through the love she bore to the dead child.

We read: "If any man serve Me, him will the Father honor."—Charlotte Skinner, in Sisters of the Master.

A LITTLE THING

Changes the Home Feeling.

Coffee blots out the sunshine from many a home by making the mother, or some other member of the household, dyspeptic, nervous and irritable. There are thousands of cases where the proof is absolutely undeniable. Here is one.

Mrs. C. K. Larzelere, Antigo, Wis., says, "I was taught to drink coffee at an early age, and also at an early age I became a victim to headaches, and as I grew to womanhood these headaches became a part of me, as I was scarcely ever free from one."

About five years ago a friend urged me to try Postum Food Coffee. I made the trial and the result was so satisfactory that we have used it ever since.

My husband and little daughter were subject to bilious attacks, but they have both been entirely free from them since we began using Postum instead of coffee. I no longer have any headaches and my health is perfect.

If some of these nervous, tired, irritable women would only leave off coffee absolutely and try Postum Food Coffee, they would find a wonderful change in their life. It would then be filled with sunshine and happiness rather than weariness and discontent. And think what an effect it would have on the family, for the mood of the mother is largely responsible for the temper of the children."

CORTICELLI SEWING SILK is a perfect silk on account of the perfectness of its parts.

Each thread is made up of one hundred strands of "neat" or "cocoon" silk.

Each strand is tested by an infallible machine which stops automatically for the slightest flaw, knot or irregularity—a mistake the eye can't see this machine detects.

Every yard of Corticelli Sewing Silk must be perfectly smooth, strong, full letter A before it can get on a spool with our label.

That label is your guarantee of perfection in Sewing Silk.

For Sale Everywhere.

Ask for it and see you get it.

Note the Solid Progress of Confederation Life Association.

Year	PREMIUM INCOME (Net.)	INTEREST INCOME	TOTAL INCOME Prens & Interest.	ASSETS.	Insurance in Force (Net.)
1873	\$45,902.38	\$3,814.64	\$49,717.02	\$113,238.69	\$1,798,680.00
1878	145,922.67	24,124.38	170,047.05	456,839.39	5,344,249.63
1883	309,376.60	64,006.01	373,382.61	1,149,427.40	11,018,625.00
1888	512,005.46	129,672.17	641,677.63	2,542,041.75	16,616,360.50
1893	796,505.04	185,894.86	982,399.90	4,520,133.04	24,288,690.00
1898	965,626.36	265,571.03	1,231,197.39	6,825,116.81	29,521,189.00
1900	1,063,748.59	329,121.84	1,392,870.43	7,799,983.89	32,171,215.00

Cash Surplus above all liabilities, Government Standard . . . \$505,546.25
 Capital Stock, Paid-up . . . 100,000.00
 Capital Stock, Subscribed, Uncalled . . . 900,000.00
TOTAL SURPLUS SECURITY FOR POLICY HOLDERS . . . \$1,505,546.25
 S. A. McLEOD, Agent at St. John. GEO. W. PARKER, Gen. Agent.

Premier Poblán stated Thursday that the coming session of the Manitoba legislature would be a very short and formal one. From conversation with conservative members it is gathered the government will declare liquor act in force on June 1, and the country will then be appealed to. It is expected the elections will come off during the month of July.

Mr. Bevan, chairman of the Anglo-American Telegraph Company, writes to the London Times, stating that the first letter addressed to Marconi was sent without the knowledge or sanction of himself or any of the directors of the company. The latter strongly disapprove of the course of action thus originated, but ascribe it to zeal.



SAVES THE HANDS

Surprise soap makes them soft and smooth, allowing the housewife to take up fine sewing or other light work without the slightest discomfort.

Surprise soap will not injure the hands, because nothing but the purest materials enter into its making. That's why it is known from coast to coast as a

PURE, HARD SOAP.

And that's why it is called "A perfect Laundry Soap." There are other pleasant surprises for you in Surprise Soap.

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

After Work or Exercise

POND'S EXTRACT

Soother, tried, moves, soreness and stiffness and gives the body a feeling of comfort and strength.

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

Your Patronage

OF

WOODILL'S GERMAN BAKING POWDER

is again solicited for the New Year.

Look for the signature IN BLUE across each package.

Larger Than Ever

is the attendance at the

Fredericton Business College!

WHY? Because more people are learning of the advantages gained by attending this institution.

Send for Free Catalogue. Address

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

The MESSENGER AND VISITOR desires to express its thanks for handsome calendars received from the following: the Manchester Assurance Company, W. E. White, General Agent, King St., St. John; Mutual Life Insurance Company, E. M. Sipprell, General Agent, Germain St., St. John; N. W. Ayer & Son, Philadelphia; Rhodes, Curry & Company, Amherst, N. S., and the Brooklyn Eagle, Brooklyn, N. Y.

News Summary.

Laval University, Montreal, will celebrate the golden jubilee of the university in June next.

Eighteen new cases of smallpox were reported at Toronto as record throughout the province in the last two days.

Prof. H. Stone Wiggins, Ottawa, threatens a suit against Marconi for having stolen his ideas about wireless telegraphy.

An acetylene gas generator in a C. F. R. round house at Owen Sound, exploded Friday. Thos. Gordon was badly injured.

The Amherst town has issued a call for a public meeting to consider the advisability of having a fat stock show there permanently.

The provincial land department of Manitoba advanced the price of land 50 cents an acre. A big rush of settlers is expected in the spring.

Premier Ross received a deputation of the Dominion Alliance and the Methodist church Friday against prohibition. Their views, he said, would receive the careful attention of the government.

King Edward may be compelled, much against his will, to ask Parliament for a grant towards the Queen Victoria memorial, as enough money has not been subscribed.

Lord Roberts has issued an official contradiction of the stories circulated on the continent of the violation of Boer women by the British troops in South Africa, and the employment of Boer female refugees for immoral purposes.

Gen. Botha has sent a note to all Boer commandants requesting them to keep on fighting, as the British Parliament is to be asked for another war vote, which will induce the British nation to demand that the war in South Africa be stopped.

Tenders will be received by the Department of Inland Revenue, Ottawa, until Saturday, February 1, at noon, from persons desirous of leasing the privilege of ferrying across the Restigouche river, between Cross Point, Quebec, and Campbellton, N. B.

Gen. De Wet has ordered the Boer commandants to retard at any cost the work of extending the British block houses. Further fighting may consequently be expected. Gen. Bruce Hamilton has captured another Boer laager and twenty-two prisoners on the Swaziland border.

At a meeting of the Women's Historical Society at Toronto, Thursday, a resolution was adopted requesting all the women of Canada to wear violets on January 22, in commemoration of the death of Queen Victoria, that being the desire of King Edward.

The Intercolonial Maritime express met with a peculiar accident at St. Rosalie, Que., Thursday. The engine and the cars left the track while going at a high rate of speed, but no one was hurt. The engineer stuck to his post and averted what might have resulted in great loss of life.

Two hundred thousand pounds have been placed at King Edward's disposal for charitable or utilitarian purposes by Sir Edward Cassel, a merchant and financier. King Edward has decided to devote this gift to a sanitarium which will accommodate 100 patients.

At Amherst, Thursday, Harry Connolly was seriously injured at the works of Christie Bros. & Co., by falling from a pile of lumber. He is suffering from concussion of the brain, and grave doubts of his recovery are entertained. He is about twenty five years of age.

The body of W. A. Mackenzie, who disappeared from his home at Caledonia Mines three weeks ago, was discovered Thursday in Roost reservoir, near Dominion No. 2, by one of a party of boys skating on the ice. He had broken the ice to get a drink.

W. D. Scott, who was the Canadian commissioner at Glasgow, is delighted with Canada's success at Glasgow and mentioned as a sample of the advertising which the Dominion received, a statement in the London Times that the Canadian exhibit alone was worth the journey to Glasgow.

The Toronto Telegram says: "Interest in Newfoundland and the French Shore question has been awakened by the reply received by one of the highest officials of the Newfoundland government in regard to the long-standing controversy. The London Morning Post observes that the French government has more than once shown a disposition to make concessions which have not always been appreciated by the people of Newfoundland."

DYKEMAN'S

97 King Street.
59 Charlotte Street.
6 South Market St.

Send along your requests for samples of any of the

NEW FALL DRESS MATERIALS

But be as specific as to color and price as you possibly can. We will gladly attend to any request in this line, and send you the best assortment at the lowest prices that you can find in the dominion.

For Separate Skirts and Tailor-made Suits the heavier materials are in favor. In these we are showing an enormous assortment. Prices running from 89c for the all wool friezes up to \$4.50 per yard. Lighter weight materials run in price from 25c up to \$3.50 per yard.

LADIES' UNDERVESTS.—The best value that can be procured. An excellent close woven, soft finish, fleece lined Ladies' Undervest in four sizes, 28 to 34, at 50c. per garment. Drawers to match, 50c. per pair.

LADIES' KNIT UNDERVESTS with fleece finish on inside, 25c. each. Other prices run from 17c. up to \$2.20.

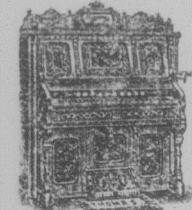
CHILDREN'S FLEECE LINED DRAWERS. Loose down-to the knees, with Jersey fitting leg from knee down, so they will fit neat under the stocking.

Prices from 38c. to 50c. according to size.

F. A. DYKEMAN & CO.



To Intending Purchasers



Do you want an ORGAN of Superior workmanship Beautiful in design, made of the best materials and noted for its purity and richness of tone? If so you want the

"THOMAS"

for that instrument will fill the requirements.

JAMES A. GATES & CO.
MANUFACTURERS AGENTS.
Middleton, N. S.

THE CHARM OF IT.

"I'm goin' to school now," said Willie.

"Oh, are you? Do you like it?"

"Yes."

"That's good. That's a sure sign that you'll learn fast. I suppose your teacher is a very pleasant lady, isn't she?"

"Naw. I don't like her very well, but there's a boy in our class that can make his ears go up and down and wiggle the top of his head."—Record-Herald.

TIT FOR TAT.

Prof. Syle, of the State University of California, cannot tolerate snobbishness on the part of his scholars, and any such offense is sure to call forth some keen, sarcastic comment. The other day, while calling the roll of one of his classes, he came upon the card of a Miss Greene. He paused and expressed his disapproval of the final 'e' in her name by saying: "G-r-e-e-n-e, does that spell Green or Greene?" Miss Greene promptly replied: "S-y-l-l-e, does that spell Syle or Sillie?"

Not Medicine but nourishment is what many ailing people feed. The system is run down from overwork, or worry, or excessive study, or as a result of wasting disease.

PUTTNER'S EMULSION

is what is needed to repair waste, to give tone to the nerves, quicken the weary brain, and replace lassitude and weakness with health and vigor. The increase in weight, the firm step, the bright eye and blooming cheek proclaim a cure.

Be sure you get **Puttner's**, the original and best Emulsion. Of all druggists add dealers.

CANADIAN PACIFIC RY.

C P R THE SHORT LINE TO C P R Montreal.

Ottawa, Toronto, Chicago, St. Paul, Vancouver, etc.

TOURIST SLEEPER LEAVES EVERY THURSDAY FROM MONTREAL for VANCOUVER

For Rates, Time Tables, and all other information, call on nearest Agent or write to

A. J. HRATH, D. P. A., C. P. R.
St. John, N. B.

RED ROSE TEA IS GOOD TEA. THAT IS WHY SO MANY PEOPLE USE IT.