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Lawlessness and its Cause.

In its December issue *McClure's Magazine* has an article on "The Increase of Lawlessness in the United States." The writer, S. S. McClure, quotes from representative newspapers of that country and from published statements of judges and citizens remarks which indicate their alarm at the prevalence of lawlessness and crime. He also gives the statistics of murders and homicides in the United States, which have been collected for twenty-three years by the *Chicago Tribune*. These statistics are found to confirm the general impression regarding the rapid and alarming increase of lawlessness in the country, since they show that there are now four and a half times as many murders and homicides for each million of people in the United States as there were in 1881. As showing the relative frequency of the crime of murder in the United States and the more highly civilized parts of Europe, Chicago is compared with Paris and London. Paris is larger than Chicago and London is of course very much larger, yet last year Paris had only fifteen murders and London only twenty-six as compared with one hundred and twenty-eight in Chicago. In London there was a failure to convict these twenty-six murderers in two cases only, and these two committed suicide. In Chicago only about a fourth of the murderers were convicted and in thirty-three cases there were no arrests. In the last administration of justice in the United States there is evidently found one important reason for the increase of crime. Mr. McClure is of opinion that the cause of this lax administration is to be found in the character of the makers and administrators of the laws and in the reasons for which they seek election. "It is possible," he says, "for officials to prevent ordinary crimes, also who are elected generally for reasons other than special fitness for their tasks, and frequently for the definite purpose of robbing the people who elect them." The administration of the law in the United States is largely in the hands of an oligarchy composed of utterly selfish and unscrupulous men who are not only the enemies of the country, they are enemies of the human race, destroyers of the people, murderers of a civilization. We have reason for thankfulness that matters are not nearly so bad in Canada as they are shown to be in the neighboring republic, but any student of political and municipal affairs in Canada is well aware that there is an unmistakable tendency in the same direction. There is only one remedy for this evil and that is that the best elements in the country's life shall not basely surrender its interests into the hands of the basest, but shall recognize the high and sacred character of the duties of citizenship and contend to the full limit of their ability for what is right and pure and honorable in the administration of political and municipal affairs.

The International Waterway Com- mission.

A dispatch from Ottawa gives the information that Canada and the United States have agreed to appoint an international waterway commission. This commission will investigate and report upon all waterways adjacent to the boundary line so that there will be an understanding between both countries in respect to commerce passing through the waters of either within easy reach of the boundary line, thereby avoiding international difficulties in the future. There is for instance the St. Mary's river in Canadian territory, near the entrance to Saint Ste. Marie canal and instead of steamers using the river now they pass through Hay channel, which is in United States territory. There is no arrangement with the United States for this change. At other places on the St. Lawrence river in Ontario, and St. John river, New Brunswick, the United States encroaches on Canadian territory. Besides this there is a complaint at the present time that steam running towards the Rainy river district, Ontario are being diverted to Minnesota. To avoid international complications or misunderstandings in the future, all these will be reported upon and a satisfactory arrangement reached. There will be three commissioners appointed by the United States and three by Canada. W. F. King, chief astronomer of the Dominion who had charge of the Alaska boundary survey will be one of the Canadian commissioners. He is the only one selected so far. The other two will be named shortly. The United States asked for the appointment of this commission and the Canadian government has agreed. In regard to the diversion of waters of the Rainy

River district, the citizens of the United States as well as residents of Ontario have petitioned the Canadian government to take the matter up with the Washington authorities. The matter will be referred to the commission as soon as the commissioners are all appointed, which will be in a very few days.

It is announced that the Midland Railway, connecting Windsor and Truro, has been sold to the Dominion Atlantic Railway which will take possession on Jan. 1st. By the purchase of the Midland, which runs for 38 miles through parts of Hants and Colchester counties, the D. A. R. has secured a valuable connecting link with the eastern part of the Province. At Yarmouth, in Western territory, the D. A. R. operates a line of steamers to Boston, which in the summer season does a very considerable passenger business. The acquisition of the Midland will enable the company to forward its eastern bound passengers by way of Windsor and Truro instead of carrying them to Halifax. It is said that the Midland will probably be extended to the shores of Northumberland Strait, whence a steamship line to P. E. Island will be operated. The D. A. R. will thus become a formidable competitor with the I. C. R. for the island business.

A Brave Man and a Mob.

The cool courage of a Dr. Elder of Macon, Georgia, in protecting a patient of his from a mob which was bent on lynching him is compared by the *New Orleans Times-Democrat* to the courage frequently displayed by officers of the law under similar circumstances. A person of the name of Christian, and the *Times-Democrat*, had killed one Fred Tharpe, a growing and dangerous knife wound himself in the altercation. Friends of Tharpe determined to lynch the injured man, and they would undoubtedly have done so had he been under the wings of the state in the county jail. But fortunately for him, Christian was in a hospital, and more fortunate yet, he was under the care of a brave man. When the mob went to the hospital to secure the body of the wounded man they were met at the door by the physician who had charge of the case, and were advised that the first man who crossed the threshold with hostile intent would be shot down. The bluff of the mob had been called and they dispersed, because, as we are told, they believed the doctor would shoot. The remarkable thing about the affair is not the dispersal of the mob, for a single courageous man has dispersed mobs before, but that such a man should be on the scene in these days. Memory recalls no similar case since General Bedford Forrest, somewhere in North Alabama walked into a mob which had a rope around its victim's neck, drew a revolver, uncocked the rope, and announced that he would kill the man who attempted to harm the prisoner. The Carnegie medal for heroes has been made sport of, and is naturally a subject for jest, but if any man in the country deserves such a medal he is Dr. Elder of Macon, Ga. And this affair happened in a state where a large force of militia was hurried about by a mob and cruelly submitted while their prisoners were being dealt with by the mob. It is evident that a single man with red blood in his veins is more effective than a hundred lily livers in uniform.

The Panama Canal.

"As the engineers appointed by the United States Government have gone over the proposed route of the projected Panama Canal and made careful examination of the difficulties to be overcome," says the *Mexican Witness*, the colossal nature of the work has become apparent. The theory that an open waterway like the Suez canal can be constructed within a reasonable time, and at a cost not prohibitive, is still held, but the Congressional committee's report gives it no encouragement. The greatest difficulty in the way of constructing a canal with locks is that suitable foundations for a dam to stop the waters of the Chagres river cannot be found. The feasibility of the undertaking is to construct the canal at a cost that will not entail excessive tolls on shipping. An unofficial estimate of the cost of a tide-water canal is that it will take about six hundred million dollars to dig a waterway one hundred and fifty feet wide at the bottom and having thirty-five

feet of standing water. Thirty thousand laborers, regularly employed, should complete the work in thirty-one years. These figures have given rise to much disappointment. Nobody thought the cost would be so huge, or that so long a period would be required to complete the work. The alternative of a canal with locks and a dam has not been abandoned, as further examination may show its feasibility. As matters stand, strong opposition to the tide-water project has been developed, principally on account of the long time it will take. There is nothing to show, however, that a canal with locks and a dam would take less time. It thus appears that our neighbors have a pretty big white elephant on their hands, and that a Panama canal in operation is a long way in the future.

A slight increase in imports and a considerable decrease in exports are the features of Canada's trade statement for the five months ending Nov. 30. The dutiable imports for consumption, exclusive of grain and bullion, amounted to \$62,430,244, a drop of \$1,074,920. On the other hand, the free goods were valued at \$45,172,945, a gain of \$739,566. In exports of both domestic and foreign produce there was a falling off. The total amount of domestic produce exported was \$94,109,147, as compared with \$105,188,518 for the same period of last year. The exports in detail, compared with the first five months of the previous fiscal year, were as below:—

	1903.	1904.
The mine	\$18,388,373	\$15,170,936
The fisheries	4,491,778	5,364,069
The forest	19,572,519	17,400,010
Animals and their produce	37,364,574	34,311,079
Agriculture	16,910,694	12,641,023
Manufactures	8,247,023	8,259,023
Miscellaneous	73,590	23,688
Totals	\$105,388,518	\$94,109,147

Would Check the Northward Movement.

During the past three years the immigration into Manitoba and the Northwest from the Northwestern States has grown to such dimensions as excite the alarmed attention of public men of those States. A recent despatch from Minneapolis says that the Canadian Government has been "particularly active in its efforts to advertise that country among farmers of the border States, and that it has been successful in uprooting from the official returns. Besides this, Canadian land companies have shown wonderful enterprise in their methods of taking American settlers over their lands. This has all resulted very disastrously for the United States, and Uncle Sam has been forced to look on with ever increasing alarm. The thing has reached such proportions now that politicians are determined to stop it or do all in their power in that direction. It is believed that plans are being made for a huge campaign that will begin with the coming spring. Mr. Cole, a member of the Minnesota Legislature, has pledged himself to do all in his power to stem the tide of emigration to Canada. He proposes to organize an immigration board which, it is hoped, would in part counteract the influence of the Canadian immigration agencies in Minnesota. Besides this, Mr. Cole would have the Government drain the swamp lands of the State, of which he says there are some 2,000,000 acres, and sell them to settlers. It is rather doubtful if Mr. Cole's scheme will have much effect in checking the northward movement of the land seekers.

The Greatest West.

Sir Wilfred Laurier has returned from his visit to California and is again hard at work in connection with his official duties. The premier is reported as speaking with much appreciation of California and of the kindness which he met with during his trip. But his visit to the western land of fruits and flowers has not at all lessened his appreciation for his native Canada. "The north after all," he says, "is the best of this continent. I never was so assured as I am now that western Canada is the greatest of the west. I have just come through the United States west, and what do I find? I find that for hundreds and hundreds of miles the train travels through what can only be described as a desert—a sage brush desert—which to the eye of the traveller looks very hopeless. Irrigation may do much for parts of it, but I am told that the greater part of it will be forever what it is now. In the same meridians in the Canadian west we have the finest grazing ground in the world. Let me say again, deliberately, that the Canadian west is the greatest west there is."

The Days that are no More, or Glimpses at the Past with Lessons for the Future.

BY VERNON LAMBOIN.

IV. ROUGH MUSIC.

One evening my aunt and I were sitting quietly at tea, when we heard a strange din apparently on the road some distance away. As we listened it grew louder and seemed to be coming nearer. There was a great clatter, mingled with shouts and derisive laughter: the sounds being rather noisy than melodious. "That's the rough musicers," said my aunt, "they're going to rough music old Grimley, and serve him right, too." Though only a child I had heard Grimley's name mentioned with abhorrence by our neighbors. He was notorious for his meanness, and recently he had increased the general dislike for his character and afresh incensed the villagers against himself by marrying a young wife three months after burying his first wife, whom he was rumored to have ill-used.

The youthful members of the community were therefore bent on giving loud and public expression to the feelings of aversion and disapprobation which were entertained for him. They had for that purpose armed themselves with old pots, and pans, bells, horns, whistles, and other contrivances for producing hideous and discordant effects. They were first, according to their custom on such occasions, walking round the village to attract attention and beat up recruits, afterwards they would spend some time in serenading the object of their disfavor.

It will be seen that such a demonstration bears a resemblance to a Canadian charivari. There is, however, this essential difference that in the old country it always implied disgrace. It was reserved solely for those who had in some way offended the public sense of rectitude and decency. And, in speaking of it, we used the strong and expressive English phrase "rough music" rather than the more euphonious French term charivari. It is an ancient custom, and was "used originally to annoy widows who had married a second time at an advanced age." Later it was employed as a mark of contempt towards either men or women who had in any way disgraced themselves.

So much was my aunt in sympathy with this display of righteous indignation against Grimley that she permitted me to join the "rough music" band, and even provided me with some instrument of torture.

I found myself among a company of nearly fifty boys and young men, most of whom were considerably my seniors. I was sensible of the honour done in admitting me to their ranks, and comported myself with becoming dignity, endeavoring to contribute my share to the judicial hullabaloo, being aware that it had its serious as well as sportful aspect. We marched the entire length of the village: as we went, both our numbers and noise augmenting. Finally we reached Mr. Grimley's residence, which we compassed somewhat in the manner of the Israelites when besieging Jericho. But the walls did not fall, nor was any response made to our persistent overtures. The blinds were all drawn and the place in total darkness. Neither withered bride-groom nor blushing bride ventured "to face the music." They must have passed an uncomfortable half hour, and been obliged to listen to several uncomplimentary remarks concerning themselves. Many opprobrious epithets were heaped upon Mr. Grimley, but a few questions of a very personal nature addressed to him, and some salutary advice offered for his benefit. He evidently thought discretion the better part of valour, and did not show any open resentment. It is to be hoped that though he could not undo his shameful past, he sought to walk more circumspectly in future, and that his young wife may have been better treated in consequence of the severe lesson administered to him. After we had given full vent to our feelings we separated and took our several ways homewards.

I have thus described that instance of the application of "rough music," because it has a religious significance. It indicated the presence in our village of a healthy public conscience. It showed that the people were not deficient in a sense of right and wrong, and that they would not tolerate without protest, any outrageous breaches of morality. One of the greatest blessings any country or community can possess is a sound conscience, and the capability of holy anger. It is to be feared that these are not as common as formerly. We tamely acquiesce to day in a state of affairs that would have aroused our fathers to the highest pitch of righteous ire. We allow moral leprosy to pass freely about in society without question; we wink at corrupt practices in politics on both sides; we do not recoil from trickery in trade; and in many of our churches we hardly make the slightest attempt to maintain wholesome discipline. These things ought not so to be. A love of righteousness implies a hatred of wickedness. We are exhorted to have no fellowship with the unfruitful works of darkness but rather reprove them. That admonition is found in the New Testament, and is in accord with the spirit and practice of God's servants in the early days of the church. We remember who it was that cleansed the temple; we cannot forget the doom that befell the perfidious Ananias and Sapphira; we are aware how sharply Peter reprimanded the money-changer Simon in Samaria; we know what solemn

words were addressed by Paul to the Corinthians, and how he says he will not spare those who have sinned; and we have read the stern warnings of the beloved John concerning anti-christ, and how he enjoins believers not to receive into their houses any that are untrue to the faith, neither greet them—informing us that those who greet them are partakers of their evil deeds. These instances show us that evil and error are not to be countenanced, and that there is a place even under the gospel dispensation for righteous indignation. It seems to me that a little "rough music" now and then would clear the moral atmosphere and have a good effect. How would it be to try its influence upon some reprobate professors of religion? We know that in earthly armies those who disgrace the colors are drummed out of the regiment. Would it not be well if some who are grossly and persistently inconsistent were expelled from churches, and their conduct branded as unworthy the King whose name they bear and whom they profess to serve? Of course care must be exercised so that a distinction may be made between incorrigible apostates, and erring saints. If some have compassion, making a difference and others save with fear, pulling them out of the fire, hating even the garment spotted by the flesh.

Coming to the outside world we find an urgent need for the employment of "rough music." Why not treat those who give and receive bribes to such a serenade? The only difficulty in some districts, would be to find enough honest electors to take part in such punitive proceedings. May the time come when the giving or receiving of money for that which should be zealously guarded and conscientiously discharged as a sacred trust, shall be held up both to ridicule and reprehension!

Would it not be advisable to "rough music" those who sell liquor contrary to law? If people are, with good reason, suspected of such illegal traffic and a clear case cannot be made out against them from lack of direct evidence, a demonstration of injured public feeling might sometimes be as effective as a fine. Mrs. Carrie Nation made such telling "rough music" with her hatchet that even the hardened rum-sellers had to pay heed to it. For my part I would be sorry to have such a useful and musical hatchet buried forever; for I cannot see what right law-breakers have to legal protection. Even licensed saloons might be given a turn of "rough music" once in a while. There is plenty of it inside made by the frenzied victims of strong drink. Why not occasionally have a little outside rendered by sober but indignant citizens as an expression of their opinion of such places?

Among those who really merit such noisy and mocking attentions are the divorcees who abound in the neighboring republic. When such people re-marry instead of the pealing of wedding bells they should be saluted with the clash of rusty metal and shouts of derision. We are thankful that some churches are taking a resolute stand against this monstrous evil, and are refusing to countenance the marriage of those who have lightly broken the solemn ties of a previous union. Happily, in this country we are untroubled at present by this menace to society. May our people ever remain true to mother, home, and heaven!

Men who rise upon the ruins of their fellows, who become rich through grinding the faces of the poor, or who build up wealthy monopolies at the cost of wreckage to smaller concerns, these should be greeted with "rough music" rather than the homage which their millions too often now command. The apostle James, speaks of some "rough music" which will one day startle the ears of certain rich men: "Behold the hire of the laborers who have reaped your fields which is of you, kept back by fraud, crieth: and the cries of those who have reaped are entered into the ears of the Lord God of Sabbath."

What terrible "rough music" awaits the finally impenitent! What a day that will be "when the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat." How the sinner's heart will be confounded when the last trumpet sounds the summons to judgment. And how unspeakably dreadful the banishment to outer darkness, where there is weeping and wailing, and gnashing of teeth. I pray that the reader may never hear or participate in those sounds of hopeless woe. Let us listen now to the sweet music of the voice of Jesus as he bids us come to Him for rest. Then shall we pass with singing to Zion, we shall obtain joy and gladness, and sorrow and sighing shall flee away.

Our Church Covenant.

What do we mean by our church Covenant? We mean that solemn compact into which we have entered with God and with one another. I say solemn compact, because it is a most solemn compact.

We understand that when the ancients entered into a covenant they slew a beast, and when they had cut it in pieces, they so placed the pieces that all the members of the compact might pass in and out among the pieces of the bleeding carcass. Thus sealing the covenant, into which they were entering, with very life and very death. At the same time meaning that before they would break that covenant they themselves would suffer to be cut in pieces. There is no doubt that the ancient practice of sealing the covenant with blood was from the beginning of the race

and of divine origin, for when God entered into covenant with his people it was by blood. So that from the blood of Able's offering to the blood of Calvary there is one long stream of covenant blood. So solemn, so sacred, is the covenant between us and God.

But our church covenant is in no way different from that covenant that our Saviour sealed with his blood. We are not asked to do anything in our "Church Covenant" that we are not asked to do in the New Testament. That very covenant upon which rests the forgiveness of our sins and the salvation of our souls. Our church covenant and the requirements of the New Testament are identical. It is that covenant of which God says "Without the shedding of blood there is no remission."

And we are told that our Lord in the same sad night in which he was betrayed, "took the cup when he had supped, saying, this cup is the New Testament in my blood which is given to you." It is that same covenant that we most solemnly renew every month when we partake of the Supper of our Lord; and the broken bread, representing the broken body of our Lord, and the cup of wine representing his precious blood are passed in and out among us. Thus we seal again amid the bleeding wounds of our Lord that covenant of our redemption in which we solemnly renounced the devil and all his work and earnestly promised to live to the interest of Christ's church and kingdom and to do those things that are pleasing in the sight of God. And our church covenant only asks the same thing of us.

There are at least some among us who are averse to signing a pledge or subscribing in any way to anything that is binding. What! Have these people made up their minds to do nothing? No, but they feel that their oath, their hand and seal, is something more than the mere word of their mouth. Now we know our Saviour said "Swear not at all, but let your word be yes, yes, and no, nay, for what is more than this cometh of evil." Why did our Lord say this, because he was averse to swearing in itself? No. No. But because the oath weakens the mere word of mouth and Jesus would have us to hold that our mere word of mouth needed no oath to strengthen it, but that our word was as binding as our oath, our hand and seal. And let us know that every time we take the cup of our Lord in our hand we say in the most solemn presence of God and angels and men "Witness ye my hand and seal to the covenant I have made with God concerning my life and my soul."

With these few words of introduction let us turn to our covenant for a little. And I notice first the holy and august body of witnesses in whose presence we entered into this compact or covenant.

"We do now, in the presence of the great all-seeing and most glorious God, and before angels and men, solemnly enter into covenant with the great head of the church, and with one another."

Surely no one among us is so void of the power of imagination that he cannot see and feel the awe inspiring influence of this holy and august assembly. Then how can one stand in the presence of God and angels and men and take such a solemn oath of allegiance, only to turn away and think no more about it? Are there such among us? Alas we fear too many. But rather than censure let us pray for such, that God may bring them back.

The rest of the paragraph reads:—"Promising in humble reliance upon Divine help to walk together in Christian love, to watch for one another's welfare, to remember one another in prayer, to comfort one another in sickness or distress, to be ever slow to take offense, ready to forgive, and eager for reconciliation."

"To walk together in Christian love." All this we may find in the 13th chapter of 1st Cor. Where we are told that without love we are nothing.

"To watch for one another's welfare, to remember one another in prayer." "Love envieth not" "Love seeketh not its own" "To comfort one another in sickness or distress" "Love suffereth long and is kind" "To be ever slow to take offense" "Love is not provoked" "Ready to forgive" "Taketeth not account of evil" "Eager for reconciliation." "Love beareth all things, endureth all things, Love never faileth."

I think it would be difficult for us to find a sweeter chapter in the whole Bible than the 13th chap. of 1st Cor. And I think we would be better Christians if we read it more.

If we were living up to our covenant we would be living in this 13th chapter of 1st Cor. and I am sure a life lived there would be a most sweet and Godly, Christlike life.

The next paragraph of our Covenant refers to the executive life of the church member. And reads:—

"We also promise to labor and pray for the temporal and spiritual prosperity of this church, to attend regularly its services, sustain its doctrines, ordinances and discipline, to contribute freely of our means for the payment of its expenses for the relief of the poor, and for the spread of the gospel at home and abroad." All this we may find in the Acts of the Apostles and chap. verses 41-47.

"Then they that gladly received the word were baptised, and they continued steadfastly in the apostles doctrine and fellowship and in breaking of bread and in prayer. And all that believed were together and had all things common and sold their possessions and goods and parted them to all men, as every man had need, and they continued day by day with one accord in the temple."

There are two points in this paragraph that should be emphasized and the first is not the necessity of greater attendance on the Sunday services for these are generally very well attended, if for no higher motive, for entertainment simply. But what we do need to call for is greater or more general attendance at the prayer and conference meetings. For in the prayer and conference meetings, and not the Sunday services is the test of the spiritual life of the church. A church that cannot support the prayer and conference meetings is a dead church. And in proportion as these are weak so is the church spiritually.

The next point, in this paragraph, to emphasize is the support of the gospel, not in our own communities for most people, in a Christian land like ours, are anxious to have "preaching" on the Sabbath. Or to support their own church. But the real test of a Christian and a Christian church is the willingness to give the gospel to others and to give it to the heathen. In our opinion a church that is not a missionary church is not in the truest and best sense a Christian church. And there is no doubt that the church that takes a vital interest in the salvation of the submerged masses, and the heathen in the Spirit of Christ, and in obedience to the command of the great commission:—"Go ye into all the world and preach the gospel to every creature." Is more pleasing to God, and its members are blessed more, temporally and spiritually, than the church that does not manifest an interest in these people. We believe there is no surer way to secure God's greatest blessing upon the home church than that we reach out a liberal hand to give the gospel to the heathens and others in error's chain.

The last paragraph in our Church Covenant is devoted to Christian character and deportment, and reads thus:—"We also engage to maintain the habit of daily devotion, and to make earnest efforts for the salvation of our kindred and acquaintances; to be honest in our dealing; truthful in our statements, faithful in our engagements, temperate in our habits, and circumspect in our deportments, thus striving to live soberly, righteously and godly in this present world."

The whole Bible comes to our aid in support of this paragraph, as any one acquainted with the Bible will attest.

But let me say a word about character and deportment. The word deportment means that which flows out or issues from. Like the spring of water that issues from the side of the mountain. Now there are great differences in springs, so there are in deportments. You know some springs flow steadily all the year round, summer and winter alike; you will never be disappointed in going to those springs. But there are others that are spasmodic, and only flow for a little after a rainfall. This spring is temporary and uncertain because it is only a surface spring. The permanent spring is constant and reliable because it has its supply away back and deep down in the heart of the mountain. The spring that is constant and reliable, that has its supply in the heart of the mountain is like Christian deportment that has character at the back of it. The spring, or water, as it comes out of the mountain is deportment, the reservoir of supply in the heart of the mountain is character. The spring that is unreliable because it is only surface deep, is like Christian deportment without character at the back of it. What we need is character. And Christian character must begin with humble repentance of sin at the foot of the cross and with the regenerating power of the Holy Spirit. If we have only put on Christian deportment as a mark of profession we will find it difficult to keep it on. But if our deportment flows from the heart we will find to do right is as natural as breathing. "A corrupt tree cannot bring forth good fruit, neither can a good tree bring forth evil fruit."

Now there are two terms in this paragraph I would like to emphasize. The terms:—"To be honest in our dealings, faithful in our engagements." There are no other two qualities in our deportment that effect our religious testimony more than these two. Nothing will recommend our religion better than to be "honest in our dealing and faithful in our engagements." The Quaker is respected as a Christian man the world over because he is honest in his dealings, and faithful in his engagements. Nothing perhaps, can do the church of Christ more harm than for its members to be dishonest in their dealings and unfaithful in their engagement.

That was a sad thing and something that should make every Christian blush. That the Japanese commission, a commission of heathen from a heathen country sent out to America to investigate the Christian religion should return and say "we found the Christian religion a splendid thing in theory, but in practice a most miserable thing; therefore we do not recommend the Christian religion for Japan." What we need is Christian character for if we have character we will have deportment.

In closing I would say, that the future prosperity of our churches and denomination depends upon a mere faithful acceptance generally of all the terms of our "Covenant."

Let us recall the judgements of backsliding and apostate Israel and let us not forget our Saviour's messages to the seven churches of Asia. W. A. SKELLING.

The Survival of Individuality.

Robert Ingersoll, in one of his writings, speaks of the possibility that death may end all. "And suppose," he says,

"after all that death does end all. I had rather think of those I have loved and lost as having returned to earth, as having become a part of the elemental wealth of the world; I would rather think of them as unconscious dust; I would rather think of them as gurgling in the stream, floating in the clouds, bursting in light upon the shores of other worlds; I would rather think of them as the lost visions of a forgotten night, than to have even the faintest fear that their souls had been clutched by an orthodox God."

That is certainly a very beautiful word painting, but it is hard to see anything desirable in such a prospect. Of course dispositions differ and some might feel happy at the thought that after death their existence would continue as part of the clouds and streams of earth. But what joy is there in such a picture? What the average man wants to know is whether he is going to continue the living, working, thinking individuality that is himself. Ingersoll's thought is merely the future of pantheism and the objection to that has always been that it denies the continuance of individuality. The continued existence of the particles of our bodies is not the future existence of ourselves. Rather, it is the end of itself. The Christian has all the comfort that comes from such an idea plus the knowledge of the eternity of the individual soul. We can equally, with Ingersoll, rejoice that we as physical elements will become "part of the elemental wealth of the world," but we have also the certainty that as spiritual beings in touch with God we shall enter into the elemental wealth of the spiritual world above. We know that when our earthly tabernacle is dissolved and returns again into those elements of dust out of which it was formed, we have "a house not made with hands eternal in the heavens," to receive the soul that once lived in the tabernacle. We rejoice in the survival of our spiritual individuality.—Commonwealth.

India.

(CONCLUDED.)

The station boarding schools being raised to lower secondary grade would attract a large number of Hindoo boys from the better classes for whom we have been doing almost nothing hitherto in the matter of education, so laying ourselves open to the criticism that we spend too great a proportion of our strength on the outcaste and lower classes. These Hindoo boys would come under regular and systematic Scripture teaching daily, which is one of the best ways of reaching these higher classes. The same would be true, too, in connection with the High school.

"Pray ye the Lord of the harvest . . . and while we pray do not let us forget to do along the lines suggested above and the laborers will be forthcoming in due time. It will take time. Even if we begin now it is a matter of years of development. Delay now means weakness further on. India must be evangelized by her own people. Missionaries are but the initial agency.

DIFFICULTIES.

These may be ranged under such heads as general apathy from general ignorance, poverty, village strife, ill success of former efforts, fear of complications with heathen opposition, and Brahmin arrogance.

One sometimes feels, too, that there is such an immense population and they mostly in ignorance, that it is too large a task. The government people seem to feel this too. They are somewhat in the same position as the boy who went to do the barn chores and found so many he came away without doing any.

There is ever a race between population and education in any country. In India, education to the people themselves at least, seems to have fallen almost hopelessly behind. They have largely given up hope in themselves and are looking to the foreigner to help them out.

With all the hate Hindoos have for Christianity as such, they have one universal and hearty testimony of praise for what missions have done for their country in education. Yet, strange to say, there is no greater enemy to the success of mission schools among the lower classes than the same Hindoos. There are too chief reasons for this; they look upon the mission school as one of the chief agencies for the propagation of Christianity, and they do not want the lower classes educated because it emancipates them from their servility.

Though there is such an immense population in India there is no place where the cool laborer is more strenuously sought and often harder to get than right in the midst of these Indian villages. A cool man or boy when educated has ambition for something better than to be a beast of burden and so is lost to the cool world. Another difficulty is with regard to Sunday labor. The Christian cooly even if he remains a cooly protests against serving his master on Sunday as other days.

In consequence of this strenuousness after cool labor the boys of the poor are generally hired to the farmers as cow-herds and a very small income in kind will induce a father to take his boy from school where he has made a hopeful beginning and send him to herd cattle. The girls are sent over the fields to gather the refuse from the cattle, knead it into cakes, and strike them into the walls to dry for the fuel to cook the family meal. Often, even though their children are running about the village idly and lazi-

ly evil, cannot be induced to send them to school though it will cost them nothing.

Various other causes conspire to cause a school to die, even after it has begun with a fair degree of prospective success. The chief of these is the lack of tenacity of purpose and family discipline on the part of the parents. If the children are not induced by the attractions of the teacher and school generally, the parents enforce little compulsion. Not many of our Indian village schools possess the alluring attractions of a Toronto kindergarten.

They often grow discouraged over the slowness of results, seeming to expect a boy should be able to read fluently in a year. These parish children on the whole are not so very dull, but not quite so bright as the children of parents who have had more mental opportunities. The teacher, too, lacks in general education and training as well as natural genius often in making his work attractive and strong. Sometimes he is unfaithful and irregular in keeping school. The success or otherwise of a school almost wholly depends upon the teacher, hence the great necessity of teachers being as fully qualified as possible and of good moral character. Nothing will destroy a school quicker even in the loose moral conditions of our Indian village than the immorality of the teacher.

Another almost certain cause of death to a school is the raising of a village quarrel. Such quarrels involve all the people of the village who range themselves into two parties. The teacher is not a sufficiently skilled pilot in these troubled waters to steer his ship clear of the rocks and breakers and down she goes.

There is quite a number of villagers on some of our fields where schools have been born and died some in infancy some after more or less maturity and some even in old age. The manner of their death may have been natural, comic or tragic.

The teacher in many cases has been severely beaten, in more threatened and in a few killed. The Vuxuru field had a case of the latter kind to report two years ago, a most tragic case indeed.

Girl teachers are an impossibility under nearly all circumstances in Indian life. The case is but little better for young widows. About the only honorable position a woman, young or old, can occupy in Indian society is that of a wife and mother.

Before it can be much different Indian society as well as religion must be regenerated.

With all these difficulties to face a really good teacher can succeed, if not in one place then in another. Under these difficult conditions, we have wrought out of heathenism first and then out of ignorance secular, into a more or less degree of proficiency for their work, some three hundred and twenty nine Christian workers now on the staff.

A number half as large or more may be considered to have died in the meantime. There are in the one hundred and thirty nine schools now in operation some two thousand and four hundred and fifty three pupils. Besides a goodly number of villagers in the Christian communities as well as some among the heathen who can show some education for our schools' work.

Thus we are encouraged by past effort, though not in every way satisfactory, to redouble our energies.

Who will help?
July 28th, 1904.

J. E. CHRY.

Sudden Glory.

BY PASTOR J. CLARK, M. A.

We see but the worn-out garments
Which the warrior cast aside,
As he passed through the shining gateway,
Redeemed and glorified.

Ere men could tell in the darkness
How thorough was Death's defeat,
The sound of the victor's footsteps
Was heard in the golden street.

But we, beneath our burdens,
Still wearily toil for breath;
And long for the closing triumph,
Life's victory over death.

We think of the beautiful Home-land
Where our inheritance is;
But hush! we are one with Jesus,
And life and death are His.

At times, in the midst of the battle,
A smile from the King of grace,
Like a sudden gleam of glory,
Lights up each war-worn face.

Perchance without a warning,
The storm and the strife may cease;
And we may enter the kingdom,
With a song of joy and peace.

Flash out, ye stars of promise!
Fly fast, ye slow-winded years!
For great is the bliss that awaits us,
Beyond the valley of tears.

Tryon, P. E. I.

Glorious Praise is a collection of hymns for devotion and evangelistic services which has very many excellent ones. While many of the hymns are entirely new many old and approved ones are also to be found, making it a very nice and desirable book of Praise.—Herald and Freebayer.

Messenger and Visitor

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S. MCC. BLACK

Editor

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1904!

The year is drawing to its close. It has been an eventful one to many of our readers. While all of us have much that is in common, there are some experiences which are peculiarly our own. This is true of us as individuals, families, and communities. Some of us will never forget 1904. Its lessons, experiences, joyful and sorrowful, have been such as to have left their impress on mind and heart. Life will never again be the same to us. We have been happy in the thought of being guided, upheld, and cheered by the presence of a gracious Heavenly Father. When the cloud gathered and lowered above us it was delightful to see it disperse, followed by the clear, blue sky. The burden was lifted and the heart rejoiced. Life has also its dark and depressing seasons as well as those which are bright and cheery. We appreciate the sunshine after a night of gloom. So our Father deals in mercy and love with his children. The year that is passing has had much in common with those which have gone before.

Greater things have taken place in the world around us. In our own land there are manifest marks of progress, of growth, and development. New lines of railway are in course of construction which speak of material prosperity as nothing else can do. In a few years there will be three trans-continental lines belting the land of the "apple leaf," over which the trade of both the old and new world will be carried.

The intellectual and spiritual are keeping pace with the material. The desire to unite the forces of different denominations in caring for the multitudes that are flocking to the great West, has been a marked feature of the year. All such movements which do no violence to conscience, are to be commended. If the Presbyterians, Methodists and Congregationalists of the Dominion can unite on one common platform in an aggressive campaign for the salvation of men, it will be an object lesson to the world of deep significance. In these Provinces by the sea, the union of the two Baptist denominations will be a great saving of men and money and strength in the prosecution of their heaven appointed mission. As far as we can see this will be accomplished without the sacrifice of any vital principle held by either body. "The Second Forward Movement" in behalf of our College (Acadia) and the kindred institutions by which it is proposed to remove all indebtedness and add \$120,000.00 or more, to the endowment fund of the College will mean much for our collegiate institutions and for the intellectual life of our people as a whole. Let us hope, that it will mean as much for their spiritual life.

Our churches have not been as well manned as in some former years. There are too many vacant pulpits, but the missionary Boards of both Provinces are pushing their work with commendable zeal and energy. Our work abroad, while not showing a large increase in the numbers who have been won from their false gods to serve the one living and true God, are nevertheless "lengthening their cords and strengthening their stakes."

It is a pleasure to note the growing feeling of brotherliness between the two English-speaking nations of the world. This means much to us in Canada, but a great deal more to the world at large. Great Britain and the United States together, can do more to further the interests of the Prince of Peace, than all other nations combined.

The settlement of national disputes by arbitration has been a marked feature of the year, the one great dark blot on its record is the awful bloody war between Russia and Japan. The closing hours of the year see hundreds of thousands of men, arrayed against each other in readiness to engage in deadly conflict, at any moment the signal is given. We know not the result of this the greatest war of the century, we only know that there is a God in heaven with whom we have to do. He sees the end from the beginning and knows what is to come out of it all. To our sense-bound vision such slaughter of human lives is a wicked waste and somebody will pay the penalty for it all.

The past has had its mistakes and follies for us all. Let us forget these, and learn such lessons from them, as will make us wiser, better, truer, nobler men for the future. As we see our brothers falling by our side in the battle of

life let us be "up and doing"; for 1904 may be our last year of service on earth. "We spend our years as a tale that is told." "Let thy work appear unto thy servants, and thy glory unto their children."

IS IT WORTH WHILE?

In speaking of the desire for undenominational work which finds expression in so many quarters today Rev. A. Hall, President of the South African Union, has some pertinent things to say on the subject. "It may not be long before in some new district of a large town the proposal will arise to establish one church—undenominational—interdenominational—or pan-denominational, and all the Pedobaptist churches will agree, their diversities of polity will be submerged in the compact—for a general amalgamation of all the Pedobaptist Evangelicals is quite conceivable; but what attitude shall we take? What of the great initial and confessional ordinance of historic Christianity? If baby-sprinkling is provided for how can Baptists unite in that conglomerate church? If the ancient rite is to be tampered with, who is to maintain the august and beautiful exactness, but ourselves?"

And so I foresee that Evangelical Christendom, may yet be reduced to two simple divisions Baptists and Pedobaptists, and in that way we shall stand where we have always stood. The bason and the baptistry cannot exist side by side in the same church. They stand for ideas that are mutually destructive. They are symbols of things that the wit of man cannot reconcile together. For, as we believe, the baptistry is dug deep by scriptural truth, and the font has been invented by human error. Those who disagree with us will perhaps respect our fidelity to our own position. Thus, the individual church of our own is thrown back upon itself, as challenged to work out its destiny for the good of the city. "Blessed shalt thou be in the city (Deut. 28:3) has been written in the charter of the faithful for thirty five centuries." These are ringing sentences there is no mistaking their meaning. If all South African Baptists shall voice the same sentiments, and fearlessly and lovingly propagate them, there will grow up a race of Christians who will know what they believe and why they believe what they teach.

HONOR, TO WHOM HONOR.

It is "quite the thing" in certain quarters to belittle the churches and sneer at them, and even condemn them, for their cant, and hypocrisies. This is done sometimes with a bitterness and rancor which would be disheartening if the sources were not so well known: some of these wounds are given in the house of supposed friends. It is easy to find that, for which we are on the hunt. If we want to see the evil, there is enough to be seen wherever and whenever we open our eyes, so too if we seek the good, that also can be found. Men overlook the innumerable activities, philanthropies and self denying services of the churches, without which they would never have been. The reason that all has not been done which was in the heart to do, is largely due to the fact that all things with a high purpose have much to contend with before the goal is reached.

It is sometimes said, and an attempt is made to prove the truthfulness of the statement, that the churches have lost their hold on the masses. Perhaps some churches have done so, and again perhaps they have not. The question is worthy of consideration. Suppose we affirm the contrary and say the churches have not lost their hold on the masses have not lost what they never had. The great mass of men are not Christians, at all, and they have never been such. Real Christians have always been a small and increasing minority, and the minority is greater today than at any previous time.

The great working class did not love the churches a hundred years ago. It does not love them very much now; but there are more of them in the churches today than then, though we are free to confess that there are not as many as we should like to see there.

It is too true and might as well be admitted that the churches of our Lord fall far below his ideal, and no one is more conscious of this failure than the consecrated men and women who are the members of these churches. But we are not to dwell so persistently on our short-comings, as to exaggerate them beyond all sense of proportion and forget that which is highest and best in them. There are thousands and tens of thousands of men and women who are striving as far as in them lies, to embody in their lives the teaching of Him who is their Saviour and Example. It is mainly the men and women who believe in him and love him and are in fellowship with Him who are slowly but surely uplifting a fallen race and making the world a better world in which to live. They are doing more than socialism, and every other ism to cleanse the Augean stables of the slum, and to "gather in the sheaves of good from the fields of sin."

IS IT FAIR?

The *Journal and Messenger*, in a recent issue says, "Is it fair? Is it honest? Is it handling the word of God other-wise than "deceitfully" to quote that passage "God is love," as though it told the whole story of God's regard for man

the sinner, and leave unnoticed other passages which speak of him as "angry," an executor of vengeance, who will by no means clear the guilty? It is true that in 1 John iv. 16, it is said, almost incidentally, "God is love." And it is a truth. But something else is true also, and he who quotes that passage is bound to quote also the two other passages in which it is said, "Your God"—our God—is "a consuming fire." No one can do justice to the character of God by speaking only of his love, his compassion, his kindness and gentleness. All these things are true of him, as concerns the believer who loves and serves Jehovah. But they are not true as regards those who harden their hearts and continue in their sins. It is true, as Dr. John Robertson recently said, in Cincinnati, "there is no such thing as sin in the abstract." It is not true that God punishes the sin and spares the sinner. He is "angry with the wicked every day." Sin implies a sinner, and they cannot be separated, except by loving faith in our Lord Jesus Christ. It is just this separation of sin from the sinner which Jesus came to effect. He came that he might put away sin by blotting it out, so that it can be no more seen, removing every stain of sin from the soul of the penitent believer. Sin is none the less sin because God, for Christ's sake, forgives it. Until it is forgiven, it is the undoing of the sinner.

Editorial Notes.

—To bring out the best in yourself be on the lookout for the best in others. There is no other way for a man to make the most of himself in this world, and for the next. Those who lay themselves out along this line will reap an abundant harvest. It is worth trying.

—Dr. Cuyler in speaking before a Methodist gathering is reported to have said: "Bear this in mind, that no presidential chair, no emperor's throne, was ever yet built high enough to be within ten leagues of the pulpit in which the fearless preacher stands winning immortal souls to Jesus Christ." It is worth while to magnify the office of the Christian ministry. Great is his opportunity, great is his work and great will be his reward.

—The booklet entitled "Heart to heart talks with Christians," will be found very helpful to those who have been passing through the deep waters of affliction. It would be an admirable New Year's gift. It is a word of cheer to the mourner and a comfort to all who miss the touch of a vanished hand. It is bound in paper, and tastefully designed. Send to Rev. J. Webb, Mt. Albion, P. E. I. with 25 cents enclosed for a copy.

—"I like to hear that man," said Joseph Hume skeptic though he was, "for he preaches as if Jesus Christ was at his elbow." Is not that the way of man all men want to hear? The fact is such men do have Jesus Christ at their elbow, and such men can find pulpits in which to preach. They are the kind that never "rust out." For them it is "wear out." They may have their difficulties and trials, these are incident to life; but it is worth while to live the lives of such men, for they are life-savers.

—The *Western Recorder* says, "Christ performed one act and called it baptism. He did not do three things, and then give us our choice of 'more.' He was not immersed sprinkled and poured, all three. He did but one thing; and called that baptism. Hence when He tells us to be baptized He must mean that we shall do that thing, or else He preached one thing and practiced another, which no Christian will charge. Surely no reverent Christian will claim that what Christ did not do is as good as what He did do. We make no mistakes when we obey Jesus Christ, and follow His example. Some things we are at liberty to do or not do, but it is clear that baptism is not one of these.

—It is said that some of the great life insurance companies are proposing to give a lower rate to total abstainers. Why should they not do so? The destruction of human life due to whiskey drinking is enormous. More men die from its use than from all accidents or any malignant disease. It is not fair that total abstainers should help to pay death losses for dram drinkers. Hurry up friends and give the total abstainer the benefit that is his due. If men will drink make them pay for the privilege in every possible way. Temperance men have it hard enough to carry on the great conflict with the "demon drink" as society now regards the traffic.

—Dr. O. P. Gifford says: "A pastor must himself be the embodiment and representation of the truth that he teaches. We don't demand of the lawyer that he lives all the law he knows and practices all the justice that he preaches. A man may be wise enough to teach me how honestly to pay grocery bills and himself be a bankrupt. He may tell me how wrong it is for me to get a divorce from my wife when he got one last year from his wife. We don't challenge the moral character of the lawyer on every point, but the man who goes forth to preach the gospel must be what he preaches." This is the difference. Herein lies the power of the preacher. He must live in harmony with his message. There is no other way, and there ought to be no other. The man should either live the truth he preaches or stop preaching.

—Rev. G. Campbell Morgan in *The Watchman* says: "The most urgent business of the church today should be

that of demanding the attention of the age to the Word of God; and the one supreme vocation of the Christian minister should be that of interpreting to men the true meaning of that Word. Any gathering of the people for other purposes is less than the highest in value, and any message delivered other than that of God himself, is likely to mislead, and can never issue in highest results." True, and yet how strange it is that there are churches of Jesus Christ who will pass by a man, who knows his Bible and is capable of interpreting its message to his fellowmen, for an inexperienced youth, a novice in Bible exposition, lacking in experience and in so much that is essential to the making of "a good minister of Jesus Christ." It is passing strange and as sad.

—A correspondent in the *Guardian* of Nov. 30th, calls attention to a pamphlet recently published by "A Catholic" on the state of his church in England in which he tells some truths that are anything but pleasant reading for his ecclesiastical superiors. In it he says: "At the meeting of the Catholic Conference held in Liverpool last year, it was publicly stated more than once, in the presence of several of the bishops, that seventy five per cent. of the children leaving Roman Catholic schools were utterly lost to the faith, and that the remaining twenty-five per cent. were only held to it by the slenderest threads. Not one of the bishops or priests contradicted, or even disputed the fact. Is not this a confession of terrible failure? For how shall we convert England at this rate? If fifty years ago we were one-tenth of the population, and if now we are one-fiftieth, can we say that we are progressing?" The above will offset much that we hear of the numerous converts to Roman Catholicism in the motherland. There is not nearly so much of this as some might suppose. The Archbishop of Westminster, it is said, has quietly induced the publishers to suppress the further sale of the pamphlet. This is not without significance.

—The Rev. H. H. Roach, late pastor of the Main St. church who has been so ill for the past week died at his late residence on Main Street, this city, on Wednesday evening the 21st inst. Reference to his illness was made last week. Further notice of the life and labors of our brother will be given in another issue of the paper. The call of higher service came to him at a comparatively early age. Appropriate services for the family were held in the home on Friday evening the 23rd, which were followed by a more public and formal service in the church under the direction of Rev. Dr. Gates who had with him on the platform Revs. A. T. Dykeman, B. N. Nobles, Dr. Manning, A. B. Cohoe and P. J. Stackhouse, Rev. Dr. Fotheringham (Presbyterian) representing the Evangelical Alliance, gave an address, as also Dr. Gates. There were many leading clergymen of the city present at the service, which was simple in form, but very impressive. Very appropriate selections were rendered by the choir at both services. The body was taken for interment to the old home in Clarence, Ann, Co. It was accompanied by the aged father and the deacons of the church. To Mrs. Roach and family and to the aged parents and the rest of the family the *Messenger and Visitor* extends most heartfelt sympathy in this dark hour.

From Halifax.

AT HOME AND ABROAD.
"THE BIBLE LEAGUE."

Phenomenal events cannot be passed by me without remark. Among such occurrences was the meeting of the "Bible League" in Boston from the 6th to the 10th of December. Following the lead of a body of evangelical Christians in England, an organization known as the "Bible League" was formed in New York. A monthly, "The Bible Student and Teacher," is the right arm of this agent for the defence of evangelical truth. One dollar a year pays for this stimulating magazine: 37-39 Bible House, New York, is the address for this periodical. Among the names of eminent men at this Convention are found of Baptists, Dr. J. B. Thomas, Dr. P. S. Hanson, Dr. W. Ashmore, Dr. Kyle, Egyptologist and Professor A. H. Sayce of Oxford contributed papers. Extensive reports of all the papers will appear in the Bible Student and Teacher. The milk and meat old gospel of Paul has become the milk and water, to so large an extent of the rationalistic interpretation of the Bible, that organized efforts have become necessary to expose and condemn the latter and uphold the former.

The flail, flabby substitute for the faith once delivered to the saints, has become a contagious brain disease; and the Bible League is giving it heroic treatment. Its symptoms are the suppression in pulpit and press of the deity, the pre-existence in personal form of Jesus of Nazareth; and also of his being regarded in his passion as a substitute for the guilty race of man, and enduring in this capacity the penalty of the world's guilt, and thereby making it possible that God can offer salvation to all sinners, even to the vilest. These are the main symptoms of this theological distemper that attacks the brain, but other and minor symptoms are not wanting.

That our ministers are alive to the existence of this malady is evident from the attention given to it in both the press and the pulpit. On Sunday mornings in October and November, the Rev. W. B. Crowell of Liverpool called

the attention of his congregation to the present day speculations in a series of sermons entitled "The Present Assault on the Bible," "The Groundlessness of the Present Rationalistic Claims," "The Unscientific character of the prevailing Higher Criticism," "Archeology—verification of disputed Biblical Statements," "Inspiration."

OUR BLIND SCHOOL.

held its midwinter public meeting on the evening of Dec. 11th. The attendance was good. The school was in evidence in music, instrumental and vocal. The attendance—93 males and 59 females—82 from Nova Scotia, at present 31 from New Brunswick, 8 from P. E. Island, and 11 from Newfoundland. Dr. Fraser who has led this school from its infancy to its present strength, is as hopeful and as aggressive as ever. His self-reliance and cheerfulness caught by his teachers, passes into all the pupils, and no more animated, independent young people and children are found on the streets, than the scholars of the Blind School. The education of the sympathies, so likely to be neglected in large boarding schools, is emphasized in this institution. The teachers are of one mind in this respect with the principal and Mrs. Fraser, and there is therefore the warm atmosphere of home in this school for all who attend it.

THE DISPENSARY.

is an institution having a dwelling place in the heart of Halifax. Last Sunday was Dispensary Sunday. Professional medical visits were made last year to 2838 patients in their homes; treatment at the Dispensary given to 2720; 3527 patients in all treated; 6302 prescriptions given to poor patients; and 361 dental operations performed. This is practical Christianity.

THE DISTRICT COMMITTEE.

justifies its right to exist in another praiseworthy act. By its recommendation the Home Mission Board has engaged James D. McLeod—school teacher of P. E. Island, and prospective student for Acadia College—for Western Jeddore. This is a good field, and all believe that this young man who has lately given himself to the ministry is a suitable preacher for this church.

The enterprising spirit of the North church is sustained in an arrangement made to have an evangelist for four weeks beginning January 15, 1905. The Rev. Melville A. Shaver, now in Boston in the employment of the New England Evangelistic Association. Mr. Shaver will be available for other churches after he has finished his work with the North church. That Mr. Jenner aims to ground his people in the truth is evident from the subjects of his Bible studies: "God, the Bible, Man, Jesus the Messiah, The Holy Spirit, the Doctrine of the Trinity, the Mystery of the Incarnation, the Atonement, Regeneration, Baptism, the Lord's Supper, the Church, Election; the Resurrection, the Judgment and the Second Coming of Christ."

The above is a grand bill of fare, solid and leads to constructive results. There is no indication of the tearing to pieces policy in the above.

The teaching element is much emphasized, but not too much in the ministry and work of churches today. In the old First church, the Rev. Mr. Waring conducts a class for the teachers after the prayermeeting on Wednesday evening and E. D. King, K. C., conducts a class for normal study. Mr. King's talent and passion for this work and his long experience, make him a most efficient teacher in Normal Bible Study. A plan in which he is a prime inspiration is projected for a summer school for this department of Christian work, on the grounds of the Acadia Schools. It is to be hoped that it will be perfected and become a grand success.

HEART MADE GLAD.

While I write a parcel through the mail comes to hand. It is a beautiful silk wrought cover for a sofa pillow. Let the donor tell her own story. "Enclosed please find a piece of work suitable for a sofa pillow. Kindly sell it to some lady and give proceeds to minister's annuity fund. I cannot send money."
HELEN GARDNER.
East Point, P. E. I.

To all the ladies of the Maritime Provinces, I now advertise myself an auctioneer without license and so no fee can be charged. Send in your bids for the sofa pillow cover. It will go to the highest bidder, money for the Annuity Fund.

REPORTER.

"The Baptist World Congress."

Preparations for the Congress are in a forward state in the mother country. The date fixed for the opening meeting is Tuesday, the 11th of July, and the proceedings will close on the following Tuesday.

In the United States also arrangements for participation in the Congress have been in the hands of efficient committees who met at Louisville, Kentucky, in the early part of November, to consider a tentative program.

In Canada, however, for want of concerted action, little has yet been done. This is unfortunate, for it seems exceedingly desirable that the Dominion should be well represented. Our Convention appointed a committee of seven men, in as many different places, with power simply to appoint delegates to the Congress and furnish them with credentials. As Secretary of Convention, I was deputed to represent the body in correspondence with the repre-

sentatives of the other parts of Canada. I have had correspondence with Secretaries of the other Conventions.

The Convention of Ontario and Quebec took action almost identical with that of our Convention, and in addition asked their Boards to discuss the matter, "so as to see each Board shall, if possible, be represented."

A letter has just been received from Rev. J. H. Shapere, Secretary of the Baptist Union of Great Britain and Ireland, detailing the arrangements, so far as they relate to Canada, and urging that we arrange at once for making appointments to fill the places on the program assigned to Canada, and that we also send them, as soon as possible, the names of all our ministers who expect to be in London on Sunday, July 16th. The central Executive Committee wish us to name (1) speakers for district meetings on July 10th; (2) "one speaker in reply to the address of welcome, for five minutes;" (3) the writer of a paper on "The Place of Baptists in the Christian Church," for July 12th; (4) writers of papers on "Foreign Mission Methods," "Home Mission Methods," and "Woman's Work"; (5) a speaker of oratorical gifts and strong voice, to address the great closing meeting in the Albert Hall (seating 10,000 people), for twenty minutes. The papers are not to exceed 25 minutes in length.

I am about to write to the other members of our Convention Committee, offering suggestions and asking for opinions regarding their appointments.

In the meantime, let me urge that every minister or layman belonging to any of our churches in the Maritime Provinces who has any thought of attending the Baptist World Congress in July next, write to me at once with a view to his appointment as a delegate.

In view of the prospective union with our Free Baptist brethren, it would be fitting, in my judgment, that they be included in this last request and in any appointments that may be made.

HERBERT C. CREED.

Fredericton, N. B., Dec. 23, 04.

Acadia Seminary Notes.

The Faculty Recital was given on Friday Evening, December 16. It is conceded to be one of the best ever given. The following was the programme presented:—

PROGRAMME.

- | | |
|---|--------------|
| 1.—Andante and Scherzetto, Op. 59 | Chaminade |
| Miss Iredale and Mr. Maxim. | |
| 2.—Lascia ch'io pianga (Rinaldo) | Handel |
| Miss Archer. | |
| 3.—The Prodigal Son | Davis |
| Miss Lynds. | |
| 4.—Mazurka de Concert | Ovide Nussim |
| Miss Warren. | |
| 5.—a. Sous la Feuille | Hallé |
| b. Capriccio | Scarlatti |
| Miss Iredale | |
| 6.—a. Dites-Moi | Nevin |
| b. The Parting Hour | Ellen Wright |
| c. Spring Again | Ellen Wright |
| Miss Archer | |
| 7.—Romance (from Second Concerto) | Wieniawski |
| Miss Warren. | |
| 8.—a. Selection from "Snowbound." | Whitman |
| b. Evelyn Hope | Browning |
| c. That Old Sweetheart of Mine | Ruby |
| Miss Lynds. | |
| 9.—Variations on a Theme by Beethoven, Op. 33 St. Saens | |
| Miss Iredale and Mr. Maxim. | |

The audience was large and very appreciative as was testified by the frequent applause. We are pleased to greet those who appeared for the first time. Miss Iredale, pianist and Miss Morse, accompanist. Many words of commendation were heard concerning their work.

Vacation has come. Examinations are over and the record of the work of the term is being made up. Good work has been accomplished, and substantial progress achieved. Several pupils will not return at the opening of the winter term; these we are sorry to lose. But the net gain from incoming pupils will give us our cherished numerical ideal. One Hundred Resident Pupils. Under the present conditions we cannot give to a larger number the attention a pupil should receive. Ideals other than numerical are not so easily realized; but we press on.

The Souvenir Calendars have come, and gone. The edition of 500 was speedily sold. Many are disappointed in not being able to secure a copy. It cannot be said at this writing, whether or not a fresh issue will be made. Words of commendation as to the artistic merit of the productions are many and well-deserved. The credit for the success of the undertaking lies with all who participated in its production and distribution; but special reference should be made to the interest and initiative of Mrs. H. G. Estabrooks of Springhill, who, with her loyal Acadia Graduates and former pupils, secured the fund necessary to carry the project to a successful issue. Thus publicly we thank her and all the good friends who helped. Acadia Seminary as a result of this undertaking will be better known, better appreciated, better loved.

It may be well to add that if it does not appear to be wise to issue a supplementary edition of the Calendar, the plates will probably be used for an attractive booklet. Those who were unable to secure a copy of the Calendar, or as many as desired, may have the money refunded or have it reserved for the Souvenir Booklet. Not caring to wait for this, a photograph of any one of the plates will be sent if desired.

With best wishes for a Most Happy New Year.

H. T. DAWE.

* * The Story Page * *

Smoketown's Experience.

BY SARAH VIRGINIA DU HOIS.

The church in Smoketown was destined to suffer a great revolution. The Rev. Jacob Van Buten, who had gone in and out among the congregation and broken to them the bread of life for twenty-five years, would speak to them no more forever.

One fine autumn day, after fifty years' active service in the ministry of Christ, he was stricken with paralysis, and after a brief illness, was laid to rest in the church yard, where he had so often performed the sad rites for his own beloved flock.

It was an awful calamity and Smoketown came to a standstill before this visitation of Divine Providence. The people met in little groups and mingled their tears, while they bewailed the loss, which one and all declared, could never be filled. After many consultations they all acknowledged the duty of providing a new shepherd for the bereaved flock. "Who is there worthy to be the successor of such a man?" they questioned.

"Oh," said Elder Earle, "there is none like him, we must be careful whom we choose."

And so it happened that candidate after candidate traveled over the hills to Smoketown to preach a trial sermon, and returned home, after having been carefully weighed in the balance and found wanting. There is nothing like a pair of village scales to give a correct idea of the weight of a man's ability. Old men came with sermons yellowed with age. Middle aged men, whose years of experience had only added to their enthusiasm and love for the Master's work. Young men came with great moustaches and flowing rhetoric, young men with bushy heads and bristling logic—young men like Saul for height and strength, and like Apollo for beauty; young men whose right arm imitated a rocket revolving grotesquely in its socket. What could the good people do? The problem was growing more difficult each day, and Smoketown began to experience an excitement similar to that of a tornado sweeping over the land.

"Well," said Aunt Hettie Bowers, with a sigh, "I'm not going to give myself any extra uneasiness about it, for any of 'em can preach good enough for me, and it is my opinion that most of 'em are good enough for us," she added, in an undertone. But Aunt Hettie was about the only one in Smoketown who was not more or less excited by the tumult.

The Rev. John Francis Smith was a young man of dignified bearing, with "I've a call to preach," written all over him, from head to foot. Even the set of his tie told of clerical dignity, and the expression of his face betokened the near approach of a funeral. There was an awful importance about him, which impressed even Smoketown. Jane Ann Jones testified that when he was a boy she didn't believe he played like other children. His whole affections seemed fixed upon heaven. And Elder Brown, who talked to him ten minutes outside the church door, said he was a man utterly incapable of a worldly-minded thought.

Ruth Deane, who entertained him over Sabbath, said that during his stay with her he had barely tasted food. This settled the question beyond doubt for Smoketown. A man whose mind was completely absorbed with divine things, and impressed with the importance of his mission, was not to be lost. Smoketown was lost in admiration, and with one voice they called him to become their pastor. "I'm willing to have him, too," said good-natured Aunt Hettie, "but it is a wonder to me he didn't die in his youth. 'I don't want to be critical,' the good soul continued, "but it strikes me he ain't fit for much but to be an angel."

To Smoketown, that quiet haven of rest, came Rev. John Francis Smith and his newly wedded bride! A more striking contrast could not be imagined. Her face was the picture of life, health and hope, and without any effort, with true womanly tact, she went among the people, as fair as the sunshine, doing with her might what her hands found to do. God's universe was beautiful and, she rejoiced in it, with a joyfulness born of the religion of Jesus Christ.

Maria Leeds said what a pity the new minister's

wife was so homely, but how a face could be called homely which expressed such sweet peace and sentiment, remains unsolved. "I'm afraid," said Maria, "that we can't expect our minister to be as spiritual as he was before he was married. Look at his wife's clothes, covered with furbelows, and her hat twisted about as if the wind did it, and her shawl thrown about her shoulders like all possessed."

"She laughs too much, too," Maria continued. "I sometimes think it is my duty to speak to her about it, I do, indeed."

"Well," Aunt Hettie added in her good natured way, "she ain't the first minister's wife that didn't suit the folks, and I reckon she won't be the last one. I'd just like to see one minister's wife made to order after the pattern cut out by the church. I reckon she would be curious to look at, for I never heard two agree yet as to what she should be like. But nothing was made in vain, and she has her great use too, for while we are finding fault with her we are not overhauling one another. We have her always for a handy subject to pick up."

"I don't wish to say one word agin' her," said the deacon, "but we can all see that she has opinions, and if there is one thing more than another that is calculated to mislead a man, is a woman with opinions. When Brother John Francis Smith first came to us he gave us sound doctrinal discourses, most edifying, until the past Sabbath or two. It is a trial for a man like me to listen to worldly minded sermons whose mind has been fixed on the new Jerusalem for forty years. Why last Sabbath he actually spoke about false weights and scant measures, and dwelt on our duty in voting uprightly at the coming election."

"Is he a Republican or a Democrat," said Lawyer Green, a non-church goer.

"Worse than either," said the heart broken deacon, "he advocates a third party!"

"What's that?" cried the deacon's wife, in great apprehension. "Oh, what is the world coming to? What would good old Brother Van Buren say if he could rise from his tomb to-day?"

The young preacher had indeed felt the influence of his wife's genial spirits and his sermons which had at first chilled her ardor, slowly but surely changed in tone. He preached less of the life hereafter and dwelt more and more on the present, with its grand opportunities for converting the world to Christ. And into the homes of the people, old and young, rich and poor, learned and unlearned, flashed his little wife.

Aunt Hettie said she was better than any sermon to cheer a tired, weary soul, or bind up a broken heart. In the course of five years Smoketown underwent a complete revolution. "The Lord alone knows how much I have to thank you for," said the Rev. John Francis Smith. "I preached theology, and you lived the old simple religion of Jesus Christ. You are my own precious preacher," he said.

"John," she laughingly cried, "how dare you say so in the face of the Apostle Paul, who shut down on women and bid them keep silence in the churches."

"It makes little difference who preaches," said Rev. John Francis Smith, as he lovingly imprinted a kiss upon her brow. "If the inspiration comes from such a blessed source as this."—Christian Intelligencer.

* * One Girl's Struggle. * *

BY EVA WILLIAMS MALONE.

When Mabel Barksdale completed her course at the business college and was offered a position as stenographer she accounted herself a happy girl; for just as her young hands were able to grasp the burden of the family support the over-wearied ones of her father failed utterly, and he was pinioned to a paralytic chair.

"You've been a mother to the other bairns, girle," Mr. Barksdale said, "with an effort at the poor, one-sided smile, that almost broke Mabel's heart, 'but to think that you've got to be a mother and father too!' Mr. Barksdale's head dropped to the arm of his chair, and Mabel's clinging fingers were scalded by such tears as only strength dethroned can shed.

"Don't, daddy, don't! I can bear everything but that! Just wait and see what a financier I shall prove. It will be the best thing in the world, too, for Dot and Dimple to come to the fore in household affairs, for they both say I am getting too con-celcted for anything."

So, bravely and buoyantly, the young shoulders braced themselves and received the unwanted load. Now Mabel stood comforting a very vital question, one that she had fancied settled for all time. This was the question of the Lord's tenth. Ever since she could remember, Mabel had had her own allowance from her father's income. Always the tenth had been set apart as "a thing holy unto the Lord." But it is one thing to "set apart" five dollars from fifty, every one of which represents a stringent necessity for those dependent upon us. There was her father's medicine; there was Dimple's music, which must not be given up, since it might some day mean Dimple's living; there were the rent and the coal, and—and—like assailing battalions, the "necessities" rose up to meet her, while her employers' check trembled in her hand.

"O, mother dear, if you were only here to show me the path of duty! It seems so hopelessly tangled," cried Mabel, with a look of appeal toward a sweet, pictured face, whose original now bloomed in paradise. "I cannot ask daddy, for his helplessness is already breaking his heart." Instinctively, and with an inward prayer for grace and guidance, Mabel opened her Bible. On the fly leaf she read these lines inscribed by her mother's hand:

"Then keep thy conscience sensitive,
No inward token miss;
And go where grace entices thee—
Perfection lies in this."

Unquestionably it was her bounden duty to render unto the Lord his own; unquestionably it was her bounden duty to spend and be spent in behalf of the dear ones God had so clearly left to her care. Would she be justified in taking from her helpless father and sisters to bestow upon others, perhaps less needy? Mabel felt as if she stood facing a wall with no possible way through, and with two paths, each alike necessitous, leading in opposite directions.

"Prove me! Try me!" whispered the voice of struggling Faith.

"He that provideth not for those of his own household is worse than an infidel," clamored the insistent voice of Human Love.

Saviour show me the way! I cannot see the path my feet should tread. Give me today, even as I go, some token by which I may know Thy will," the young heart prayed as Mabel left home to begin the duties of the day. All through the day, as a seething undertow, the question surged: "What is my duty?"

"At noon as she was walking homeward, a friendly voice from behind her called out: "Wither so fast my own pretty maid? I have been trying to catch you for two blocks."

Turning, she saw the cheery face of Col. Winters, who was known as "the household friend" in the Barksdale household.

"You are a regular Atlanta," he went on jocularly "I pity the poor youths who try to catch up with you. What are you going to do this afternoon?"

"Nothing in particular. You know the bank closes at noon. Why?"

"Well, I'm in a tangle, and I want your nimble wits and fingers to get me out. Pretty good at figures eh?"

"Fair to medium."

"Then I want to know if you will come around to my office every Saturday afternoon and help me off with my weekly report? It has simply grown of late until my old eyes and hands are absolutely swamped. Come and help an old fellow out. That's a good girl."

"Come? Why, of course I will. There is no favor I could do for you that would not give me the greatest pleasure. I'll beat the office as soon as I can get a bit of lunch."

"But as to favors girle, of course you understand that the favor consists in your consenting to the work. As far as the work is concerned, it is to be

no 'thanky' job. I'll pay you ten dollars a month for your Saturday afternoons."

Mabel's face flushed with a glow of surprise and pleasure as she quickly replied: "Oh, Col. Winter, I didn't mean that. I'm only too glad to do it for you. Do you think I want you to pay me for a little thing like that after all your kindness to me ever since I could remember?"

"Take pay? Of course you'll take pay or you won't do the work. You don't think I'd let you work for me for nothing, you dear little soldier? Not much I wouldn't. I'll see you after lunch and you need not hurry yourself to death, either."

Mabel sped home with happy flying feet. This then she would accept as her "token," and the path of duty lay clear before her. No misgivings oppressed her. The Lord should have his own. With a trustful joyous heart she inclosed five dollars in an envelope and sent it with this note to the president of the Girls Guild for Church Work:

"My Dear Miss Evans: I inclose my subscription to the Baby Cottage of your Orphanage. I wish you could know what pleasure it brings me to send it."

And ever after, through storm and strife, Mabel remembered to render unto the Lord his own.—Children's Visitor.

Spiders and Their Snares.

Whenever we think of spiders we think of webs, large wheel-like stretches or bulky masses or dainty gossamers spread on the grass or in fence corners. If the spider did not build its snare, how would it get its dinner? Spiders, like boys and girls, are generally anxious about dinner. Spiders are always on the lookout for a hearty meal, and as this means something to eat almost or quite as big as themselves, with somewhat epicurean tastes into the bargain, they must be ever seeking food. The snare-weavers follow best the good, poetic precept, "Learn to labor and to wait"; but the little fellows that build no snares, that do not depend on waiting must if the temperature permits, be ever on the hunt. Let us see how they follow a revised precept—learn to labor and to "bustle."

On the sunny side of this tree trunk, on the old barn door, among the pine needles, in the crannies of the stone wall, under the projecting end of the wooden steps, amid the evergreen honeysuckle on the south porch, in almost any half-sheltered, half sunny spot, we shall have no trouble finding the little black jumping spider Attus, that scientists have recently renamed Phidippus Tripunctatus, though three spots to which the specific name refers are generally increased to five or more. This is the little tiger of the spider fraternity. So common and so active and so hungry is it that its list of victims grows very long indeed, even in its short lifetime and generally they are of a kind that make the little tiger a great and worthy friend of man. Flies, bugs, very young crickets and grasshoppers, plant lice, tree hoppers, midges, gnats, small moths and caterpillars—these and many others are its victims by the score and by the hundred.

It, too spins a web (what spider does not in some way?), a delicate, pure white, cottony bag, to shelter itself and eggs through the winter; and later when the eggs hatch, its young, the little spiders, swarm all over the mother, and all through the thick web, reminding one of the old woman who lived in a shoe. Our little Attus will not venture far from home. Find one that seems a wanderer and hunt closely, and ten to one you will find the web near by, somewhere in a cranny or crack, under bark, under stones, in heads of wild carrot, in curled leaves, in the disused lock or latch of an old door, or, like our little resident of the honey suckle, between two leaves which the web strands have drawn partly together. Get a straw and poke it into one end of the web. Out pops the small proprietor from a slit in the other end, and, always turning face toward the enemy, prepared to beat a further retreat, or stand and fight.—From "Nature and Science in December St. Nicholas."

Rising Politician, whose friends have given him a brass band serenade—"My fellow-citizens, this spontaneous tribute touches me deeply! I am at a loss to find words to express my thanks. You have laid me under obligations I shall never, never be able to repay."

Leader of Brass Band, in alarm—"But dis vas to mean cash transaction, mein friend!"

The Young People

EDITOR

BYRON H. THOMAS.

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

Officers.

President, A. E. Wall, Esq., Windsor, N. S.

Sec. Treas., Rev. Geo. A. Lawson, Bass River, N. S.

The copy for the B. Y. P. U. was not on hand on Friday at noon hour, it should be here Thursday to enable the printer to do his part of the work. The call has come from him for more copy, we have made the selection and though it is not what we want, it is the best that can be done under the circumstances. The B. Y. P. U.'s in view of the excellent service rendered by the editor will accept this explanation and look for better things in the year upon which we shall enter so soon.

THE YOUNG PEOPLE'S MEETING.

Toronto, January 1, 1905. Our Goals for 1905. Phil 3:12-16.

We are not living in this world merely for our pleasure but for a purpose of God. We cannot rightfully spend our time in idleness but should aim to reach an object. To have a goal and try to reach it gives additional interest, purpose, hope and effort to life. The greater the goal the more do we feel the stimulus of attainment.

In athletic contests of speed there are "hundred yard dashes" and "Marathon" races. So in life there are objects that are gained by quick efforts. Many people want quick and early success. The Christian life is a long distance effort and requires patient continuance. Its goal is Eternal Life. This requires a life long effort.

In pressing forward to reach this great goal we pass the lesser goals at which some are aiming. We pass houses, lands, riches and honor. We attain them as Christ promised in the words, "All these things shall be added unto you." We do not stop at them, but press on to the final goal.

Some are afraid to declare their purpose to aim at this goal and dare not set out for it, in fear that they shall not hold out. It is, indeed, a race that taxes us to the utmost of our ability, but we have divine help promised to sustain us. He who has called us and set the goal before us will not allow us to fail by the way or fail of the goal for want of sufficient strength. "They that wait upon the Lord . . . shall run and not be weary, shall walk and not faint." Let us so run as to obtain the great object of life.

In a recent sermon in Richmond, Va., Dr. J. B. Hawthorne speaks some direct and true words "Concerning Liquor Dealers." He says:

"The liquor dealers of Virginia recently gave a banquet in this city at which they congratulated themselves upon the amount of liquor they had sold during the year just passed, and the big sums of money they had made. Is that treasure laid up in heaven? Is money made by a business which is responsible for three-fourths of the degradation, lawlessness and crime of the world treasure laid up in the store-houses of the celestial city? No. If there be a righteous God on the throne of the universe; if the government of that God makes everlasting distinctions between good and evil, right and wrong; if this book we call the Bible is God's immutable standard of moral rectitude, the money accumulated by this gigantic combination of drunkard-makers is not heavenly treasure, but fuel laid up for Gehenna fires.

"The humanity-loving and God-fearing men and women who are lifting their hearts in earnest prayer for deliverance from the woes inflicted by the liquor traffic, and whose hostility to it is uncompromising, relentless and eternal—these heroes and knights of the holy chivalry—are making their deposits of treasure in the bank of heaven.

BISHOP POTTER DETHRONED.

"The liquor-seller and his supporters assume that his business has a moral basis as sound and solid as that of the grocer or the coal-dealer, or the drugstore merchant. Acting upon this assumption, Bishop Potter, of New York, and some of his elect followers have invested their money in a subway bar-room. At its dedication they sang 'Praise God from whom all blessings flow,' and exhorted every thirsty sucker to come in and drink Peter's Cocktails to the glory of God. Bishop Potter is dethroned. His influence for good is forever lost. Henceforth no sound-minded man will respect his judgment and follow his counsel.

"If I should stand in this pulpit and declare that under God's moral government a bar-room has as much right to exist as a flour mill, or a cotton factory, even the friends and patrons of the bar-room would pronounce me either an ecclesiastical knave or a plain idiot. Political office-holders and office-seekers, who court the favor and support of the great army of rum-sellers may commit them-

selves to this shamefully absurd doctrine and escape ridicule and denunciation, but the Christian minister, whose function is to preach the kingdom of God and his righteousness cannot do it without incurring public scorn and contempt.

"It has been said by an apologist on the liquor traffic that the saloon keeper is in no degree responsible for the vices and crimes of his patrons. That proposition could scarcely survive the logic of a lunatic. If I should advocate it from this pulpit you would either invite me to step down and out or petition some court to investigate my mental condition.

"Let us suppose that on Broad Street in this city, there is a kennel of mad-dogs, kept by a man who makes his living by selling tickets of admission to see the reading and poisoning works of his vicious animals. Let us suppose that a number of men, women and children are bitten by these dogs and that they die of hydrophobia. Is there a political office-seeker in this city who would stand before a public assemblage of his fellow-citizens and declare that the keeper of that kennel is in no degree responsible for the injuries which his mad-dogs inflict upon those who come to see him? How much better is a bar-room than a kennel of mad-dogs?

"Is not a Broad street whiskey shop just as perilous to the lives of the people as a pen of curs crazed with hydrophobia? Is not a mad-dog confined to the kennel less dangerous than the crazy drunkard with a loaded pistol in his pocket going through the streets of the city? Are the people who favor the establishment of mad-dog shows more sensible, humane and patriotic than those who vote for and publicly defend the crime-breeding dens of the barkeeper?"—Sel.

UNCLE LIJ'S OPINIONS.

UNCLE LIJ ON THE AESTHETICS OF TOBACCO.

The store fire was out. The store door was open wide. Three buzzing bluebottle flies had entered, one before Uncle Lijah and two behind him. The grocer noted them, but made no remark. They were harbingers of summer, and predicted spots to come on certain goods that were carried over from year to year.

After the flies came a small, slouchy old man, whose mouth shut up so tightly that it billowed his lips in wrinkles and left the impression that he never spoke.

He laid a nickle on the counter.

"Well, summer's comin' sure!" said the grocer as he swept the nickle into the till and laid a square of black tobacco where the coin had been.

The silent old man reached into his hip pocket, drew out a knife, cut off a corner of the plug, got his lips far enough apart to push it in, put knife and tobacco into the hip pocket, and shuffled out of the store. "Reuben," said Uncle Lijah, looking up from the Chicago paper, "I would like to ask you what was the relevance of that remark."

"Why, don't you know 'bout ole Coon Mooney's terbacker habit? I thought everybody knowed about that. All summer Coon chews one five-cent plug a day, regular, comes in here just when the sun's on a certain crack in the floor, pays his nickle, an' gits his cud. I reckon he's the heaviest an' juiciest terbacker chawer in Carroll Corners. But 'long 'bout November, when the first snow falls, Coon quits, an' he don't begin ag'in till it's a settled thing summer's 'bout here an' we ain't goin' to hev no more snow. He's such a queer ole feller he never says nuthin', an' I didn't notice this here trick fer five or six years. After that I watched him fer two or three years, just to make sure; then I says to him one day, 'Coon,' says I, 'what is the reason you chaw terbacker all summer like a cow mowin' away hay, an' then become a total abstainer through the winter months?' His answer was rather unexpected. Reub, says he, 'spittin' in the coal-scuttle, it bein' his first quid that spring, 'Reub, I don't chaw in the winter 'cause I ain't got the heart ter spit terbacker juice on God's clean snow!'

"On God's clean snow," cogitated Uncle Lijah. "Well, now, that ain't so bad fer Coon, when you consider that his advantages fer cultivatin' aesthetics an' the instincts of a gentleman has been rather slim. 'On God's clean snow' I wish the 'leven million terbacker chawers in the United States an' Canada would fix up how much of God's clean snow, an' God's green grass, an' God's purty flowers, an' God's sweet earth they be-patter an' defile an' vishyate, an' what rivers of nasty, obnoxious filth they cause to flow in the course of a life time down man's sidewalks, car floors, an' public halls! 'Twouldn't it prise me much of jist fingerin' it up on a sheet o' foolscap would lead some of 'em to jire Coon Mooney in his humble, but decent efforts to keep the world clean—summer 'swell us winter.

That's so," said Reub, puffing at a cigar, while the summer breeze from the door carried the smoke in a blue cloud to Uncle Lijah's face. "Chawin' terbacker is a dirty habit. That's what I always held. But smokin' ain't so bad."

"No," responded Uncle Lijah somewhat sarcastically as he changed his position to get out of the draught; "when you smoke the stuff, all you vishyate is God an' your neighbor's pure air, your own mouth, breath, an' blood; an' strew cigar ashes on yer vest an' on the carpet in yer home."

James Sharke from Zion's Grove was expected in that morning with a load of boys, and at this juncture Reuben rose and went out to the curb to see if he was coming, while Uncle Lijah continued to peruse the Chicago paper.

Foreign Missions

W. B. M. U.

"We are laborers together with God."

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

PRAYER TOPIC FOR JANUARY.

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

Dear Boys and Girls:—

By the time this letter reaches the home land you will be busy making preparations for Christmas and will be planning all kinds of pleasant surprises for father, mother, brothers and sisters, and will be wondering what you can do to help gladden the hearts of some little boys and girls who are not as well off as you are. I trust you will have a very happy time.

Some of you have been busy making some little garments to send to the little boys and girls here. We have received word that the box containing them will soon be here. When it comes we will write again and let you know all about it. In the meantime I thought you might like to hear something about some of our little heathen children.

You have all heard of "Evangelistic Schools" and know that they are schools conducted out doors. We hold them wherever we can get the children gathered together. When we go into a new street and try to organize one of these schools for the first time parents and relatives generally make quite a commotion. They are afraid we have come to take their children away from them or that we will corrupt them by our faith and they frequently refuse to allow the children to attend; sometimes dragging them out of the class by the hair of the head. We try to explain to them that we will not injure the children in any way and that we have no intention whatever of carrying them away with us; that we simply wish to talk with them for a few minutes and teach them some stories from the book of our God.

Then we show them some pretty picture cards and promise to give them to all who will attend the class and try to learn the lessons. This generally has the effect of bringing the parents and children nearer to us. All are anxious to see the pretty pictures. In some streets and among some castes the opposition will be more determined than in others.

As a general rule though the singing of hymns, the showing of the large picture rolls, and giving the picture cards to the children gradually breaks down the opposition and we succeed in establishing our school.

At the beginning of the year several of these schools were organized in the town of Bimlipatam. Since then many more have been added to the number till at present we have twenty Evangelistic Schools right in the town and some seven or eight outside the town. We have a regular day and hour appointed to visit each one. The children know when we are coming and are generally eager and ready for the lesson but especially are they anxious to receive the picture cards.

We seat ourselves on the verandah of a house, or a large stone or the trunk of a tree, or whatever will answer the purpose of a seat and the children gather around us. Now please do not picture a class of well-behaved boys and girls sitting demurely in front of us and all attention to the gospel story as it falls from our lips. Nothing of the sort. I do not think it would be possible for a class of any size, of these boys and girls to sit still for half an hour without hitting or pinching or in some way abusing one another. They strike at one another and scold in a manner that is exceedingly trying and which often makes it necessary for us to stop and get order. Notwithstanding the fact that their attention is a very fickle thing and is easily turned from the lesson; they manage to learn quite well and are generally quick and interested in answering questions. The parents are always pleased when their children answer nicely. Just like mothers and

fathers in the home land, are they not? The children in these various schools of ours have made very good progress.

Miss Newcombe and I thought we would like to have some kind of a celebration for them. We decided to have it before Xmas, as we will be very busy then. Accordingly the third Saturday in October was chosen. The day was all that could be desired. For a while we were quite busy, filling bags, preparing fruit and getting everything in readiness for the afternoon. Then Miss Newcombe got in her jharrikshaw and went to the outside village to gather the children together while I went to a number of the streets in the town. It was the first time anything of the sort had been tried in Bimlipatam and we were not sure whether or not the children would be allowed to come. However our fears were groundless. Long before three o'clock, the hour appointed, a large number of children were assembled in the yard of the chapel. By this time we were ready to commence our entertainment and all the children whom we could collect had been gathered from the various schools we had over 300 little heathen seated on the floor of the chapel. Such a sight! I wish you could have seen them. Some of them came from fairly respectable homes and were nice and clean for the occasion. The little girls with their long skirts and loose jackets and neatly combed hair and clean face looked real nice. Others again were in half dress. That is, they had a dirty cloth tied around them, but the majority of them did not bother dressing at all; but were as dirty and as neglected looking as you can well imagine.

All were eagerly waiting to see what was going to happen. One of the English ladies had kindly consented to furnish entertainment with her gramophone. The children were greatly amazed when they heard the strange sound. It was most amusing to see them start and jump up and look around to see where the voice was coming from. When the laughing song was given their laughter was most hearty and out rivalled the gramophone. It was a great mystery to them. They called it the "Talking Box." After several selections had been given they all united in singing some Telugu hymns that they had been taught. A few more selections from the gramophone closed the entertainment. Miss Newcombe and I had arranged that we would each stand by different doors and as the children passed out hand them bags of fruit, sweets, etc. We had some of the large boys stationed inside and commissioned them to conduct the classes out in order. But alas, for our well laid plans, the children swarmed around me, pushing one another, holding out their hands and bits of dirty rags and crying for the fruit, etc., as though their life depended on it. Some of the parents had come to see the show. They were worse than the children and kept pushing forward and holding out both hands as if to get as much as possible. Such a hub-bub! Such a babel of voices! Such pushing and shoving! That it was vain that we told the big people to get that it was only for the children. We might put them aside but they invariably returned and pushing both hands in your face kept crying "Amah, Amah. They acted for all the world like veritable heathens. Finally all were disposed of and Miss Newcombe and I were glad to get a breath of fresh air. We stood and watched the little ones, with smiling faces they started for their several homes. We were so glad to have them come, so glad to think that they were all learning of Jesus and his love.

Oh! these boys and girls! If only they could be taken from their homes and saved from the life that await them. They have so much to contend with. Their life is very different from yours. I am very glad so many of you are interested in them and trust the work will become dearer and dearer to you.

If any of you have any pretty cards of any kind that you can spare and will kindly mail them to me it will be a great help. We need a number of these cards. You have no idea how eager the children are to receive them.

I am

Yours lovingly,

FLORA CLARKE.

Bimlipatam, Nov. 21st, 1904.

MISSIONARY LITERATURE.

We have the following leaflets on Japan in the Bureau, which I think will be found helpful to those making a study of that country. The Empire of Japan, 1; Japan for Christ, 2; Home Life in Japan, 3; Japan, past and present, 4; Curious Things about Japan, 5. The leaflets, Home Life in China and Home Life in India, 6 cents, have also been added. For Band workers, we have Missionary Chalk talks, 12; How some little dollies came to go to Mission, 13; with farewell song, 4; what of the night? 4; A Little Heart and how it grew, 1. I would like to ask the sisters taking the books to return it as soon as possible, so many applications are for it. ENA McDORMAN.

Foreign Mission Board.

Judge Bompas, K. C., gave an address on Foreign Mission in which he said:—

"There are two principles, I venture to urge, which should guide us in this matter of giving to Missions."

First, All that we have is Christ's and we are his stewards. The natural thing is to suppose he would like us to spend what is his money in the way he spent his life, viz., in trying to save the nation. What we have to do is not to spend his money for our contributions to missions, but to justly spend the money Christ has given us upon our families, upon what is necessary for health and for other reasons but, as we justly spending as much as we do on these objects and so little for the kingdom of Christ and the heathen for whom he died.

The other principle is that it is not the amount we give but the proportion of our income which we give, by which Christ judges us. This poor widow gave more than they all because she gave a larger portion, all that she had. Of course, this might mean us to give six tenths at most to our families and at least one seventh to himself. The Jews were not most allowed to spend nine tenths of their income on themselves and were to give one tenth to God. Christ has laid down a fixed rule as to the amount to be spent on his service. A father may be bound to spend his whole means for the support of his family, but surely most men cannot justly spending more than nine tenths of their income upon themselves and their families, leaving one tenth for God's service. How this should be divided between home and Foreign claims one must judge for himself. I have always thought an equal division is not unfair. With God there is not one law for the rich and another for the poor. A man earning ten shillings a week must have a very good reason for not giving one shilling a week to God, and I should say, for not giving sixpence a week of it to missions. We must make our gifts freely, not from the compulsion of law, for we are not under law, but under Christ.

This is what is said by a man learned in the law, not a missionary returned, nor a Secretary. They are words to think over and to act upon.

Says the *Presbyterian*, in a recent issue concerning Mission work in the Province of Hopan, China. "We have not a sufficient number of missionaries on the field. Already one-third of the revenue comes from fourteen congregations and two or three individuals, who are supporting their own missionaries. We want more help from more people. We therefore propose to divide the estimate for each station; in each of our foreign fields; into as many shares of \$50.00 each as may be necessary to meet the requirements. These we shall offer to individuals, Sunday Schools, Young Peoples Societies and congregations one or more of these shares. Already some congregations have found no difficulty in taking four or five shares when formerly they did not contribute the equivalent of one. The Missionary at the station in which you have a share will be your missionary and the work there your special work. An average of one share for each congregation, in the western section, in addition to what is now being done, would more than double our revenues for Foreign Missions, and I am convinced every mission scheme of our church would feel the impulse and enjoy the increase, from this spirit of consecration." The great problem facing all our Mission Boards is how to secure an increased income from an increasing number of contributors. The methods to be employed, cannot be one and the same under all circumstances. What may be adapted to one community or congregation will not work at all in another place. People must feel an interest in the work, that it is part of their own work. This is a thing to be desired, I think our Presbyterian brethren are on the right track. By the means suggested the individual or church is brought into direct relations with the work on the field. It must be very gratifying to find men and women, and congregations assuming the support of a missionary, or the work of his field. For one, I would like to see something like this attempted by the Baptists of these Provinces. We must have larger incomes. Next year will be a trying one for the Board, with the prospect of three mission families sailing for India next autumn and one or more single ladies, and the possible return of at least two ladies to the home land, our resources will be severely tested. Let there be an increase of praying, and no withholding of gifts for this work and the result will be most cheering.

School Home

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

MOULTON COLLEGE
TORONTO, ONT.

Notices.

OUR TWENTIETH CENTURY FUND

Foreign Missions, India, \$25,000; Home Missions, Maritime, \$10,000; North West Missions, \$8,000; Grand Ligne Missions, \$3,000; British Columbia Missions, \$2,000; Treasurer for Nova Scotia.

Rev. J. H. P. W.

Wolfville, N. S.

Treasurer for New Brunswick and P. E. Island.

Rev. J. W. WANNING,

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.

A meeting of the Board of Governors of Acadia University, will be held in the library of the College, at 10.30 a. m. on Wednesday the 28th inst.

S. B. KEMPTON, Sec.

By order of Executive Committee.

The Queens County Quarterly meeting will convene with the Jerusalem Baptist church, on Friday the 19th of Jan. commencing on the evening of that day. We hope to find a number of our ministering brethren present.

T. I. CLARKE, Sec.

THE CHIPMUNK'S WINTER HOME.

Few of our wild creatures make greater preparations for winter than does the chipmunk, which at other seasons is so frequently seen in the vicinity of stone-heaps and old walls. First he makes a long, narrow, winding tunnel in the earth, and from this he runs out several galleries, which are to serve as store-rooms. Then he begins to lay in a supply of food which is to last him until spring. In each cheek he has a pouch, with an opening on the inside of the mouth and these he uses as market baskets to carry his provisions. At different seasons he stuffs them full of seeds, wheat, buckwheat, apples, pips and various kinds, all of which he con-

veys to his underground home. He begins his work in the summer, and he carries it on until cold weather, when he says goodbye to the outside world, blocks up the entrance to his tunnel, and retires to his winter quarters, where he probably sleeps a large part of the time, getting up now and then to take a meal in his well-stocked granaries. He usually stores away far more food than he can possibly use before spring.—November Woman's Home Companion.

SICK HEADACHE.

A radical permanent cure for sick headache in a weak, nervous woman must combine the following: A general toning up of the system. Regularity of habits. Plenty of sleep at the right time. A powerful exercise of the will to keep up a cheerful, quiet easy frame of mind. As to immediate relief, there is nothing better than menthol. Get your druggist to make for you a strong solution of menthol. For external application use this tincture full strength. Paint it right over the pain. Then take half a glass of hot water and add from three to ten drops of the tincture. Inhale the fumes until it cools off so that you can drink it, and remember that it should be taken as hot as possible. There is another headache of the brain-worker. It can always be stopped, however, by taking a fair dose, say ten grains of quinine at bedtime, and a good night's sleep. Then, too, we have the traveler's headache; even this may be avoided. First, do not work yourself up into a nervous frenzy by trying to do a thousand and one things, and then rush to catch a train. Do not worry all the way to the station about things you have left undone. Do not go too long without eating; when your regular lunch time or dinner time or tea time comes, eat something, if it only be a cracker. An excellent plan is to take a few raisins in your pocket, and eat them when you feel tired or relaxed. Raisins are peculiar, and while I would not advise you to eat many on ordinary occasions—they are indigestible—still they will give an empty stomach plenty of work, and their stimulant effect upon a tired exhausted person is "quiet, effective" and pronounced.—Ladies Home Journal.

Several New-York unions which were expected to meet Sunday and declare strikes against the building trades employers' association for its refusal to end the existing lockout against the building trades alliance failed to assemble. At the meetings of the Central Federated Union several laborers expressed themselves as being unfavorable toward further strikes at the present time.

Messrs. Armstrong and Sutherland, the well known building contractors of Sydney and Glace Bay, have failed, with liabilities of about fifteen thousand dollars while their assets are merely nominal. Sutherland has disappeared. He is believed to have gone to the States. Some of the paper discounted by the firm is declared to have borne fictitious names, supposed to have been forged by a third party, who has skipped out.

XMAS & NEW YEAR

will sell round trip tickets to THE GENERAL PUBLIC

LOCAL ISSUE—First Class One-Way Fare, good going Dec. 22 to January 2, inclusive, returning until Jan. 4, 1905.

THROUGH ISSUE—First Class One-Way Through Fare, good going Dec. 22, 23 and 24, returning until Dec. 27, 1904; good going Dec. 31, Jan. 1 and 2, returning until Jan. 3, 1905; to points on the Dominion Atlantic Railway, Midland Railway and Inverness Railway and Coal Co., also to points on the Canadian Pacific Railway beyond St. John and East of Montreal, good going Dec. 22 to Jan. 2, inclusive, returning until Jan. 4, 1905; First-Class One-Way Fare to Montreal added to First-Class One-Way Fare and One-Third from Montreal, good going Dec. 23, 24, 25, 26, 30, 31, Jan. 1 and 2, returning until Jan. 4, 1905.

TEACHERS AND SCHOLARS.

LOCAL ISSUE—First-Class One-Way Fare, good going Dec. 3 to 31, inclusive, returning until Jan. 31, 1905.

THROUGH ISSUE—First-Class One-Way Fare to Montreal, added to First-Class One-Way Fare and One-Third from Montreal, good going Dec. 3 to 31, inclusive, returning until Jan. 16, 1905.

COMMERCIAL TRAVELLERS.

Commercial Travellers can obtain excursion tickets to local points commencing Dec. 12, and to points beyond Montreal, commencing Dec. 22, 1904. All fares to end in 0 or 5.

Society
Visiting Cards
For 35c.

We will send

To any address in Canada fifty finest Thick Ivory Visiting Cards, printed in the best possible manner, with name in Steel plate script, ONLY 35c and 3c for postage. These are the very best cards and are never sold under 50 to 75c by other firms.

PATERSON & CO.,

307, Germain Street,

St. John, N. B.

For Wedding Invitations, Announcements & Stationery.

Herbert Leaman, committed for trial at Moncton a few days ago, on a charge of stealing from the I. C. R. transfer shed, is still in the Moncton lock-up. Bail has been fixed at \$5,000, himself in \$2,000 and two sureties in \$1,500.

Among the first assistants to sectional engineers on the Grand Trunk Pacific is the name of C. R. Coutlee, New Glasgow, N. S., and among the second assistants to sectional engineers E. G. Goodspeed, Penniac, N. B., and Edgar Miles, Fredericton.

Allen's Lung Balsam

The best Cough Medicine.

ABSOLUTE SAFETY

should be rigorously insisted upon when buying medicine, for upon that depends one's life. ALLEN'S LUNG BAL-SAM contains NO OPIUM in any form and is safe, sure, and prompt in cases of COUGHS, COLDS, deep-seated COUGHS. Try it now, and be convinced.

This
is the flour
that everybody
is talking about



The universal
opinion is that it
is the very best
flour made—best
for both bread and
pastry.

I was Cured of a bad case of Grip by MINARD'S LINIMENT.

Sydney, C. B.

C. I. LAGUE.

I was Cured of loss of voice by MINARD'S LINIMENT.

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I was Cured of Sciatica Rheumatism by MINARD'S LINIMENT.

Burin, Nfld.

LEWIS S. BUTLER.

There is more in it than mere
fancy, when users of

VIM TEA

refuse to take Any other, no matter
how well recommended.

Save your Horse

BY USING

FELLOWS' LEEMING'S ESSENCE.

IT CURES

Spavins, Ringbones,
Curbs, Splints, Spavins,
Bruises, Sore Swellings
and Stiff Joints on Horses.
Recommended by prominent Horsemen
throughout the country.

PRICE FIFTY CENTS.

T. B. BARKER & SONS, LTD
ST. JOHN, N. B., Sole Props.

O. J. McCully, M. D., M. R. S., London
Practise limited to

EYE, EAR, NOSE AND THROAT

Office of late Dr. J. H. Morrison.
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Insurance. Absolute Security
QUEEN INSURANCE CO.
Ins. Co. of North America.
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74 Prince William Street, St. John, N. B.

BEATS ALL PREVIOUS RECORDS.

Since its establishment 10 years ago the attendance at the

FREDERICTON BUSINESS COLLEGE

Has been steadily on the increase. The number registering this term is away in advance of all previous years.

This is the best testimonial we can place before the public. Send for Free Catalogue. Address.

W. J. OSBORNE,
Fredericton, New Brunswick.

Little Boy Had Eczema For Six Months. Salves and Ointments No Good.

Eczema is one of the most torturing of the many itching skin diseases, and also the most prevalent, especially in children. The cause is bad blood, aided by insective skin inflammation, etc. It manifests itself in small, round pimples or blisters, which later on break, and form crusts or scales. The skin has an itching, burning and stinging sensation. To get rid of Eczema, it is necessary to have the blood pure, and for this purpose nothing can equal

Burdock Blood Bitters.

Mrs. Florence Benn, Marlbank, Ont., writes:—"My little boy had eczema for six months. I tried ointments and salves, but they healed for only a short time, when it would break out worse than ever. I then decided to give Burdock Blood Bitters a trial. I only gave him two bottles, and it is now two months since, and there is no sign of a return. I feel sure that as a blood regulator, nothing can equal it. I can say too much for what it has done for us."

THE T. MILBURN CO., LIMITED,
Toronto, Ont.

Beware of the fact that

'White Wave'

disinfects your clothes

and prevents disease.

The Home

POTTED TURKEY FOR SANDWICHES

Take the meat from a cold roast turkey and pass it through the chopping machine with the finest plate in it. Weigh or measure the turkey, and allow half as much chopped ham. Season with salt and pepper, and a pinch of ground mace. Melt some good butter, allowing an ounce to each four ounces of meat. Mix all thoroughly together. Press the meat into shallow jars, and cover the top with melted butter. This will keep several days in a cool place. Boiled chopped tongue may be substituted for the ham, or half ham and half tongue may be used.

'HEALTH RESORT' AT HOME.

There are several reasons why invalids improve at a health resort. If some were more comfortable and less hurly-burly they might prove quite as effective as the resort. Rest, baths and water are the three watch-words of 'health resorts.' There can be no rest where there is fretting and rushing. Turn fretting and rushing out of the homes. The bath can belong to any one. Water for bathing purposes is cheap. Until it is tried no one can imagine how refreshing a bath proves to the weary and how much more quietly one sleeps after a bath. Few people drink enough water. In the first place it must be taken slowly, but liberally all through the day. It must be cool but not too cold. Men, women and children would be happier and healthier if they rested more, bathed oftener and drank more good water. —Chicago 'Journal.'

Do not try to sweep an invalid's room, but wring a clean cloth out of cold water to which a few drops of ammonia have been added, and carefully wipe the carpet, matting or floor, turning and rinsing the cloth and changing the water as it gets dirty.

TRUST THE CHILDREN.

Parents often unconsciously injure their children by assuming that they are actuated by wrong motives. In very early life we learn that others can know but little about our thoughts and feelings. Therefore, it is not their prerogative to judge of our motives. Everyone naturally wishes to be presumed honest; and if we know that such is the presumption respecting us, it is comparatively difficult for us to indulge or act out our depravity. But if we find that we are presumed to be dishonest—if it is to be taken for granted that we intend wrong—the first impulse of a depraved heart is pretty sure to be wrong. And a child is as sensitive to such injury as anyone. Let him imbibe the notion that his parents habitually suspect him of mischief, and they are certain to provoke him to wrath and actually induce him to commit mischief of which he had never before conceived. The feeling of his young and wicked heart is very likely to be: 'Well, since I am thought no better of, I have no inducement to be any better, and therefore I will be no better. I might as well find some kind of enjoyment, and if I cannot have any credit when I try to do right, I will just abandon such effort, and give loose reins to my passions, and secure such pleasure as I can.'

Many a child, it is feared, has thus become wayward, and undesignedly turned aside from the path of virtue by his least earthly guardians and friends. —Christian Globe.

A POCKET ANNIVERSARY BOOK.

One of my most appreciated Christmas gifts last year, said a business woman, 'was a small pocket diary, that I keep in my sewing machine drawer, which has all the family anniversaries marked in it with red ink. Oh no not a list in the front of the book, but the dates marked through the book with a word or two of explanation, which helped me remember to send Aunt Jane a letter for her sixtieth birthday, and a piece of cut glass to Cousin Dee for her wedding anniversary. Without that little book I should never have known how old Aunt Jane was, or rather how young, or have remembered that Dee had been married fifteen years, as she gave no hint of it in her letters before, and I know

it was a happy surprise to have an unexpected gift as this is like all women thoroughly enjoying an unexpected pleasure. I mean to buy those small diaries by the dozen as soon as they are on sale and send a marked copy to every member of the immediate family.' —The Pilgrim.

A very useful piece of fancy work is a receptacle for parasols. It is shaped like a shoe bag, only it has long deep pockets in which to slip the parasols, and a flap at the top buttons down to keep the dust out. It is tacked on the inside of a closet door. Denim, duck, canvas, linen cretonnes and silk are suitable for such a case. A very pretty and at the same time inexpensive one is of cretonne, showing pink roses on a deep cream background. It is lined with pink satin; pockets are leather stitched in place with pink Asiatic twisted embroidery silk. The flap is leather stitched to correspond. The case is bound with pink ribbon and finished at each corner with a bow of the same.

Another more elaborate case, which is most effective, is of white linen, and has violets embroidered on it at irregular intervals in Asiatic filo flow. On the flap is outlined 'umbrellas and parasols.' It is lined with white lawn in order that it can be easily laundered. —Word and Work

No longer forward nor behind

I look in hope or fear;

But, grateful, like the good I find,

The best of now and here.

—J. G. Whittier.

What Sulphur Does.

FOR THE HUMAN BODY IN 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 set 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 a teaspoonful of the crude sulphur.

In recent years, research and experiment have proven that the best sulphur for medicinal use is that obtained from Calcium (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, and excretory organs and purifies the kidneys 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.

How to Cure A Burn

Apply Pond's Extract—the old family doctor—it will relieve the inflammation immediately. Cures burns, bruises, cuts, sprains, relieves all pain as if by magic. For over 60 years Pond's Extract has been the "first aid" in cases of accidents—the reliable family remedy. Limitations are weak, watery, worthless. Pond's Extract is pure, powerful, priceless.

Sold only in sealed bottles under half wrapper.

ACCEPT NO SUBSTITUTE.

Obstinate Coughs and Colds.

The Kind That Stick.

The Kind That Turn To Bronchitis.

The Kind That End In Consumption.

Consumption is, in thousands of cases, nothing more or less than the final result of a neglected cold. Don't give this terrible plague a chance to get a foot-hold on your system.

If you do, nothing will save you. Take hold of a cough or cold immediately by using

DR. WOOD'S NORWAY PINE SYRUP.

The first dose will convince you that it will cure you. Miss Hannah F. Fleming, New Germany, N.S., writes:—"I contracted a cold that took such a hold on me that my people thought I was going to die. Hearing how good Dr. Wood's Norway Pine Syrup was, I procured two bottles and they effected a complete cure."

Price 35 cents per bottle. Do not accept substitutes for Dr. Wood's Norway Pine Syrup. Be sure and insist on having the genuine.

THE T. MILBURN CO., LIMITED,
TORONTO, ONT.

TWO GOOD SCHOOLS.

Both well attended and yet we have not sufficient young men to supply the demand for good office assistants to business concerns. Young men stenographers set their own price if they are

MARITIME-TRAINED.

Send for our Calendar.

KAULBACH & SCHURMAN,

Chartered Accountants,

MARITIME BUSINESS COLLEGE,

Halifax, N. S.

CONSTIPATION.

Although generally described as a disease, can never exist unless some of the organs are deranged, which is generally found to be the liver. It consists of an inability to regularly evacuate the bowels, and as a regular action of the bowels is absolutely essential to general health, the least irregularity should never be neglected.

MILBURN'S

LAXA-LIVER PILLS

have no equal for relieving and curing Constipation, Biliousness, Water Brash, Heartburn, and all Liver Troubles. Mr. A. B. Bettes, Vancouver, B.C., writes:—"For some years past I was troubled with chronic constipation and bilious headaches. I tried nearly everything, but only got temporary relief. A friend induced me to try Laxa-Liver Pills, and they cured me completely. Price 25 cents per box, or 5 boxes for \$1.00, all dealers, or mailed direct on receipt of price."

THE T. MILBURN CO., LIMITED
Toronto, Ont.

The Sunday School

BIBLE LESSON.

Abridged from Peloubet's Notes.

First Quarter, 1905.

JANUARY TO MARCH.

Lesson II.—January 8.—The Witness of John the Baptist to Jesus. John 1:19-34.

GOLDEN TEXT.

Behold the Lamb of God which taketh away the sin of the world.—John 1:29.

EXPLANATORY.

I. THE WITNESS TO CHRIST OF JOHN'S MISSION, AS THE FULFILLMENT OF PROPHECY.—Centuries before his coming, the prophets had foretold the Christ, the Redeemer. With divinely illumined vision they had seen him, and pictured, in wondrous colors, the glories of his reign.

But two prophets foretold a sign which would bear witness to his coming. Isaiah (40:3) pictured the work of one who should immediately precede the Messiah, preparing the way before him. And Malachi showed the forerunner coming in the spirit and power of Elijah.

John the Baptist exactly realized the portrait, and did the very things the forerunner was expected to do, and thus bore witness that the promised Messiah was at hand, as the morning star is the forerunner of the sun.

II. THE WITNESS OF JOHN'S PREACHING.—Scene: The Wilderness of Judea. John preaching. Great crowds of all classes of men to hear him. Multitudes baptized confessing their sins. Indications of great expectancy and excitement.

John's preaching was well adapted to awaken a consciousness of guilt, danger, and need. He denounced the sin of men to their faces. His preaching was of the "Thou art the man" order. He told Herod that he was a criminal, the Pharisees that they were a brood of vipers; he bade the soldiers cease from violence, and the publicans from dishonesty. He appealed to patriotism, showing that the nation was a fruitless tree, and that the axe was already lying at its root.

III. THE WITNESS TO THE DELUSION FROM JERUSALEM.—Vs. 19-24. Scene: At Bethabara. On the Banks of the Jordan. Here begins the historical story of the manifestation of the Word made flesh, as recorded by John. The Baptist had been preaching some months. He had baptized Jesus, as recorded in Matt. 3:13-17, and seen the signs by which he recognized Jesus as the Messiah (vs. 33-34). Jesus had passed through his testing by the temptations in the wilderness (Matt. 4:1-11). The statements following the words "The next day" in v. 29 made this order certain.

19. THIS IS THE RECORD (the witness) OF JOHN ON THREE SUCCESSIVE DAYS. It was a time of excitement and ferment respecting the Messiah. The thoughts of the new dispensation were in the air but with a confusion of definite expectations. John's appearance, and preaching and great success had aroused even the rulers to enquire what it meant. The Jews. Probably the Sanhedrim, as the source of authority. It was composed of priests, elders and scribes, but they sent priests and Levites, probably because John's father was a priest. To ask him, Who art thou? Not his name, but who do you claim to be? For the questions of the people as to whether this reformer was the Messiah or not had reached their ears.

20. HE CONFESSED, AND DENIED NOT. As if he had been tempted to claim the honor the people might easily have been induced to bestow upon him, but "with earnestness almost horror, he disclaimed it."

21. ART THOU ELIAS? Elijah, the forerunner of the Messiah (Matt. 17:10; Mal. 4:5-6). I AM NOT. Compare Matt. 11:14, where Christ says that John is Elijah. Christ speaks figuratively, John answers literally, and humbly, and in reply to the expectations of the people of a literal return of Elijah. ART THOU THAT (the) PROPHET? "The well-known prophet of Deut. 18:15, who some thought would be a second Moses, others a second Elijah, others the Messiah."

23. I AM THE VOICE OF ONE CRYING IN THE WILDERNESS. He was the fulfillment of a prophecy well known to them. "John was a Voice making known the Word, meaningless without the Word." MAKE STRAIGHT THE WAY OF THE LORD. He prepared the way for Christ, as in the Orient with its shifting sands and imperfect roads, there anciently a straightening and repairing of the roads when the king was to travel over them.

IV. THE WITNESS OF JOHN'S BAPTISM.—Vs. 25-33. WHY BAPTIZED THOU THEN? "They expected a general purification before the coming of the Messiah" (Zech. 13:1; Ezek. 36:25). If John was not the Messiah, nor the divinely promised Elijah and prophet, what right had he to call men to repentance, and ask the Jews to join the kingdom of God by a rite used for proselytes in becoming members of the Jewish religion and nation.

John's Answer, 26. I (emphatic) BAPTIZE WITH WATER. The sign and symbol of the real purification, the preparation for the Messiah. BUT THERE STANDETH ONE AMONG YOU. At this time, though you do not recognize him. He has been standing on these banks mingled with the crowd, baptized in these waters, the one of whom I testified (27) WHO COMING AFTER ME IS PREPARED BEFORE ME, and who is so much greater than I that his shoe's latchet I am not worthy to UNLOOSE. The latchet was the leather thong or string by which the shoe or sandal was bound to the foot, and the untying it was one of the most menial services one could do for another.

V. WITNESS OF JOHN POINTING OUT JESUS TO HIS DISCIPLES.—Vs. 29-34. Scene: On the Banks of the Jordan, at the Bethabara Ford. Great Crowds. Jesus among Them, Approaching John. The second of the three Successive Days. 29. BEHOLD THE LAMB OF GOD. Jesus was so named by John, because the lamb was used in three ways as a symbol of the deliverance which Jesus brought. (1) John and his hearers were familiar with the representation in Isaiah (53:7) of the coming one, "as a lamb led to the slaughter." (2) Still more, would the Jew think of the paschal lamb, as its type and the promise of national deliverance. (3) The daily sacrifice of a lamb was continually before the Jews, teaching them the meaning of all the sacrifices, and continually reminding them of their need of an atonement for sin. It is well worth noting that Jesus died for our sins at the Pasover feast, and at the hour of the daily sacrifice. WHICH TAKETH AWAY THE SIN OF THE WORLD. "To bear away sin is to remove the guilt and punishment of sin by expiation, or to cause that sin be neither imputed nor punished." (1) The work of Christ is to do this for the whole world, till all sin is removed, and this sinful world is changed into the sinless Paradise Regained. (2) Jesus provides redemption enough for all the world. (3) He pardons the past sin, so that it is no longer remembered by him, but is blotted out forever. (4) He is actually removing sin from the world. Wherever he comes, sin is the process of removal from each heart that accepts him, and from the community.

31. AND I KNEW HIM NOT. Or, I also knew him not. "I, like you, did not at first know him to be the Messiah. He now proceeds to tell them how he learned who he was. BUT THAT WE SHOULD BE MADE MANIFEST TO ISRAEL, THEREFORE AM I COME BAPTIZING WITH (the) WATER. "While John did not know Jesus as the Messiah, until the hour of his baptism he did know that his own work of baptizing in water was ordained for the purpose, among others, of manifesting the Messiah to Israel."

32. AND JOHN BARE RECORD. WITNESS. I SAW. Have seen, forty-two or more days before, when he baptized. The story is recorded in Matt. 3:16, 17; Mark 1:9, 11. THE SPIRIT DESCENDING FROM HEAVEN. Upon Jesus as soon as he had come upon the bank of the river after his baptism. LIKE A DOVE. (N. Y., "as a dove out of heaven.")

33. AND I KNEW HIM NOT. Did not recognize fully that he was the Messiah till this promised sign was given. Only by a divine revelation did he learn. HE THAT SENT ME. John was conscious of his divine mission. He was sent by God. THE SAME IS HE WHICH BAPTIZETH WITH THE HOLY GHOST, and therefore (v. 34), THIS IS THE SON OF GOD. God's own peculiar only begotten son. God's own

FOR TWENTY YEARS.

Not An Unusual Instance.

"I used Pyramid Pile Cure and have not had any trouble since. I have been a sufferer with piles for twenty years. I think it is the best remedy on earth for piles. Hoping this may help others to use this remedy, Mrs. J. D. Taylor, R. F. D. 30, Sparta, Mich. It is a singular fact that although many women suffer from piles, or hemorrhoids, they frequently do not have proper treatment because of a delicacy women have in mentioning such a subject. Especially is this the case with those who have no husbands or brother in whom to confide; and a physician is seldom consulted until the pain and agony incident to piles becomes unbearable. Thousands of women have suffered even longer than did Mrs. Taylor, always experiencing slight or temporary relief, if any, from the various remedies used and finally settling down to the conviction that a cure in their cases was impossible. Pyramid Pile Cure has come as a boon to all such, at it seldom if ever fails to effect a permanent cure. It is sold by druggists for fifty cents a package, or will be mailed by the makers to any address, upon receipt of price. Absolute secrecy is guaranteed, and no name, and no name is ever used without the consent of the writer. It is suggested that those interested write to Pyramid Drug Co., Marshall, Mich., for their little book describing the causes and cure of piles, as it sent free for the asking.

voice confirmed the sign to John and the people (Matt. 3:17). Luke (3:16) adds "and with fire," to "baptize with the Holy Ghost."

The Witness was (1) John's testimony entirely disinterested and self-sacrificing. He gave his whole life to bearing his witness to Christ, resisting every temptation to gain notoriety, and to make friends of the influential Pharisees. (2) It was the witness of facts that entirely convinced John himself. (3) It was the witness of a voice from heaven. (4) It was the witness of the baptism of the Holy Spirit. "It was the token that in Jesus are fulfilled the prophecies of the Old Testament with regard to the pouring out of the Spirit in the Messianic age, and especially to the impartation of the Spirit to the Messiah himself (Isa. 61:1; Luke 4:18), prophecies which describe the crowning glory of the latter days."

LOVE.

Love is life, and lovelessness is death. As the grace of God changes a man's heart and cleanses and sanctifies him, this is the great evidence of the change, this is the great difference which it makes; that he begins to grow in love, to lay aside self-seeking, and to live for others—and so he may know that he has passed from death unto life. He may know it even here and now—yes, that great discovery of love, that learning to live for others and feeding the grace and gentleness that God is keeping up all over the world—even now it changes homes, it lightens every burden, it brings peace and gladness into the hardest day; it alters even the tone of a man's voice and the very look of his face. But all this, blessed and surpassing as it is, far above all else in the world, still is but the beginning. For that life into which we pass, as God's dear grace of love comes in us and about us, is the very life of heaven—Francis Paget.

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On and after MONDAY, November 21st, 1904, trains will run daily (Sunday excepted) as follows:

TRAINS LEAVE ST. JOHN.

6—Mixed for Moncton.	6.30
2—Exp. for Point du Chene, Halifax, Sydney and Campbellton.	7.00
26—Express for Point du Chene, Halifax and Pictou.	12.15
4—Mixed for Moncton and Point du Chene.	13.15
8—Express for Sussex.	17.10
134—Express for Quebec and Montreal.	18.00
10—Express for Halifax and Sydney.	23.25

TRAINS ARRIVE AT ST. JOHN.

9—Express from Halifax and Sydney.	6.30
7—Express from Sussex.	9.00
133—Express from Montreal and Quebec.	13.50
5—Mixed from Moncton.	15.20
3—Express from Moncton and Point du Chene.	16.50
25—Express from Halifax, Pictou and Campbellton.	17.40
1—Express from Halifax.	18.40
81—Express from Moncton (Sunday only).	24.35

All trains run by Atlantic Standard Time 24.00 o'clock is midnight.

D. POTTINGER,

General Man.

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THE CANADIAN NORTH-WEST.

Homestead Regulations.

Any even numbered section of Dominion Lands in Manitoba or the Northwest Territories, excepting 3 and 36, which has not been homesteaded or reserved to provide wood lots for settlers, or for other purposes, may be homesteaded upon by any person who is the sole head of a family, or any male over 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 homestead entry.

HOMESTEAD DUTIES.

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

- (1) At least six months' residence upon and cultivation of the land in each year during the term of three years.
- (2) If the father (or mother, if the father is deceased) of any person who is eligible to make a homestead entry under the provisions of this Act, resides upon a portion of the land, the land entered for by such person as a homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by such person residing with the father or mother.
- (3) If a settler was entitled to and has obtained entry for a second homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by residence upon the first homestead, if the second homestead is in the vicinity of the first homestead.
- (4) If the settler has his permanent residence upon farming land owned by him in the vicinity of his homestead, the requirements of this Act as to residence may be satisfied by residence upon the said land.

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

A settler who avails himself of the provisions of clauses (2) (3) or (4) must cultivate thirty acres of his homestead, or subdivide thirty acres of stock with buildings for their accommodation, and have between 50 acres substantially fenced.

The privilege of a second entry is restricted by law to those settlers only who completed the duties upon their first homesteads to entitle them to patent on or before the 2nd June, 1904.

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

APPLICATION FOR PATENT.

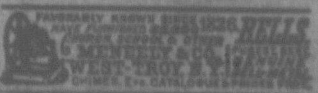
Should be made at the end of the three years before the Local Agent, Sub-Agent, or the Homestead Inspector. Before making application for patent, the settler must give six months' notice in writing to the Commissioner of Dominion Lands at Ottawa, of his intention to do so.

INFORMATION.

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

JAMES A. SMITH,

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



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From the Churches.

DENOMINATIONAL FUNDS.

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

The Treasurer for New Brunswick is Rev. J. W. Manning, D.D., St. John's, N. B. and the Treasurer for P. E. Island is Mr. A. W. STERNES, Charlottetown. All contributions from churches and individuals in New Brunswick should be sent to Dr. Manning; and all such contributions P. E. Island to Mr. STERNES.

CUMBERLAND BAY.—The work goes on. Received 9 more for baptism, others have professed conversion and no doubt will follow the Master. Praise the Lord, the work is spreading. Rev. Mr. King of Newcastle and Bro. H. Colpitts were with us a few nights assisting in the work. The church is anxious and I believe will do their part to secure a pastor.

Dec. 19, '04.

J. A. MARPLE.

MONCTON FIRST.—At the close of the service Sunday morning, Dec. 13th, Pastor D. Hutchinson baptized five, four young men and a young woman. Also on the morning of Dec. 18th, he baptized four young sisters. These with the seven baptized on the morning of Lord's Day, the 4th, make seventeen baptized during the past three Sundays. We expect to administer the ordinance again next Sunday. The series of sermons to young men, are drawing large congregations, and are being well received. A request has been made to have them put in book form, which may be done.

D. H.

LOCKHARTVILLE, N. B.—This church, with three other preaching stations, is ministered to by Bro. Eric D. Knott, Lic., who is on his second year with us since June. Since coming among us he has won our confidence and esteem as a devoted servant in the cause of the Master. And because of this his church members and friends (some of other denominations) from all parts of this large field, wishing to give him some tangible expression of their feelings, met on the evening of Dec. 17th, at the residence of Deacon Walter B. Hutchinson, where Brother Charles H. Reid, in a few well-chosen words of appreciation, presented him in behalf of the church, with a very appropriate address and a 'very nice (good) fur coat and driving gloves. Mr. Knott was taken completely by surprise but answered the presentation and address by a few well-chosen and heart-felt words of thanks. A very pleasant evening was spent in conversation, music, readings, refreshments, etc. After singing "God be with you till we meet again," and a vote of thanks to Deacon and Mrs. Hutchinson, who told us when we wanted to make Mr. Knott another present we were all invited to come again we separated for our different homes with many wishes for a Merry Christmas and Happy New Year. And Dear Editor we wish the same to you and hope you may have many tokens of good will at this season.

CHURCH TREAS.

ALMA, L. S. P. E. I.—We have been abundantly blessed of the Lord in this place during the last three weeks through the labors of the Rev. F. I. Linkletter an evangelist who received a license from a Baptist church in California to preach the Gospel and came to us with credentials from the members of the Quarterly District Meeting of the P. E. I. Baptists. He came to us in the power of the spirit and the Holy Ghost has shed abroad the love of God in the hearts of the people. We have had union and love among the followers of Christ and the children of God have grown in grace and in the knowledge of the Lord and Saviour Jesus Christ. The old story of the cross has been told in such an interesting way accompanied by many beautiful illustrations that the people both saved and unsaved have been held spell-bound to the speaker and the result is, there has been a wide spread awakening, sinners have been aroused

from their slumbers and numbers of them we believe have been hopefully saved. We also acknowledge with thankfulness the assistance we have received from the members of a branch of the Salvation Army. Brother Linkletter expects to commence series of meetings in the Alberton Baptists Meeting house. Yours in Christ.

Dec. 17, '04.

W. S. CLARKE.

FLORENCEVILLE, N. B.—Since writing to MESSENGER AND VISITOR we have laboured at Bristol where two were baptized and three added to the church. We then began work with Bro. Freeman at Bloomfield, a section of his large field, five were baptized and ten added to the church there with a number of others seeking, and some had found peace and will probably come forward in the future. On invitation of some of the brethren we visited the Salisbury field and spent the first three Sundays in Dec. preaching at Salisbury Boundary Creek and Steeves Mountain. At the latter place we held special meetings for two weeks and on Dec. 18th, we baptized seven candidates and gave the hand of fellowship to eight, another one was prevented by illness from going forward who had been received for that ordinance. Quite a large number stood for prayers during our last meetings. We left on Monday for home, reaching it in time on the 20th for our 42nd wedding anniversary. The Salisbury field needs a good man for pastor and according to our judgment offers grand opportunities for aggressive work. They have recently added a furnace to the parsonage, which will add greatly to its comforts. Our hearts are saddened by the death of Bro. Roach who has been cut down in the strength of his manhood, also we regret to see others leaving our Province when there is so much need of shepherds for the pastorless flocks. Is it not high time for God's people to remember the injunction of the Master, Pray ye, the Lord of the Harvest to send forth laborers into His great and whiten-ing harvest fields.

A. H. HYWARD.

SYDNEY MINES, C. B.—Some time has elapsed since a report has been given from this part of "the vineyard" but notwithstanding our silence we are quite alive. As many of our readers know a Baptist church was dedicated in this town about a year ago with a membership of twenty-eight. Soon after a number of candidates were baptized and received into the church and others were added by letter so that our membership was doubled. Then a parsonage became a necessity. Through the timely efforts of Rev. M. W. Brown and others of the Home Mission Board our needs were placed before the Associations and a sufficient amount was gathered to purchase the building lot. With this encouragement our people went to work in earnest and as a monument to their untiring energy and faith in God there stands to day a splendid parsonage, and the pastor and his family are comfortably settled therein. "What hath God wrought?" By His blessing there is today a Baptist church in this thriving town. A neat and commodious church building and a parsonage which for convenience and location is second to none in Eastern N. S. On Thanksgiving a children's concert and Thanksgiving social was held and a special thank-offering of \$82 was taken for the parsonage fund. Our people are growing in the grace of giving and this augurs well for the future. The appointment for D. W. will be made up. We are very grateful for the help given to us by the Home Mission Board, by churches and by individuals, and it is our aim to become self sustaining as soon as possible and to extend a helping hand to others. Our Sunday School is in a flourishing condition, with a total enrollment of seventy-five scholars. Recently a Home

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Department was organized at Stubberville, which will we believe develop into a regular Sunday School. The pastor conducts a Normal Class in the study of Hurlburts' Normal Lessons, after the Wednesday evening prayer-meeting which is especially helpful to our Sunday School teachers. When we take everything into consideration we feel like saying as we review the past year "The Lord hath done great things for us, whereof we are glad." As to the future we anticipate a campaign of special work to begin with the New Year. May the New Year be filled with blessing to all our churches.

AMHERST.—The old church is not falling into her dotage, but is putting out new shoots. Under the energetic lead of pastor Cummings, the fold is astir; there is the bleating of lambs, and nutriment being served out daily. A round dozen were declared for baptism on Thursday evening 22d, inst. and some who had strayed are finding their way back. Altogether the church is in a hopeful condition. Among those received when baptism has been administered lately on several occasions, there have been numbers from East Amherst, and from the Highland chapel work, Bro. Bates' labors there being specially referred to on the reception of converts. Rev. M. Dimock, as assistant Pastor, is doing good work all round this extensive field. More anon.

LEINSTER ST., ST. JOHN.—Two men and three women were baptized on Sunday evening, Dec. 25th by the pastor.

CHRISTOPHER BURNETT.

CLEMENTSPORT, N. S.—Your readers might be interested to hear a word from this parish by the Basin. About the last of September the churches of Smith's Cove and Clementsport called the writer to become their pastor, and we commenced work together the first Sunday in October. Soon after our coming here, the Church called a council, and upon recommendation of the council ordained

(Continued on page 13.)

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MARRIAGES.

STEVES-MILTON.—At Albert Miner, N. R. Dec. 7th, by Rev. Milton Addison, Wallace Steves to Mary Jane Milton.

NICHOLSON-BEAUMONT.—At Surrey, N. B. Dec. 15th, by Rev. Milton Addison, Otis Nicholson and Lizzie M. Beaumont.

BARRITT-LITTLE.—At Springhill, N. S. by Rev. H. G. Estabrook, Vickery Barritt and Mrs. Jessie Little, both of Springhill.

RINGER-HENLEY.—At Northfield, Anna Co., N. S. on Dec. 10th, by Rev. H. B. Malder, Everett H. Ringer, of Northfield, to Miss Hettie H. Henley, of Maitland, Anna Co., N. S.

MCDONALD-JORDAN.—At Port Hilford, N. R. Dec. 5, by Pastor H. Carter, Joseph McDonald of Moses River to Beatrice Jordan of Indian Harbor Lake.

MORRISON-FERGUSON.—At Sydney Mines C. B. Dec. 5th, by Rev. A. H. Whitman, Murdoch Morrison, of Blues Mills, Inverness Co., C. B. to Sarah F. Ferguson, of Ashfield, Inverness Co., C. B.

ORAM-McRURY.—At the home of the bride, Sydney Mines, C. B. Dec. 14th, by Rev. A. H. Whitman, Edwin Oram, Jr., to Annie McRury, both of Sydney Mines.

CARMICHAEL-HOVRY.—At the Baptist parsonage, Centerville, N. B. Dec. 21, by Rev. B. S. Freeman, Frank Carmichael of Bridgewater, Me., to Velma Hovey of Royalton, Car. Co., N. B.

DEATHS.

FOWLER.—December 14, at Brookvale, parish of Brunswick, Queens County, Horatio N. Fowler, aged 63 years. His end was peace.

TAYLOR.—On Dec. 17th, at Maitland, Anna Co., N. S. Morris Taylor, aged 18 years.

MOLAN.—Margaret E. F. McLean, daughter of the late Geo. McLean, aged 72, leaving two brothers and two sisters to mourn their loss.

BILL.—Died at Boston, Mass., on Dec. 18th, Edward Manning Bill, aged 73. Mr. Bill was the second son of the late Rev. I. B. Bill, D. D., of St. John, N. B., and was for many years a resident of Melbourne, Australia.

EMERSE.—At Amherst Shore, Dec. 6, Mrs. Elijah Emmerse, at the age of 64 years, leaving a husband, five daughters and three sons to mourn the loss of Mother. For several years past our sister has been an invalid, but was patient and hopeful. Her end was marked by the peace of a loving Saviour.

TRITE.—Died in St. John, after a brief illness, on Tuesday, Dec. 10th, Freeman T. Trite, Esq., aged 82 years. He is survived by his wife, two sons, and two daughters, and was uncle to the late paymaster of the I. C. R. The funeral service was conducted by Pastor Christopher Burnett of Leinster St. Church to which he had belonged for many years. His body was taken to Pettoediac for burial.

WEST.—At her home in Hampton Village, Dec. 13th, Mrs. Sarah West, aged 83 years. Mrs. West was the widow of the late James Harvey West. Our sister, in

her early years, united with the Kiersteadown Baptist church, with which church she held her membership until the end of her earthly life. One son and one daughter remain. Rev. Allan Spidell conducted the services at the funeral.

ALLABY.—At his home in Salt Springs, K. Co., N. B., Deacon Elijah Allaby in the 72nd year of his age. Our brother, who was sick but a short time, passed away Dec. 11th, leaving to mourn his departure, an aged widow four sons and one daughter. Mr. Allaby was deacon of the Salt Springs Baptist church since its organization. He was highly respected in his church and community. The funeral was conducted by Revs. R. M. Bynon and Allan Spidell.

MORSE.—At Paradise, N. S., Dec. 17th, sister Major Morse, relict of Major Morse aged 89 years. Our sister was born in P. E. I., but early in life made her home in this place. During the last years she has been confined to the house by bodily infirmities. She however continued to be interested in all public affairs. She looked with disfavor upon all change in regard to the preaching of the gospel or methods of worship. Her love and reverence for the Bible was very strong, and it was surprising to see how keenly she entered into the reading of articles along that line in the Messenger and Visitor during last year. Nearly all her old friends have passed away, but she leaves behind, a number of children and grandchildren.

WILSON.—At St. Luke's Hospital, Chicago, Dec. 14, Harry S. Wilson, eldest son of Alfred Wilson of Clarence. Our brother died of brain fever, which followed injuries received in a fall. Funeral services were conducted at the hospital by Rev. Austin K. DeBlois, who referred to their boyhood days spent together at Acadia and their recent pleasant relations. He spoke from text, "In my Father's house are many mansions." The remains were brought home and interred at Lawrenceville. Our brother is remembered as a lad of great promise, entering early in life in the teaching profession, in several places in Colorado he held important position as principal of schools. Later in life he studied law and practiced in Chicago. At the time of his death was in connection with "The Chicago Finance Co." Bro. Wilson united with the Berwick church, being baptized by Bro. Wallace. He later united with the church at Clarence, of which he still continued a member. His death has caused great sadness to his parents and brothers, and many friends in the homeland. A memorial service was conducted by the pastor in the home of the parents.

DENOMINATIONAL FUNDS.

NEW BRUNSWICK.

Main St. ch. H. M. \$53.52; Mrs. John Crawford, Argyle, Car. Co., F. M. \$2; Friend, Pollet River, F. M. \$5; Mrs. C. F. Clinch, H. and F. M. \$10; Emma Estabrook, F. M. \$6.00; (Springhill 2nd, H. M. \$3; New St. John, \$4.10; Alma, \$2; St. Martins 2nd, \$5; Lutes Mt. \$2.08; Hallie, \$5; St. Mary's, Kent Co., \$9.41; Newcasle Upper, \$6.50; New Casan, \$2; Beaver Harbour, \$2.40; Pennfield, \$1.82; Hillsdale, Hammond, \$2.97; Sackville, Main St., \$10; Lower Wickham, \$7.20; Chipman, 2d, \$14; Rothesay, \$1.35; New Maryland, \$3.50; Mahanass, \$3.40; Windsor, \$2.80; Aberdeen, \$10.20; Fairville, \$10; Campbellton, \$15.24; Grand Lake, 2nd, \$4.00; Pt. de Bute, \$2.25; Up Gagetown, \$2.00; Rockland, \$2.90; Hartland, \$1.14; Jacksontown, \$1.40; Jacksonville, \$1.80; Woodstock, \$3.40; Newcasle, (Lower), \$3; Miss A. Mason, 2nd Johnston, \$1; Woodstock, (Lower), \$5.58; Canterbury, 1st, \$8.22; Canterbury, 2nd, \$1.50; Smithtown, \$1.68; Hampton St., \$1.30; Janssog, \$3.61; Port Elgin, \$2.15; Springfield, 1st, \$2.00; Mrs. W. Parlee, Kings Co., \$1; Blackville, \$7.45; Brussels, \$2.10; St. Andrews, 1st, \$1.90; St. Andrews, 2nd, \$1.10; Point Midgie, \$1.00; Dorchester, \$2.30; Cambridge 1st, \$1.55; Cambridge, 2nd, \$3.03; Cambridge, (Lower) 2.20; Johnston, 2nd, \$5.15; Upper Wickham, \$3.50; H. M. \$23.00; Hopewell Hill 3 S. F. M. \$8; Germain St. B. U. C. E support of S. C. Freeman, \$10;—Summex B. Y. P. U. sup. of S. C. P. \$10;—Total \$336.72; Before reported \$685.97—Total to December 23—\$1022.00.

J. W. MANNING, Treas. N. B.
St. John, Dec. 23, 04.

Editor, MESSENGER AND VISITOR.

Dear Sir:—

The Halifax District Committee are desirous of securing the service of a man who possesses the evangelistic spirit to do work in Halifax Co., N. S. The plan is to have him go along the shore or from village to village holding meetings and visiting the people in their homes especially through the winter months when

most of the men are at home. The District Com. would be responsible to such a man for proper compensation. It would be well if any one undertaking such a work could sing as well as speak the gospel message; but the chief qualification for such a work is that he love the souls of men and the Master in whose name he goes.

Anyone willing to undertake this work may write to the undersigned.

J. H. JENNIS, Sec. Dist. Com.
Halifax, N. S., Dec. 19, '04.

(Continued from page 12)

their pastor. Much of the time has been spent visiting and getting acquainted with the people, and learning the needs of the field. There are four preaching stations on the field and the pastor is supposed to preach three times every Lord's day. We have four prayer meetings every week, and the interest in some sections of the field seems to be increasing. A spirit of prayer prevailing, and some wanderers being reclaimed. We are praying, working for, and expecting greater blessings. On Monday evening, the 20th, the people came to the parsonage in large numbers, and before they went away presented the pastor and his family with an elegant sleigh and string of bells. We thank God for such a kind people and pray that we may be able to minister to them in spiritual things, as they have ministered to us in carnal things.

A. H. SAUNDERS.

Mr. S. E. Blanchard, recently appointed county court judge for Kings, P. E. I., has been stipendiary magistrate for that county for ten years, and has been a member of the City School Board of Charlottetown for ten years, and chairman of that Board for eight years. His appointment, says the Patriot, is a fitting tribute to the Acadian French population of the province, which now numbers 13,866.

THURSDAY

5th

JANUARY,
1905.

Our Winter Term opens.

Tuition rates:

1 month \$10.00

3 months 27.00

6 months 50.00

Students admitted any time.

For further information apply to

KAULBACH & SCHURMAN,

Chartered Accountants,

MARITIME BUSINESS COLLEGE,

Halifax and New Glasgow, N. S.

GROPING BLINDFOLD.

Thousands of men and women left school too early and are now unable to win success because they lack a proper education.

This is the PEOPLES' COLLEGE offering 125 courses of study BY MAIL in practical subjects, and helping hundreds to increase their earning powers. Learn while you earn.

Put your savings into your head. Make the best of your opportunities. The time to start is now.

Cut out and mail the Coupon below to the

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Please send me your Free Booklet showing how I can attain success in Agriculture, in Business Life or in a Profession.

Name.....

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The Baird Company's Wine of Tar Honey and Wild Cherry

A Lubricant to the Throat.

A Tonic to the Vocal Chords.

The Baird Co. Ltd. Gentlemen—Your TAR, HONEY and WILD CHERRY is one of the best cough remedies we sell. Our customers are all satisfied with it.

E. HARNER,

Norton St. N. B.

Recreation

and study are both essential to proper education. This residential college, with its excellent school, neglects neither for the other. Moral influences are of the best. For 48th yearly calendar address A. L. McCrimmon;

WOODSTOCK COLLEGE
WOODSTOCK, ONT.

EQUITY SALE

THERE WILL BE SOLD AT PUBLIC Auction at Chubb's Corner, (so called), corner of Prince William Street and Princess Street, in the City of St. John, in the City and County of Saint John, in the Province of New Brunswick, ON SATURDAY, the twenty-first day of January next, at the hour of twelve o'clock noon, pursuant to the directions of a Decretal Order of the Supreme Court in Equity, made on Saturday, the twenty-second day of October, in the year of our Lord one thousand nine hundred and four, in a certain cause therein pending, wherein James Myles and John Johnston, trustees under the last will and testament of John S. Nickerson, deceased, are Plaintiffs, and Hugh S. Wright, Mand S. Wright, Hugh E. S. Wright, Reginald F. Wright, Mary L. Wright and Edward S. Wright, are defendants with the approbation of the undersigned Referee in Equity the mortgaged lands and premises described in the Plaintiffs' Bill of Complaint and in the said Decretal Order in this cause as follows, that is to say: "All that certain lot, piece or parcel of land, situate lying and being in Queens Ward, in the said City of Saint John, and known on the plan of the said City as lot number five hundred and twenty-seven (527) the said lot having a front of, forty (40) feet on the southern side of Leinster Street and extending back therefrom southwardly preserving the same width one hundred and twenty-five feet (125) feet more or less, and in the conveyance thereof from J. Twining Harri, Barrister at Law, to the said John Harrison Kinsella, recorded in the office of the registrar of deeds for the said City and County of Saint John by the number 5754, Libes 20, of records, folio 477, 478, 479, 480 and 481, mentioned as having been therefor conveyed to the said George V. Cowin, and having been in his actual possession and occupation for a period of forty (40) years, together with all the buildings and improvements thereon and the rights and appurtenances to the said lands and premises belonging or appertaining, and all the estate, right, title, claim, demand, and every part thereof.

For terms of sale and other particulars, apply to the Plaintiffs' Solicitor, or to the undersigned Referee.

Dated at St. John, N. B., this 8th day of November, A. D. 1904.

E. H. McALPINE, Referee in Equity.

EARLE, BELTRA & CAMPBELL,
Plaintiffs' Solicitors.

T. T. LASTALUM, Auctioneer.

A. Kinsella

Steam Polishing Granite and Marble Works.

Having a large supply on hand parties placing their orders before the 1st of May will get a discount. Material and workmanship guaranteed.

All orders delivered free.

165 Paradise Row,
St. John, N. B.



Prize Gold Watch

THE UNITED TYPEWRITER CO. offer the student in our Shorthand Department making the highest marks during the year 1905, a seven jeweled Waltham Stem wind, Stem Set Watch, warranted for 25 years, either lady or gentleman's. Our new term begins TUESDAY, Jan. 3rd.

Catalogue free to any address.

THE ST. JOHN COLLEGE

S. Kerr & Son,
Oddfellow's Hall.

SPURGEON AND THE YOUNG DUTCHMAN.

A young man came all the way from Holland once to ask Mr. Spurgeon the oft repeated question:

"What shall I do to be saved?"

The great preacher was sitting in his study, seeing inquirers, when the young Dutchman came in and spoke in broken English.

"Where did you come from?" asked Mr. Spurgeon.

"I came from Holland, sir, by boat."

"And you want to know what you must do to be saved? Well, it is a long way to come to ask that question. You know what the answer is: 'Believe in the Lord Jesus Christ and thou shalt be saved.'"

"But I cannot believe in Jesus Christ."

"Well, now," said Mr. Spurgeon, "look here; I have believed in him for a good many years, and I do trust him; but if you know something or other against him, I should like to know it, for I do not like to be deceived."

"No, sir; I do not know anything against him."

"Why don't you trust him, then? Could you trust me?"

"Yes; I would trust you with anything."

"But you don't know much about me."

"No, not much; only I know you are a preacher of the Word, and I believe you are honest and I could trust you."

"Do you mean to say," said Mr. Spurgeon, "that you would trust me, and then tell me that you cannot trust Jesus Christ? You must have found out something bad about him. Let me know it."

The visitor stood still and thought for a moment, and then said:

"I can see it now. Why, of course I can trust him; cannot help trusting him. He is such a blessed one that I must trust him. Good-by, sir," he added. "I will go back to Holland; it is alright now."

The young Dutchman was a theological student, Isaac Kuyper, of Leyden's alma mater, and who became later one of the most earnest and ardent preachers of God's Word Holland ever had; the father and founder of "de Vrije Universiteit" (Free University) of Amsterdam, succeeded later by his son, the Rev. Abraham Kuyper, D. D., for a number of years the president of Amsterdam's alma mater (Vrije Universiteit), and at the present time the premier and Minister of State of the Dutch government, and who four years ago was lecturing in the United States at many of its universities, including Princeton, Yale and Harvard.—New York Observer.

A NERVELESS WOMAN.

"What a rest and delight she must be to that nervous family of hers!" some one remarked of a calm-faced little woman, whose nerves seemed conspicuous by their absence.

"I have never seen her hurried or worried."

"Such people can be very restful and soothing remarked a listener, judiciously. For they may be, as I have found some of them, the exactly opposite. Now, I don't know this Mrs. Blackwood at all, but I do know another woman who has no nerves of her own, but whose husband and son and daughter are plentifully supplied with them, and she would drive me to the verge of distraction if I had to live with her. She is so ostentatiously calm. She has such quick amused eyes for the nervous haste and excitability of others. 'Don't worry,' she will say with a smile dancing in her eyes, when some nervous friend has missed a car, after making a frantic effort to catch it, 'there'll be another along in two minutes. I never let such trifles worry me. I make it a point never to run for a car.'"

"I can testify to that—she made me miss one once by a piece of exasperating slowness when I was pressed for time, and we were late to a lecture in consequence. But, 'I never let anything like that worry me,' she said.

"I have seen her husband come home harassed by some unpleasant event of the day, and I know she could smooth some of the wrinkles out of his forehead if she would listen sympathetically—if she would only mix that cheerful, unflinching optimism with

some evident sympathy for his anxiety. But no, she doesn't do that way. She reminds him facetiously that care killed a cat, or that it isn't her way to take life so hard, and he goes off with the nervous lines deeper than ever. She is the same with her children, and they are more apt to confide their anxieties and perplexities to some woman with a larger share of nerves and quicker sympathies."—Bertha Gerneaux Woods, in Observer.

Only in proportion as our own will is surrendered are we able to discern the splendours of God's will.

The kingdom of God comes to a community only as far as it comes to the individual members of the community.

I shall pass through this world but once. Any good, therefore, that I can do, or any kindness that I can show to any human being, let me do it now. Let me not defer it or neglect it, for I shall not pass this way again.—Drummond.

It is only as we die to the world around us, and to the self-life within us, that we realize the glory of this mystery. If we were more tranquil in our behavior, quiet in our movements, self-poised, willing to wait only upon God, pausing before answering, lifting up our hearts before opening our letters, seeking direction before making engagements or forming plans, we should be conscious of the rising up within us of another life than our own, a purer, stronger, richer life, reproducing something of the glorious life. He once lived among men.—F. B. Meyer.

Cheered by the presence of God, I will do at each moment, without anxiety, according to the strength which he shall give me, the work that his Providence assigns me. I will leave the rest without concern; it is not my affair. I ought to consider the duty to which I am called each day, as the work that God has given me to do, and to apply myself to it in a manner worthy of his glory, that is to say, with exactness and in peace. I must neglect nothing; I must be violent about nothing.—Fenelon.

PERIODS OF PHYSICAL PERFECTION.

Six months is called the age of perfection in babyhood, for then the baby reaches fullness of development and beauty as a babe. As it passes on into the stage of childhood, crudeness appears until, at the age of three, a second period of perfection is gained, when it is at its best in nature and action. From that stage boyhood and girlhood are entered, wherein at first disagreeable traits appear in the early making, but at twelve the boy shows fullness of nature in his thoughtfulness and susceptibility to fine impressions, and the girl at fifteen gains the peculiar charm of mind and manner so well known. Again, passing on, the young man, at first gawky and crude, becomes athletic, energetic and ambitious, and the young woman matures into the grace of womanliness. It is interesting to observe the advancement of young manhood into the solid substantial qualities of middle age and young womanhood into richness of womanly virtues. Finally old age sets in and has its own period of perfection with silvered hairs and mellow, saintly spirit, like an alga. These are the periods of perfection which would be more evident without sin, and which appear clearly when the spirit of Christ is the moulding power.—Watchman.

I was Cured of Acute Bronchitis by MINARD'S LINIMENT.

J. M. CAMPBELL.

Bay of Islands.

I was Cured of Facial Neuralgia by MINARD'S LINIMENT.

WM. DANIELS.

Springfield, N. S.

I was Cured of Chronic Rheumatism by MINARD'S LINIMENT.

GEO. TINGLEY.

Albert Co., N. B.

Constipation

Fruit is nature's laxative. Plenty of fruit will prevent Constipation, but won't cure it. Why? Because the laxative principles of fruit are held in peculiar combination and are very mild.

After years of labor, an Ottawa physician accidentally discovered the secret process by which

Fruit-a-tives

or Fruit Liver Tablets

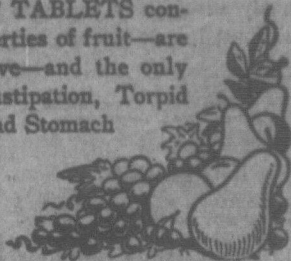
are made. He used fruit juices, but by combining them in a peculiar way, their action on the liver, kidneys, stomach and skin is increased many times.

"FRUIT-A-TIVES" TABLETS contain all the medical properties of fruit—are a mild and gentle laxative—and the only permanent cure for Constipation, Torpid Liver, Sick Headaches, Bad Stomach and Kidney Troubles.

All druggists have them.

50 cents a box.

FRUIT-A-TIVES, Limited, OTTAWA.



Would

There be any demand for

45 Successive Years

for any article unless it had superior merit

Woodill's German Baking Powder.

claim this as 45 RECOMMENDATIONS to all who use BAKING POWDER.

Ask your Grocer for it.

Gates' Invigorating Syrup.

is well known throughout the Country as the best

FAMILY MEDICINE.

No Household Should be Without it.

In case of

DYSPEPSIA & INDIGESTION

it gives immediate and permanent relief. For

Irregularities of the Bowels

its equal cannot be found. Its action is

marked by extreme gentleness, no griping or pain. It is in fact

PERFECT PHYSIC

performing the threefold function of

Tonic, Physic and Appetizer.

For COUGHS and COLDS a little night

and morning will restore normal conditions.

HEART BURN is instantly relieved by a

dose. SICK HEADACHE also yields at

once. For WHOOPING COUGH and

MEASLES it is invaluable.

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

living.

Sold by all wholesale and retail druggists

and stores in the Maritime Provinces at 50

cents per large bottle.

C. GATES & Co., Middleton, N. S.

COWAN'S

COCOA and CHOCOLATE

They are the choicest of all.

Try them.

IF YOU HAVE

PIGS

TO SELL, WRITE US. We pay highest market price.

F. E. WIL LIAMS CO., LIMITED.

Nerve Racked Men and Women

will find Balm for their Terrible Sufferings in

MILBURN'S HEART AND NERVE PILLS.

They tone up and strengthen the nerves, build up the muscles of the heart, and purify and enrich the blood. They put the nervous system in perfect working order, and restore health and vigor to both body and brain.

Miss Edythe Lindsay, Strom-

ness, Ont., writes:—

"It affords me great pleasure to say that I have experienced great relief from your Heart and Nerve Pills. For over two years I suffered from violent palpitation of the heart, was very nervous and easily startled. I was in an extremely weak condition before I started to take the pills, but four boxes effected a complete cure. I cannot praise them too highly to those suffering from nervous weakness and heart troubles."

Price 10 cents per box, or 5 for \$1.00.

All dealers or

THE E. MILBURN CO., LIMITED,

Toronto, Ont.

CANADIAN PACIFIC RY.

NEW TOURIST SLEEPING CARS

FOR CHICAGO

LEAVE MONTREAL EVERY TUESDAY.

FOR VANCOUVER

LEAVE MONTREAL every THURSDAY and SUNDAY.
LEAVE NORTH BAY every TUESDAY and SATURDAY.

AN INEXPENSIVE MEANS OF TRAVELLING.
COMFORT AND CHEAPNESS COMBINED.

For particulars and Tickets call on
W. H. C. MACKAY,
or write to F. R. PERRY, acting G. P. A.,
C. P. R., St. John, N. B.

This and That

THREE GOOD REASONS.

It is told of Earl Grey, who is to be our new Governor-General, that he was a warm friend of the late Cecil Rhodes, with whom he became acquainted while the Earl was administrator of Rhodesia. The two men, nobleman and statesman, used to take long rides together over the South African veldt, and in this way learned to know each other well.

On one occasion, Rhodes had been annoyed by certain political difficulties, and in search of cheer he came to Earl Grey and exclaimed with considerable fervor: "Do you know, I have been thinking that you never have been sufficiently grateful for these three things—to have been born an Englishman, to be just over forty years of age, and to have a clean, healthy body." The great but lonely empire-builder had taken that way to assure himself, in the midst of his worries, that he still had much to be thankful for, for in all three points he was equally fortunate with Earl Grey.

Is there not a suggestion in this for us? To be born a Canadian is as much a reason for thankfulness as to be English-born, for though our country is young, it has a noble history and great possibilities for the future. To be Canadian-born and a British subject—surely this is a double privilege. Again if to be just over forty years old is reason for gratefulness, is it not even more so to be under twenty, with still more of life ahead of us, in which to do and learn? And at any age, to have a healthy body is a priceless boon, a gift to be prized and treasured as long as it may be ours.

Three things well worth being thankful for are these three that Cecil Rhodes pointed out. Adapted to fit our own case as young people and as young Canadians, let us take his suggestion and remember to be grateful.—Farming World.

AN OSTRICH-FARM MISERERE.

At night mournful sounds, like human groans, issue from the Cawston ostrich farm, at Pasadena, Cal., and a sympathetic soul may wonder if the birds are lamenting the vanity of womankind, which is the cause of their captivity. A child who does not look below the surface for cause and effect believes them to be happily asleep and snoring. Inquiry reveals that this noise, called "bröoming," indicates neither misery nor somnolence, but is the means provided by nature for preventing the approach of enemies. Very different from their uncouth parents are the little chicks. With heads and necks down-covered and prettily striped in tan and brown, and bodies like fringed little fluff balls they reverse the story of the "Ugly Duckling." As soon as hatched they are taken from their parents, who are unsuccessful in rearing them. Feeding on green alfalfa, they grow at the enormous rate of a foot a month. Their average height when full grown is seven feet, their weight three hundred pounds. When eight months old, they pass from the primary to the intermediate department, mingling in the large paddock with birds of various ages. They swallow oranges whole now, and have their feathers plucked with the bravest.—Sunset Magazine.

"Not many of us go about talking to everyone we meet about our neighbor's good points, and praising the loving things in him. Not a few of us, however, can tell of an indefinite number of faults in many of our neighbors. Would it not be well to change this, and begin gossiping about the good and beautiful things in others."

HOW THE CAVERN RAT FINDS ITS WAY.

The cavern rat, found in the Mammoth Cave of Kentucky, is of a soft bluish color, with white neck and feet. It has enormous eyes, black as night, but quite unprovided with irises. These eyes are perfectly insensible to light, and when the experiment has been made of catching a cavern rat and turning it loose in the bright sunlight it blunders about, striking itself against every

thing, is unable to provide itself with food, and finally falls down and dies. In its native depths, however, it is able to lead a comfortable enough existence, as its enormously long whiskers are so extremely sensitive that they enable it to find its way rapidly through the darkness. The principal food of the cavern rat consists of a kind of large cricket, of a pale yellow color, and which, like most cave dwellers, is perfectly blind.—Tit-Bits.

COULD SIGN.

Edmond Rostand was the other day the hero of a little episode which might furnish him with the material for a scene in a future play. During a visit to a friend in the country, Rostand was requested to accompany him to the mairie, in order to register the friend's new-born infant. The adjunct of the mairie, a conscientious little man, looked the infant and then turned to Mr. Rostand as the first witness.

"Your name, sir?"

"Edmond Rostand."

"Your vocation?"

"Man of letters and member of the French Academy."

"Very well," replied the official, "you have to sign your name. Can you write? If not you may make a cross."—New York Tribune

CLEARING FOR ACTION.

Shere-going people have rather a vague idea as to the exact meaning of the phrase "cleared for action," which has occupied so conspicuous a place on headlines and contents-bills in the last day or two. Many seem to imagine that decks are only cleared when war is imminent; but, as a matter of fact, the process is part of the routine of naval practice. During the manoeuvres, for instance, to clear decks for action simply means that all impediments, unnecessary woodwork, etc., is marked in pipe-clay with a big "L," meaning that on active service articles so marked would be landed. If the fleet is at Gibraltar or Portsmouth such impediments would be put on shore in boats, which is, no doubt, what Lord Charles Beresford caused such excitement by doing lately. The process is only an expensive one when news of the outbreak of hostilities reaches ships at sea or far from a convenient port; for in these circumstances everything superfluous has to be thrown overboard. Until this happens the public may see "British ships cleared for action on contents-bills with equanimity."—Westminster Gazette.

WRONG IDEA.

Don't get the wrong idea into your head that starvation is good for dyspepsia. It's not.

Those who have not studied the subject very deeply, or with trained scientific minds, might think so.

But facts do otherwise.

All specialists in stomach and digestive disorders know that it is best for dyspepsia to be well fed.

Why dyspepsia is really a starvation disease!

Your food doesn't feed you.

By starvation, you may give your bowels and kidneys time to do, but that does not cure your digestive trouble—simply make you weaker and sicker; less likely to be permanently cured than ever.

No, the only right way to permanently cure yourself of any form of dyspepsia or indigestive trouble is to eat heartily of all the food that you find best agree with you and help your digestion to work with Stuart's Dyspepsia Tablets.

This is a safe, certain, scientific, reliable method of treatment, which will never fail to cure the most obstinate cases if preserved Stuart's Dyspepsia Tablets have a gentle, tonic, refreshing effect on the secretory glands of the entire digestive tract.

They gently force the flow of fresh digestive juices.

They contain, themselves, many of the chemical constituents of these juices, thus when dissolved they help to dissolve the food around them in stomach or bowels.

They therefore quickly relieve all the symptoms of indigestion, and coax the glands to take a proper pleasure in doing their proper work.

They coax you back to health.

No other medical treatment of any sort nor any fad system of "Culture" or "Cure," will give you the solid, permanent, curative results that will Stuart's Dyspepsia Tablets.

Write for a free Book of Symptoms. F. A. Stuart Co., Marshall, Mich.

DISCOMFORT AFTER EATING

December 6, 1903

People who suffer after eating, feeling oppressed with a sensation of stuffiness and heaviness, and who frequently find the food both to distend and painfully hang like a heavy weight at the pit of the stomach, or who have Constipation, Inward Piles, Fullness of the Blood in the Head, Acidity of the Stomach, Nausea, Heartburn, Headache, Disgust of Food, Gaseous Eructations, Blinking or Fluttering of the Heart, Choking or suffocating Sensations when in a lying posture, Dizziness on rising suddenly, Dots or Webs before the Sight, Fever and Dull Pain in the Head, Deficiency of Perspiration, Yellowness of the Skin and Eyes, Pain in the Side, Chest, Limbs and Sudden Flashes of Heat, should use a few doses of

Radway & Co., New York.

Gentlemen—In regard to "Radway's Pills," I wish to say, that I have never found any remedy that can equal them.

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May God bless you and your wonderful remedy. I remain,

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K. D. C. COMPANY, Limited, New Glasgow, N. S.

NEWS SUMMARY.

Sir Wilfrid Laurier arrived in Ottawa on Wednesday evening.

A German has invented a submarine torpedo boat which dives from the deck of a battleship when wanted.

Rev. Adams Cleghorn, Niagara Falls, the oldest Baptist minister in Canada, is dead. He was ordained in 1841.

An Austrian railway mechanic has discovered a process, says the Paris Rappel, by which the smoke of warships can be entirely concealed from view.

There are 224,000 rural land holders in Denmark, and more than half of them do not own over an acre. The small land owners are mostly in the poultry industry.

The Hamilton Spectator says: The people of Canada should have mercy on Lord Grey, and neglect to alienate his affections by boring him to the limit of life with addresses.

A spark from the stove ignited the clothes of the little daughter of Mr. and Mrs. Frank, Thornhill, Man. She was fatally burned, succumbing several hours later.

Dr. Abdul Hekmet has been ordered by the Turkish government to return to Constantinople from Paris within twenty days, as the Sultan wants to behold him. The doctor thinks that he may not go back.

The mobilization announced of the reserves in seven military districts (adding about 200,000 men to the army in the Far East) affects a portion of about half the military districts of Russia.

While Sir Frederick W. Borden was seated at the dining table in the Hotel Victoria, Boston, on Monday, papers were served on him notifying him of the protest against his election in Kings county, N. B.

London was enveloped on Wednesday in a black fog more dense than anything witnessed during the last two years. As early as 2 p. m. the city was lighted up everywhere the same as at night, but even electricity and gas failed to dispel the gloom.

As a meeting of the directors of the Dominion Coal Company on Wednesday it was decided to pay no dividend on the common stock at present. The renewal half yearly dividend of four per cent. on the preferred stock was declared payable Jan. 3, 1906.

Joshua Brown, who was born in Manchester, England, on April 7th, 1805, died at his residence in Norfolk county, Ont., on Sunday last, Dec. 18, being only a few months short of one hundred years of age. His wife, after seventy-one years of married life, survives him.

One of the largest public schools in the world has been opened at East Houston, Lewis and East Third streets in New York City. There are 5,148 pupils and 111 teachers. For the opening exercises the girl students cooked the opening luncheon in the cooking school.

Judge O'Mera, Ottawa, has presented his report in the isolation hospital scandal. He throws the responsibility for the mismanagement on the Board of Health, and says that the grocer who supplied the groceries was guilty of fraud, and that the lady superintendent and lady secretary were grossly careless. The grocer will be prosecuted.

The first wireless telegram just sent over the Alps from Cornwall to Italy arrived without a mistake in the wording, despite fears that the rarefied atmosphere of the higher Alps would effect the message. The message was first received at Lausanne and then at a station on top of Monte Rosa, whence it went direct to Aneona.

Victoria will probably be the first British colony to levy a tax on amusements to support local charitable institutions. Mr. Bent, the premier, proposed a tax of a penny on every shilling spent for theatre tickets, and the theatrical managers are much alarmed. They say that it will cut off 6 per cent. of their profits.

An officer of the admiralty says Canadians need not fear the abandonment of either Halifax or Esquimaux. The imperial government in cutting down the staff in Halifax and Esquimaux is like one leaving one's house and putting a caretaker in charge. These changes have absolutely no connection whatever with Canada's failure to contribute to the navy.

MOTHERS AND CHILDREN.

Mothers wear themselves out and do an injury to their children in not teaching them to help themselves and to be helpful to others. The amount of care that a child requires is very different from that which it may from indulgence demand. If the child were better for it, one would not grudge the time and weariness that the mother or nurse spends, but the child is defrauded in the exercise of those powers which can only develop by being put into use. It is better for a child to go to sleep by itself than when it is rocked or sung to sleep, but as a general thing mothers prefer the bondage of the process of wooing sleep for their children, and so tie themselves up, and add to their burdens without in the least increasing the comfort of the child. Mothers would spare themselves greatly if they would only learn that the training of the child begins with the earliest weeks, and that they can make the child understand many things that they would not believe possible.

When the mother is remonstrated with for spoiling the child by overindulgence, she will say: "My child is different from others; she is more nervous. (If I do not take her up she will cry and make herself sick." The child in the beginning, finding that the mother ran to it the minute that it began to cry, of course soon made this method of summoning her. It also perceived that the louder the cry the greater the indulgence, consequently it develops speedily into a despot, beneath whose tyranny the mother grows wan and pale. When it is said of her: "She is a perfect slave to her children," she looks satisfied and pleased, as if she had won a martyr's crown, instead of which she has uselessly squandered her strength, and prevented the child from learning proper habits, which are so necessary to her growth and development as it is that he should learn to walk instead of creeping the rest of his life, because he may fall and hurt himself and cry now and then.—Dr. Grace Peckham Murray in Harper's Bazar.

Wanted.

By a small family in St. John a competent assistant for housework and care of children. The work is not hard. References will be required. Address, stating experience, etc.,

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House Coats, \$1 to \$10; Vests, \$1.75 to \$4.50.

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Our Story Quarterly	10 "		
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ILLUSTRATED PAPERS			
Young People (weekly)	13 cents	per year	100 cents
Boys and Girls (weekly)	10 "		
Our Little Ones (weekly)	4 "		
Young Reader (semi-monthly)	4 "		
Young Reader (monthly)	3 "		
	(The above prices are all for clubs of five or more.)		
Good Work (monthly)	15 cents	per year	150 cents
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