

Messenger and Visitor

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The Kaiser's Health.

There have been reports concerning the Emperor of Germany to the effect that his recovery, after the operation which he recently underwent for the removal of a tumor from the throat, is not proceeding satisfactorily and that the condition of his majesty's health is such as to cause alarm. It would not of course be surprising if the Emperor should have inherited a tendency to the disease of which both his parents died, and accordingly more credit has been given to these reports than otherwise they would have received. However the truth of these unfavorable reports is emphatically denied in quarters which should be well informed. The Berlin correspondent of the London Times declares that they emanate from irresponsible agencies and are on a par with the rumors respecting King Edward's illness which last year were circulated throughout the world. This correspondent quotes the official Gazette which confirms the statement in the Imperial speech read at the opening of the Reichstag regarding the recovery of the Emperor, and among other things says: "Nothing can be done to enlighten those who believe his illness is dangerous, because secretly they would like it to be so. The best lesson to them will be the complete restoration of his Majesty's health in accordance with the statements of his doctors, which are advanced with quiet confidence. I have considered it my duty to avail myself of such sources of information as happen to be at my disposal, and the testimony of these sources is now unanimous in describing the Emperor's progress from every point of view as satisfactory. The anticipation, therefore, is warranted that his Majesty's general health, in so far as it was affected by the restraint and the operation, is in a good way towards complete restoration."

The Man With a Gun.

The Montreal Witness thinks that those "fools who go into the woods to hunt deer and shoot at anything that moves among the trees without waiting to find out what they are firing at" should be dealt with according to their folly. "So many have met a sudden death in this way," says the Witness "that it is time something were done to teach these hunters to be more careful. A move in this direction has been made at Parry Sound, where a young man named Thomas Stanley, who recently shot two men in mistake for deer, has been committed on charge of manslaughter. Evidence given at the coroner's inquest showed that he had fired without taking any precaution to discover whether he was shooting at deer or men. . . . The man with a gun who goes out to kill animals and birds needs more looking after any way. He has put an end to many beautiful and useful forms of life in our Canadian woods and fields. The insect plagues that occasionally sweep over the country, destroying crops and fruit trees are largely owing to the destruction of birds. Some of these plagues are permanent afflictions brought on by the man with a gun, and the still more pitiful trappers, who make a trade of supplying plumage for ladies' hats. Now that the hunters have taken to shooting men . . . it is to be hoped that the laws for the protection of wild animals will be extended to include human beings so that whoever kills a man, whether by mistake or not, shall suffer a punishment sufficient to deter others from following his example."

Those Islands.

Portland Channel agreed upon by the Alaska boundary commission the two islands, Pearse and Kanaghunut, went to the United States. It was said at the time that these islands were in the vicinity of Port Simpson and so situated as to command the entrance to the harbor. The Canadian commissioners evidently regarded these islands as of considerable importance and protested strongly against the deflection of the boundary line so as to give them to the United States, as unfair in itself and injurious to Canada. But a recent dispatch from Vancouver states, on the authority of surveyors engaged in railway exploration work in the interests of the proposed Grand Trunk Pacific Railway, that the islands mentioned are not situated, as the commissioners supposed, in the vicinity of Port Simpson, but some 20 or 30 miles distant from that port, and do not therefore possess anything like the strategic importance which has been ascribed to them. The mistake as to dis-

tance is said to have arisen through an error in typing the commission memoranda, "20 and 30" miles being copied as "2 or 3." If the facts are as stated in the Vancouver dispatch, a serious objection which was supposed to exist to Port Simpson as the terminus of the proposed railway will be shown to be without foundation. This report however will need to be confirmed before entire credence can be given to it.

The Springhill Strike off.

Contrary to what a week ago seemed probable, the strike at Springhill proved to be of short duration. Early last week a meeting was arranged between the management of the company and representatives of the miners, and after an extended discussion of the matters involved in the dispute, an agreement was reached, so that the men consented to return to work. It is said that the action of the leaders who ordered the strike was not cordially endorsed by the body of the miners and that there was much dissatisfaction at the course pursued. It is understood that the basis of settlement involves a compromise. It is agreed by the company to pay the men under the old measurement system up to the end of the year and from that time on there will be another system of measurement. This speedy settlement of the dispute is cause for congratulation both in the interests of the parties immediately concerned and also those of the public.

Outrages in the Congo State.

Reference was made in these columns a few weeks ago to a series of letters written by an English Baptist Missionary, Rev. T. H. Weeks, and published in the West African Mail, respecting the abuses to which the natives in King Leopold's State on the Congo are subjected at the hands of those who govern the territories. By a late despatch from London it is learned that Mr. Roger Casement, British consul in the Congo State, has just completed a tour of investigation undertaken under the orders of the British Government, and he fully confirms the worst reports of outrages perpetrated on natives of that part of Africa. Mr. Casement's tour was to have lasted six months, but after the scenes he witnessed and the information he obtained, in the first two months' time, the consul decided further evidence was unnecessary. The report which Mr. Casement is now preparing for the Foreign Office will show that the most horrible outrages are still being perpetrated under the "rubber regime" and that slavery and barbarism in the most revolting forms still exist. The Casement party travelled over a thousand miles from the coast, along the Congo and its tributaries, visiting the Abir and Lulonga rubber zones. Pending the delivery of the report to the Foreign Office, the investigators refuse to furnish any details, but a member of the mission summed up the situation by saying: "The most terrible slavery exists, the administration is atrocious, and if there is not speedy intervention it will be too late."

Growth of Population in Germany.

It is shown by statistics which have been tabulated that the growth of population in Germany for 1902 exceeds that of any previous year. The increase amounts to 902,312, or 15.61 per thousand, as compared with 15.05 per thousand in 1901, and 14.63 per thousand, the average for the last ten years. The increased growth of population is due to a decrease in the death rate rather than to an increase in the birth rate, as the percentage of births during the decade increased but very slightly, while the death rate which was 22.68 per thousand during the previous decade was only 20.56 in 1902. The decreasing death rate is no doubt due in part to better sanitary conditions and to improved methods of dealing with tuberculosis and other diseases.

A Neglected Opportunity.

On the occasion of the first Anniversary of the opening of the Pacific Cable for business, Sir Sanford Fleming has addressed an open letter to the people and press of New Zealand and Canada, in which he points out the neglect of a great [opportunity to] cultivate [acquaintance

and friendly relations between the people of Australasia and those of Canada. Sir Sanford says that the advocates of the cable indulged the hope that in the interests of trade and commerce, no less than in those of friendly feeling and political kinship, the newspapers would have frequent reports on all current affairs and the peoples at the termini of the cable would thus establish closer relations and deeper friendship. But such has not been the case. On the contrary there is no evidence to show that during the whole year in which the cable has been available for direct communication a single press message has passed from Australasia to Canada or from Canada to Australasia. Sir Sanford declares that as Australian newspapers are tied to the Eastern Extension Company, no press messages are forwarded to Australia through Canada by the Pacific cable. The Canadian Government endorsed a new service by the Pacific cable and invited Australia and New Zealand to unite with them in establishing such a service, which would be free of charge to all newspapers and the limit should be 500 words transmitted both ways daily for a period of three months. The Government of New Zealand responded in favor of the proposal, but the Government of the Commonwealth objected. Sir Sanford sees no reason why Canada and New Zealand should any longer be denied the benefit which the cable is capable of conferring. About two hours a day would transmit all the messages now sent by the cable. The press news could be sent without increasing the working staff and without adding a single shilling to the working expenses. He sees no reason why a limited news service cannot be inaugurated between New Zealand and Canada. This would only occupy half an hour in sending 500 words daily, and if not daily then a weekly service.

Boers Seek a Home in Mexico.

The reports that reach us from time to time respecting the condition of affairs in the Transvaal and Orange River colonies are of a somewhat conflicting character. Some accounts make it appear that the country is rapidly recovering from the effects of the war, that the people are accepting the situation quietly, if not with entire contentment, and that the outlook is altogether hopeful. Other accounts present a much less optimistic picture of the present and the probable future, declaring that there is a good deal of suffering and discontent among the people, and that the prospects for a cordially united South Africa are by no means as hopeful as could be desired. A late London dispatch gives the intelligence that General Benjamin Viljoen, the former Boer commander, is on his way to America for the purpose of completing arrangements for the establishment of a Boer colony in Mexico. It is said that he has already secured 85,000 acres and expects to get 2,000,000 in Northern Mexico where the climate closely resembles the Transvaal. General Viljoen gives a discouraging account of the situation of the Boers in South Africa at the present time. He says that it was the policy of the leaders, after the war, to encourage the burghers to remain in the country, in the hope of securing local self-government, but that the conditions render it impossible for them to remain longer. The country has been devastated, and cattle and horse diseases seem to make its immediate recovery impossible. Emigration had already begun and it was therefore thought best to find a general settleme nt, instead of permitting the race to become extinct by scattering them in all parts of the globe.

The Maritime Winter Fair opens at Amherst on Monday of this week. The entries are more numerous than last year, and it is expected that in quality the stock will show a marked improvement. The attendance at the fair promises to be large, and it is hoped that it will do much to promote the interests of stockraising and agriculture in the Maritime Provinces. Hon. W. S. Fielding is expected to deliver the opening address. Addresses are expected also from the Premiers of the three Maritime Provinces. Hon. John Dryden, Minister of the Agriculture for Ontario, Dr. Mills, President of the Guelph Agricultural College, Mr. W. S. Spark of Canterbury, England, and Dr. Fletcher, of the Experimental Farm, Ottawa, are also to be among the speakers. Arrangements have been made for reduced fares on the railways and the P. E. I. Steam Navigation Company.

Government Aid to Mission Schools, in India.

BY MISS J. H. BRIDGEMAN.

In the New Testament, the expression Kingdom of Heaven is used, to signify the reign of administration of our Lord and Saviour, Jesus Christ. His work on earth was to establish his kingdom among men. Much understanding existed among the Twelve, regarding this kingdom, as was evidenced by their worldly ambitions and disputings among themselves, as to places of honour and power. They learned, however, that his kingdom was not of this world, that its origin, means, spirit and ends, were spiritual and that its true dominion was in the souls of men. Jesus said, the Kingdom of God is among you. All who have been created anew in Christ Jesus become subjects of this Kingdom and accept him as their Lord and King.

May we say, that the outward and visible form of this Kingdom is the Church of Christ? And that, through it, he will make his Kingdom triumphant on earth, will perfect, that is complete it, in Heaven, and to it, there shall be no end.

This Kingdom has fundamental principles and laws of its own, all of which, perhaps, may not apply to the Church, and none of which possibly find their fullest exercise therein.

The Church consists of those, who have obeyed the call of God's spirit to come out, and who have banded themselves together, after the New Testament plan of organization, with Christ as its Head.

Now as the Church is a foregleam of the Kingdom, and Christ is the Head of both, it is apparent, that principles common to each, must be duly observed. That in as far as the management of the Church is given to men, they must see to it, that they do everything according to the pattern, given in the Mount, if they wish to render that obedience that will secure the highest success.

Though the Church is God's principal instrument, humanly speaking, for the extension of his Kingdom. He also uses the nation, the home and the individual, though none of these may realize the high purpose, to which they are elected.

To his disciples, the nucleus of the Church, Jesus Christ gave his last Great Commission, to disciple, baptize and teach all nations and this has since been recognized as the work to which the Church should bend all her energies, until her Lord returns. And from this, as well as from the practice of the Apostles in the New Testament we learn, that the Church is to be self-organizing, self-governing and self-propagating.

With what an high office, then, is the Church honored! Called with a holy calling, according to the purpose of God in Christ Jesus, before the world began, to preach this Gospel of Salvation to lost men; a calling, which angels might covet, and by which the world is to be brought back to its Creator. And as is the calling, so is the measure of responsibility, and do we wonder, that the Great Apostle cried out, who is sufficient for these things?

To accomplish this work, God has set in the Church a divine order of laborers, heading the list with apostles; that is, those, who are sent away, and as a practical working out of this arrangement, we see Paul, going to the ends of the then known world. In order to make his position and his message clear, to those, among whom he labored, we find him using of himself and his coadjutor such expressions as: "Ministers of Christ, ambassadors of Christ, stewards of the manifold grace of God, and stewards of the mysteries of God." And he calls his message the ministry of reconciliation. And we see a distinction made between those, who ministered in this calling, and the other members of the Church. All were to be witnesses, some were to serve tables, and these were to be good men, full of the Holy Spirit. But the Apostles were to give themselves to the ministry of the Word and to prayer. Paul tells the Corinthians, that he determined to know nothing among them, save Jesus Christ and him crucified. And to those at Philippi, he says, "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things." And again he calls upon the Corinthians to note the proofs, which he adduces to his apostleship, such as much patience in afflictions, distresses, stripes, pureness, knowledge, the Word of truth, the power of God. In suffering the loss of all things; he practically means, all that the world could give. He did not look that way; his eyes were toward the Lord, in whom he had all sufficiency for all things. But what, had he gained? Knowledge—knowledge in the word of truth, and with him was the power of God. And wherever these circumstances accompanied by the single eye is found, the power of God will be there, to produce the hundred fold harvest, that will strengthen and rejoice the heart of the worker. In these days, are we not inclined to long for Paul's power, without much thought, as to whether, or not, we are walking in Paul's ways?

We further find Paul admonishing his people to be subject to the higher powers, to render honor and fear to those, to whom these were due. But he made no alliance with governments to further his work, nor did he consider it a part of his calling to assist rulers to carry out their business by any organized effort. He realized that the weapons

of his warfare in establishing the Kingdom of God, were spiritual, not carnal, and that the Gospel was the power of God unto salvation. He believed in good citizenship, and on occasion appealed to the law, thus recognizing its authority, but that he should accept financial aid from any government, with the avowed purpose of converting men, seems incompatible with the teaching and character of the man.

On the other hand Paul exhorted the Christians of that day, to have no fellowship with unfruitful works of darkness, but rather reprove them. He does not imply, nor does he mean, that we should infer, that Governments are of necessity works of darkness, but he does mean that wherever these are found, let them be where they may, Christians, for their own good, and that the furtherance of the Kingdom be not hindered, shall have no communion with them. And toward these, they were not to maintain a passive attitude, but they were to rebuke them, and none knew better than he, how the power of reproof was weakened by compromise or alliance.

The Great Apostle to the Gentiles had his day, he fought a good fight, and has entered on that inheritance of the saints, of which he loved to speak. And we, who have succeeded to the Great Commission, claim also, to be Apostles to the Gentiles, and we stand to the forefront of the battle, with a yearning in our hearts that victories similar to those, which met him, might more speedily come our way. We say that there is a demand for men of the Pauline type, meaning men from among our native brethren, forgetting, perhaps, that Apostles of this character would be as honored of God now, as he was then. Though in the front of the battle, the enemy are not falling around us, true one here and a few there yield to the claims of Christ, but the solid phalanxes still stand and practically say to us, where is your God? We try to excuse ourselves by saying that these people must be brought to Christ largely through the efforts of their own converted countrymen. But is this a cloak under which we dare to hide our own lack of power in winning souls?

Paul neither talked nor practised, to any considerable extent, various forms of philanthropy as a means to an end, but he leaned hard on the Gospel, unaided by human supports to save men. Now we have so much of what might be called missionary impedimenta, which is partly supported by the churches at home and partly by Government grants, that perhaps some of us nearly lose sight of the prime object of our being in this land, and begin to think that civilization is quite closely related to evangelization. Paul talked little of method, for he knew but one, and of much power, which order have we not nearly or quite reversed? Still in his burning enthusiasm to save some, he left no legitimate means untried, and he commends to us a similar course.

The Government of this country draws a large portion of its revenue from the land tax, from the ordinary ryot, who is an idolater, as up to date not many Christians own land. The tax payer draws grants in aid from the exchequer, which he helps to fill, for the education of his children. And as citizens of the country, the Christian man has an undoubted right to do the same, as a man's religion should never give him pre-eminence, nor burden him with a disability. But the fact remains, that when a man becomes a Christian, he encounters disabilities unknown to his heathen neighbour, and his spiritual guide, the Apostle, is quite within his province, when he counsels him as to the best means of adjusting himself to his new environment, and securing all the rights, that belong thereto.

(Continued next week.)

Revivals—Why Not Now?

BY REV. THEODORE L. CUYLER, D. D.

Powerful revivals are not as frequent in the churches as they once were. However this may be accounted for, the fact remains. That distinguished veteran of the African pulpit, the late Dr. Storrs, once said: "There is a drift in the general Christian thought and feeling which has presages of evil." As one of the evidences of this drift, he says that "unquestionably the secular spirit in the churches at large is more active and pronounced than in the simpler earlier days—the days marked by the great revivals, of '60, '50, or '40 years since." If this be so then there is all the more need of just such spiritual quickening. They are just as possible as they ever were. Can the churches have them if they seek for them in the right way? Most assuredly they can.

A genuine soul-converting revival is simply an out-pouring of the Holy Ghost. That divine Spirit can do to-day what he wrought at Pentecost and many times since; the reservoir of heavenly blessings is inexhaustible. Lately the city of Buffalo has begun to turn the mighty electric energy generated by the Falls of Niagara into its own streets, for the furnishing of light and the propulsion of cars and various machineries. The energy has been there all along, now Buffalo begins to use it. The divine energy of the Almighty Spirit, which Jesus promised to His followers, is always waiting and willing to descend upon us. That spirit is often "resisted;" that Spirit may be "grieved" away and may be "quenched;" but it is equally true that our Heavenly Father is more ready to bestow the gift of the

Holy Spirit to them that ask Him than an earthly parent is to give bread to a hungry child.

Mark you—the promise is to them who "ask." The quickening, converting Spirit comes in answer to prayer. He did at Jerusalem eighteen centuries ago; He does so now. But not every kind of praying brings a revival. There is an awful amount of so-called prayer that is only from the throat outward; it begins no-where and ends in nothing. Such pointless repetitions of stereotyped phrases must be wearisome to God as they are unprofitable to the utterers. There must be pith, point and purpose as well as faith in every effectual prayer. At an evangelistic meeting for "toughs" over in New York, when the leader called on some one to pray, a hard-looking character in the crowd arose and said: "Oh, Lord, forgive me for being a bad man; and please excuse me, Lord, from saying any more now. Amen!" He did not need to say any more; he had told God just what he wanted. Brethren, if you really and earnestly long for an out-pouring of the Spirit, tell God so; ask in the name of the divine intercessor, Christ Jesus.

One of the most striking incidents in Doctor Spencer's once famous "Pastor Sketches" is the account of a godly old mother in Israel who called him in when passing her house, and said to him "a revival is coming." She went on to tell her pastor that when she was out in her garden, she heard every day through an open window—a venerable deacon who was confined to his room by lameness. The old Elisha in that upper room was wrestling with God for a descent of the Holy Spirit. "I am not so foolish," said the good woman, "as to think that I know the secrets of the Lord. I am not one of your fanatics. But, remember, I tell you a revival is coming. God answers prayers. You will see. And Dr. Spencer did see ere long a powerful awakening in his congregation, and among the converts were a son and daughter of that old man who believed in prayer. His were not the only prayers; others in the church joined with him in asking God for what they wanted most. Has such prayer lost its power? A thousand times No!

If the right kind of praying is a prelude to a genuine revival, the right kind of preaching is of vast moment also. The men who led in those seasons of great spiritual quickening that Dr. Storrs refers to were not afraid to preach the exceeding sinfulness of sin and its just retribution, as well as the wondrous love of God in redemption. The thunders of Sinai, and the loving invitations of Calvary were both made audible in their trenchant sermons. Such preaching made thorough work. The surface of men's hearts and consciences was not merely scratched over with cultured essays about Christianity, the Gospel-plow was thrust down deep into the lower strata of human hearts and their innermost convictions of divine truth; and when souls were converted, their eternal hopes were bottomed on the base rock. Sinners were not only invited to come to Jesus, but were told why they should come and how they should come, and that unless they left their darling sins behind them, the Saviour would not accept them. Bear in mind that it was this style of heart piercing presentation of the gospel by the Apostle Peter which produced the glorious harvest of converts in Jerusalem. That was a typical revival; earnest praying and earnest preaching were attended by a powerful out-pouring of the Holy Spirit. Why not now? Whether this style of preaching would be popular now, or whether it would suit the cultured taste of the times and the prevailing "secularism" are questions with which Christ's ministers and churches have nothing to do. God's word is our supreme authority. God's glorious Gospel is our weapon. God's promises are our guarantee. Up yonder hangs the waiting cloud of heavenly blessings. Shall we have them now?—Baptist Commonwealth.

The Cords and the Stakes.

BY J. B. GAMBRELL.

Isaiah's prophetic exhortation concerning the lengthening of cords and strengthening of stakes has in it the deepest philosophy, touching the progress and the permanency of the kingdom of Jesus Christ. As cords are lengthened they pull heavier on the stakes to which they are fastened. Hence, all progress outward calls for care at the centre, or at the radiating point.

According to the divine conception, each church is a stake, a centre from which cords of influence are to go out, further and further, even to the ends of the world. Two things ought to characterize every church in Christendom. First, it should have a solid centre of doctrine and spiritual life, around which its energies should be unified. A church without a stake securely fastened is a weak affair, no matter as to its numbers, wealth, social position or what not. We need to beware of the flabby, sentimental kind of church life enclined to nothing in particular. Every great outgoing movement, which means much, takes its strength from convictions, and convictions grow out of clearly stated principles. Second, every church must face outward from the centre and go, for the regions beyond, not at all neglecting the lost near at hand. Expansion and establishment must go on, step by step, if a church fulfills its divine mission—both, not one.

A study of the general scheme of missions reveals to the

honest mind exactly this method. The apostles went out into the heathen world, evangelized, planted churches, and went on. But as they went out, lengthening the cords, they now and then returned to strengthen the stakes by strengthening the things that remained. This was common sense. It was divine philosophy. It was heavenly wisdom, taught by prophets and apostles. Every departure from this model has been disastrous.

It is the glory of Scripture that it submits itself constantly, and always, to the supreme test of experience. The modern school of science, called the experimental school, is God's old school. One asked a great English author in a sceptical age, if he could prove the truth of Christianity, and if so, how. "Yes," said the humble disciple, "try it." That was God's method. "Taste and see that the Lord is good." Mr. Moody's Bible had written along the margin in many places, "T. and P.," which meant, tried and proven. Every word of God may be actually lived. It yields itself to the experimental test, and unbelief can only live by a flat refusal to put the Word of God to a practical test.

How does the divine model for expansion appear in the light of actual tests? With its never-ending shortsightedness and perversity, human nature according to its inwardness, has tried both extremes and then tried God's plan as a whole. Enough experiments have been made to demonstrate the truth.

Without number we have had churches which lingered by the stakes. They have said, "Charity begins at home," meaning really that it stays at home. They have been for doctrine, for fine meetinghouses, for elaborate equipments, measuring themselves by others and discarding the divine rule. They withered, God judging that no stake was plenty strong to tie nothing to. Before Carey's day English Baptists made this fateful mistake, and were a feeble folk. Carey faced them out and started them on a new career. Then they neglected sound doctrine, and are limping. The Hardshells made the same mistake, stuck to it, and are rapidly passing away. These are experiments on a large scale. There are innumerable small ones going on all the time. Which are the strong, growing churches to-day? Certainly not those giving all their thought to themselves, and certainly not those putting all the emphasis on doing and doctrine. Which are they? They are the ones holding the doctrines and pushing out for spiritual conquest. The strength of a church is not in a great meetinghouse, not in large numbers and wealth, but in the soundness of its doctrines, and life, joined always to a burning missionary zeal. Every such church in the world is a conquering church. Like a live trolley car, it is on God's track, and in living connection with the source of all power. The whole question of church prosperity lies at this point. All human devices are shams. That charlatan, who took upon himself to rail over the demonized, the name of Jesus, whom Paul preached, is the Scripture type of many a modern preacher doing tricks to keep things going.

The same divine philosophy holds in general missionary operations. Here again we meet the two extremes—the home missionary, the foreign missionary. Each have right and each entirely wrong. The first cuts off the further parts of the earth, the second the nearer parts. One will not help a man because he lives thousands of miles away; the other will leave men to die, because they live in his country. One makes home missions pre-eminent; the other foreign missions. They divide the garment of Christ, even though it be seamless, and was meant to cover the naked human race.

Missions is one and indivisible forever. Wherever, on the face of the whole earth, a church is planted, it stands for what Christ stands for, the truth of God, all of it, and that truth for the whole world, every soul in it.

To bring the churches back to this divine conception is to save them. It is to put them in the way of usefulness and prosperity. It is worth our constant labor, our most earnest prayer, our united efforts. A church standing for less than the whole truth and the gospel preached to every creature is a maimed and impaired church.—Baptist Standard.

Christ in the Daily Life.

BISHOP PHILLIPS BROOKS.

There is in the world to-day the same Christ who was in the world eighteen hundred and more years ago, and men may go to Him and receive His life and the inspiration of His presence and the guiding of His wisdom just exactly as they did then. That is the Christian life, the thing we make so vague and mysterious and difficult. This is the Christian life, the following of Jesus Christ.

Who is the Christian? Everywhere the man who, as far as he comprehends Jesus Christ, so far as he can get any knowledge of Him, is His servant, the man who makes Christ the teacher of his intelligence and the guide of his soul, the man who obeys Christ so far as he has been able to understand Him. There is no other test than this, the following of Jesus Christ. So far as any soul deeply consecrated to Him and wanting the influence that it feels He has to give, follows Christ, enters into His obedience and His company and receives His blessings, just so

I cannot sympathize with any feeling that desires to make the name of Christian a narrower name. I would spread it just as wide as it can possibly be made to spread. I would know any man as a Christian, rejoice to know any man as a Christian, whom Jesus would recognize as a Christian, and Jesus Christ, I am sure, in those old days recognized his followers even if they came after Him with the blindest sight, with the most imperfect recognition and acknowledgment of what He was and what He could do.

But we ask ourselves, is it possible that I should get from Him a guidance of my daily life here? Can Jesus really be my teacher, my guide, in the actual duties and perplexities of my daily life and lead me into the larger land in which I know He lives? Ah! the man knows very little about the everlasting identity of human nature, little of how the world in all these changeless ages is the same, who asks that; very little, also, of how in every largest truth there are all particulars and details of human life involved; little of how everything that a man is today, at every moment, rests upon some eternal foundation and may be within the power of some everlasting law.

The soul that takes in Jesus' word, the soul that through the words of Jesus enters into the very person of Jesus, the soul that knows Him as its daily presence and its daily law—it never hesitates. There is no single act of your life, there is no single dilemma in which you find yourself placed, in which the answer is not in Jesus Christ. He comes in your life and mine, into our homes and our shops, into offices and on our streets, and there makes known in the actual circumstances of our daily life what we ought to do and what we ought not to do—that is the wonder of His revelation; that is what proclaims Him to be the Son of God, and the Son of man.

A Minimum Christian.

He is the Christian who is going to heaven at the cheapest rate possible. He intends to get all the world he can and not meet the worldling's doom. He aims to have as little religion as he possibly can without lacking it altogether. He would keep good friends with the devil, with the intention of meanly cheating him out of his just dues at last. The minimum Christian goes to church in the morning and sometimes in the evening also, unless it rains, or is too warm, or too cold, or he is tired and sleepy or has the headache from eating too much at dinner. He listens most respectfully to the preacher, and joins in prayer and praise. He applies the truth very judiciously, sometimes to himself, but much oftener to his neighbors.

So too, the minimum Christian is very friendly to all good works. He wishes them well, but it is not in his power to do much for them. He regards Sunday School as an admirable institution, especially for the neglected and ignorant. He has also great admiration for the various organizations for Church work, and they are just what are needed. But it is not convenient for him to take any part in any of them. His business engagements are so pressing during the week that he needs the Sunday as a day of rest. Neither does he think himself qualified, at least so he quite modestly puts it, to act as a teacher in the Sunday School or take any prominent part in any of the meetings or enterprises of the church. There are so many persons better prepared for these important duties that he must really beg to be excused.

Another characteristic of the minimum Christian is that he is not clear on a number of points. He cannot see any particular harm in this or that, or the other popular amusement. There is nothing in the Bible against any of them. He does not see but that a man can be a Christian and dance, or go to the theatre, or play euchre, or even poker and rake in an occasional jack pot, or visit a race course where the training and development of that noble animal, the horse, are exhibited. He knows several most excellent persons who habitually indulge in these things. Why should not he? Is he any better than they? Well no. In this, at least, we fully agree with him. He is, indeed, no better than they are. He stands so close to the dividing line between the people of God and the people of the world that it is hard to say on which side of it he is actually to be found.

This is all a most perilous business. In trying to get to heaven with a very little religion, it is possible to miss it altogether. The minimum Christian dishonors God more than even the sinner does, for he knows so much better. He is a hindrance to the progress of the gospel, a drag on the wheels of Christian.—Selected.

An Answered Prayer.

Mr. Jennings had passed his threescore and ten and had come to a time of enforced inactivity. A long illness kept him for months in bed, and when he recovered he had dropped out of the procession; everyone recognized his breakdown as the unmistakable sign that his days of work were over. Mr. Jennings was not altogether happy. He almost resented the fact that the church and the community could get on so well without him, and it seemed hard that his manly vigor, carried so finely into old age, should waste in unwilling idleness, with nothing to look forward to but helplessness and death.

to answer my own prayers. I can't get out to meeting, and I have little to influence any one for good. The world has gone by while I have been resting by the way, and I can't catch up."

Mrs. Jennings comforted him, and the aged pair sat down together, making the most of each other's companionship and daily praying for the Lord's work, which was going on without them.

One morning the two old saints finished their breakfast read their chapter in the Bible, and knelt down, according to their custom, to thank God for their blessings, to ask his guidance and care for the grown-up and scattered family, and his benediction on the work which others were doing and in which they no longer had a share.

While they were on their knees a ladder rose against the open window and a man began to ascend. The old couple were a little deaf, and prayed on. The carpenter, who had come to repair the roof by the bay window, ascended two rounds and stopped. He stood for a minute, at least, undecided whether to go up or down or to stay where he was; then he descended quietly and stole away.

A little way from the house the carpenter sat down in the shade and waited. The prayer was not a short one, and its tones still came to him. He recalled the words which he had heard on the ladder and his eyes filled with tears; he brushed them away, but they came again; he thought of another gray-haired couple, now dead, who never failed, while they lived, to pray to God for an absent son.

He remounted the ladder at length, but the accents of that prayer rose and fell in his ears with the tapping of the hammer; and when Mr. Jennings came out and leaned on his staff and inquired about the repairs which the roof needed, the carpenter felt as if he had received a benediction.

All this was eight months ago, in Chicago. A few days ago Mr. Jennings doorbell rang and a man entered, and said: "I am the carpenter who repaired your roof last spring. I had godly parents, but I entered the army and led a hard life. I had not been to church nor heard a prayer for years. I heard your prayer when I put up the ladder. For eight months, by the help of God, I have lived a new life."

Then Mr. and Mrs. Jennings knelt down again and thanked God for an unexpected answer to their prayer.—Ex.

Art's a service,

—Mark.

A silver key is given to thy clasp,

And thou shalt stand unwearied night and day.

And fix it in the word, slow-turning words,

To open, so, that intermediate door

Betwixt the different planes of sensuous form

And form insensuous, that inferior men

May learn to feel on still through these to those,

And bless thy ministrations. The world waits

For help.

And breathe thy fine keen breath along the brass,

And blow all class-walls level as Jericho's

Past Jordan, crying from the top of souls,

To souls, that here assembled on earth's flats,

To get them to some purer eminence

Than any hitherto beheld for clouds!

What height we know not,—but the way we know,

And how by mounting ever, we attain,

And we climb on. It is the hour for souls

That bodies, leavened by the will and love,

Be lightened to redemption. The world's old,

But the old world waits the time to be renewed;

Toward which, new hearts in individual growth

Must quicken and increase to multitude

In new dynasties of the race of men,—

Developed whence, shall grow spontaneously

New churches, new economies, new laws

Admitting freedom, new societies

Excluding falsehood. He shall make all new.

—from "Aurora Leigh."

The Voiceless.

OLIVER WENDELL HOLMES.

We count the broken lyres that rest

Where the sweet wailing singers slumber,

But o'er their silent sister's breast

The wild flowers who will stoop to number?

A few can touch the magic string

And noisy fame is proud to win them

Alas for those that never sing,

But die with all their music in them.

Nay, grieve not for the dead alone,

Whose song has told their heart's sad story—

Weep for the voiceless, who have known

The cross without the crown of glory!

Not where Leucadian breezes sweep

O'er Sappho's memory haunted billow,

But where the glistening night dew weeps

On nameless sorrow's churchyard pillow.

O hearts that break and give no sign

Save whitening lips and fading tresses;

Till death pours out his cordial wine

Slow dropped from misery's crushing presses.

If singing breath or echoing chord

To every given pang were given

What endless melodies were poured,

And sad as earth, as sweet as heaven.

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REVEALED BY THEIR FRUITS.

A tree reveals its character and its value in the fruit which it bears. So does a man, a church or a system of theology. It is not its form, or leaves, or blossoms that determine the character of an apple tree. Two trees grow side by side in the same orchard. The orchardist takes note of the form of the trees, of their foliage, of their blossoms, but he does not judge the character of the trees by these tokens. He waits for the fruit, and when he has seen and tasted that then he knows the trees. A tree may be symmetrical in form, with luxuriant foliage and abundance of blossoms. Its promises may seem to be all that could be desired, but in the time of fruit-bearing it may yield only disappointment and vexation to him who planted it. It is the tree that bears good fruit and abundance of it that receives praise from the orchardist, however humble its stature and however unsymmetrical its form. In like manner it is through his fruit-bearing or his barrenness that man is revealed to his fellowmen. It is not by his promises, his professions or pretensions that a man is judged, but by his fruit. Some men, like some trees, are getters only but not givers. All available material that comes within their reach they gather to themselves that they may increase their own stature, but they yield no fruit to feed the world's hunger. And others are like those trees which bear fruit indeed but of so evil a sort that it destroys life rather than feeds it. There is a place in the world for trees that are simply ornamental. One is contented that some trees shall be simply beautiful. But one does not find the analogy to this in human life. For the human life which bears no fruit is not beautiful in any high and true sense. The man or woman whose aim is merely to be ornamental is a vexation and an offence. It is not the profession one makes, or the creed to which he subscribes, or the church to which he belongs that determines his real character and value. It is his fruit that reveals him. If the fruit is good and abundant the tree will not be condemned though its limbs be crooked and its form unshapely. And on the other hand the stately form and the most luxuriant foliage will not save it from the axe if withal it is barren or its fruit unwholesome.

We are sometimes doubtless in danger of mistaking mere leaves or flowers for fruit. A man does not always reveal his real self in what his less intimate acquaintances see of him, and sometimes, it may be, he does not so reveal himself even to his wife and children. One may possess many attractive qualities which cause him to pass among his acquaintances as a capital fellow, while yet the ruling motives of his life are corrupt and his influence as a whole is evil. The outside of the cup is so clean and so beautifully engraved that we take it for granted that no evil can lurk within. And then, on the other hand, there are those whose lack of personal attractiveness blinds us to much in their character and work which is worthy of our admiration. The tree seems so crooked and ungainly that we too hastily conclude that no good fruit will be found thereon.

But the great rule holds true,—“By their fruits ye shall know them.” It is by their fruits that men's characters are revealed in this world, and it is by their fruits also that men shall be justified or condemned in the judgment. It is God's purpose for his children that they should be fruit-bearers, taking up the forces of the world around them into their own being and transmuting them into golden fruit to feed the hungry souls of men. The great fruit-bearer in whom the divine ideal is realized is Jesus Christ. He is at the farthest remove from that self-seeking spirit that lives only for self. He is the bread that came down from heaven, and he gave himself for the life of the world. It is the humblest Christian's privilege to have fellowship with his Lord in that divine ministry of satisfying the hunger of the world.

JUDGED BY THE QUEEN OF THE SOUTH.

The Sunday School lesson on the Queen of Sheba's visit to Solomon will be most profitably studied in the light of

MESSENGER AND VISITOR.

our Lord's reference to the incident, in Matt. 12:42. “The queen of the south shall rise up in the judgment with this generation and shall condemn it; for she came from the ends of the earth to hear the wisdom of Solomon; and behold a greater than Solomon is here.” What the dominant motives were in the Queen's mind, which led her to make this long journey of some fifteen hundred miles and probably occupying months in its accomplishment, we cannot fully know. There may have been a good deal of pride and vanity in her heart. The Sabean country over which this Queen is supposed to have ruled is said to have been a land of great wealth and an advanced civilization. The Queen may have thought that the magnificence of her “very great train” and the splendor and costliness of the immense store of spices and gold and precious stones with which her camels were laden would overawe the people of Jerusalem and demonstrate her superior greatness to this Palestinian king who had so suddenly attained to fame. But whatever was in the heart of the queen it was the fame of Solomon that brought her from “the ends of the earth,” and the mention of the name of Israel's God in this connection appears to indicate that the queen's visit to Jerusalem was not altogether without a religious motive. The fame of Solomon which had gone forth to the ends of the earth connected his reported greatness with the name of Jehovah. In the report concerning Solomon which had reached the queen's ears it is evident that his wisdom and his magnificence had been connected with the favor of the God whom he worshipped and whose temple he had built in Jerusalem.

Whatever skepticism the queen of Sheba may have felt as to the truth of the wonderful reports she had heard, they had evidently come to her from so trustworthy sources that she could not put them away from her thoughts. If this king who reigned in Jerusalem was so great and so wise as his fame declared him to be, he might explain to her many hard questions which perplexed her mind. If Solomon's God was able to confer such wisdom and greatness upon His worshippers, then a journey to Jerusalem might be worth more than all it would cost, and so, although she may have only half believed the report and suspected that she would find the king of Israel inferior to herself, she arose and made this great journey in order that she might see and hear and test for herself the truth of all that she had heard.

Our Lord told the men around him, who were demanding to see signs and wonders, and in whose hearts there was no response to the sublime and most vital truths, that in the judgment their skepticism and indifference should stand condemned by that Queen of the South who came from the ends of the earth to hear the wisdom of Solomon, while they are blind and unresponsive to the great fact that more than Solomon could give was being brought to their very doors. The disposition to despise the things of supreme value and importance that lie within one's reach and to seek after some unattainable and doubtful good is not peculiar to that generation to whom Jesus spoke. It is as true to-day as at that day that the best things—the things of highest moment for human welfare—are not beyond the sea or in some mysterious region into which men cannot penetrate. There is no need to ascend into heaven to bring God's best gift down from above nor to descend into the abyss to bring it up from beneath. It is very near—so near that it cannot nearer be to the man whose mind is responsive to God's thought and whose heart is ready to receive His unspeakable gift. How a report of the discovery of rich gold fields excites men's minds! They will go the ends of the earth, braving all perils of the most frigid or the most torrid climates in the hope of securing a share of the precious metal. How much men will do to secure knowledge and culture and fame, spending laborious years and making journeys to distant lands that they may enrich their minds with all the results of human genius. And too often the wealth that is at every man's door—the wealth that means possession of the kingdom of God and his righteousness, is despised and rejected as if it possessed no value for mankind. This only brings out again the tremendous difference between Christ's estimate of values and the world's estimate. The things which Jesus Christ makes first and supreme in reference to human well-being the men of the world place last, as being worthy of consideration, if at all, only when life draws near its close.

Editorial Notes.

—How all finite things, forces and personages dwindle into insignificance when set in the presence of the Infinite, and how absolutely unimportant are all the circumstances and conditions which affect a human soul in comparison with the question of that soul's relationship to God! “I would infinitely rather,” said Alfred Tennyson, “feel myself to be the most miserable wretch on the face of the earth with a God above than the highest type of man standing alone.”

—Dr. Dowie, it appears, has been able to convince his creditors of his ability to pay his debts, and the receivership in connection with his affairs, which was appointed by the United States Supreme Court, has been dissolved. There are grave doubts, however, whether the Zion city enterprise can be made a permanent financial success, and even if Dr. Dowie, by virtue of his great and peculiar ability can con-

duct it successfully in his day, the question remains—what is to become of it all when he is gone.

—A Chair of Modern Church History has been established in connection with Newton Theological Institution, and Dr. George E. Horr of Boston has been elected as its occupant. So far as we are informed, Dr. Horr has not yet announced his decision in the matter. His connection with Newton in such capacity as is proposed would doubtless be greatly to the advantage of that Institution, but if his acceptance of this call to service would mean his removal from the editorship of the *Watchman*, it would involve a loss to religious journalism that could hardly be made good.

—“To those who doubt whether Christianity is making any progress in India,” says the *Independent*, “we commend the census of 1901, the figures of which are now being published. Travancore is the largest of all the native States in the Madras Presidency. It is a little smaller than Massachusetts, and has a population of 2,952,157. Of these 637,389 are of the Christian faith, or 236 out of every 1,000 of the population. During the last decade the Hindus have decreased 3.7 in each 10,000, while the Mohammedans have gained 25 and the Christians 302. In ten years the Protestants have increased from 44,792 to 88,590 or 97.8 per cent.; the Syrians from 186,782 to 236,619, or 21.3 per cent., and the Roman Catholics from 295,337 to 337,500 or 27.8 per cent.”

The Revised Version of the Bible undoubtedly in many passages gives the sense of the original text more correctly than the King James Version. In many passages too there has been an important gain in respect to clearness by replacing archaic phraseology by more modern forms. In our judgment the Revisers might with much advantage to the ordinary reader have gone considerably farther in this direction than they did. The American Standard edition of the Revised Version is in this and some other respects an improvement on the older edition, although it also retains unnecessarily many archaic and unfamiliar forms. The British and Foreign Bible Society is to be congratulated on having at length withdrawn its objection to publishing the Scriptures in the Revised Version. Certainly there should be no hindrance put in the way of those who wish to read the Bible in the most correct and plainest translation obtainable.

—In a letter in the *North West Baptist Rev.* C. C. McLaurin gives some account of the incidents met with in “a short drive of 800 miles” from Carnduff, Assa, to Edmonton. He reports the opportunities for mission work in the district traversed to be many and the call for missionaries urgent. Some of the facts presented go to show that Baptists have not always taken advantage of the opportunities as promptly as other denominations. At Rosthern Mr. McLaurin found more Baptist members than there are members of any other church, but while there are six buildings and congregations in the place, there is not yet a Baptist service. In the Barr Colony he spent a week and preached to large and appreciative congregations. These were the first religious services in Lloydminster except by the Church of England. Several Baptists and Independents are among the colonists. In the Vermillion Country a very rich valley is filling rapidly. Among these settlers are many Baptists and many more are coming.

—Herbert Spencer, the distinguished author and philosopher, died at his home at Brighton, England, on the 8th instant, having reached the age of 83 years. He was a most diligent worker, and, in spite of much ill health in his later years, he outlived most of those who began life with him. Herbert Spencer has been appropriately called the apostle of evolution, since he made the evolutionary theory the basis of his philosophy and applied it not only in the sphere of natural science, but also in society, ethics and religion. The results of his industry have been embodied in many books of which his *Synthetic Philosophy* is regarded as his greatest work. He was also a frequent contributor to *Magazines and Reviews*. Mr. Spencer has been spoken of as “the last of the great Victorians,” and he doubtless was entitled to an honorable place among the many distinguished Englishmen whom that period produced. He has largely influenced the thought of his time, and whatever may be the ultimate judgment of the world in regard to his philosophy, that influence will doubtless continue to be felt for many years to come. Spencer was not a college bred man. It is said that he had only a smattering of the ancient languages and no working knowledge of the modern. He was a man of simple and democratic tastes and declined all titular and academic honors.

New Books.

MILADI, By Clara E. Laughlin, Author of *The Evolution of a Girl's Ideal*.

This book is described by the author as “being sundry little chapters devoted to your daydreams, dear Miladi, and your realizations, harking back to your education, your experience in the industrial world and your decision in favor of the claims of home, and coming down to the development of your love, the building of your house and dreams and your motherhood.” The author's spirited, breezy style, and her way of dealing with ideal and everyday matters in a humorously philosophical vein makes her books at

tractive to the reader. This is a good book to pick up for a leisure half hour. The reader will find entertainment and instruction therein and will return to it again when the opportunity occurs. The mechanical work of the book, as well as its contents, make it very suitable for a Christmas or a birthday gift to a lady.

—Fleming H. Revell Company, Toronto. Price \$1.20 net.

THE OLD ORCHARD. B. Mack Cloie.

This is a book which holds the reader's attention from beginning to end. Its aim is elevated and distinctly moral. The scene of the story is an Ontario village where is to be found much that is attractive and wholesome, but where also the blighting and degrading influence of the liquor traffic makes itself felt. The dominant aim of the book is to exhibit the character and fruits of this evil business. The fortune and love affairs of a number of young people are however woven into the story. Poetical justice is meted out to all. The good people prosper and the bad either repent and reform or come to a very sad end; while the most terrible judgments fall upon the rum-seller. If the picture of life here presented is painted in with somewhat brighter colors and darker shadows than accords with actual experience, it is nevertheless true to the heart of things, and the book is a safe one to put into the hands of a young man or young woman.

—William Briggs, Toronto.

CHARACTER: A MORAL TEXT BOOK. By Henry Varnum. This book presents a systematic grouping of moral teachings assembled from many different lands and times. It is intended "for the use of preachers, Sunday school teachers, parents and teachers in training youth in the principles of conduct," and also "for the use of young people themselves in acquiring a comprehensive basis for 'true living.'" It is a volume of over 400 pages with complete index to page and paragraph of every character trait, precept, epigram, topic and text. The book contains a great number of moral precepts and reflections which may be read and pondered with great advantage by old or young.

—Published by Hinds and Noble, New York. Price \$1.50.

From Halifax.

A moral reform association organized last year still lives and acts. Its first president was E. D. King, Esq., K. C. The Rev. Mr. Datty, the Rev. Mr. Millington and others are active, efficient members of this body. Their object is to repress the immorality and intemperance of the city. Worthy objects. Enforcing the civil laws against these evils is one means adopted by the association in looking for success in their mission. This agent has gone at the city with the broom and scrubbing brush. They have raised some dust already. Their object is good and they merit the co-operation, sympathy and prayers of all well-wishers of law and righteousness.

The Evangelical Alliance is another body that takes a hand in looking after the conduct of the public. A proposal to use the exhibition grounds for horse racing was opposed by the Alliance. The Attorney General, Dr. Longley, chairman of the Exhibition Committee, says he has no pleasure in horse-racing, and if he could have his own way, he would banish it from the country. As things now stand, the track is used during exhibition week for horse-racing. The gambling—betting—is done outside of the grounds. The Alliance seems to take this as a fixed condition of matters which cannot be altered. Now some sporting people want to use the grounds between exhibitions for professional horse-racing. Dr. Longley asked the Alliance how it would do to allow the Exhibition Committee to get a law passed permitting the committee to allow horse-racing once a year between exhibitions? If that was not done, the sports would get a track of their own, and use it often and especially during exhibition times, and so draw away people from the exhibition, thus making a large deficit. This is a proposal to further legalize the racing business, and so save the province and the city a large amount of money. The Alliance would not agree to this proposition. Let the sports do what they may, so long as they keep within the law. As for the Alliance they will not tacitly or otherwise give their assent to the proposal of the Attorney General.

Let us have an item from afar. The Montreal Star makes merry over what the Rev. Dr. Charles A. Eaton, of Cleveland, Ohio, said a few Sabbaths ago in a Toronto pulpit. The following is his alleged deliverance: "That it took 19 Baptists a whole year to convert a sinner." Then the preacher asked "what would you think if 19 of your good deacons and ministers went up to Muskoka and as a result of 365 days fishing sent home one solitary fish?" The Star says this would be mighty poor fishing." Reporter would class this with what has been heard before about the estimate in money of the amount it takes to convert a solitary heathen. "Go ye into all the world and preach the gospel unto every creature," and thus it seems irrespective of who believes or who disbelieves, or to whom the gospel is "a savour of life unto life or of death unto death."

Dr. Ira McKay discoursed to the Dalhousie students on

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the Sabbath day not long since on "Knowledge and Religion." Judging from the report of this lecture, it must have been a very interesting one. But at the last he says "Dogmatic theology is a leaky old ship, and should be abandoned. In its place he suggests (1) Christian ethics, (2) the study of the Bible as literature and the study of the history of Christianity. These grandiloquent denunciations are sometimes heard from pulpits. This dogma is charged by Dr. McKay with persecutions by the state. I have always thought that the whippings imprisonings and slaughters for religious opinions, were accounted for by civil tyranny. Dr. Ira McKay and the men in the pulpit who thunder against dogma always submerge me in fog and leave me to get out as best I can. Well even pulpit fog will lift when the true sun shines. Now let me ask Dr. Ira McKay what he means by dogma. He, I believe, is a legal gentleman, and will give reasons with more skill than a pulpit declaimer. What is a dogma—the Century Dictionary says (1) a tenet held as firmly established (2) a principle or doctrine received on authority (3) the whole body or system of Christian doctrine. The above is not the whole of the long definition, but is the substance thereof. Now, Dr. McKay, would blow away the whole body of Christian doctrine and substitute therefore "ethics," "biblical literature" and the history of Christianity." This, to say the least, is a little surprising. Now my dear brother the Bible contains God's will to man expressed in writing. He has appointed ambassadors to carry it to the nations, heralds to proclaim it to the whole world. Mr. Choate says to King Edward the VII. "I have here a communication from President Roosevelt's Cabinet to you." "Away with your dogmas sir," says the King. "Pardon me, Your Majesty, you misunderstood me. I have a written communication from the Government of the United States to the Government of Great Britain. I have no dogmas to utter in your hearing. I have a written dispatch. Your Majesty can read it." Then His Majesty would read the paper and consider its contents. A minister goes into the pulpit with a book in his hands. He says this is God's book. I am an ambassador, sent by him. I am his herald. Search this book and see whether the things are so or not. But does the book contain dogmas? Yes it is crowded full of them. Here are some of them. God created the world. Man is in rebellion against God, and is condemned. God sent His Son into the world. His Son died for the world. He made an atonement for the world. He saves sinners—makes them pure. There is a heaven to which he takes the saints. There is a hell, he banishes the impenitent to it. There are scores and scores and scores of dogmas within the covers of this Bible. The first sentence is a dogma—"In the beginning God created the heavens and the earth," the last sentence is also a dogma, flashing with a pious prayer—"Lo I come quickly," is the dogma. The prayer is, "Even so, come quickly Lord Jesus." And all this, good brother Dr. Ira McKay, calls a leaky old ship, that should be abandoned; and when he scrambles out of this pesky old craft, he would hurry on board of "ethics" "sacred literature and the history of Christianity." All this seems to Reporter decidedly foggy.

Dr. Kempton has of late baptized one young man—rejoices in full congregations and says prayer meetings are full of interest. After three sermons and an address to Boy's Association he went home "not a bit tired." Bro. H. F. Waring works hard, preaches to large audiences, and teaches Bible class of about 80 members. So labor all the ministers who pray and work for God's rich blessing.

The Rev. T. H. Hamilton was ordained on the 27th of Nov. in the Cornwallis Street church; and on this visit Rev. B. B. Johnson, pastor, visited Sydney, baptized 12 colored people from Alabama, and organized a church of 22 members. These people wanted T. H. Hamilton ordained their pastor. By Mr. Johnson's advice this was done in Halifax. Beside laymen there were present E. M. Saunders, S. B. Kempton, H. F. Waring, J. H. Jenner, H. W. O. Millington, B. B. Johnson, R. E. Johnson, W. N. States and W. A. White. Dr. Kempton preached the sermon, Rev. B. B. Johnson gave the charge, and Rev. W. A. White the hand of fellowship. E. M. Saunders was chairman; and J. R. Johnston, barister, clerk of the church, was clerk of the Council. The Rev. Mr. Richardson, assistant to Rev. Mr. Bates, Amherst, visited the city. We are all sorry to find him in poor health. He and Mrs. Richardson are now staying with relatives at Jeddore. Rev. I. Wallace also made us a flying visit, a characteristic of most of his visits. He speaks in the highest terms of Yarmouth, where he had just preached two Sundays. The people took 100 of his books. Yarmouth knows a good thing when they see it.

From Maine.

TEMPERANCE AND OTHER MATTERS.

Dear Editor.—In my last a few typographical errors occurred, which are probably too obvious to require correction, but Rev. J. B. Ford's work in Bible teaching, etc., is done at Richer Classical Institute, Houlton, Maine, Justin O. Wellman, M. A., is the principal at the present time. Higgins Classical Institute is at Charleston, Me., A. M. Thomas, M. A., is president. Hebron Academy, is in the town of the same name, principal, W. E. Sargent,

while the Colburn Classical Institute is in Waterville, F. W. Johnson, principal. These with Colby College form a fine educational system for the Baptists in this State.

TEMPERANCE.

The officials in this State from the governor down through all the courts are enforcing the prohibitory laws of the State as they have not been enforced for many years. True, liquor is sold and imbibed altogether too freely, but its sale and use is wonderfully restricted. The sellers have been duly apprehended, convicted, fined and imprisoned without the evasions, such as the farce of obtaining bondsmen, allowing fines to stand uncollected, or a temporary removal from the "scene of action" until the affair would "all blow over" and turn back to their old haunts to "make up for lost time" by selling more than ever. Strenuous efforts have been made to have fines and imprisonments remitted by the governor in council, but the chief magistrate has assured the pastors and churches, the W. C. T. U. and all other persons and organizations who have addressed him upon the subject that although numerous signed petitions, and strong pressure has been brought to bear upon him, yet it is his purpose to "allow the law to take its course in all cases."

So that those who have "skipped out" by jumping bonds, etc., do not care to come back—and the enforced payment of said bonds, now, contrary to the old plan, has made the business of liquor selling in the state a difficult matter, "The ways of these transgressors is hard indeed."—There are differences of opinion as to the reason why the law is being so vigorously enforced at the present time. Some contend that it is the design to make the provisions of the act so obnoxious to the many as to lead up to a demand for "re-submission" and as the liquor interests throughout the country stand ready to use all the means in their power and to spend all the money that is needed to repeal the law—that the securing of this end—explains the present position of our officials or many of them. I cannot think however that our executive or our courts would lend themselves to any such contemptible scheme. The fact is there is a strong prohibition sentiment throughout the State. The entire liquor business is outlawed—and those who persistently violate the law have found their true level in the estimation of the general public. Their aiders and abettors are fast losing whatever influence they ever had. The pulpit, the platform and the respectable part of the parish are all against them. A very few ministers in certain of our pulpits have indeed lifted up their voices against the present prohibitory instrument in the constitution and enactments therefrom, but such ministers have but little support or sympathy, and what little they do have does not come from a source to give them any support, moral or otherwise, and politicians are learning more and more the futility and danger of running counter to the wishes of the most intelligent and respectable of their constituents. The churches and their pastors here in Maine are solid on the question and mean to make their influence felt in the future as in the past. The W. C. T. U. and all other kindred organizations are of course a unit on the question involved and all representing the very best of the people have to be reckoned with at the polls and elsewhere and there will be no "re-submission" neither will there be any repeal. The people do not ask for it, it is only those "whose craft is in danger" who are asking for it. So far as the other towns are concerned however there is one feature of the proper enforcement of the Law that reflects but little credit on some of our Canadian officials for "tell it not in Gath," too many of the fugitives from justice on the Maine side of the line are permitted to carry on their traffic on the Canada side apparently without let or hindrance, a sin and a shame to all concerned but if your churches and ministers and temperance men and women will but do your duty your public men of all grades will soon feel it incumbent upon them to do theirs—"Self protection is the first law of nature."

We are having a good taste of winter early in the season. The fall rains have not come to us yet, and the rivers and streams are very low, so low that many of the mills, pulp, paper, lumber and other mills have been compelled to shut down throwing thousands of people out of employment. The St. Croix River is again reported very low, and the present danger is that the woollen mills will have to either close down or very much curtail their output, either of which courses will be very detrimental to the business interests of the four border towns.

The candy factory of the Gauging Bros., the soap factory, The Halcyon Manufacturing Co., the edge tool factory under the charge of Mr. Huestis, are all doing a fine business and daily increasing their output, and giving good satisfaction to their numerous patrons all over Canada and in regions beyond.

SOJOURNER.

Any subscriber sending a new subscription with a renewal will receive the two papers for one year to separate addresses for \$2.50.

❁ ❁ The Story Page. ❁ ❁

Joe's Thanksgiving.

BY MRS. MARY BARTLETT KELLOGG.

Joe Gordon was a manly fellow, willing and obliging, a general favorite, and could beat all the boys in school, whether they tried to jump, run, climb, skate, swim, or compete for a prize, although he never seemed to try to outdo the others. He was so persevering and earnest in whatever he undertook that he could not help succeeding. The boys were never envious or jealous; neither did they begrudge him the prizes that he so richly merited.

Joe never bragged over his victories, but said:

"I hope everyone of you will win a prize some time."

Sincere was the sorrow of all his schoolmates when Joe was thrown from a horse, cherring a political parade before election, and his spine so severely injured that the doctor told him:

"You will never walk again, Joe."

This was a terrible blow to a boy who had always been strong and healthy; but Joe was brave, and said:

"I can study on my bed, and perhaps Professor Cook will come and hear me recite occasionally, and maybe I will amount to something, if I cannot walk."

The boys pitied him, because he was an orphan. But Joe was too young when his parents died, to realize his loss. He lived with his grandmother, who almost idolized him, and very happy were they together. A small income made them quite comfortable, but luxuries were out of the question.

"Grandma Gordon," as all the children called her, was a sincere Christian, fully believing in God's promises. She had taught Joe to do as she had done, "Seek first the kingdom of God, and have faith that, 'all things shall be added.'"

Joe used to amuse his grandmother building air-castles, for he expected some day to be a rich man, and give her the best that the world afforded. But, alas! he was now changed; yet Joe never murmured or complained, saying: "God can take care of grandma, if I can't. Who knows but I may do something yet!"

The boys visited him frequently, and Joe's room was the center of all meetings of importance, and there all questions were taken for Joe's opinion, and usually the boys would abide by his decision. When the doctor gave Joe permission "to sit up an hour or two every day," Joe said:

"Better not, doctor, because I can't help myself much, and grandma is not strong. I don't mind lying in bed, only sometimes I long to look out the window and see the flowers. I can see the tops of the trees from here; yet I would love to whistle to the birds, as I used to do when I could walk," and Joe turned his face to the wall to conceal the tears he could not control.

Doctor Gray's voice was husky and tremulous when he said:

"Joe, I will help you up now, for it is almost three o'clock, and some of the boys will call after school, and can help you back to bed."

The old rocking chair hurt Joe's back, but grandma put her only down pillow behind the sufferer, with his feet supported by a foot-rest loaned by the neighbor. He was comfortable, and enjoyed the view up and down the street. He also had occasional bows from passers-by; yet he was ready to lie down when the boys came, and told them "the bed is the best place, after all."

The boys soon organized a "Relief Corps," and each day two boys helped Joe up, and two others assisted him back to bed, varying the hours to suit his wishes or physical condition.

Thanksgiving Day a "Harvest Home" celebration was to be held in the church, just opposite Joe's home. The boys said: "There will be no school Thursday; so we will come and help you to the window in time to see the people go to church, and enjoy the procession which the members of the Sunday school are to form, each child to carry fruit or flowers, grains or vegetables, all of which will be added to the supplies taken to the church the day before. After the service, it will be given to the poor of the congregation. Joe was ready bright and early Thursday morning. Ted Ashley carried him a book, and, noticing a portrait, asked:

"Who is it?"

"My grandfather," said Grandma Gordon, "a soldier of the war of 1812."

A knock interrupted their conversation, and when grandma called, "Come in," rushed fifteen boys loaded with baskets and bundles, pitchers, and pails, which Johnny Dows tried to explain. As he always stuttered when he was excited, the others had to come to his assistance. Ted danced for joy at the success of his little game, for he suggested the idea of going in ahead to divert "Grandma Gordon" from her accustomed seat at the window, where she sat and read her Bible, while knitting mittens for the boys who were so good to Joe. They said:

"Joe, we have brought you and Grandma Gordon your Thanksgiving dinner."

Before the two could recover from their surprise and express their thanks the boys started for the door.

"Oh, boys, don't go," said Joe; but they all disappeared, and presently returned, carrying a wheeled reclining chair, saying:

"Joe, this is for you."

Joe was speechless; but his grandmother exclaimed:

"Thank the Lord for this, Joe. It is just what I have wished for ever since you were able to sit up."

Joe broke down when he tried to thank the boys, and, burying his face in the pillow, cried for joy. The boys had not expected such a reception of their gift, and some looked out of the windows to conceal their emotion.

Dan Comstock, having sufficient self-control to talk, began explaining how the chair worked, showing Joe how to touch the springs that would make it into a bed, if he wished, and told him, "The boys earned it all themselves," and they soon recovered their composure, and one said that, as soon as he was strong enough, they would wheel him across the street to church and Bible class. Another said that every pleasant day some of them would roll him out on the street. Dick Trowbridge told him:

"In the spring, you can sit in your chair on the playground at school and watch all our games."

"Yes," said Ned Morgan; "you can act as umpire for base-ball and scorer for tennis." Tom Porter interrupted them by calling out:

"Hurry up, boys, or we shall be too late for the procession, and we all want to see Joe at the window and give 'three cheers' just before we cross over to the church."

They tenderly lifted him into the new chair, and wheeled him over to the front window, Joe exclaiming:

"Oh, how comfortable! Oh, boys, it is just splendid!"

The easy springs and soft cushions were delightful to poor Joe's suffering body, and as he laid back, with such a happy light in his big brown eyes, his pale cheek resting against the crimson upholstering, his proud grandmother said:

"It is real becoming to you, Joe, and I am very glad you have it."

Joe said: "Boys, I can't thank you as I want to—words sound so empty; but I haven't been so happy since I was hurt, and I never had such a glorious Thanksgiving."—New York Observer.

"Laddie."

There was not a collie in all Ettrick Water which could come near Laddie for what the shepherds called "sense." He was a fine black and tan collie, with beautiful eyes so full of expression that they seemed able to read your thoughts. Every shepherd in Ettrick knew the dog, and knew also how wise he was concerning sheep. Tam Laidlaw, Laddie's master, had but one fault. In the language of Ettrick, "he took a glass." He always said he "took a glass in moderation"—and just "now and then." The times when Tam "took a glass" were at births, marriages, deaths, sales, shows, markets, when friends parted, when friends met, when it was hot weather or cold weather, when he fancied himself ill, when he had made a good bargain. These were a few of the things that Tam considered required a "glass." And sometimes the glass was pretty strong.

One night Tam was down the glen. It was New Year, and the glass went round among half a dozen cronies. Song and stories made the hours fly. When Tam rose to go home, he had to get something to keep the cold out. It was a clear frosty night. Tam flung his plaid firmly round him, and felt as brave as a lion and as warm as toast. In his comfortable frame of mind he took his way along by the river. As the crow flies his home was only three miles off. But Tam made every mile three by his manner of walking, and at last he felt so tired that he sat down by the roadside and fell fast asleep.

Softly fell the snow. Little whirling flakes at first, and then thicker and faster, but all the sounder slept Tam. He had fallen beside an old log of a pine when sleep overtook him. By slow degrees the snow covered his plaid and his clothes, and even his face. But still he slept on. His warm breath melted the snow near his face, but he did not awake.

Something shaggy and rough came up. It was Laddie. The dog came to the log and sniffed. Then with his forepaws he scratched off the snow, and discovered his master. He licked his face. He gave short barks, sharp and angry. He caught hold of his master's coat and shook him. Again—and harder he licked the sleeping man's face. And then he shook his master more roughly, so roughly that Tam's head came bump against the hard wood of the fallen pine log.

That settled it. Tam Laidlaw sat up. His plaid was round him, but it was half frozen. His hat had fallen off, and his hair was full of snow.

Tam staggered to his feet, Laddie barking round him. It was not so dark but he could see where he had lain. At first he was dazed; then he realized, and was sobered with his fear.

He stumbled homeward, and burst into Braeside cottage as if he were his own ghost. He was covered with frozen snow and his face was blue with cold.

"Eh, my! is that you, Tam?" cried his wife, as she rose from her seat by the fire.

"I'm thinkin' so," he answered, then fell senseless at her feet.

It was weeks before Tam Laidlaw got over his sleep by the roadside. When he was at work again he was invited to take a "glass."

"Na, na," cried Tam, firmly, "I'll drink as Laddie drinks—the beast has sense. I'll drink when I'm dry, and it will be cauld water."

Laddie looked up; the bonnie brown eyes seemed to understand.

It is a sight to see Laddie now. He is always at Tam Laidlaw's heel, and Tam is an elder of the kirk. When Tam stands by the plate, Laddie sits with dignity beside him. He does not go to sleep, nor forget what is expected of him. People say that none dare pass the kirk plate.

"For he kens—ay, the beast kens. He has sense. He aye likes to hear the clink o' the penny."—Agnes Marchbank, in British Workman.

Others Before Self.

The Northeast Relief Company was selling coal at ten cents a paiful. A long line of customers reached to the sidewalk and far down the street, waiting and shivering in the bitter air. Sarah Conley was almost at the office door. She was glad her turn was so near. She was chilled, and her breakfast had been scanty that morning. Moreover, she was old and not strong.

"It's hard standing," she remarked to the woman behind her.

"It is that," returned the woman. "I'd rather freeze at home if it wasn't for the babies. They're crying with the cold."

"Look here," said Sarah. "You take my place; it'll get you there one quicker," and she stepped out of the ranks and in behind the woman.

"My, that's nothing!" she continued, smiling away the mother's thanks. Her change of position brought Sarah in front of a young girl who coughed and shivered pitifully in the sear-ch wind. Just then a rumor was passed that the coal supply was giving out. The waiters pressed close. Sarah glanced uneasily around.

"You can have my chance," she said, suddenly as she slipped back of the sick girl.

Sarah did not look behind her again. She was so cold that she trembled from weariness. The slow procession of the line had brought her to the office door, when she noticed a little girl standing at one side, carrying an empty pail and crying softly. Sarah beckoned to her.

"You won't get your coal if you stay there," she said. "You'll have to run round to the end of the line."

"I've lost my money," whispered the little girl.

"I'll hold your pail while you go home and get more, suggested Sarah.

"There isn't any more," sobbed the child.

Sarah stood still a moment. Then she slipped her dime into the girl's purple little palm. It was the last money she had, but she did not say so. Then she went home to a cold room. The bowl of soup she had saved for dinner stood frozen on the table. She took the clothes from the bed and wrapped them around her.

"My rent is paid and I've got a job of scrubbing for tomorrow," she said to herself. "There's lots worse off than I am."

Her teeth chattered and her joints ached. But away down in her heart there glowed a warm spot as she thought of the babies' mother, the sick girl and the child, all with their heaping pails of coal.—Youth's Companion.

How Marjory Found Fairyland.

BY ZELIA MARGARET WATERS.

"I know it's just stories," said Marjorie firmly to herself as she closed her book, "but I wish things like that did happen. I wish a funny fairy godmother would take me away to a beautiful palace, or a mysterious white bird would fly before me to an enchanted forest or something."

She had been reading in the meadow and leaned back against the oak tree to think about it. Just then the saucy east wind snatched up her hat and sent it careering through the air at a great rate. At first she did not move, but as the hat sailed on and on a sudden hope took possession of her. Suppose the wind was carrying her hat to fairyland. In that case all that was necessary was to follow it.

It really did seem as if the hat was bewitched. It would settle to the ground and lie until she almost reached it, and then it was up away again. Across the field, across the road, down the lane, it went, and at last it whisked suddenly over the high fence that shut in the little cottage tha-

she had often seen. With a beating heart she climbed up and looked over. There was no one in sight but a little lame girl sitting in her chair under the big elm tree.

"Please, may I come and get my hat?"

"Oh, yes!" said the lame girl, smiling brightly. "I would get it for you if I could."

But Marjory did not see the bright smile nor the wistful look that followed her. She got her hat quickly and went out. She felt cross and disappointed because no adventure had been found by following the runaway hat. She went straight home and told her mother about it.

"Of course, I didn't expect to get to fairyland," she concluded, "but I thought something might happen besides just common every-day things."

"Still, you might have got to fairyland if you had known how, and better yet, you might have taken some one with you," said her mother.

"What do you mean?" cried Marjorie.

"That little lame girl—her name is Laura Randall—has just moved here. She doesn't know any one; her parents are poor, and she has few books or games. If a girl of her own age would visit her, think how perfectly happy she might be made by a little attention and sharing of treasures."

"I see, mamma," said Marjorie, and a half-hour later she was ready to start on a visit to Laura. Now Marjorie never did things by halves, and she had her brother's little wagon piled full of things out of which to construct her fairyland. She went down the lane to the cottage, looked over the fence again and said:

"May I come in, please?"

And again the little lame girl smiled, and Marjorie drew her little wagon in through the gate.

"I've come to stay with you this afternoon, if I may. We will read my story-books and have some fun and after a while we will have a little picnic. My brother Harold is coming to help us eat. He's good at eating up everything that's left; and, besides, he's a jolly boy, he's just as much fun as a girl."

With this introduction Marjorie began unpacking her wares.

"We'll play I'm peddler," she said, "and you're a lady. Please, madam, may I come in and show my goods?"

"Yes," said Laura, "if you're a nice, polite peddler, and take off your hat, and scrape your shoes at the door."

Laura bought all of the books at fabulous prices, and seemed so eager to read them that Marjorie declared she would leave them there until everyone had been read through. Then they made a comical scrapbook cutting out all the pictures of people and animals, fitting new heads and bodies together, and what funny effects were produced!

Harold was on hand to take his share in the picnic, and as the sun was setting, he and Marjorie said good-bye, with many promises to come again.

"I had a beautiful time to-day," said Marjory to her mother.

"Yes," said her mother, "the way to fairyland is very easy. You just enter the little gate of kindness and go straight on."—Sunday School Times.

How Betty's Ways Were Mended.

MARY B. PUGL.

"Stutter, tutter, tutter, tutter, stun," went mamma's machine, and the jolly baby boy sang the song he had heard so often, and was content to sit and listen to, while Betty pouted and muttered under her breath that she wished mamma did not have a machine to go as loud as thunder, and she couldn't read her new story book, and when mamma asked her why she did not go elsewhere she would say, "It's not nice at elsewhere as 'tis here." Then mother would say, "It would not be nice here if everybody pouted like you do."

But nevertheless it did not improve, Betty continued acting so ugly that everybody excepting the baby threatened to leave. One day mamma said she would have to stick a plaster on her face if she did not straighten it and Betty went away and said she was going to do it, but mamma called her back and laughingly told her to stick it on tight or it might come off.

But Betty was in earnest.

She found a bottle of glue and a soft rag; she cut some holes for eyes in the cloth and smeared glue all over it, stuck it on her face and sat down to read.

But that unfortunate little lass forgot to put a mouth, and what was her feeling when she found she could not answer?

She flew down the steps and met her little friend at the front door, who, horror stricken at Betty's appearance, fled.

It was sometime before mamma could get it off, but when at last she did succeed her face was so raw and sore she could not go out for several days. But it was a brighter little girl that met papa at the door that night in spite of a crimson face.

For \$1.50 the Messenger and Visitor will be sent postpaid to any address from date until Dec 31st, 1904.

The Young People

EDITOR A. T. DYKEMAN.
All articles for this department should be sent to Rev. A. T. Dykeman, Fairville, N. B., and must be in his hands one week at least before the date of publication.

Officers.

President, Rev. H. H. Roach, St. John, N. B.;
Secretary-Treasurer, Rev. G. A. Lawson, Bass River, N. S.

Our Missionary's Salary.

PLEDGES.	
Windsor,	\$40.00.
Woodstock,	25.00.
Germain St.,	25.00.
Springhill,	25.00.
Middleton,	50.00.
Re. J. W. Manning,	25.00.

Note.—Send your remittances to Sec'y Treasurer Lawson.

That Prize!

Who will get it? See our "Offer" in MESSENGER AND VISITOR of Nov. 18 and Nov. 25.

Reports From Societies.

The following letter from Bro. Colpitts speaks for itself. Middleton so far leads the Van.

Middleton, N. S., Dec. 1st, 1903.

DEAR BROTHER DYKEMAN:—Many of our young people here have read with interest all that has been said in your column of the MESSENGER AND VISITOR respecting the support of a missionary on the Foreign Field. While our Union is a little late in declaring itself, it has been by no means forgetful or idle.

A year ago the Middleton B. Y. P. U. pledged \$25.00 toward the support of Mr. Glendenning. This amount was fully made up a few weeks ago and has been remitted to the Treasurer of the F. M. Board. Since the fulfilling of last year's pledge, we have been gauging ourselves to see if we might not take a forward step this year. As a result of a little systematic work our society feels assured that it can double its contribution of last year. At our Missionary Conquest meeting last week our Union passed a motion pledging itself to contribute \$50.00 for the ensuing year toward the support of a Foreign Missionary. We rejoice in the privilege of helping in this work.

Yours very sincerely,

HORACE G. COLPITTS.

PRAYER MEETING TOPIC.—Dec. 20.

A VISION OF WORLD-WIDE PEACE.

(Christmas, 1511:6-9; 9:6.)

Never was there painted a more glowing picture of the golden age. The prophet dips into the future far as human eye can see and beholds changes in society so wonderful that he can only symbolize them by the most astonishing transformation in the animal kingdom. "The wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them." He sees the gospel universally proclaimed and universally accepted and, lo the result! Not only shall wars cease but every form of violence and injustice shall be done away. The reign of hate shall give way to that of universal brotherhood.

Experience has proven that the prophet's vision is

NO CUNNINGLY DEVISED FABLE.

He saw the Prince of Peace on his throne and Paradise restored through the agency of a knowledge of him. The earth shall be full of the knowledge of the Lord as the waters cover the sea." That prophecy is to day in process of fulfilment. Especially at this Christmas season do we feel the rapture of its glory. The influence of the gospel is changing the face of the moral world. It is still true that

"Man's inhumanity to man
Makes countless thousands mourn;

Yet in all relations of life men are becoming more just in their dealings with one another; and while few live up to the light they possess, the men and nations who have received most of the knowledge of God are nearest the prophet's ideal. Well did Lowell say: show me a place ten miles square where a man can live in decency, comfort and security, supporting and educating his children unspoiled and unpolluted; a place where age is revered, infancy respected, womanhood honored and human life held in due regard; and I will show you a place where the gospel of Christ has gone and cleared the way and laid the foundation and made decency and security possible."

KNOWLEDGE OF GOD THE WORLD'S HOPE.

Let the bells which proclaim the Saviour's advent cease to ring and the outlook on the world and its future is dark and sad indeed. But the knowledge of Immanuel, God with us, makes the future radiant with promise. The era of perfect light shall be the era of perfect love. Jesus explained the persecution which his followers shall receive by saying: "These things shall they do unto you because they have not known the Father nor me." But, "this is

life eternal that ye may know me, the only true God, and Jesus Christ whom thou hast sent." The knowledge of good and evil which led to the loss of Eden is the force which God employs to restore that blissful seat. Lord Nelson had two officers in his army who were such bitter enemies that each did all he could to prevent the other from winning a victory. On the day before the battle of Trafalgar, Nelson's greatest concern was that the two men should make peace. He took them both to a spot where they could see the opposing fleet and said: "Yonder is your enemy; make friends like good Englishmen." Thus a vision of the cross which gives us at once a comprehension of the eternal friendship of God and the bitter enmity of it is the one power which can illuminate the hearts and minds of men as to make them at peace with God and with one another. But

PEACE IS VICTORY WON

and not a gift bestowed. It is the rest of the battle-field where truth has won its hard fought fight, bleeding at every vein.

"Life is not idle ore,
But iron dug from central gloom,
And heated hot with burning fears,
And dipped in baths of hissing tears,
And battered with the shocks of doom."

It was not by accident that God gave the Prince of Peace the name of Jesus, which means military leader. When Jesus said to his apostles 'Peace be unto you,' he showed them his hands and his side as if to say, 'It cost me these wounds and if you would carry this peace to the world it means conflict for you also.' J. H. MACDONALD.

Illustrative Gatherings.

(Selected by the Editor.)

THEME—Peace through Christ.

What is the Thought of Christmas? Giving,
What is the Hope of Christmas? Living,
What is the Joy of Christmas? Love
No silver or gold is needed for giving,
If the heart is filled with Christmas love,
For the hope of the world is kindly living,
Learned from the joy of God above.

—Laura Hooker.

Five great enemies to peace inhabit with us, viz., avarice, ambition, envy, anger and pride; if these enemies were to be banished, we should infallibly enjoy perpetual peace.

—Petrarch.

Drums and battle cries,
Go out, in music of the Morning Star;
And soon we shall have thinkers in the place
Of fighters; each found able as a man
To strike electric influence through a race,
Unstayed by city-wall and barbarian.

—E. B. Browning.

Happy the day when every war-horse shall be houghed,
When every spear shall become a pruning-hook, and every
sword shall be made to till the soil, which once it stained
with blood. This will be the last triumph of Christ.

—Spurgeon.

Peace upon peace, like wave on wave,
This is the portion that I crave;
The peace of God which passeth thought,
The peace of Christ which changeth not,
Peace like the river's gentle flow,
Peace like the morning's silent glow,
From day to day in love supplied,
An endless and unending tide.

—Horatius Bonar.

Sacred Literature Course

The Sacred Literature Course takes the student into the "deeper things" of the Bible. It calls for something more than reading, if the work is to be done to much profit.

The present year's series of lessons goes to the root of religious life. We are led to see the permeative effects of belief and trust in God as revealed in the poems of the ancient singers of Israel.

Let each lesson fasten some great spiritual truth upon your heart.

LIST OF SUBJECTS.

- I. An Inspired Prayer Book.
- II. Godly Fear.
- III. Thirsting after God.
- IV. Praising God.
- V. Joy in God's House.
- VI. Practicing the Presence of God.
- VII. God in Nature.
- VIII. Loving God's Word.
- IX. God's Ownership of All Things.
- X. God our Refuge.
- XI. The Suffering Saviour.
- XII. The Conquering Christ.
- XIII. The Growing Kingdom.
- XIV. A Sense of Sin.
- XV. Confessing Sin.
- XVI. Seeking Forgiveness.
- XVII. Conquering Sin.
- XVIII. Wrestling with Doubts.
- XIX. Out of the Depths.
- XX. Ideals of Goodness.
- XXI. Praying for the Righteous.
- XXII. Praying against the Wicked.
- XXIII. The Ethics of Speech.
- XXIV. Ministering to the Needy.
- XXV. Hope of Unbroken Fellowship with God.

Foreign Mission Board

W. B. M. U.

"We are laborers together with God."

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

PRAYER TOPIC FOR DECEMBER.

Thanksgiving unto the Lord that a missionary has been secured for the Savaras. That the Holy Spirit may accompany all efforts to evangelize these people. That each sister in the churches at home may realize the blessing of God's great Christmas gift to us and their obligations to make him known to the whole world.

North Church, Halifax.

We held Crusade Day on Nov. 4th. The usual W. M. A. S. meeting in the afternoon was followed by a social hour and tea for all who would remain.

A public missionary meeting in the evening was well attended. After a season of prayer for our missionaries the Pastor gave a very helpful address on "Early Missions in the Maritime Provinces," showing why women should be especially interested in this great work and what they can accomplish with God as their helper. He also spoke of the great responsibility of each Christian in this matter. He referred to our former pastor and wife, and their devotion to this great work. Letters were read from some of our missionaries. A musical and literary program was provided. The collection was devoted to Home Missions. Three new members were added. SECRETARY A. SMITH.

Chipman.

The Society here observed Crusade Day on the date appointed.

The W. M. A. S. held an At Home in the church in the afternoon which was very pleasant and successful. An effort had previously been made to canvass the territory as thoroughly as possible for recruits. Ten new members joined the Society. In the evening a platform missionary meeting was held. This was very interesting. Addresses were delivered by Rev. M. P. King, of Newcastle and the Pastor. Mrs. Miller presented the claims of "Lux Christi" and Mrs. Ida May Crandall read a very interesting paper. Other readings and music added much to the enjoyment of the evening. A collection of \$14 was taken. A good class for the study of "Lux Christi" has since been formed and has had one meeting. We hope to form a new society in the near future at Upper Salmon Creek.

B. M. M.

Christmas in Heathen Lands.

A CHRISTMAS IN INDIA.

It was in the cool season, and the graceful palms, the evergreens of the tropics were fresh and bright after the long rains. The vivid red of the hibiscus and poinsettia, with the scarlet and orange of the flowering trees, made parks and compounds gay. The scent of plasmine and orange blossoms was an agreeable change from the ordinary Indian street odors. It seemed decidedly more like Fourth of July than like our ideal Christmas, for we had not a flake of snow or a hint of frost, no sort of inconveniences for Santa Claus, as there is not a respectable chimney in Madras, not even on the Chempak palace, and the children know nothing of stockings, not a fir tree, nor a sprig of holly gladdens the eyes; no delicious odors of mince pies and plum puddings greet us, we pass no markets with plump white turkeys and crimson cranberries, but pick our way through filthy streets, thronged with neglected children who never dream of Santa Claus, never heard of Christmas, and do not know the story of the Christ child.

And yet in this very city, there came under my window at dawn of Christmas day the sound of singing, sweet and low, a Christmas carol, composed by one of our Christian boys, a dreamy young poet, and sung by a choir of school children. They had crept up softly and surprised us. Of course we applauded, and then came a shower of gilded limes and toy bouquets of roses, and a happy shout, "Merry Xmas!" After this, before (early breakfast) we held levee on the veranda for all our Christians, who came in gorgeous attire, several mothers carrying wee babies, clad in simple coats of oil, and clatching in their brown dimpled haids images made of path, gay peacocks and parrots adorned with colored paper and tinsel, their presents for the missionary family. The older girls brought trays of delicious fruits; oranges, custard-apples, and guavas, with flowers arranged about small sticks in stiff pyramids, and sprinkled profusely with rose-water. For days the Christian children had been preparing for the festival, chiefly by making dozens of small calico bags—red and purple, green and yellow. These were for the "poor children" from our heathen schools. Such a happy little company of tailors they were, sitting cross-legged on the veranda, boys and girls sewing busily, laughing, chattering and whispering secrets, or breaking occasionally into song.

Excitement ran high over the box from America. There were such treasures as small wooden pencil cases, brass thimbles, workbags, each with a spool of cotton and a paper of needles; red and blue flannel caps for the boys, with remnants of calico for jackets for the girls; two or three scrap-books, a pair of scissors, and a few little dolls. We could produce no sleds, nor skates, nor watches; no chests of tools, nor sets of books, nor games, nothing that would appeal to the cultivated taste of an American boy. There were no writing desks nor rings, no French dolls nor stick pins for the girls, but notwithstanding these lacks, there was genuine Christmas cheer.

The older boys brought in the tree and set it up in the chapel, and the "committee" decorated it with paper chains and tinsel, and hung on each twig a little bag, adding oranges and ruddy pomegranates to heighten the beauty of their tree, which, I must confess, appeared to our Western eyes a trifle scrubby. Still the general effect was quite Christmasy, and we were all too happy and excited to be critical.

Long before the time announced, the verandas were crowded with the little brown children, trembling with eagerness and torn with curiosity to see the tree. Finally the bell rang, and the line of school children marched in, the boys wearing red panchas and white coats, and the girls attired in new calico skirts and jackets. Their faces shone with joy, and their hair with coconut oil, and as they marched they sang their carols right merrily. The little heathen joined the procession, making up with extra noise what they missed in word and tune. All were seated on the floor, packed so closely they could hardly move. Mothers crowded the doors and peeped in the windows with exclamations and grunts of delight.

A class of girls repeated the story, "Now when Jesus was born in Bethlehem of Judea." How beautiful it was in the soft lulling Telugu of these Eastern maidens, the story of the young mother and the little child, receiving the first Christmas offerings of gold, frankincense, and myrrh! The boys told of shepherds in the "same country, abiding in the fields, keeping watch by night over their flocks," and the heavenly host seemed not far away, as all repeated, "down to the smallest heathen," "For unto us is born this day in the city of David, a Saviour who is Christ the Lord."

Then the presents were distributed, the gifts from the box, and bags filled with puppoo, a kind of parched grain some queer oily sweetmeats, and a bit of jaggery the black palm sugar. Eager faces manifested intense anxiety lest the supply fail, and immense relief when there proved to be enough and to spare. After games, singing, and profound salaams, the shadows of night began to fall, the school children went to their "rice" and the naked little bodies of the heathen blended with the shadows and disappeared.

Baptists in the City of the Loyalists.

All of the Baptist churches of St. John have secured pastors, and once more the outlook for a strong, aggressive and united work is excellent. Bro. A. B. Cohoe came from a pastorate of one year at Grimsby, Ontario, to take his position in the splendid succession which have filled the pulpit of the Brussels St. church. He finds a people united and eager for work and from the indications the union thus formed gives promise of a strong and vigorous life. Mr. Cohoe is a young man unmarried, a graduate of McMaster University, having taken his B. A. and theological courses in that institution. In addition to this he has spent several months in special work in Chicago University. He is the son of a preacher, the Rev. B. B. Cohoe of Ontario and evidently has inherited the prophetic mantle.

The Rev. P. J. Stackhouse has been recalled from his studies at Chicago to succeed Rev. Howard H. Roach at the Tabernacle. It will be remembered that after a signally successful pastorate of three years with the same church he resigned two years ago to take the Theological course in Chicago University. Mr. Stackhouse will begin his work at the Tabernacle January first. He has not completed his work at Chicago but expects to return at a later date to graduate by taking courses during the summer vacations. The opportunity at the Tabernacle is unique. This church has prospered wonderfully during the past five years and having given up their pastor to Main St. the people are of one mind in welcoming their old pastor back again. Some have wondered why another church was needed in St. John but the development of the work in this place has proven its right to exist, and that it has room the large congregations demonstrate.

The work at Main St. church under the direction of the new pastor who began his labors there on the 8th of Nov., is marked by large congregations. The church is giving the parsonage a thorough overhauling, putting it in first class condition, thereby adding greatly to the good feeling already strong between pastor and people.

After a good summers rest at South Bay, N. B., Christopher Burnett, minister at Leinster St., has opened his fall's work with a series of sermons on "Prophecy and Christ's

Catarrh

is a constitutional disease.

It originates in a scrofulous condition of the blood and depends on that condition.

It often causes headache and dizziness, impairs the taste, smell and hearing, affects the vocal organs and disturbs the stomach.

It afflicted Mrs. Hiram Shires, Batchellerville, N. Y., twenty consecutive years, deprived her of the sense of smell, made her breathing difficult, and greatly affected her general health.

She testifies that after she had taken many other medicines for it without lasting effect it was radically and permanently cured, her sense of smell restored, and her general health greatly improved, by

Hood's Sarsaparilla

This great medicine has wrought the most wonderful cures of catarrh, according to testimonials voluminously given.

Second Coming." Which are attracting quite a little of attention. G. O. Gates, D. D., of Germain St., is doing sterling work at Germain St. and we expect that he will continue to do the same for years to come. We hear good reports from Fairville where A. T. Dykeman has been laboring so successfully for several years. It was rumored about town that Rev. B. N. Nobles has received overtures from a church elsewhere, but although a believer in short pastorates he yet finds the claims that Carleton has upon him so strong that he has decided to remain where he is. The prospect is that for the new year there will be no vacant Baptist pulpits in St. John, and we are hoping that for this city the day of short pastorates has passed.

St. John, N. B.

LOYALIST.

In addition to the efforts to awaken interest in Toronto in the celebration of the Centenary of the British and Foreign Bible Society, it is proposed by the Committee to offer 100 prizes for competition among the pupils of the public schools outside of Toronto, for the best essays on the Bible Society—its History, Work and Claims. All school children attending public schools outside of Toronto may compete in this contest. The essays must not exceed one thousand words, and must be in the hands of the Chairmen of the Committee, Rev. A. B. Chambers, D. D., 5 Oak Street Toronto, on or before February 1st, 1904. The name and school of each competitor must be attached to the essay. The prizes will be Bibles, authorized version, Centenary edition, well bound. The names of the winners will be announced at the Young Peoples' Mass Meeting, in Massey Hall, Toronto, March 7th, 1904, and prizes will be forwarded as soon as possible thereafter. The Committee claims the right to publish any of these essays as they may choose. It is hoped that the interest in this contest will be great and widespread.



Mothers' Help.

Every wearied mother finds in Surprise Soap those qualities which rob wash day of its terrors.

It does the work in half the time of other soaps; it makes the clothes clean and wholesome; it allows the housewife plenty of time to attend to other important duties.

Surprise Soap contributes more to the sum total of domestic happiness than any other article that enters the household.

For best results, follow the directions on the wrapper.

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OIL FOR THE BODY

You can't lose an atom without feeling it. The body is like an engine, a watch, a machine; must be kept in good order to run right.

That's the reason Scott's Emulsion is so successful in all wasting diseases. It feeds, nourishes and strengthens when ordinary food won't.

Doctors say Scott's Emulsion is the best nourishment for those who are not as well as they should be.

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

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

Notices.

Our Twentieth Century Fund \$50,000.

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

Rev. J. H. BARRS, Wolfville, N. S.
Treasurer for New-Brunswick and P. E. Island.

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

Rev. H. F. ADAMS, Wolfville, N. S.

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

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

MISSIONARY CONFERENCE AT BELMONT.

At the September meeting of the Colchester and Pictou Counties Quarterly meeting it was decided to hold a Missionary Conference at Belmont, Nov. 2nd and 3rd, and to invite the Cumberland Quarterly Meeting to unite with us therein.

The invitation was cordially accepted and the Conference convened as agreed upon. Rev. J. T. Dimock presided. The first half hour of each session was devoted to prayer and praise. The first paper on Monday evening was presented by Rev. W. E. Bates, entitled, Our Baptist Young People and Their Work. The paper was pointed, pithy, and practical, and left no doubt in the minds of his hearers that Brother Bates believes that the church is the institution in which the Baptist Young People's Work should be begun, continued and completed. Revs. A. A. McLean and P. S. McGregor gave earnest and convincing addresses on Home Mission work as an evangelizing agency. Bro. Wm. Cummings gave a characteristic address on Missions and the Twentieth Century Fund.

On Tuesday the following subjects were discussed by the Conference.

The New Testament Church as a Missionary Force; led by Rev. G. A. Lawson; The Holy Spirit in Missions, by Rev. C. H. Martell; Motives in Missions by Rev. G. H. Estabrooks; Money and Missions, by Rev. I. M. Baird.

At the evening sessions Rev. Dr. Manning delivered a most convincing and powerful address on our mission to the Telugues. The

conference closed with a profoundly solemn consecration service led by Rev. W. M. Smallman. From commencement to close the services were well attended and deeply interesting. Twenty ministers were in attendance, and best of all, the Holy Spirit's power was manifestly experienced throughout. It is hoped that in view of the very gratifying success of this conference that others will speedily follow.

A. E. INGRAM, Sec'y.

CARLETON AND VICTORIA QUARTERLY.

The above named Quarterly met with the Baptist Church at Peel, Car. Co., 3 p. m., Tuesday, December 8. The opening session was begun by devotional exercises led by the secretary in which service the important truth "The Spirit's in-filling," was made our meditation. Possibly nothing needs special mention of the church and Home Mission Reports which filled the remaining part of the session. At 7:30 we again met in a session held in the interests of missions. Pastor Fash gave a map exercise on the Telugu Mission Field. The outlining of the divisions of the field and a word respecting the twenty-one missionaries was made the more interesting and instructive by introductory remarks on the historic development of the Maritime Baptist Foreign missionary interests which led to the choosing of the Telugu Field. Rev. C. N. Barton then pleased his hearers with an address on "The North West as a Mission Field." In clear terms he presented the vastness of the field and its work and the obligations of Baptists to take a part in such work.

On Wednesday morning after devotional exercises a paper was read by Rev. Z. L. Fash on the subject of Christian Benevolence. The paper which was a clear and concise presentation of the subject evoked a helpful discussion which was made the more lively by Pastor Cahill asking the reader if the principle of giving a tenth was taught in the New Testament. At 1 p. m. we again met and were inspired by a sermon preached by Rev. Chas. Stirling on the words, "What think ye of Christ?" This was followed by a conference on Sunday Work conducted by the secretary which was closed by the Quarterly passing a resolution expressing its desire to fall in line with the New Brunswick Baptist Sunday School Convention

At 7:30 the house was filled and the hearers much interested as Rev. Jos. A. Cahill delivered a stirring address on the subject, "Lord's Day Observance." May it suffice to say that the address was one that only such a man as "Cahill" can give. All the (9) pastors with a fair delegation of the lay brethren were present. This fact together with the carefully prepared papers and addresses made the Quarterly occasion one of blessing.

W. H. SMITH, Sec'y

the floor of the Queen's apartment collapsed almost immediately, carrying with it Her Majesty's bed. Only a few hundred pounds' damage was done by the fire, which was confined to the two bedrooms. It is stated that the trouble originated in an imperfectly insulated electric light wire.

A fire occurred on Thursday, at Sandringham and Queen Alexandra and her secretary, Miss Knollys, had narrow escapes. It broke out in the morning in Miss Knollys' bedroom, and spread to the bedroom of the Queen, who was asleep at the time. She was awakened by Miss Knollys, who raised an alarm. Both the Queen and her secretary, who were clad only in dressing gowns, escaped from the burning rooms not a moment too soon, as

In order to save the industry from ruin a conference of owners of sailing vessels is being held in Paris to consider measures which should be adopted to remedy the situation. Participating were representatives of the United States, Great Britain, France, Germany and other nations. Two important proposals were under discussion, one being a limitation of the number of sailing ships, and the other uniform rates, based on the Liverpool conference of Nov. 4. The conference was the result of the general decline in freights, especially between Europe and the Pacific coast of the United States which has fallen off one-half. It is hoped that the result of the conference will be to abolish competition.

ST. JOHN BUSINESS COLLEGE.

Great preparations are being made for next year's work. The latest and only up-to-date system of actual business practice is being added to the already most excellent course, or study, a system that gives practice in the most modern features of office practice, including duplicating and triplicating of invoices, shipping bills, etc., the keeping of department ledgers, and most up-to-date methods of classifying and systematizing.

The year now closing has been the most successful in the thirty-six years of history of the college, and the prospects are that next year will be better.—Telegraph.

Poison—

In the Blood brings Humors and Boils, Salt Rheum, Eczema and Scrofula,

WEAVER'S SYRUP

Will cure them permanently by purifying the

Blood.

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

INVEST YOUR MONEY

in the Savings Bank, and you will get a yearly return of about 3 1/2 per cent. at the most put it in an Endowment Policy in the



you will get a return of at least that much and protection thrown in.
E. E. BOREHAM, Manager for Nova Scotia.
Halifax, N. S.

"Is Bunkine as good as his word?" asked one business man.
"I think he is," replied the other. "His word isn't good for anything."

Ma—"Willie, what's Tommy crying for?"
Willie—"Just because he don't want to learn anything. I just took his sweets and showed him how to eat them."

ASTRACHAN JACKETS.

The sleighing season brings with it a stronger demand for warm coats. We are fully prepared with a splendid stock of the best Leipzig dyed and dressed ASTRACHAN COATS and SKINS. Very exceptional values.

Splendid coats at \$25, \$30 and \$35, and some choice ones at \$40 and \$45.

Remember in dealing here you buy direct from the manufacturer. No intermediate profits.

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The Sunday School

BIBLE LESSON.

Abridged from Peloubet's Notes.

First Quarter, 1904.

JANUARY TO MARCH.

Lesson I.—January 3. The Boyhood of Jesus.—Luke 2:40-52.

The lesson includes the whole story of the birth, childhood, and youth of Jesus, described in Luke 1 and 2 and Matt. 2.

GOLDEN TEXT.

And Jesus increased in wisdom and stature, and in favor with God and man.—Luke 2:52.

EXPLANATORY.

I. THE DIVINE-HUMAN ORIGIN OF JESUS.—From the first chapter of John, and many other passages, we learn that Jesus was both human and divine, the Son of God and the Son of man, with a divine ancestry and a human ancestry. The Jesus of the New Testament is the most perfect Saviour conceivable, divine and human, able to declare the heart of God, able to sympathize with man, teaching with all knowledge, guiding with all wisdom, atoning for sin, an ever-living, all-powerful Master and Leader, coming in the fitness of time, and living through all parts and experiences of life.

II. THE BIRTH OF JESUS. THE INCARNATION OF THE SON OF GOD.—Jesus was born in Bethlehem, the city of his ancestors. He was the royal line of David. His mother was the Virgin Mary.

TWICE WON.

Wife Fell in Love With Husband "All Over Again."

The wife of a well-known attorney at law of Seward, Nebr., tells the tale worth reading. "My husband was a soldier in the Civil War and was, as he called himself, 'an old coffee cooler' and had always drank very strong coffee.

"About a year ago he complained of a feeling of faintness every time after climbing his office stairs and was also troubled by terrible headaches that almost drove him wild.

"He gradually grew weaker and weaker until his affliction culminated in nervous collapse and for weeks he seemed to be fading away from us in spite of all our efforts.

"The physicians pronounced him strong and well with no organic trouble whatever and there seemed to be nothing the matter except the complete giving out of the nervous system.

"The doctors decided that coffee was at the bottom of all his trouble and ordered Postum Cereal in its place. He improved daily since he quit coffee and began drinking Postum and now says he feels better than he has felt for 20 years, headaches are gone, no more fainting spells and is gaining in flesh every day and he seems so much younger and heartier and happier than he has for years that I have fallen in love with him over again.

"Now for my brother's case; a few years ago he had a peculiar trouble. His tongue was swollen and sore at the roots and covered underneath with festers.

"He thought his affliction was of a cancerous nature and his doctor was of the same opinion. He could scarcely eat anything and became so poor and run down he was simply a nervous wreck. He consulted various physicians but none were able to diagnose his case or help him in the least.

"At last a doctor to whom he applied said he believed my brother was coffee poisoned and advised him to quit coffee and drink Postum. He gave him no medicine but told him to give Postum a fair trial and return to him in 6 weeks. My brother used Postum only about ten days when the festers disappeared from his tongue and at the end of two weeks the soreness and swelling were gone and he began to pick up in flesh and spirits.

"He has never touched coffee since but drinks Postum all the time and has never had the slightest return of the trouble.

"To look at my experience is it any wonder I can write a heart felt testimonial for Postum?" Name given by Postum Co., Battle Creek, Mich.

Look in each package for a copy of the famous Bible book "The Road to Wellville."

III. THE IDEAL BOYHOOD-CHARACTER OF JESUS. THE PORTRAIT OF A PERFECT BOY.—Vs. 40, 52. The complete humanity of Christ brings the comfort, strength, and inspiration of a similarity of experience with our own, of a holy life amid the same difficulties and trials, the same temptations and battles, the same hindrances and perplexities. He passed through not only the experiences of manhood, but of childhood.

40. AND THE CHILD GREW. "Jesus, the divine child, was completely human, as he was completely divine; he grew in knowledge and wisdom as he grew in stature and strength,—went, in short, through all the natural gradations of childish and youthful development."

First. He Grew in Body, in Stature (v. 52), and waxed strong. Waxed is old English for "grew," expressing a gradual, natural increase.

A healthy body is the basis of spiritual development. In Jacob's dream the ladder that reached to heaven had its base upon the earth. The spiritual life has an earthly basis. The tree that derives most of its substance from the air and rain of heaven has its roots in the ground. The body is the instrument of the soul, and as far as it is weak or diseased, as far as the brain is physically deteriorated, so far is the noblest soul hindered in its work and kept back from its highest usefulness.

Second. His Spiritual Growth. Waxed strong in spirit. In spirit is omitted in both revisions, but the meaning is practically the same. He grew strong in every part of his nature, body, mind, and spirit. V. 52 says he increased in wisdom, as v. 40 says he was filled with wisdom. Margin of Am. Rev., "becoming full of wisdom." He grew strong by being filled (more literally, becoming filled or filling himself) with wisdom.

Third. He Grew in Favor with God. AND THE GRACE. Favor, loving-kindness. Grace is originally that which gives pleasure, as loveliness of form, the graces of character, and the virtues in their loveliest aspect. Hence, the grace of God is his favor, producing all that is beautiful in character and heavenly life, guarding from evil. In this favor he increased (v. 52). He grew more and more to be such a young man as was pleasing to God, for he had more and more capacity to use God's grace and make it effective in his life.

Fourth. He Grew in Favor with Man (v. 52). The surest way to be in favor with man is to be in favor with God. So long as religion does not bring its possessor into conflict with the customs, pleasures, or sins of men, it is very beautiful and attractive, even to worldly people. Virtue makes men more attractive than does vice.

IV. THE CHILDHOOD AND YOUTH AT NAZARETH. HIS SCHOOLS AND SCHOOLMASTERS.

1. His Training in a Religious Home. From the first days of his existence the child Jesus was surrounded by a most spiritual atmosphere, full of love and piety and good morals. The star of Bethlehem for the human race stands over the home. Here he had the two greatest of teachers, Nature and Love. "In the case of anything growing, one former is worth a thousand reformers."

2. Study of the Bible. "His mother taught him all the marvelous stories of the Old Testament. The commandments of Jehovah, his promises, his warnings, were graven on his mind in ineffaceable characters."

3. His School Training. "When Jesus was 6 years old his parents sent him to school, in the audience room of the synagogue, which was the schoolroom during the week." It was day school and Sunday school in one. "He learned to read and write. He learned three languages: Hebrew, Greek, and Aramaic, i. e., one form of Syriac, which was the common language of Palestine in that day. Here, too, like all school-boys, he could learn by practice the untaught lessons of honor, faithfulness, honesty, fairness, courtesy, kindness, and brotherly love."

V. AN ERA IN THE CHILDHOOD OF JESUS.—Vs. 41-51. Stier calls it "a solitary floweret out of the wonderful inclosed garden of thirty years." 41. HIS PARENTS WENT TO JERUSALEM EVERY YEAR. Like deeply and wisely religious people they did not neglect the great religious meetings. AT THE FEAST OF THE PASSOVER. The great religious feast of the Jews, commemorating the birth of the nation.

42. TWELVE YEARS OLD. "A child of 12 was at that time in the East as well developed physically and intellectually as a child of 15 in our Western modern world." This was the age when, as a kind of turning point from childhood, a Jewish boy became a "son of the law" and joined with his elders in religious duties.

43. AND WHEN THEY HAD FULFILLED THE DAYS. The seven days of the Passover (Ex. 12:15; Dent. 16:3). KNEW NOT OF IT. Showing the perfect trust they learned to show their boy.

44. IN THE COMPANY WITH WHOM THEY MADE THE JOURNEY. AND THEY SOUGHT HIM. "It was probably when the caravan halted for the night that he was first missed."

45. THEY TURNED BACK AGAIN. A single

act. SEEKING HIM. A continued act, lasting all the way to the city.

46. AFTER THREE DAYS. Reckoned from the departure of the caravan from Jerusalem: one for the journey out, one for the return, and one for the search in the city. THEY FOUND HIM IN THE TEMPLE. Not in the temple proper, but in one of the porches or chambers of the temple area, and belonging to the temple. SITTING IN THE MIDST OF THE DOCTORS. The teachers, eminent rabbis who at this season would be discussing the great questions of the day. HEARING THEM, AND ASKING THEM QUESTIONS. Very much as in a Bible class of to-day. He was not putting himself forward, but was doing what was natural and proper for any boy.

47. ASTONISHED. Amazed, i. e., thrown into a maze or labyrinth. His knowledge of the Scriptures, his insight into their true meaning, his penetration into the very spirit of the truth. HIS ANSWERS TO THEIR QUESTIONS displayed these same qualities.

48. AND WHEN THEY (Joseph and Mary) SAW HIM, THEY WERE AMAZED. "Used of glad amazement." It is often very difficult for older persons to realize the development of those growing up in their homes, till a one stranger reveals the fact to them.

49. AND HE SAID UNTO THEM, HOW IS IT THAT YE SOUGHT ME? Why did you go about the city searching for me? WIST YE NOT. Knew ye not. THAT I MUST BE ABOUT MY FATHER'S BUSINESS? In the Greek the noun is omitted. "About (or in) the of my Father." The expression may, according to Greek usage, have either a local meaning, the house of, or a moral, the affairs of.

50. AND THEY UNDERSTOOD NOT. Did not fully comprehend. It was very hard to believe that a little boy, however good, was the greatest being in the world.

51. CAME TO NAZARETH. Where he remained for eighteen years, "hidden years" of growth and preparation, till the time came, at 30 years of age, to enter upon his great mission. AND WAS SUBJECT UNTO THEM. "The participle and finite verb denote habitual, continuous subjection."

"Pardon me, gentlemen," said the individual who had just moved into the little town as he entered the grocery store, "but is there a chicken raiser here?" "Why don't you take an axe?" asked the village Talleyrand. "A raiser will lose its edge if you use it on a chicken."—Judge.

FORGET YOU EVER HAD IT.

catarrh, the Most Odious of All Diseases Stamped Out, Root and ranch.

Catarrh is the most foul and offensive disease that afflicts the human race. Any one with social ambitions had better renounce them if he has a bad case of catarrh, for his presence, if tolerated at all, will be endured under protest. The foul and sickening breath, the watery eyes, the hawking and spitting and fetid discharge at the nose make the unfortunate sufferer the most avoided of human beings.

Stuart's Catarrh Tablets are the hope and relief of catarrh victims all over the world. They go direct to the root of the disease and thoroughly eradicate it from the human system. They cleanse and purify the blood of all catarrhal poisons and under their influence all impurities are carried off. The blood becomes pure, the eye brightens, the head is cleared, the breath becomes sweet, the lost sense of smell is restored, the discharges cease and the sufferer again feels that he has something to live for. He is again a man among men and can meet his fellow beings with satisfaction and pleasure.

The following letter from a St. Louis lawyer is only one of thousands received praising the merits and curative powers of Stuart's Catarrh Tablets. Read what he says:

"I suffered from catarrh for 15 years. It would be worse at certain seasons than others, but never failed to annoy me and cause me more or less misery during that period. About a year ago I got so bad that I thought of abandoning my practice. I was a nuisance to myself and all who came near me. My condition was very humiliating and especially so in the court room. I had tried, I thought, every known remedy; all kinds of balms, ointments, inhalers, sprays, etc., till I thought I had completed the list. I was finally told of Stuart's Catarrh Tablets by a friend who took pity on me and, as a drowning man will catch at a straw, I got some and began taking them. I began to improve from the first day and I kept up the good work you may rest assured. In six weeks I was free from catarrh as the day I was born, but to make assurance doubly sure, I continued the treatment for six weeks longer.

"I have had no trace of catarrh in my system since. I am entirely free from the odious disease and feel like a new man. I write this letter unsolicited for the benefit of fellow-sufferers and you may give it as widespread publicity as you wish.

Stuart's Catarrh Tablets are for sale by

BRITISH



TROOP OIL LINIMENT

FOR

Sprains, Strains, Cuts, Wounds, Ulcers, Open Sores, Bruises, Stiff Joints, Bites and Stings of Insects, Coughs, Colds, Contracted Cords, Rheumatism, Neuralgia, Bronchitis, Croup, Sore Throat, Quinsy, Whooping Cough and all Painful Swellings.

A LARGE BOTTLE, 25c.

You are the Man

if you are a total abstainer, and in good health, who can obtain specially good terms and rates from the MANUFACTURERS LIFE INSURANCE COMPANY. This Company is the only one in Canada which offers abstainers better terms than non-abstainers. It does this on all plans; but make special enquiries about the Abstainers' Guaranteed Investment Plan. It combines all the best points of insurance. Write for further information, rates, etc.

THE E. R. MACHUM CO., Ltd
ST. JOHN, N. B.

Agents Wanted.

McSHANE'S BELLS

are ringing evidence of sterling worth. Over 20,000 ringing round the world. McSHANE BELL FOUNDRY, Baltimore, Md., U. S. A.

Gates' Acadian Liniment.

reaches the homes of the Maritime Provinces. Thousands of people keep a bottle ready for immediate use in case of accidents, to break up colds by taking a few drops in hot water, to allay the effects of Quinsy and Diphtheria, etc.

FISHERMEN all around our coasts are using it for application to cuts and bruises when their hands get sore from working in salt.

LUMBERMEN regard it as unequalled and everywhere use it for their horses and cattle in camp.

ATHLETES find it the best rub-down as it thoroughly invigorates the skin.

In short, wherever its effects have been sought after, the result has been most satisfactory.

Now add YOUR experience to that of the rest.

Price, 25 cents.

Manufactured by

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

To Housekeepers!

Woodill's

German 1aking Powder.

DO YOU USE IT?

From the Churches.

DENOMINATIONAL FUNDS.

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

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

All contributions from churches and individuals in New Brunswick should be sent to DR. MANNING; and all such contributions in P. E. Island to MR. STERN.

GLACE BAY.—The band of fellowship was given to five new members on Sunday. We had also the privilege of using the baptistry in the new church for the first time. Nothing could be more complete and convenient, and we hope it may have to be filled a great many times in the weeks to come. Congregations are good and prayer meetings encouraging.

E. I. S.

NEW GLASGOW, N. S.—The Lord has greatly blessed the work here. Since our organization on the 10th of November the interest in the work has been constantly increasing. The people have caught the spirit of Nehemiah and have the mind to work. Tonight we raised \$51.51 towards our building, making about \$78.00 which have been raised for that purpose beside running expenses. Brethren pray that this laudable work may continue here in this place, and that the right man may be found to take hold of the work now as I am leaving. I shall go to Tracadie the last of the week D. V. to see what the Lord may want of me there.

W. ANDREW WHITE.

LEWISVILLE, N. B.—This village is a suburb of the city of Moncton. The Moncton Baptist Church has a strong branch here. This place can boast of a live, up-to-date S. S. Some of the leading workers invited us to conduct a series of special services here. The weather was very stormy but we enjoyed some good meetings, six or seven new ones spoke in the services and others expressed a desire to be saved. Pastor Hutchinson was with us one evening and gave valuable assistance. Rev. R. M. Bynon, a citizen of this place was home for a few days and also gave us hearty co-operation. We hope that good work may go on after the closing service. Bro. Trites handed us a nice sum of money made up by the friends round about. For all these blessings we thank God, and the kind friends who worked so faithfully. Bro. Linkletter introduced many new hymns which proved to be a great blessing.

GEO. H. BEAMAN.

PORT ELGIN, West. Co.—On the 13th of last Sept. I left the Cumberland Bay field, and on the 20th commenced my labours here. I am sorry to hear that they have not yet found one to take my place. Any brother going there would find many kind and truly Christian people. I forget them not, and I pray God to lead some brother to them. When I came to this field it had been pastless for seven months. There was not a prayer meeting or Sunday school held on any part of the field, but I found willing workers ready. To-day we have Sunday school and prayer meeting at Port Elgin and Bayside. The congregations are growing larger and God's blessing is attending the efforts put forth. Last Wednesday Miss Jessie Tingley followed the command of her Saviour and was buried with him in baptism, at Lily Lake, Great Shemogue. In the near future we expect to hold special meetings. Brethren when you read this, will you kindly get down on your knees at once, and pray the Dear Lord to bless us and give us souls for our hire. To God be all glory, Amen.

FRANK P. DRESSER.

BEAR RIVER, N. S.—We have enjoyed the pastoral services of Rev. Israel W. Porter for three years and eight months, under whose care by the blessing of Heaven, we have made steady progress. Spiritually by additions to membership and consecrated service for the Master. Financially by improving church buildings and grounds and the erection of a new house of Worship on another portion of the field. On November the nineteenth Bro. Porter resigned his pastoral charge of the Bear River Baptist Church, asking that he

be relieved not later than December 11th. A meeting was called for November 21st, during Bro. Porter's absence from home, when it was unanimously decided by a large and representative gathering to appoint a committee to wait on Bro. Porter, requesting him to withdraw his resignation. This committee was pleased to report on the 23rd that Bro. Porter had their request under favorable consideration. On the 28th Nov. the church received an official reply from Bro. Porter stating he had complied with their request, much to the joy of church and congregation.

W. W. CLARKE, Clerk.

DE BERT, N. S.—Evangelist Walden laboured with us some five weeks at De Bert and the church was greatly quickened in Spiritual Life. Four persons have been baptized, others hopefully converted and others restored to the church fellowship. This special effort in the salvation of men has a good influence on the community. Brother Walden is a man of fine natural gifts well cultured and has a great grasp of Biblical truth. He enters into the religious life of the community by visiting every family with the pastor. No home is too far removed from the centre, too delapidated or impoverished for him to enter. He enters with tenderness and sympathy into the life of the people by praying in each house and remembering all special cases in private and public prayer. He preaches the gospel with great power and clearness well calculated to arouse people from the slumber of sin and to accept Jesus Christ as the only source of salvation. His life among the people is very helpful and in all occasions and under all circumstances he exhibits the spirit of the Master.

C. H. MARTELL.

YARMOUTH CO.—One of the happiest events which the Baptists of Yarmouth have experienced for many years, came off on the 8th inst. in the Milton church, of which our faithful Bro. Price is pastor. Since the organization of this body some thirty years ago, it has been burdened with a heavy debt, and a house of worship by more than half too large for its comfortable accommodation, and far too expensive for its ability to support. After several heroic efforts and, as many failures to pay off all liabilities, under the leadership of Pastor Price the feat has now been accomplished. In this the pastor has been nobly sustained by his people. Their united efforts are worthy of all praise. To properly celebrate the victory the Milton church invited the Yarmouth Co. Conference to hold their quarterly with them. Very interesting sessions were held in the morning and afternoon and in the evening all united with the church in the ceremony of burning the mortgage. A large congregation assembled with the pastors of our churches in this county, and several of the pastors of other churches in the town, to congratulate this congregation on its success and to bid them God speed. The fact that large donations were received from the members of other denominations should not be omitted in this report. The Milton church and its several pastors remember with the deepest gratitude the support afforded them by a generous public all these years of their trying history. In return for this the Milton church and its pastors are happy in the thought that they together have been able to do much for the well-being of the commonwealth. Since the "Old Zion"—the first Baptist church of Yarmouth—began her record in 1797, she has filled an important place in the town; and has sent off twelve churches in this municipality. At our last quarterly conference all these were reported as making progress, especially along material lines. All of them have comfortable church homes, and eight of them have homes for their pastors. It is a time of universal and united calling upon God for the outpouring of the Spirit upon us. Whether we very fully understand what we are praying for may not be quite so clear, as is the fact that we are praying. After all, the latter is the more important, as the promise is never-failing. Ask and ye shall receive.

The brotherhood of the 3rd Yarmouth church has extended a call to the Rev. C. H. Martell. It is hoped that he will accept the pastorate of these worthy people. Rev. F. C. Wright has come at the call of the Hebron church, and is settling down to work with a hopeful outlook. By the loss of Paten's shoe factory and other property by fire, this old church has been called upon to meet changed conditions of a trying character. She is girding herself nobly to the effort.

J. H. S.

South Ohio, December 9.

Manchester Robertson Allison, Ltd.

Furniture for Christmas.



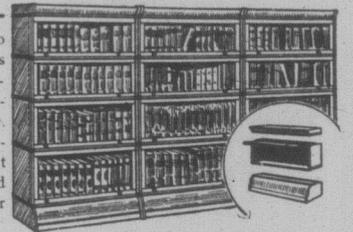
The person who looks upon utility and ornamental furniture as matter for consideration at springtime on wedding occasions and when necessity intervenes is greatly mistaken, for at Christmas season there is a tremendous demand for this class of gifts and certainly no more acceptable present could be selected.

At Our Show Rooms on Market Square pretty nearly everything worth seeing in the line of Furniture is shown, with price ranging from cents to hundreds of dollars. Sensible people buy useful remembrances.

MODERN BOOKCASES FOR EVERYBODY.

The Famous **GLOBE-WER-**

NICKE Bookcases are suited to the purse-possibilities of all lovers of books. You can buy one section or a hundred, and thus expand or decrease your library. Space prevents a detailed description, but call and inspect these thoroughly, up-to-date and not expensive storehouses for your reading matter.



BUY NOW, in a Week the Crush Commences.

Manchester Robertson Allison, Limited.

FREDERICTON.—On the 29th ult. Pastor MacDonald baptized Chang Wong, a very intelligent Chinaman. Mr. MacDonald preached an eloquent and instructive sermon on the occasion from Matthew, 12: 40, to a crowded house. At the closing of his sermon he said—"This evening there shall be led down in to the baptismal waters, to be planted in the likeness of our Saviour's death and raised again to the likeness of his resurrection a man who in his childhood and youth was accustomed to bow down to idols and worship the spirit of his ancestors, a custom which is the Gibraltar of Chinese beliefs. As he came to study the classics of Confucius, a knowledge of which is the sole passport to civil service and public employment in his country, his faith in idolatry began to weaken; but until his arrival in this country about three years ago he knew nothing of our God and of Jesus Christ our Lord, beside the name. For about two years he studied the life of our Lord in our Sunday School, reading the gospel story from the English and Chinese texts. His purpose in entering the Sunday School was to acquire a knowledge of our language, in which he made creditable progress, but as the weeks went by he became more and more interested in the Christ and his teachings. Some of the teachings of Christianity at first staggered him. For instance, he could not believe it possible to love one's neighbor as himself, especially if the term neighbor included the rowdies that entered his shop, placed the bottle to his lips and tried to make him drink. But the greatest difficulty of all was with the resurrection—that seemed entirely impossible to him. One by one he examined the proofs with the thoroughness of a scholar, which he found were ample to satisfy both his mind and heart. A few weeks later he came to believe in Christ as a personal Saviour. Barrier after barrier was broken down and he was free. Last Friday he came to the pastor saying he feared he could not be baptized to-day. Was his faith weakening? No; he had been talking with a friend of his who attended no Sunday school, and hoped his friend could join him ere long. It was the history of Christianity repeating itself—Andrew seeking out his brother Simon to bring him to Christ. Will not our Lord say—The men of China shall rise in judgment with this generation and shall condemn it, especially those who sin against the greater light. * * * Word was received in Fredericton on the 8th October last that Rev. F. DeMille Crawley, then and now in London, England, on furlough from Maulmein, Burma, had had a stroke of paralysis on the 16th Sept. The news was heard with deep regret by the church; and it was, on motion, ordered that the Pastor and Clerk send a letter expressive of sympathy and love of the church for our former pastor and

his family. A letter was duly forwarded and on Nov. 30 a return from Mr. Crawley himself came to hand to Pastor MacDonald, stating our letter was "most welcome," and had "awakened in both Mrs. Crawley and myself the liveliest sentiments of pleasure and grateful appreciation." * * * "I am thankful to be able to report favorably as to prospects of recovery and I move every day now to another room, and remain up six or seven hours. The paralysis was due to the imperfect action of my heart, a trouble dating back to Fredericton days. It is fortunately not a case of cerebral hemorrhage, but of embolism, and with the best of care by day and night may hope that Dame Nature will do her work and that the process of absorption of the clot in the brain will go on, if slowly yet surely, and that we may at a date not too remote have the joy of turning our faces homeward again to our post and work in Burma. Our hearts are there and we long to be back. Please assure the dear Fredericton friends, one and all, of my deep gratitude for their most kind remembrance of their former pastor and his wife. Their message has given me immense comfort and cheer, a tonic more effective and strengthening than any administered by the physician."—Clerk.

Subscribers will please examine labels on paper showing date to which subscription is paid and if in arrears, please remember that we are in need of the money. If any error, do not fail to advice office at once.

ARE YOU RUN DOWN?

The D & L Emulsion

Trade mark.

- Puts new life into you.
- Builds up Nerve and Muscle.
- Adds pounds of solid flesh to your weight.
- Positively cures Anæmia, General Debility, Lung Troubles, including Consumption if taken in time.
- Be sure you get "The D & L."

MARRIAGES.

BEZANSON-LANTZ.—At the Baptist parsonage, New Ross, Nov. 26, by Rev. A. Whitman, James Edward Bezanson to Jennie Lantz, all of Forties, New Ross, N. S.

ROBB-GILBERT.—At the home of the officiating minister, Turtle Creek, Nov. 21st., by Pastor F. B. Seelye, John M. Robb, of Middlesex, West. Co., to Blanch Gilbert, of Nixon, Settlement, Albert, Co.

FORBES-DOTY.—At the home of the bride, Everett, Mass., Nov. 26th, Charles Lockhart Forbes, formerly of Brooklyn, Queens Co., N. S., to Clara Winifred Doty. The ceremony was performed by Rev. Israel Hardy of Canton, assisted by Rev. R. T. Peede, pastor of First Baptist church, Everett.

DEATHS.

COREY.—Hurd Ernest Corey, eldest son of Otty Corey of Havelock, N. S., departed this life in Boston, Mass., on 3rd. inst., at the age of twenty-five years. Deceased leaves besides father and mother, four brothers and five sisters. He was a member of Havelock Church.

DAVIS.—At Bayside, West. Co., Nov. 28th., Stephen Davis, aged 82 years. He leaves a widow, one son and daughter, besides grand children and great grand children to mourn the loss of one who was beloved by them all. Our Brother joined the Bayside church years ago, and for several years has filled the office of deacon. At our last conference meeting (Oct. 31st.) he told us, it was possible he might never meet with us again, he then spoke of Gods love to him, and the power of the Blood of Christ to save all who would come unto Him. Last Saturday he was feeling poorly, but able to get around. At 11 p. m. he got out of bed to see the time, returning he fell asleep, only to awake at twelve in the presence of his Saviour. The family have the sympathy of the community. May the Lord bless them.

BANKS.—Rev. A. R. Banks, pastor of the Baptist church at Healdsburg, California, passed away on Oct. 10th. Mr. Banks was, we believe, a native of Nova Scotia, but the years of his ministry were spent principally in the United States. In 1880 he became pastor of a Baptist church at Cheyenne, where, during two years and nine months, his work was greatly blessed. Afterwards he held successful pastorates at Walla Walla, Wash., Everett, Wash., Sacramento, Cal. and Healdsburg, Cal. Mr. Banks was an earnest and successful preacher and the churches which he served were greatly strengthened by his ministry. Mr. Banks was also for some years General Missionary for British Columbia and Western Washington. He was greatly esteemed by his brother ministers. A funeral service was held in the First Baptist church, San Francisco, at which thirty ministers of the denomination were present. The church of which Mr. Banks was pastor adopted a series of resolutions in which it expressed the deepest appreciation of his character and work and profound sorrow at his death. Mr. Banks was 54 years of age and is survived by a widow and four children.

Acknowledgement.

We have said our farewells to Havelock and removed to Hopewell. A very pleasant surprise awaited us at the Head of the Ridge—or Alward—as the place is now being called—on the occasion of our last attendance at the meeting of the B. Y. P. U held there. At the close of the service the people were asked to remain—when I was asked to stand forth while a presentation address was read by Bro. C. S. Alward, who on behalf of a number of kind donors presented us with a very serviceable rattan chair. We were assured that the gift did not mean that we were henceforth to rest. These friends have our sincere thanks.

J. W. BROWN.

Hopewell Cape, Dec. 10.

Personal.

Rev. Adam S. Green of Zion church, Truro, is to supply the Calvary Baptist church, Boston, the third Sunday in December.

Thanks.

On Tuesday, Dec. 1st., there was a donation party met at Bro. John Tucker's, Seaside Hotel, Cape Tormentine. Vocal and instrumental music was the order of the evening. After a good supper Mr. G. C. Lewis was called to the chair, who, in a few well-chosen words presented the undersigned with a small roll of bills. At the time my heart was too full for words; I wish therefore to take this opportunity of expressing my sincere and heartfelt thanks. May the Lord bless them.

FRANK P. DRESSER.

Port Elgin.

Denominational Funds for Nova Scotia.

FROM NOV. 19 TO DEC. 5, 1903.

Blank, Wolfville, \$19; New Annan church, \$7.61; Port Williams section, \$8.23; Pitt St., Sydney, \$46; 1st Sable River church, \$6; Bear River church, \$22.48; Arcadia church, \$9; Chebogue church, \$8.20; Y P S C, W. Melborne, \$3.13; Hebron church, \$14.18; Kentville church, \$13.64; Barrington church, \$2.60; Woods Harbor, \$3.32; Forbes Point, \$3; Sherwood, \$4; Waterville church, \$2; Oak River John, \$7; Brazil Lake S. S., \$3.46; Lower Economy church, \$5.35; Cole Harbor church, \$5; Tabernacle church, \$24.17; do S. S., \$10; do B. Y. P. U., \$25; Albert Whitman, Paradise, 25c.; Linden church, \$5.65; Octavia Sangster, \$1; Bass River church, \$1; do, \$4.10; Half Island S. S., \$2; Port Hillford church, \$5; Grand Mira church, \$7; Gabarus, \$2.29; Forschee, \$1.75; Brooklyn church, \$5.42; Brookfield church, \$9.41—\$297.24. Before reported \$1224.96. Total \$1522.20. A. CONOON, Treasurer. Wolfville, N. S., Dec. 5th.

20th Century Fund.

(Germain St. Mrs J R Calhoun, \$12.50; Grace Calhoun, \$12.50; D Magee Jr \$12.50; W C Cross \$25; W J Burditt, \$10; T H Belyea \$5; T H Estabrook \$25; C S Harding \$10; Mrs Amelia Hickson \$1; Ralph White \$2; Sunday School \$10; A G Staples \$20; Ida Woody \$2; D F Brown \$10; Sydney Francis \$15; Hollie Wasson \$1.25; Dr. Price \$5; A E Everett \$6; S E Fisher \$5; A L Hainings \$5; Mrs Barnes \$1; Mrs J R Moriarty \$1; R N Dean \$1; C Winter Brown \$10—\$193.75. Lemster St, G H Waterbury \$6; A W Sulis \$2; J J Gillies \$2; E L Rising \$12.50; G T Weldon \$15; T L Hay \$5; Mrs H L Everett \$5; Mrs J E Dean \$3; N E Huestis \$2; N Cameron, \$6; William Humphrey \$5—\$63.50. Main St., Nellie Crawford \$1; E M Sprague \$1; A W Gay \$2.50; N C Scott \$5; D J Purdy \$20; Peter McIntyre \$5; E M Sipprell \$10; Roy Sippriell \$2; W H White \$6; R C Elkin \$20; A S Sprague \$2.50; J W McAlary \$4; Jas Graham \$1; Mrs E Fanjoy \$1.50; W Mullin \$1; J F Estabrook \$3; W G Estabrook \$2; Mrs E M Wilson \$2.50; H T Cowan \$4; C K Cowan \$2—\$96. Brussels St. (G H Burnett \$4; C E Vail \$5; Mrs Rhea Christie \$3; D L Nobles \$5; C J Stammers \$5)—\$22. Tabernacle, G A Blair 50 cts. Carleton, T E Smith \$1; Mrs. Wm Harned \$2)—\$3. Collection F B Church \$5.50. Elgin 1st, Mrs D Fitzpatrick \$3 (per H F A)—Mr and Mrs H V Dewar—\$25. Total to Nov 25) —\$412.25.

J. W. MANNING, Treas. N. B. and P. E. I. St John, Nov. 26, 1903.

THE THREE THINGS.

BY HENRY VAN DYKE, D. D.

Three things to love: Courage, gentleness, affection. Three things to admire: intellect, dignity, and gracefulness. Three things to hate: cruelty, arrogance, and ingratitude. Three things to delight in: beauty, frankness, and freedom. Three things to like: cordiality, good humor, and cheerfulness. Three things to avoid: idleness, loquacity, and flippant jesting. Three things to cultivate: good books, good friends, and good humor. Three things to contend for: honor, country, and friends. Three things to govern: temper, tongue, and conduct. Two things to think of: death and eternity.

"Are you blind by Nature?" asked the charitably inclined citizen. "No, sir," candidly replied the beggar; "I'm blind by profession."



Start Right To-day

and you will find the world very much brighter to-morrow. A good complexion—the bloom of perfect health—bright eyes, clear brain—these are within the reach of all who take care of their digestive organs. Take a teaspoonful of

Abbey's Effervescent Salt

in a glass of water every morning and you will find that blotches and eruptions will give place to clear clean skin. Throw away the powder puff and rouge-pot—they are counterfeits of nature. Abbey's will cure constipation, the enemy of a clear complexion.

At all Druggists etc. and 60c.

Our New Term Begins

Monday, January 4th.

The year now closing has been our Record Year. For this we thank our patrons, and will strive earnestly to deserve that 1904 will be even more successful.

We hold the right for exclusive use in New Brunswick of the latest, and only up-to-date Actual Business Practice.

Send for Catalogue.



S. Kerr & Son, Oddfellows' Hall

\$10.00 ERMINE TRIMMED Stole Only \$4.45



This elegant stole will keep anything offered in Fur this season both as to style and beauty. It is nearly 8 ft. long, 4 in. wide and is made of blue, soft, black, Covert hair, trimmed with beautiful ermine—white imitation ermine. Its length matches with the quality people usually get for \$10.00 with a long black silk cord ornamented with balls of black and white fur. The long fringe hangs very gracefully and each furlet is in character of three long tails, as shown in the illustration.

SEND NO MONEY. To get the stole you want genuine Ermine, you will be offering in this elegant stole we are willing to send it to you without our cost in advance. Simply drop us a card with your name and address and we will ship it for your free inspection. You can examine it, try it on, and if you are perfectly satisfied

that it is the most beautiful and stylish Fur to be obtained anywhere at the price, pay the express agent \$4.45 and express charges, otherwise none cost. If you wish to take advantage of this exceptional offer we urge you to write immediately as we cannot guarantee to fill orders at this special price for any definite time. JOHNSON & CO., Dept. 21, TORONTO

A GUARANTEED CURE FOR DYSPEPSIA OR INDIGESTION IS FOUND IN K. D. C. REFUNDABLE. If you are troubled with indigestion, a glass of K. D. C. CO Ltd. Boston, U.S.A. will cure you in 24 hours.

HOMESTEAD REGULATIONS

Any even numbered section of Dominion Lands in Manitoba or the Northwest Territories, excepting 8 and 26, which has not been homesteaded or reserved for provident wood lots for settlers, or for other purposes, may be homesteaded upon by any person who is the sole head of a family, or any male over 18 years of age, to the extent of one quarter section of 160 acres, more or less.

ENTRY.

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

HOMESTEAD DUTIES.

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

(1) At least six months' residence upon and cultivation of the land in each year during the term of three years.

(2) If the father (or mother, if the father is deceased) of any person who is eligible to make a homestead entry under the provisions of this Act, resides upon a farm in the vicinity of the land entered for by such person as a homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by such person residing with the father or mother.

(3) If a settler has obtained a patent for his homestead, or a certificate for the issue of such patent, counter-signed in the manner prescribed by this Act, and has obtained entry for a second homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by residence upon the first homestead, if the second homestead is in the vicinity of the first homestead.

(4) If the settler has his permanent residence upon farming land owned by him in the vicinity of his homestead, the requirements of this Act as to residence may be satisfied by residence upon the said land.

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

A settler who avails himself of the provisions of clauses (2), (3) or (4) must cultivate thirty acres of his homestead, or substitute twenty head of stock, with buildings for their accommodation, and have besides 80 acres substantially fenced.

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

APPLICATION FOR PATENT

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

INFORMATION.

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

JAMES A. SMART,

Deputy Minister of the Interior.

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

Society Visiting Cards

For 35c.



We will send

To any address in Canada fifty finest Thick Ivory Visiting Cards, printed in the best possible manner, with name in Steel plate script, ONLY 25c. and 3c. for postage.

These are the very best cards and are never sold under 50 to 75c. by other firms.

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107 Germain Street, St. John, N. B.

Wedding Invitations, Announcements, a Specialty.

SIMPLE PLEASURES.

An effectual advancement towards the true felicity of the human race must be by individual, not by public effort. Certain general measures may aid, certain revised laws guide such advancement, but the measure and law which have first to be determined are those of each man's home. We continually hear it recommended by sagacious people to complaining neighbors (unusually less well placed in the world than themselves) that they should "remain content in the station in which Providence has placed them." There are, perhaps, some circumstances in life in which Providence has no intention that people should be content. Nevertheless, the maximum is, on the whole a good one but it is peculiarly for home use. That your neighbor should, or should not, remain content with his position, it is not your business; but it is very much your business to remain content with your own. What is chiefly needed in England at the present day is to show the quantity of pleasure that may be obtained by a consistent, well administered competence, modest, confessed, and laborious. We need examples of people who, leaving heaven to decide whether they are to rise in the world, decide for themselves whether they are happy in it, and have resolved to seek not greater wealth, but simpler pleasure; not higher fortune, but deeper felicity; making the first of possessions self-possession, and honoring themselves in the harmless pride and calm pursuits of peace.—Ruskin.

OUR TROUBLESOME NERVES.

We are dependent upon our nerves of sensation for pleasure as well as for pain, yet we oftener complain of the nervous torture that causes uneasiness or physical an-

WHAT SULPHUR DOES

For the Human Body health and Disease.

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

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

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

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

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

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

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

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

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

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

guish, than delight in the nervous equipoise which conveys us gratification. A woman deploras her nervousness, exclaims that her nerves are on edge, and actually excuses her fretfulness and unreason in the family circle by the plea that she cannot control her nerves.

If this is true, if the trouble has passed beyond the limit where will and conscience can restrain impatience, a sufferer should call on her physician for aid. A few weeks in a sanitarium may save a wife to her husband, a mother to her children, if those weeks be taken at the right moment. Care in prevention is often more truly remedial than money and exertion spent later in futile efforts after cure.

When nervousness is partly the result of persistent insomnia, the endeavor should be made to relieve that. Some of us carry an anxious mind about our dear ones, or about ourselves, and, though we try not to worry we do not always succeed. Love has its own solitudes, its heartaches and heart breaks, and sleep flees the pillow when mother is thinking of her daughter encumbered with a heavy load of responsibility, of her son tossing on the tempestuous sea. Nothing unloves health and destroys peace more certainly than inability to sleep. It is the restorer of health when it is threatened, the repairer of waste, the defender of vitality. No wonder you are a nervous wreck if you cannot sleep.

Do not resort to drugs for relief. Try outdoor air, try eating a light meal before you retire, try the benefit of change of scene or of having a visit from a friend. When sleep returns, nervousness will probably vanish.—Christian Intelligencer.

THE WILL OF GOD.

PROFESSOR HENRY DRUMMOND.

There are two functions discharged by every living being and by every plant; one is the struggle for its own life—the function of nutrition; the other is the struggle for the life of others—its function of reproduction. All the activities or life may be classed under one or the other of these two heads, and all the activities of the Christian may be classed under one or other of these two heads, the function of reproduction. You go from a conference fairly well fed; the individual life has been attended, now what is to become of this unless it is to go out in different ways for the helping of this universal movement for the bringing of the world to Christ. I know that many of you are puzzled to know in what direction to start to help Christ to help this world. Let me simply say this to you in that connection: Once I came to cross-roads in the old life and did not know in what direction God wanted me to help to hasten his kingdom. I started to read the book to find out what the ideal life was, and I found that the only thing worth doing in the world was to do the will of God; whether this was done in the pulpit or the slum; whether it is done in the college or classroom or on the street did not matter at all. "My meat and my drink," Christ said, "is to do the will of him that sent me," and if you make up your mind that you are going to do the will of God above everything else, it matters little in what direction you work. There are more posts waiting for men than there are men waiting for posts. Christ needs men in every community and in every land; it matters little whether we go to foreign lands or stay at home, as long as we are sure that we are where God put us.

IN THE SHADOW.

We must go there sometimes. The glare of the daylight is too brilliant; our eyes become injured and unable to discern the delicate shades of color or appreciate neutral tints—the shadowed chamber of sickness, the shadowed house of mourning, the shadowed life from which the sunlight has gone. But fear not; it is the shadow of God's hand. He is leading thee. There are lessons which can be learned only there. The photograph of his face can be only fixed in the dark chamber. But do not suppose that he has cast thee aside. Thou art still in his quiver; he has not flung thee away as a worthless thing. He is only keeping thee close till the moment comes when he can send thee most swiftly and surely on some errand in which he will be glorified. O! shadowed solitary one! Remember how closely the quiver is bound to the warrior, within easy reach of the hand, and guarded jealously. P. D. Moore.

Free Not One Cent to Pay. 32 HANDSOME FUR CAPERINES (Worth \$6.50 Each) FREE. A Grand Bargain to clear out the last of an immense stock of High Class Furs. These handsome Capelines cost us \$2.75 each but in large quantities for spot cash and we sold them all last winter for \$4.50 cash (less than wholesale price), but as our stock is now reduced to only 32 and we expect our new supply to arrive shortly, we are going to give the whole of these magnificent Capelines away Free for selling only 2 doz. of our last & beautifully colored Pictures 16 x 20 inches, named "The Family Record," "The Angel's Whisper," and "Rock of Ages," at 25 cents each. (A 50c certificate free to each purchaser). These beautiful Pictures are a handsome finished in 12 different colors and fully worth 50c. Everyone you show them to will buy one or more. When sold return the money and we will immediately send you this. Handsome Fur Caperine that you would have to pay for \$6.00 to \$8.00 for in any fur store. Ladies and Girls don't miss the grand chance you ever had in your life, but write for the Pictures at once or you may be too late. We guarantee to treat you right and will allow you to keep out money to pay your postage, so that this magnificent Fur Caperine will not cost you one cent. Address The Home Supply Co., Dept. 80, Toronto.

Lame Back for Four Months. Was Unable to Turn in Bed Without Help. Plasters and Liniments No Good. This was the experience of Mr. Benjamin Stewart, Zionville, N.B. TWO-THIRDS OF A BOX OF Doan's Kidney Pills CURED HIM. He tells of his experience in the following words: "For four months I was troubled with a lame back and all this time was unable to turn in bed without help. I tried plasters and liniments of all kinds but with no effect. At last I was induced to try Doan's Kidney Pills, and by the time I had used two-thirds of a box my back was as well and as strong as ever and has kept so ever since." Backache, Frequent Thirst, Scanty, Cloudy, Thick or Highly Colored Urine, Puffing under the Eyes, Swelling of the Feet and Ankles, are all symptoms of kidney trouble that Doan's Kidney Pills will cure. Price 50 cts. per box or 3 for \$1.25, at dealers, or THE DOAN KIDNEY PILL CO., TORONTO, ONT. Fire Insurance. Absolute Security Queen Insurance Co. Ins. o. of North America. JARVIS & WHITAKER, General Agents. 74 Prince William St., St. John, N. B.

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INTERCOLONIAL RAILWAY. On and after SUNDAY, Oct. 11, 1903, trains will run daily (Sunday excepted) as follows: TRAINS LEAVE ST. JOHN. 6—Mixed for Moncton 6.30 7—Exp. for Halifax, the Sydneys and Campbellton 7.00 4—Express for Point du Chene, 13.15 26—Express for Point du Chene, Halifax and Pictou, 12.15 8—Express for Sussex 17.10 134—Express for Quebec and Montreal 18.00 10—Express for Halifax and Sydney. 23.25 TRAINS ARRIVE AT ST. JOHN. 9—Express from Halifax and Sydney 6.20 7—Express from Sussex 9.00 133—Express from Montreal and Quebec 13.50 5—Mixed from Moncton 15.30 3—Express from Point du Chene, 16.50 25—Express from Halifax Pictou and Campbellton 17.40 1—Express from Halifax 18.40 81—Express from Moncton (Sunday only) 24.35 All trains run by Atlantic Standard Time 24.00 o'clock is midnight. D. POTTINGER, ager. General Man. Moncton, N. B., Oct. 9, 1903. CITY TICKET OFFICE. 7 KING STREET, ST. JOHN, N. B. Telephone 1053. GEO. CARVILL, C. T. A. THERE IS NOTHING LIKE K.D.C. FOR NERVOUS DYSPEPSIA. HEADACHE, DEPRESSION OF SPIRITS, ETC. FREE SAMPLES K.D.C. AND FULL WRITING ON DEMAND.

FREE MAGIC LANTERN. Just send us your name and address on a Post Card, and we will mail you promptly 2 large beautiful colored pictures, 16 x 20 inches, named "The Angel's Whisper," "The Family Record," and "Rock of Ages." These pictures are beautifully finished in 12 different colors, and are well worth 50c. You will them for only 25c each, a 50c certificate worth 50c to each purchaser, return us the money and we will immediately send you this large, well made, nicely finished Lantern, with 3 fine focusing lenses, an excellent soft color, and a large lamp which shows a strong, clear, white light, reproducing the pictures in a clear, distinct form on the screen. With the Lantern we also send 12 beautiful colored slides illustrating about 75 different views, such as St. John, Halifax, and the West Coast of Nova Scotia, etc., and full

This and That

THE STEADY DRINKER.

The habitual drinker usually dies young. Look over your acquaintances and see how many have passed from sight. There are a few old sots it seems impossible for even poor whiskey to kill, but they are not the majority. Watch the faces of the men who are habitual patrons of the saloon, or the average saloon loafer and he has whiskey marked upon his countenance as plain as a bung hole in a beer barrel. It isn't the man who gets on a spree occasionally that goes but it is the steady nipper. Keep right on pouring it down if you want to go, but in the meantime go to the undertaker and leave your measure for a coffin.—*Manjson Journal.*

A FACT EXPLAINED.

Professor Wm. B. Bailey, of Yale, has published in *The Yale Review* the result of a careful study made by him of the statistics concerning suicide in the United States, for the period covering the years from 1897 to 1901. He has dealt with 29,344 cases. The summaries we have seen do not state the proportion of cases in which liquor was the cause of the crime, but it is mentioned that alcoholism, as a cause of suicide, is seventeenth times as common among males as females. The simple explanation of this is that the great majority of women are total abstainers.—*Pioneer.*

QUITE THE CONTRARY.

Old Mrs. B., a lady notorious for her saving habits, one morning entered the doctor's surgery, leading by the hand a stoutly built boy of nine years of age and of exceedingly healthy appearance. "Well, Mrs. B., said the doctor, "who's our patient? I don't seem to recognize his face. Not a village boy is he?" "No, doctor; my neww from town," Mrs. B. replied. "Not much wrong with him, I should say," laughed the doctor, pinching the red cheeks of the boy. "It's about 'is appetite, doctor," said the boy's aunt, in a low voice. "What?" exclaimed the doctor, staring at the well fed young patient. "Surely he doesn't need an appetizer?" "Good gracious, no doctor," replied Mrs. B.—in horrified accents. "I want you to give

ON FOOD

The Right Foundation of Health.

Proper food is the foundation of health. People can eat improper food for a time and not feel any ill results until there is a sudden collapse of the digestive organs and then all kinds of trouble follows.

The proper way out of the difficulty is to shift to the pure, scientific food, Grape-Nuts, for it rebuilds from the foundation up. A New Hampshire woman says: "Last summer I was suddenly taken with indigestion and severe stomach trouble and could not eat food without great pain; my stomach was so sore I could hardly move about. This kept up until I was so miserable life was not worth living.

"Then a friend finally, after much argument, induced me to try Grape-Nuts food and quit my regular food. Although I had but little faith I commenced to use it and great was my surprise to find that I could eat it without the usual pain and distress in my stomach. So I kept on using Grape-Nuts and soon a marked improvement was shown, for my stomach was performing its regular work in a normal way without any pain or distress.

"Very soon the yellow coating disappeared from my tongue, the dull heavy feeling in my head disappeared and my mind felt light and clear; the languid tired feeling left, and altogether I felt as if I had been rebuilt. Strength and weight came back rapidly and I went back to my work with renewed ambition. To-day I am a new woman in mind as well as in body and I owe it all to this natural food Grape-Nuts." Name given by Postum Co., Battle Creek, Mich.

There's a reason.

Look in each package for a copy of the

me summat to make his appetite less. "E'll eat me out of 'ouse an' 'ome afore 'is month's 'oliday is up if 'is appetite ain't cut down!"

What letter should give courage to the aged?—B, because it makes the old bold.

A French man said to an Englishman, "Tare is von vord in your language I do not comrehen," and all ze time I hear it. "Tattletoo, tattletoo,"—vat you mean by "tattletoo?"

The Englishman insisted that no such word existed in the English language. While he was saying so his servant came in to put coal on the fire, when he said, "There, John, that'll do."

The Frenchman jumped up, exclaiming, "Tare, 'tattletoo," you say him yourself, sar; vat you mean by "tattletoo?"

QUITE SUFFICIENT.

"Madam," began the agent, as Mrs. Short opened the door, "have you a piano?"

"Yes," she answered. "Well he continued, "I am introducing a new automatic attachment for pianos, and if you—"

"Don't want it," interrupted Mrs. S., our piano has a sheriff's attachment, and I guess that will hold it for a while.—*Chicago News.*

GETTING CLOSE IN.

A Yorkshire socialist, who was explaining to a friend the principles of socialism, remarked that all possessions should be shared equally.

"If you had two horses," said the friend "would you give me one?"

"Of course," replied the socialist.

"And if you had two cows would you do the same?"

"Of course, I should."

"Well, supposing now," said the friend, slowly, "you had two pigs, would you give me one of them?"

"Eh! That's gettin' ower near home said the other, shyly; tha knows I've got two pigs."

An amusing story is told of a volunteer colonel in England, who went to the butts to see one of his companions shoot. He was persuaded by some of the officers to try his skill as a marksman. After some pressing he took a private's rifle, aimed at the target and fired. There was a tiny cloud of dust about fifty yards off the target, but for all that, a 'bull's eye' was signalled. Several other shots had the same results—a 'bull's eye' each time. He then handed the rifle back to the private, who at once commenced firing, his first shot being signalled as a 'bull's eye.' On this the sergeant in charge shouted to the marker: "Confound you for a blockhead! The colonel ain't firing now!"

"Was the tour of the great musical artist a success?" "Not from the advertising point of view. "How's that?" "Neither the artist nor any of his company figured in the courts while they were here."—*Cincinnati Times-Star.*

"The trouble with the average American remarked the placid philosopher, "is that he doesn't stop work long enough to digest his food. He doesn't appreciate the importance of the alimentary canal." "My friend," replied Senator Sorghum, as he hastily signed another letter, "there's no use in trying to ring in any new ones. It'll be either Panama or Nicaragua, or none at all."—*Washington Star.*

Vegetarian—"Don't you know that the strongest animals are all vegetarians, the elephant being the most powerful?" Carnivorous Friend—"That's all right. If they weren't so strong they never would be able to stand a vegetable diet."—*Boston Transcript.*

MESSRS. C. C. RICHARDS & CO.

Gentlemen.—I suffered for years with bronchial catarrh. I commenced in January last (as an experiment) to use MINARD'S LINIMENT which gave almost instant relief. And two bottles made a complete cure and I have had no symptoms of a return of the trouble since March.

Gratefully Yours,
MARK BURNS.

Baptist Periodicals

SIZE INCREASED PRICES REDUCED

The quarterlies are greatly improved and enlarged. The *Senior* is 48 pages, and finely illustrated. The *Advanced* is also enlarged and illustrated. Important changes have been made in the *Teacher* and *Superintendent*. The prices of some of the illustrated papers are reduced and their contents and appearance greatly bettered. Note especially OUR NEW PERIODICAL, *Our Story Quarterly*, for beginners. Send for samples.

MONTHLIES		LESSON LEAFLETS	
Baptist Superintendent	7 cents	Bible Intermediate	1 cent each
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Bible Lesson Pictures . 75 cents per quarter!		HOME DEPARTMENT SUPPLIES OF ALL KINDS	
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In a Few Minutes



SEND your name and address, and we will mail you post paid 8 large beautiful colored pictures 16 x 20 inches, named "The Angel's Whisper," "The Family Record," and "Simply to Thy Cross, I Cling," to sell at 25c. each. We also give a certificate free to each purchaser. These pictures are handsomely finished in 12 colors, and could not be bought in any store for less than 50c. each. Every one who sends us the money, and we will send you this

HANDSOME FUR SCARF

Over 40 inches long, 5 inches wide, made from selected full-furred skins with six fine full black tassels, the very latest style. We know you will be more than pleased with it. Miss J. Boscov, Rosenborg, 4 Ann. said: "I write to thank you for the handsome fur scarf. It is just beautiful. I could not buy one like it in our store for \$3.00. The regular price in all fur stores is \$3.00, and they fully equal in appearance any \$10.00 Fur Scarf. We could not think of giving them for so little, were it not that we had a great number made specially for us during the summer when the furriers were not busy. Ladies and girls, take advantage of this chance and write for the pictures today. We guarantee to treat you right, and will allow you to keep out money to pay your postage, so that your Fur Scarf will not cost you one cent. Address THE COLONIAL ART CO., Dep. 42 Toronto.

Chaloner's Croup Cure

WILL CURE CROUP

and is an infallible medicine for Croupy Coughs.
No family should be without this valuable medicine where there are small children.
Price 25c. per bottle at the drug stores.

If local dealers cannot supply send 25 cents to The McDIARMID DRUG CO., and they will mail a bottle.

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Authorized Capital,	\$500,000.00
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T. B. BARKER & SONS, LTD.
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**SURPRISE SOAP
POINTS.**

A pure hard soap
which is economical in
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Entirely harmless to
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**INDIGESTION
CONQUERED BY K.D.C.**
IT RESTORES THE STOMACH
TO HEALTHY ACTION AND TONES WHOLE SYSTEM.

NEWS SUMMARY.

Ten inches of snow fell in some sections of New York state on Wednesday.

Argenteuil conservatives have nominated G. H. Perley as their candidate for the Dominion House.

Hon. George E. Foster will be offered the conservative nomination in St. Antoine division.

Ottawa City Council, by a vote of 12 to 7, decided to submit to property owners a by-law for \$50,000 to aid the building of the Catholic university.

Burglars broke into the fish and game store of H. Gatehouse, Montreal, and after wrecking the cash register and finding only a few cents, set fire to the building.

The first trial of persons alleged to be involved in the massacre of Jews at Kishineff will be concluded this week. The court has already taken the evidence 566 witnesses.

Major General MacArthur, who was quoted in a cable despatch from Honolulu as predicting a war between the United States and Germany, says he was incorrectly quoted.

The central and associated chambers of agriculture of the United Kingdom endorsed Joseph Chamberlain's fiscal proposals at a meeting held in London on Wednesday.

Two companies of marines from the United States auxiliary cruiser Dixie were landed at Colon on Tuesday and took a train for Empire, a town on the railway near Panama, where a camp was established in the canal company's building.

The Dominion Iron and Steel Co. and the Nova Scotia Steel Co. will not enter the steel billet pool formed by the United States Steel Co., and containing all the manufacturers of steel billets in the United States except one.

Four hundred United States marines and three hundred blue jackets were landed at Guantanamo on Thursday and formally occupied the place as a United States naval station and installed the stationship. The Cuban and American flags were saluted with 21 guns.

While coasting on Fox Den hill, Truro, Thursday, Sidney Aston, Roy Mattie and Jessie McCully ran into a barbed wire fence. Jessie McCully had her face cut and scratched, Aston's leg was torn open to the bone and required a dozen stitches to close the wound.

Perley Putman, of Onslow, leader in the search for Capt. Kidd's treasures at Oak Island is lying at death's door from cancer of the stomach. When taken ill a few weeks ago he had a company organized to continue search for the treasure. The capital was to be \$15,000.

A. O. Doughty, of Quebec, a gentleman of high literary attainments, will be appointed Dominion archivist and keeper of the records. Mr. Doughty has for some years devoted a large part of his time to historical writing and research. A complete re-organization of the branch has been approved of by the government.

The Senate at Washington in executive session on Tuesday referred the treaty between the United States and Panama for the construction of a canal across the Isthmus to the committee on foreign relations. The senate also referred to the nomination of General Leonard Wood to be major general to the committee on military affairs.

The Ontario government held a land sale at Toronto on Wednesday, when 876 miles were offered. The prices realized were in excess of the record. The highest price was for a lot in the township of Macklem, which sold for \$10,250 per mile. The highest price realized in 1901 was \$4,700. The total amount realized was 3,500,000.

Through the efforts of the S. P. C. A. in Sweden the guillotine has been erected in the market place at Gothenburg for the purpose of decapitating chickens, ducks and other domestic animals so that they may die painlessly. Animals, the society claims, may legitimately be used as food, but there is no reason why they should suffer while dying, and the surest way to avoid such suffering is to employ a guillotine as an instrument of death.

Senator Frye on Tuesday introduced a bill in the senate to regulate commerce between the United States and the Philippine Archipelago providing that on and after July 1, 1904, under penalty of forfeiture, no merchandise shall be transported by sea or any passengers be carried between ports of the United States and ports or places in the Philippine Archipelago in any other than vessels sailing under the flag of the United States. The bill does not apply the coasting laws in their entirety to trade between the Philippines and the United States as was done in the case of Alaska, Hawaii and Porto Rico, but simply restricts the transportation of freight and passengers to American vessels.

**Ogilvie's Royal
Household Flour**

is made in such a way that housekeepers can make pastry with it as well as bread, and the quality of both will be much better than from any other flour.

Nothing just like
it has ever been
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The Ogilvie Flour Mills Co., Limited.

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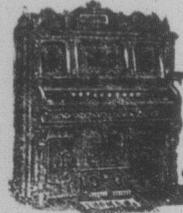
Do you want an ORGAN of Superior workmanship Beautiful in design, made of the best materials and noted for its purity and richness of tone? If so you want the

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This is the name of the Cocoa that has the best reputation in the world for Purity, Strength and Flavor

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It is a
Cocoa that
goes farther, tastes
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run costs less than any other
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**PICKFORD & BLACK
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are the best way to go to the BRITISH WEST INDIES on a winter cruise.

The Advantages are:

- 1st—Clean and Comfortable Ships.
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