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Provincial Prohibition.

As previously noted in these columns the decision of the Imperial Privy Council, sustaining the validity of the Manitoba Prohibitory Liquor Law, has naturally had the effect of bringing the question of Prohibition to the front. Since the decision of the Privy Council both declares the validity of the Manitoba Act, and also affirms the principle of Provincial jurisdiction in respect to the prohibition of the sale of intoxicating liquors within Provincial boundaries, it seems to be established beyond further question that each Province of the Dominion has a clear legal right to prohibit the liquor traffic within its own territory. Their lordships of the Privy Council went even a little beyond this and intimated that there might be conditions in which a Provincial Legislature would have a right to prohibit importation, as well as the sale of liquors within its territories, but as the range of questions submitted to them did not cover that point, their lordships considered it out of place for them to volunteer anything in the nature of a judgment upon it. Whatever larger measure of power in the way of prohibition the Provinces may hereafter be shown to possess, it appears to be clearly determined that each Provincial Legislature has now full jurisdiction so far as the liquor traffic within the Province is concerned.

The Practical Question.

It becomes therefore a very practical question to ask what course the several Provinces of the Dominion will take in reference to the exercise of the powers of prohibition assured to them by the decision of the court of final authority. Two of the Provinces, as is well known, have already enacted prohibitory laws. In P. E. Island the law came into operation some months ago. In Manitoba the date when the law should be declared was left in the discretion of the Government. Although prohibition was a distinct plank in the Government party's platform in the last general election, and the Manitoba law was a Government measure, Premier Roblin hesitates to declare the law in force and has intimated that it will be submitted to the people by a referendum. The position taken by the Premier is subjecting him to vigorous criticism. In Ontario the situation is a very interesting one. The general temperance sentiment of the Province is strong. When Sir Oliver Mowat was Premier, in recognition of the demand for prohibition, he promised that, if Provincial jurisdiction should be established, a prohibitory law should be introduced, embodying the fullest powers of the Legislature in the matter. This declaration is said to have had the assent at the time of Sir Oliver's colleague—Hon. Mr. Ross, now Premier of the Province. At all events, Mr. Ross has the reputation of being a thorough-going temperance man and a declared prohibitionist, and it is to be expected that if he considers it practicable to enact and administer a prohibitory law for Ontario, he will not fail to do so. The liquor interest is, however, very strongly entrenched in the Province, and in view of this fact it is thought probable that if a prohibitory law be enacted, it will be submitted to the people by referendum before being declared in force. As to Quebec, probably no one expects that Province to move at present in the direction of a prohibitory law, and the same may be said of British Columbia. Then there is the question in which we are more immediately interested—What will Nova Scotia and New Brunswick do in reference to the matter of Provincial Prohibition? The plebiscites which have been taken in recent years, as well as much other evidence, go to show that there is in both Provinces a strong popular sentiment in favor of prohibition. It is to be said, however, that generally when the people have expressed their sentiment in regard to this matter, whether by plebiscite or otherwise, it has been a general prohibitory law for the whole Dominion, and one that should prohibit the manufacture as well as the sale of liquor that was had in view. It is well known that there are some who have declared themselves strongly in favor of a general prohibitory law, who have also declared that they had little or no faith in the value of provincial prohibition. To what extent this view of the subject may prevail, we do not know, but it

is a point that deserves to be taken account of in considering the practical issues as to Provincial prohibition. As our readers know a Convention has been called on the initiative of a Committee of the Sons of Temperance, to meet at Truro this week, with a view to urging upon the Government of Nova Scotia the importance of a prohibitory liquor law for that Province. The matter can hardly fail to receive the very careful consideration of the Government. We believe that both among the people and in the Legislature of that Province, temperance sentiment is as strong as in any other portion of the Dominion, and Nova Scotia is not likely to lag behind other Provinces in the adoption of measures adapted to promote this great reform. Whether or not that end can be best promoted by the immediate enactment of a prohibitory law for the Province is a question that is not to be determined without the most careful enquiry and consideration. The end to be steadily sought in every Province is the suppression of the liquor business, as a thing only and continually evil. Nothing short of that can be accepted as an ideal and a goal, and whatever way will lead most surely to that end is the way that should be taken.

Britain and Germany.

The German Chancellor Count Von Buelow made some remarks in the Reichstag a few days ago in reference to a speech delivered by the Hon. Joseph Chamberlain some weeks ago in Edinburgh, in which, by way of reply to foreign criticisms upon the conduct of the South African war by the British, he referred, among other things, to Germany's conduct of the Franco-German war. The speech aroused much resentment in Germany and served to intensify the ill-feeling, already too prevalent, between the people of the two nations. There seemed to be no sufficient reason why Mr. Chamberlain's allusion to Germany should have caused so much irritation in that country, and there is perhaps no reason why Count Von Buelow's remarks should have excited so much feeling as they appear to have done in England. The resentment expressed toward the Chancellor in England is indeed not so much on account of what he said as on account of what he left unsaid in what is felt to be his mild and qualified condemnation of a most violent anti-British harangue delivered by another member of the Reichstag. It is much to be regretted in every way that bad feeling should be aroused and perpetuated between the two peoples. Some explanation however, may perhaps be found of the present ill-feeling and the readiness to take offence at small things in the generally irritable condition of the two countries. The temper of the British people has been severely tried by the terribly expensive and seemingly interminable war in South Africa, and by the anti-British feeling which the war has served to nourish among almost all the European nations, and the German people are in a bad temper because of the industrial depression which is causing a good deal of perplexity and distress in that country. The Emperor is credited with a sincere desire to maintain friendly relations with Great Britain, but he has evidently failed to influence his people strongly in that direction.

The Year's Operations in South Africa.

A review—said to be based upon official reports—of military operations in South Africa has lately been published, and the summing up must be considered a pretty formidable one for the record of a war which was supposed to have been practically ended a year ago. The review says that the total reduction of the Boer forces, in killed, wounded, taken prisoner and surrendered, amounts to 18,320 men. Out of this total only 7,995 rifles were secured. The captures of Boer ammunition amount to 2,300,000 cartridges. British columns are supposed to have secured all the Boer artillery, amounting to 27 guns, exclusive of the two captured by Gen. De Wet at Zeefontein. The captures of Boer stock have been enormous, considering the great hauls made during the earlier years of the war. During the last year a total of 29,882 horses were captured, while of other stock, such as cattle, oxen and sheep, 366,821 head were captured. The British casualties from actual fighting amount to only half of those sustained by the

Boers, namely, 9,113 men, of which number 1,513 were taken prisoners and have since been released. During the last year 4,090 men died of disease, 15 officers and 392 men were killed accidentally, and 25,800 men were invalided home.

Kipling's New Poem.

Rudyard Kipling's new poem, "The Islanders," is decidedly not that kind of literature which has to wait for a generation until the world wakes up to the consciousness that it has been written. It has not fallen upon the ears of the English people, gently as a summer rain or silently as the distilling of the dew, but has burst upon them like a northwestern blizzard and is as little to be ignored. From such extracts from the poem as have been published in newspaper despatches, it appears to be throughout a stern rebuke of Englishmen for their indifference to the duty of military training and the resulting inefficiency of the army, inviting disaster. He lashes and goads his countrymen on account of their devotion to sport and their willingness to shoulder their military responsibilities upon street boys and the men of the colonies. The style and temper of the poem may be judged from the following stanzas:

"Fenced by your careful fathers,
Ringed by your leaden seas,
Long did ye wake in quiet,
And long lie down at ease.

"Till ye said of strife, What is it?
Of the sword, It is far from our ken,
Till ye made a sport of your shrunken hosts
And a toy of your armed men.

"And ye vaunted your fathomless power,
And ye flaunted your iron pride,
Ere ye fawned on the younger nations
For the men who could shoot and ride.

"Then ye returned to your trinkets;
Then ye contented your souls,
With the flannelled fools at the wickets
Or the muddled oafs at the goals.

"Given to strong delusion,
Wholly believing a lie,
Ye saw that the land lay fenceless
And yet let the mouths go by—

"Waiting some easy wonder,
Hoping some saving sign,
Idle, openly idle,
In the lee of the forespent line—

"Idle, except for your boasting,
And what is your boasting worth,
If ye grudge a year of service:
To the lordliest line on earth?

"Ancient, effortless, ordered,
Cycle on cycle set,
Life so long untroubled,
That ye who inherit forget

For England was not the work of chance or moments.

"It was not made with the mountains;
It is not one with the deep,
Men, not gods, devised it;
Men, not gods, must keep."

The poet seems to recognize invasion as a possibility for England and asks:

"Do ye wait for spattered shrapnell
Ere ye learn how a gun is laid?"

Will the rabbit war with England's foes, or "the red deer horn them for hire?"

"Will ye rise and dethrone your rulers,
Because ye were idle, both
Pride by insolence chastened,
Indolence purged by sloth?"

No, he continues, the salvation of England is to be found in her men, trained to the use of arms, and he demands of the people that they remain active and alert, until, 'each man born in the island be broke to the matter of war,' then fear of foes will have subsided in the growing consciousness of actual might. The race will be regenerated 'when men, not children and servants, shall be tempered and taught to the end':

"Cleansed of servile panic,
Slow to dread or despise,
Humble, because of knowledge,
Mighty by sacrifice."

The Figure of Fatherhood.

AN IRENICON.

Without taking either side in the controversy concerning the Fatherhood of God, and with a strong desire to help to a better understanding of the term, I would suggest what may show that the dispute after all is due not so much to different views of doctrine as to different views of terms. To thus lessen unprofitable logomachy (surely "a consummation devoutly to be wished.") is the object of the following irenicon on the Fatherhood of God. Would it not make for harmony if it were recognized more clearly than it is, at least by the majority: (1) that there is a radical difference between the real and figurative meanings of fatherhood, and that, as used concerning God, the term father is figurative; and (2) that, taken figuratively, the meaning of the term is so elastic, that different men at the same time, and one man at different times, may legitimately use it with widely different meanings?

I. What is real fatherhood as distinguished from that which is figurative? Though the meaning of real fatherhood varies considerably, and is therefore difficult to define, we find in it something that is always there. In this it differs from figurative fatherhood in the meanings of which there is nothing that is always present. That meaning which is constant, without which there is no real fatherhood and which we therefore call its primary meaning is: male parentage of a human child. The secondary meaning, which varies and may include fatherly love, etc., is not absolutely essential to real fatherhood; for, as a father may not even know he has a child, he may be a father and not be fatherly. If therefore a definition of real fatherhood be asked for, the only logical definition is its primary meaning. While real fatherhood may mean more than mere male parentage of a human child, it must mean that. If, where the term father is used, it does not include this meaning the reference is not to real but to figurative fatherhood.

Can there be any question but that the reference is figurative when the term is used concerning God? When the Psalmist called God his Shepherd, God was not a real shepherd to him; the term was a human term figuratively applied to God. When in Isaiah we read: "Thy Maker is thine husband," we do not think of God as a real husband; but that the word, obtained from human relations, was simply used figuratively concerning God. When we speak of God as Father, whatever may be our view of Eph. 3: 14, 15, is it not true that the term, as used concerning God, is taken from the relation between a man and his child and is applied figuratively to God. As when we say of a certain child that his father is his God, so when we say that God is "Our Father," as when we say a certain father is godly, so when we say that God is fatherly: do we not speak in metaphors? This common figure of speech is defined as that "in which one object is likened to another by asserting it to be that other or speaking of it as if it were that other." It differs from the figure called simile because, in the latter, a word of likeness is always expressed. That which distinguishes it from the simile is that which causes it to be less readily recognized as a figure. As if then to show, that where fatherhood, elsewhere in the Scriptures, is used concerning God, it is a metaphor and so figurative, the "word of likeness" is expressed in some passages where we read:

"Like as a father pitieth his children
So the Lord pitieth them that fear him."
"Even as a father the son in whom he delighteth"

As the primary meaning, always essential to real fatherhood, is "male parentage of a human child," when the term is used, not only of the devil as father of men and of God as father of lights but also of God as father of men, surely the meaning is metaphorical. Unless God is a male parent, unless he has physically begotten a human child, he is not a real father. Surely for most, at least, it is not necessary to go further? As, in order that there may be male parentage, there must be female parentage, need we ask that, if God be a real father, how about the real mother? It would not be necessary to carry out this line of thought as far as we have, if it were not that many, who readily recognize as figures of speech the representations of God as Shepherd, or as king, yet have great difficulty in understanding that the representations of God, as father, are also figurative. Some even speak of the "new birth" as though it were through a literal begetting of the Holy Spirit. They fail to see, not only how crass it is to think of God as a real father, but also how narrow; that the term regeneration is but a figure of speech for that which, in the writings of Paul, is expressed by the figure of adoption; that the two figures, taken literally, are contradictory; and that though God is not a real father, the reality, the human mind strives in vain to fully express through the meaningful metaphor of fatherhood, far surpasses the reality of fatherhood itself.

While we most frequently use the term "Father" in speaking to God, or about him, because it is the most expressive single term we know, for God's relationship to us, yet I believe this relationship itself transcends what may be most fittingly expressed through this soul

enriching metaphor. As in times of sorrow, I have, in God's presence, been as "one whom his mother comforteth," I have felt God was a mother as well as a father. Again and again have I been helped by the thought of divine immanence—a truth which is not so readily conveyed to me by the figure of fatherhood. Because, however, of the elasticity of figurative language, if a man has a strong imagination, he may stretch the figure of fatherhood so that it will practically cover his whole conception of God. To this there is no serious objection provided it be recognized that other figures, such as kingship, may be similarly stretched. It should be borne in mind, however, that according to the philosophical distinction between nomenclature, or the "thing in itself," and phenomenon, or that which it appears to be, we may think that God as he is, is greater than, to our limited minds, he appears to be; and so, still greater than any representation of him in our still more limited speech. If the feeling that, when real fatherhood is taken away, everything is gone, were displaced by the conviction that the figurative meaning is richer than the real, and that the reality, the figurative meaning seeks to express, is richer than the meaning of the figure at its best, how much misinterpretation and controversy would be saved. The "good measure" of the figure, even though it be heaped up, "pressed down and shaken together and running over," is still unable to contain the rich meaning of the reality of God's relationship to us.

II. It remains for us to briefly consider the elasticity of the figurative meaning of fatherhood and its relation to creation, regeneration, sonship, etc. While real fatherhood, because of its variable secondary meaning, may vary considerably, because of its definite primary meaning, its varying is greatly limited. On the other hand, because of the elasticity of figurative language, the range of possible metaphorical meanings of the term father is limited only as the powers of imagination are limited. The American school boy can say that Washington was the "father of his country." Wordsworth said, "The child is father of the man." Elisha called Elijah his father and was called father by the king. Job said he was a father to the poor and that corruption was his father. God may be the father of rain, as well as of lights, and may be the begetter of the dew. As a childless good man may be said to be fatherly to a lad who is enough like a childless bad man to be called the bad man's son, so the good God may be fatherly to those who may be called children of the devil; even though God and the devil are not real fathers. Not only may the one child have two fathers, but a man may be father to the same child twice. For while the frequent reference to the mutual contradictoriness of the fatherhoods of creation and of regeneration are correct, if we look upon fatherhood, in both cases, as real (for a father cannot twice be the male parent of his child,) yet, if we look upon them as figures of speech, they each may express an important truth. The question is not which is real, but, since both are figurative, what is the meaning of each. Whenever we use the term father otherwise than concerning a human male parent, the question is not does the term denote real fatherhood, but, rather, in the unlimited variety of possible figurative meanings, what is the meaning intended. In this variety some applications of the figure are more fitting than others. The sculptor who makes a child-like statue may be said to be its father. If he would give life to the statue, so that in many respects it would be like himself and capable of loving him, the term father would be more fitting. If, further, by means perhaps of another being, the living statue so increases in likeness to its maker and in love for him that the relations between them become greatly changed, the term father has a much richer meaning and is still more appropriate. So the references to God's fatherhood of creation vary in appropriateness, and are not so rich in meaning as the references to His fatherhood of regeneration. Because the figure may mean much, or little,—this, or that, which if taken literally may be contradictory—is not the great need simply that, when fatherhood is used concerning God, the one who uses it be more careful to make plain what he really means. In Browning's *Saul* we read:

"God made all the creatures and gave them our love and our fear,
To give sign, we and they are his children, one family here."

While the poet may sing of the animals as God's children, yet the figure of father is more fitting and full when used of God's relationship to all men, who are figuratively represented as being made in his image. The figure is more fitting still for those who, through Christ, are made more godly, and the term most fitting for Jesus Christ himself. This does not mean that Christ's relationship to God differs from ours only in degree. It simply means that the common term as used for God's relations to us and to his "only begotten son" has when thus used two different meanings.

How much does the relation between the terms father and child help us to understand the meaning of the one from the meaning of the other? In logic, father, like cause, is a relative term. As cause and effect necessarily imply each other, so do father and child. To what ex-

tent? All we can answer definitely concerning real fatherhood and sonship is, that the primary, physical meaning of the one necessarily implies the primary meaning of the other. On the other hand, from the figurative meaning of the one, while more or less may be indefinitely suggested or naturally expected concerning the other, nothing definite is necessarily implied. A man may be fatherly to another who is not filial to him. Since divine fatherhood and human sonship are figurative terms, we cannot necessarily infer from the meaning of the one anything definite in the meaning of the other. The meaning of each must be finally determined not by the term itself or by a necessary inference from the meaning of the other term; though both these ways may be helpful in finding its meaning. It must be determined by its use. As we turn to the Scriptures it should be borne in mind that, as the figure of fatherhood used in both its universal and in its limited sense is legitimate, whether it, as thus used, is found in the Scriptures or not, and that, as its meaning varies according to our view of God, the passages to be searched for an understanding of the meaning of the divine fatherhood are not simply those where the figure itself is stated or suggested, but all those that teach anything concerning the nature of God in his relations to men. In all honesty, however, it ought to be recognized that, in spite of the fact that the universal fatherhood is being so much emphasized to-day, and even if it be believed that it ought to be so emphasized to-day, yet the emphasis of Scripture is upon the fatherliness of God to those who are so led by the Spirit of God that they can love their enemies, pray for their persecutors, etc. Remembering that the expression is figurative, there surely can be no objection to saying, what to all may express more or less truth, that God is the father of all men; but it should not be ignored that, in the Bible, the great thought is that filialness towards God means enjoyment of his fatherliness. If, with the recognition that divine fatherhood and human sonship are elastic figures, it be recognized that the work of interpreters is not to put meanings or emphasis into the Bible, but rather to show what meanings are there and with what emphasis, how much misunderstanding and misinterpretation would be saved. My prayer is that this irenicon will give some clearer understanding of terms and thus help them out of the dark labyrinth of discussion, into the sunlight of the glorious truth that is figuratively, but fittingly, and therefore frequently represented as the Fatherhood of God. H. F. WARING.

C. H. Spurgeon and the Fatherhood of God.

BY PASTOR J. CLARK.

A recent writer in the MESSENGER AND VISITOR closed his article with an intimation that Mr. Spurgeon was a believer in the universal Fatherhood of God. Any such impression is totally incorrect. Perhaps before presenting Mr. Spurgeon's view as stated by himself, I may be permitted to quote Professor A. H. Newman's words regarding that greatly honored servant of God. Dr. Newman says:

"Mr. Spurgeon was a Baptist, and he called the Baptist colors to the mast. All men honored him for his consistency. . . . Among the specially endowed men raised up by God from the time of the apostles, none seemed to have caught so fully and reflected so refulgently, as Spurgeon did, the whole truth of the Lord Jesus Christ." (*MacMaster Hall University Magazine*, 1892.)

Now for Mr. Spurgeon's own words:

"I believe that this prayer ('Our Father which art in heaven') was never intended for universal use. Jesus Christ taught it not to all men, but to his disciples, and it is a prayer adapted only to those who are possessors of grace, and are truly converted. In the lips of an ungodly man it is entirely out of place. Doth not one say, 'Ye are of your Father the devil, for his works ye do?' Why then should ye mock God by saying, 'Our Father,' when your heart is attached to sin, and your life is opposed to his law, and you therefore prove yourself to be an heir of wrath, and not a child of grace? Oh! I beseech you, leave off sacrilegiously employing these sacred words; and until you can in sincerity and truth say, 'Our Father which art in heaven,' and in your lives seek to honor his holy name, do not offer to him the language of the hypocrite, which is an abomination to him." (*New Park Street Pulpit*, vol. 4, p. 385.)

His belief did not change. Nearly twenty-five years later, preaching on John 8: 38, he says:

"I want you, dear friends, to look at the text, and notice two or three things that come out of it, as it were, incidentally. The first is, that the doctrine of the universal Fatherhood of God is a lie. That is clear enough from this passage: 'I speak that which I have seen with my Father; and ye do that which ye have seen with your Father.' Then there are two Fathers, and there are two sets of children; there is a Father whom Christ calls 'my Father;' and there is another father whom he calls, in speaking to the Jews who hated him, 'your father.' The prayer beginning 'Our Father which art in heaven,' was never meant to be used by everybody; in the mouth of the ungodly it is altogether out of place, for God is not their father. 'Ye must be born again' before ye can be the children of God. The Scripture statement is clear and distinct: 'As many as received

him to them gave he power to become the sons of God, even to them that believe on his name.' We are constantly spoken of as being begotten again, regenerated, and adopted by God, all of which is a farce and nullity if men are by creation, and by their first natural birth, the children of God. It is not so: 'We know that we are of God, and the whole world lieth in the wicked one.' 'Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God; and the distinction is set forth between 'us' who have received this 'manner of love,' and the multitude who are still the seed of the wicked one. This truth needs to be proclaimed very forcibly; and the axe must be laid to the root of that deadly upas tree of universal Fatherhood, for all manner of mischief will result if unconverted men are led to believe that they are already the sons of God. They are not so until they have been translated out of the kingdom of Satan into the kingdom of God's dear Son.' (Metropolitan Tabernacle Pulpit, vol. 44, pp 123-4. I give the italics as I find them.)

The close of the same sermon should lead us all to "great searchings of heart." It would surely be a matter of regret if any of us should turn from the columns of the MESSENGER AND VISITOR without deriving some spiritual profit. May the Spirit of God lay the following words of tender appeal upon all our hearts:

"What shall be the conclusion of my discourse? Why, my dear friends, that it is of very little use for you to try and change your outward character, and your language, and so forth, first. What you need is for your nature to be changed. When the fountain is made sweet, the streams will be made sweet; but, until the source is sweetened, that which comes out of it will be impure. "Ye must be born again." Do you ask, 'How can that be?' Well, there is a very wonderful connection between being born again, and believing in the Lord Jesus Christ. Read the third chapter of John's Gospel, and note how our Lord not only said to Nicodemus, 'Ye must be born again,' but he also said, 'As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up: that whosoever believeth in him should not perish, but have eternal life.' Believe in Christ, and you are born again. That act of faith is an indication that the new birth has taken place. The moment that God gives you the grace to trust yourself with Christ, he has renewed your nature; that act of trusting in Christ is like the first snowdrop that tells us that spring is near. Believe in the Lord Jesus Christ, and thou art a new man in Christ. Then live with thy Father, and go out and tell all that thou hast seen with thy Father, and God bless thee, for Christ's sake! Amen."

—The passages which Mr. Clark has cited from Spurgeon certainly go to show that when the great preacher thought and spoke as a theologian, he did not hold to any universal fatherhood of God. And yet when Mr. Spurgeon preached on such a text as—"And he arose and came to his father," he could exhort sinners with great earnestness and power to fly for refuge to their Father. Hear him:

"What matters your hopes or your fears while you are away from your Father? Your salvation does not lie within yourself, but in your Lord's goodwill to you. "You will never be at peace till, leaving all your doubts and your hopes. You come to your God and rest in his bosom. You must forget yourself, and only remember yourself so as to feel that you are bad throughout, and no more worthy to be called God's son. Give yourself up as a sinking vessel that is not worth pumping, but must be left to go down, and get you into the life-boat of free grace. Think of God your Father—of him, I say, and of his dear Son, the one Mediator and Redeemer of the sons of men. There is your hope—to fly away from self and to reach your Father." [We hope Bro Clark will not think too badly of Mr. Spurgeon for preaching like that. ED. M. AND V.]

Formative Thinkers.

Thinkers are few, and formative thinkers are fewer still. By critical tests, Sir Francis Galton found that, in the year 1863, there were in the British Isles about 500 men who could be called eminent in ability and in influence. "Nature and society produce about one genuinely distinguished man or woman for every half a million who live and die in obscurity." It would be a mistake, however, to conclude that every genuinely distinguished man, even though he be only one out of a half-million, is, in the highest sense of the term, a formative thinker. Thinkers, as Huxley reminds us, fall naturally into two groups. The first class personify the present. Instance Voltaire, who "expressed everybody's thought better than anybody." The second class forecast the future, are path-finders. The former, identifying themselves with present tendencies, rarely fail to be popular in their generation; the latter, men of projectile power, are often suspected in their day, because their labors, linked as they are with the forces of the future, cannot be understood by the vulgar until they shall have come to fruition. This contrast in the causes of greatness is seen in the opposed types of Cicero and

Caesar, in *Loftis* and Luther, in Patrick Henry and Thomas Jefferson, in Louis Napoleon and Bismarck, in Disraeli and Gladstone, in Agassiz and Darwin. The first man in each of these couples formulated the tendencies of his time, whereas the second was formative of the forces of the future. While both were powerful, only the latter class can be termed potential. Those who embody the present have static greatness, while those who interpret the future have dynamic power. The function of the former is sponge-like; that of the latter, prophetic. The one reflects as a mirror; the other initiates an idea, which, like the Divine Mind, makes all things in its own image.

IDEAS ARE SOVEREIGN IN DEMOCRACY.

It is in a democracy especially that supreme importance attaches to the formative thinker. One need not repeat that democracy does not mean equality in ability, much less in influence; but equality in opportunity for self-realization, on the one hand, and for the betterment of society, on the other. This coveted opportunity consists chiefly in the privilege each one has in making public opinion. Public opinion holds the same relation to public policy that bullion holds to the coinage. Government is public opinion minted. Now, it is clear that the man who contributes to the making of this public opinion exercises both a regulative and directive control in society and in the State, no matter whether he hold the highest office or be the humblest citizen in the republic. In the fulness of times the thinker has come to his own. Politics and spectacular personalities may retard, but they cannot prevent the ultimate triumph of ideas. Their force is invincible.

From this angle it is apparent that democracy is not, in fact, the rule of the majority, but of a minority, and that usually a very small minority. The rights of the majority, however, are safeguarded by the necessity of seeking the assent to the plans of formative thinkers. The hackneyed, Jeffersonian phrase, that "all government is based on the consent of the governed," truly expresses the merely passive part played by the many, though it does not happen to fall in with the purposes of the hustings to emphasize that subtle implication. All bunkum phrases aside, the people's share in politics is confirmation rather than origination. Democracy is the idea of one appropriated by all. Mr. Gladstone gave it as his opinion that not three members of Parliament grasped the intricacies of the budget as submitted by the Chancellor of the Exchequer. An election amounts really to a vote of confidence in certain men and measures.

THE DEMOCRACY TRIED.

Since democracy is the idea of one appropriated by all, there is need of a middle-man, and him we call a politician or statesman. He facilitates the acceptance of the aforesaid idea on the part of the people—no small service to perform. "The statesman is in general a man of common opinions and uncommon abilities—of the powers of a first-rate man and the creed of a second-rate man." The thinker with giant powder blasts the rock in the quarry, and the politician chisels these stones into fitting shape for the public structure. Since democracy follows the leadership of the thinker and necessitates the more or less intelligent assent of the people, its chief virtue is seen to lie in its educative power. While democracy may not be efficient, and while it is certainly not economical, it is educative. It not only exalts the thinker, but also spurs all to aspire to be thinkers. "The tools belong to him who can handle them."

Here is a concrete instance in which the role of each of these three actors is distinctly marked off from the others, even in the order of time: (1) In 1776, Adam Smith, a Scotch professor, put forth his book on "The Wealth of Nations," in which he advanced the novel idea of free trade. (2) In October, 1838, Richard Cobden espoused Adam Smith's idea of free trade, and, after years of energetic agitation against fearful odds, persuaded the English people of the wisdom of such a policy. (3) On June 25th, 1846, the people, by act of Parliament, endorsed free trade. There are the three factors of progress in a democracy—the thinker, the politician, the people. The thinker originates, the politician persuades, the people ratify. While all these are necessary, upon which one of the three does progress primarily depend? Manifestly upon the first, the formative thinker. He is the *fons et origo* of all progressive activity.

"The work of Adam Smith," wrote Sir James Mackintosh, "in a few years began to alter laws and treaties, and has made its way through the convulsions of revolution and conquest to a due ascendancy over the minds of men, with far less than the average of those obstructions of prejudice and clamor which ordinarily choke the channel through which truth flows into practice." To the same effect is the remark of Dr. Francis Lieber, made in 1865: "When Adam Smith first stated the truth that one nation does not gain by the poverty of another, but that all are gainers by the prosperity of all, no one suspected that a sagacious despot of great power [Napoleon III.] would in this very year pronounce the great truth on his imperial throne to the assembled deputies of his nation." Surely 1776 was the jubilee of the Saxon intellect; for in that year were given forth—not to mention Gibbon's monumental work on the "Roman Empire"—Jefferson's "Declaration of Independence," initiating political freedom, and Adam Smith's "Wealth of Nations," initiating economic freedom.

Two remarks in the nature of corollaries, may close this paper. We live not only in a democratic State, but also in a democratic society. What has been said, therefore, of the formative thinker in politics applies equally well to the formative thinker in education, in social reform, and in religious progress. In these diversified spheres the materials, however hard and encrusted they may seem, are, in fact, plastic to his sovereign power. "All things," says Emerson, "are resolvable in the maelstrom of thought."

While, for the purpose of illustration, it has seemed best to view the representative and formative processes of

thought as embodied pre-eminently in two opposed types of men, yet it is none the less true that every man, however limited his influence may be, is both a representative and a formative thinker. Since this is so, it behooves each one of us to determine which aspect of our intellectual power shall be uppermost, the representative or the formative. I am persuaded that we can augment the creative force in our thought by dint of application, just as we can heighten the imitative faculty by passive habit. "The best divine is he who well divines."

S. C. M., in The Religious Herald.

Sleeping at the Mast-Head.

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

In the twenty-third chapter of the book of Proverbs is a vivid description of a person who is utterly insensible to danger. "Thou shalt be as he that lieth down in the midst of the sea, or as he that lieth on the top of a mast."

His reckless individual is here described as climbing up to mast-head; and while his dizzy perch is swaying back and forth in the gale, he is trying to sleep there! His hands relax their hold. The reeling mast flings him from his perilous elevation into the boiling sea, and he goes down like lead in the mighty waters. It is no easy thing for a seaman who is wide awake to hold on to a mast-head in a gale; but to fall asleep there is certain suicide.

The passage applies in the first instance to the man who has put himself under the delusive sorcery of strong drink. Many a young man has begun to tamper with the wine-cup under the illusion that he could stop when he chose to do so. Everybody else saw his danger, but he was blind to it. His good resolutions soon snapped like rotten cords, and he has been hurled off at last into the dark abyss of the drunkard's doom.

But this unique passage has a far wider application. It touches the case of every one who shuts his eyes to the dangers that surround him, either from his own wilful sins, or his criminal neglect of duty. Many a parent seems strangely insensible to the inroads of irreligion into his own family. His children are becoming indifferent to the sanctuary and the Sabbath-school; his sons are sliding away into evil company and courses, his daughters becoming as heartless as frivolous fashion can make them; they are all scoffing at religion behind his back, and yet he is one that sleepeth at the mast-head! He is a type of this style of parents—an easy well-meaning man who shut his eyes to the abominable conduct of his own sons, and was aroused from careless apathy by the crash of their ruin and his own. In fact that poor old man was a specimen of that most mischievous class of people—the class who have good intentions and good reputations, but have no back-bone to face danger, or discharge difficult duties.

But what a picture this text gives of the true condition of all unconverted souls! Every sinner is in one sense asleep. He or she is insensible to the sinfulness of sin, to the claims of God, to the beauty of holiness, to the glories of heavens, or the terrors of hell. The more insensible they are to these tremendous realities, the more they surrender themselves to the delusions of the Tempter. They are dreaming. A dreamer has his pleasures; so have you, my impenitent friend! You are under a spell. You imagine that the fleeting and guilty pleasures of sin are real and involve no danger; that the glorious life for Christ here and with him hereafter are unreal. You may be hanging to the spider's web, that God is too kind to punish sin as it deserves. Or you may be looking at the faults of some professed Christian, and blinding your eyes to your own heinous guilt. Or you may be dreaming of repentance at some future day, and of huddling up a peace with the righteous God before you die. While you are thus wasting life in the neglect of Jesus Christ and hugging the delusion that it will be "all right" with you in eternity, let me tell you with loving candor, that you are dreaming! It is high time for you to awake out of sleep. I have read that when the boiler of a steamship once exploded in the night, one the survivors relates that he was hurled into the air while asleep. His sensation was that of one who was being transported swiftly and delightfully through the air. He awoke, and found himself sinking in the waves! Will it not be a terrible thing for you to dream away life under the illusion that you are flying toward heaven; and then wake up to find yourself sinking in the great deep of God's righteous wrath? Awake then, awake thou that sleepest, and Christ shall give thee light!

To awake is not enough. You must seek light from Christ. He will tell you to renounce your favorite sins, to break with the world and your old wicked self, and to follow him. Open your whole soul to him; let him enlighten your mind and guide your steps, and alter your heart, so that eternal things will be the real things, and your former life will be to you as a dangerous and deadly dream. Begin to serve Jesus in the very first thing that comes to you hand. With Christ taken into our heart, you will rejoice to labor for him, and for your fellowmen, in the sweet spirit of your new Master. You will be broad awake in God's great world, with an open eye to see Jesus as your ineffable pattern, and heaven as your assured inheritance. You will begin to live; and as you look back upon your guilty stupor of impenitence, you will be ready to shout your praises to God, that he did not let you die in your sleep!

Just one more application of the mirror of truth to some of our readers who may need it. There are thousands of sleepers within the pale of the church. They dream that because they are in the church, all is well with them. They are leading, fruitless, graceless, useless lives. Our Lord once described a group of such professors as knocking at the gate of heaven and crying out, "Lord, Lord, open to us," and his answer will be, "Depart from me; I never knew you!" Rather than risk such an awakening when it is too late, would it not be wise to examine yourselves honestly and searchingly and solemnly, and discover whether you really have Jesus Christ in your hearts and lives or not? May the almighty Spirit arouse every soul that—whether within or without the church—is sleeping at the mast-head—Evangelist.

Messenger and Visitor

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University Consolidation.

The subject of University Consolidation is again under discussion. During the past few weeks there has been in some of the Halifax papers considerable writing upon the subject. It has been so far almost, if not entirely, a one-sided discussion. The Morning Chronicle, we observe, quite bluntly declines to publish an article from a correspondent in opposition to the projected union, on the ground that those who are opposed to it should in common fairness keep silent until the advocates of the movement have said all that can be said to convert those who are of a contrary opinion. As a single writer in the Halifax Herald has already published five articles of considerable length in advocacy of the project, one would not like to predict the date at which a word per contra may be deemed permissible.

The interesting proposition which is now being discussed—in the affirmative—is, as we understand it, to the effect that the several Arts Colleges or Universities now existing in the Maritime Provinces, shall be consolidated in one University. The proposition originated with the authorities of King's College, the Episcopal school situated at Windsor, N. S., and it has been favorably considered by the authorities of Dalhousie College, Halifax, who have appointed a committee looking to co-operation of at least to conference with King's in the matter. The other colleges will be, doubtless,—perhaps have already been—approached as to the project, and will also in due time take action for or against it. Just what the scheme for consolidation may involve in the minds of its projectors, we are not informed. Indeed we suppose it is premature to speak of it as a scheme. It is rather a project, and the formulation of the scheme would naturally wait upon the acceptance of the general proposition looking toward consolidation. So far we can gather, however, from what has been written, it is expected that the consolidated University, if it should materialize, would depend for support partly on public funds to be voted by the Legislatures of the several Provinces and partly upon funds or contributions now going to the support of the denominational colleges, with whatever donations or bequests might in time come to it from other sources. In support of the movement, it is argued that the present plan of having many colleges is to be condemned on the grounds of economy and of efficiency. Departments that are duplicated at large expense in the several colleges could, we are told, be made much more efficient at a much smaller outlay, and a thoroughly equipped scientific department—a great desideratum which none of the existing colleges is supplying—would, with consolidation, become practicable. Further, it is said that the religious bodies are finding it difficult to maintain their educational work even at the present standard of efficiency, and that consolidation, by relieving them of a part of their present burdens, would enable them to give a more ample and much needed support to their theological seminaries, ladies' colleges, and other schools, as well as to all the other work of the denominations.

A great deal can be said, certainly, in favor of having one strong and thoroughly equipped college or university for these Maritime Provinces instead of eight colleges handicapped by inadequate endowments, failing more or less, in spite of their best efforts, to keep abreast of the requirements of the time. With a clean slate as to the work of higher education, we should doubtless not attempt to reproduce the present situation. But we are not at this work *de novo*, and we cannot with an easy stroke cut clear from the past in this matter. Time

was—sixty-five or seventy years ago—when doubtless the Baptists of these Provinces would have been very glad to lend every encouragement to the project now apparently so earnestly desired on the part of King's and Dalhousie, but there was then a very decided inertia as to any such movement on the part of those institutions. Since then some interesting chapters have been added to the educational history of these Provinces, and the Baptists have necessarily played some part in it. For our part we have no sympathy with those people, if there are any, who would cherish ancient grudges, and a very small opinion of the wisdom of any man who would cut off his nose to spite his face. At the same time we must recognize the fact that the present situation has grown out of the past and is still rooted in it. Our denominational colleges are not so much like buildings set upon the earth's surface as like trees planted in the soil, and to remove them, or so disturb them as would be necessary in the acceptance of a scheme for University Consolidation, would seem to be pulling a good deal up by the roots. The Baptist people of these Provinces, three quarters of a century ago, felt very deeply the need of a school at which their ministers, and others among them who desired intellectual training, might be educated. They had no wealthy men among them and no rich endowments from over the sea to provide for their wants. It was in their poverty that they undertook this work of education, and their schools have been established and sustained at the cost of much sacrifice. The college, which has grown with their growth and strengthened with their strength, has been a most influential factor in promoting their development. What is true of the Baptists in this connection, is, in some considerable measure, true of the Methodists of these Provinces. Each of these bodies regards its college not only with strong attachment and a pardonable pride but as being, under present conditions, absolutely essential to their advancement. What attitude the Roman Catholics may be disposed to take toward the proposal for consolidation we do not know, but we should suppose that their three degree conferring colleges in these Provinces are the outcome of a well-considered policy which they are hardly likely to abandon. The religious influence which the denominational college throws around its students has always been felt to be a powerful argument for its existence, and the sense of its importance in this respect has, we judge, lost none of its strength either among Protestants or Roman Catholics.

We do not indeed write these things with the purpose of prejudging or discrediting the proposition looking to University Consolidation. On the contrary, we should hope that the whole subject might receive open-minded consideration from Baptists as well as from others. We believe that under the conditions that have obtained in the past, the denominational college in these Provinces has been worth all and much more than all it has cost. Will it under changed or changing conditions have a correspondingly high value in the future? This is a question which at the present juncture we ought not perhaps to ignore. It seems clear that if we are to keep our college as well abreast of the times in the future as it has been kept in the past, we must love and cherish it with a devotion no less hearty and practical than that given to it by those who founded it and watched over its early development. We must be prepared to face the fact that, with the advance of the times and enlarging opportunities, enlarged endowments or other means of support will be imperative; and in continuing to assume the responsibility of this work can we give reasonable assurance that it shall be done so efficiently that in time to come we shall not be justly charred with having failed in the service which we undertake to render to the cause of higher education? It may be expected, we should think, that those immediately in charge of our educational work, and the Baptists of these Provinces generally, will listen patiently and without unreasonable prejudice to what can be said by those who are advocating University Consolidation, but we take it that before endorsing such a scheme they will need to be assured by more definite facts and more cogent arguments than have yet been presented that the advantages to be gained would overbalance those to be surrendered.

Editorial Notes.

—Our excellent contemporary, 'The Canadian Baptist,' appeared in its first issue of the new year in a new dress of type. There has been a change in the editorial management, by which Mr. George R. Roberts who for several years has been the Business Manager of the paper, becomes also its Managing Editor. The paper will have a large staff of editorial writers, including a number of the best known Baptist ministers in Ontario. The new arrangement is not expected to involve any material change in the paper as to its policy and general management.

—Somewhat contrary to an editorial intimation in our last issue, we publish this week two articles having refer-

ence to a subject which has been under discussion in our columns for some weeks. Mr. Clark's article was received last week, but too late for publication, and Mr. Waring had also intimated his intention of writing on the subject. Mr. Clark pressed for the publication of his quotations from Mr. Spurgeon, on the ground that as he had already been quoted in the discussion, his position in reference to the subject at issue was liable to be misunderstood. We have accordingly acceded to Mr. Clark's request. Mr. Waring deals with the subject in a non-controversial spirit, and we think his article will be received as a new and valuable contribution to the discussion of the subject. There will, we think, be no good reason for continuing the discussion at present.

—The many friends of the Rev. H. Morrow, of Tavoy, Burma, among the readers of the MESSENGER AND VISITOR, will be glad to know that he is enjoying excellent health. He writes: 'I have never been so well and strong since we came to Burma, and it is not because I am resting by any means, for I work incessantly.' At the time Mr. Morrow wrote, Nov. 24th, it was the beginning of harvest, and the rice crop, he says, is fine, the best for many years, the rains having continued later than usual. Mr. Morrow's work is among the Karens. He speaks of the work among these people as slow and often discouraging. 'We work, exhort, pray for something better and wait in hope. But the same is needed in all places and among all who own His name. May a wave of more likeness to God spread over the whole world.'

—Our Brother N. P. Whitman, as will be seen by his communication in another column, is of opinion that the Twentieth Century Fund of fifty thousand dollars, which our people of these Provinces have undertaken to raise for missions should be raised by the churches, without the employment of a general agent. It certainly would be a most desirable thing that the churches should act in this spontaneous way. It would be a blessing to themselves and it would save expense. We confess, however, that we have little hope that the fund would ever be raised without the aid and inspiration which a strong and earnest man, giving his whole time to the work, would bring to the churches and their pastors. But if there are any of the churches which are prepared to raise their quota without outside aid, we are sure that the committee in charge of the work would be glad to have their assurance that this will be done, and thus Mr. Adams would have the more time to devote to the churches which need and desire his cooperation in the work.

—At present writing, Monday the 13th, it is ten days since a case of smallpox was reported in St. John, and there seems to be good ground for hope that there will be no new cases in connection with the present outbreak. Since the disease was introduced by the case of the sailor, Barton, in October, there have been in all 99 cases and 23 deaths. Only a comparatively few persons are now suffering from the disease, and they all, we believe, are in a fair way toward recovery. Rev. H. H. Roach has been very busy of late distributing contributions of bedding and other clothing to those families who have had to have their clothing destroyed on account of the infection. Services were resumed at the Tabernacle church on Sunday, Rev. Dr. Manning conducting the services morning and evening. Mr. Roach expects to be relieved from quarantine during the week, and, we understand, will take a brief vacation, visiting his friends in Nova Scotia, before resuming his usual pastoral duties. For the preservation of his life and health during this trying period of heroic service the members of his church and all his friends will render devout thanksgiving. We trust that his ministry here may be all the brighter and more fruitful because of the dark cloud which has rested upon its commencement.

Fatherhood of God.

DEAR MR. EDITOR:—Notwithstanding the excellent arguments of Bro. Freeman and his lieutenants, notwithstanding the fact that these gentlemen are backed by the whole Word of God, unless the subject is dropped and the columns of the MESSENGER AND VISITOR left for newer material many of us will be compelled to believe in the Fatherhood of the Devil after all.

Very truly yours,

A. J. ARCHIBALD.

The above note, taken in connection with expressions from other valued brethren, illustrates one of an editor's difficulties, that, namely, of pleasing many men of many minds. Thus, Bro. C writes to say—"I am greatly interested in the discussion on the Fatherhood of God, etc.; keep it up, it is as good as a course in theology." Other brethren likewise express their sense of the value of the discussion. Bro. M. who has criticized the MESSENGER AND VISITOR rather strongly because it "did not reflect the thought of the denomination," expresses his deep satisfaction that, now at last, he is beginning to find out what his brethren believe. But Bro. X expresses the apprehension that, if the brethren begin to tell what they believe in reference to the fundamental doctrines of the faith, there will be an end of Christian fellowship among them, and then Bro. A. comes and says,—"Well, we have seen what he says. If we had time we should like to sit down and rest awhile and try to think out something that would be likely to please everybody."

From Halifax.

College consolidation has been resurrected once more and on this wise. A large meeting of the Governors of King's College, having representatives among the three Maritime Provinces, has been held in Halifax. The chief matter considered by the board of this venerable institution was that of uniting with Dalhousie College in Halifax. To consider this matter more fully, and with a view of its realization a committee was appointed, so the press says, to confer with like committees which the other colleges will be asked to appoint. Furthermore the press says, Dalhousie has appointed a committee in response to the request from Kings. If I report further than this I must depend upon rumor; and it is painful even to hear that old Kings is financially embarrassed—embarrassed too in the small number of students found within her walls. It is said that there are not half as many students from Episcopal families at Kings as there are at Dalhousie; it is said that the number attending other colleges. All generous hearted educationists will be sad because of this alleged state of matters in that old seat of learning. Baptists and others have not been sparing of their adverse criticism of this institution and for good reasons.

Being launched with a royal charter as the eighteenth century was expiring, it was conditioned to take charge of the education of the entire country; but the narrowness and exclusiveness of the times, and especially of Episcopacy, blinded the authorities and hid from them their day. They lost their opportunity and will never recover it. Sadder still is the seeming fact that not only has the chance of old Kings slipped away, but its very existence now is in peril. This is pathetic. Notwithstanding all her faults, great good has come to the province and the world through this venerable college at Windsor. Baptists will not be forgetful that, unintentionally it is true, but nevertheless Kings gave them a Crawley and a Nutting. The life of that old school was turned upon the Baptists in 1828 and 1833, and hence Horton Academy and Acadia College with their grand record and grander future so big with promise.

In regard to the projected extinction of Kings, and the attraction of its fragments to Halifax, nothing must be assumed, but let accomplished facts speak for themselves. As interested spectators we await developments.

In 1823 Lord Dalhousie proposed the union of Kings and Dalhousie whose location was then fixed for Halifax. Since that time a number of such efforts have been made to unite these two institutions; but in every case failure has been the result. Now, however, some of those in the inner circle believe that another failure will not be added to those of the past. It is also whispered that the legislature of the Province will be asked to establish in Halifax a school of Engineering, especially for mining purposes. The authorities of the St. Francis Xavier's College at Antigonish moved in the same matter last year; but there was no response from the Government. Now the question is will the Province take further financial responsibility in establishing such a school as the one just named?

This must be left to the people, for Nova Scotia is supposed to be governed by the people. If the hints dropped have back of them a serious intention, then it is probable that the people's representatives will be asked in the coming session of the Legislature to consider the matter of founding a mining school at Halifax. Voicing the opinions and wishes of their constituencies the representatives will, all may wish, do their duty faithfully in this matter, having in view the best interests of their country. Even Nova Scotia moves.

The week of prayer is observed in Halifax. The attendance and seriousness are encouraging. At the Tuesday morning meeting special prayer was made for our dear brother, the Rev. W. E. Hall, at the request of the Rev. Robert Murray, the editor of the Presbyterian Witness, who spoke in the highest terms of the worth and worthiness of Brother Hall. Most reluctantly I report that our brother's health does not improve. He is still confined to his bed.

Immediately after the week of prayer, the Rev. G. W. Schurman intends to commence a series of special services in the Tabernacle. He has engaged the Rev. B. D. Simpson of Berwick to help him. Nothing of special interest exists in the other Baptist churches. Fort Massey Presbyterian church has secured the services of the Rev. Mr. Falconer, late of Truro, and brother of Professor Falconer of Pine Hill Theological School. He is a young man of talent, culture and much promise.

The East St. Margaret's Bay churches were much disappointed in not being able to secure the services of the Rev. Mr. Langille who has gone to Port Medway. Mr. Richie Elliot of Acadia has spent three Sundays on the east side of St. Margaret's Bay. He gives an encouraging account of the state of things there. The converts baptized by Mr. Marple are active and earnest in the religious life. The Sunday schools are efficient. There should be special services held at Dover, French Village and the Head of the Bay.

The Tabernacle has thoughtfully given a benefit concert for brother Hall. Other churches which have been served so efficiently by our brother would do well to hit upon some such benevolent device as that of the Tabernacle. There are special times in the lives of some ministers when sympathy is at a high premium. Brother Hall is in that condition at the present time.

REPORTER.

Acadia Notes.

RE-OPENING.

The students have returned promptly from the Christmas vacation, and work is again in progress. In Seminary and Academy it is the beginning of a new term; in the College it is a time of final preparation for the mid-year examinations, the first term continuing until the early days of February. There has been the addition of a few new students both in the Academy and the College. The increase at the Seminary has been unprecedentedly large, and Principal DeWolfe is likely to have under his charge for the rest of the year about eighty resident young ladies, besides some of the young ladies of the College who have rooms in the Seminary. This is gratifying in the highest degree.

THAT DISCUSSION.

Your readers here, as elsewhere, have followed the

recent discussion in your columns with keen interest. It is good to find that the Baptist preachers of today, like those of days gone by, do their own thinking on Christian themes, and, on occasion, are ready fearlessly to express their convictions. I am disposed to think that the thought and life of the body would be stimulated by more of free discussion, provided always it was conducted with fearlessness, tolerance and Christian courtesy.

It must be gratifying all around to see the intense devotion to evangelical truth which has characterized every article that has appeared; for in the future, as in the past, the value of the service which may be rendered to the Kingdom of God by the Baptists will be in proportion to their devotion to an evangelical conception of the gospel, as distinguished from sacerdotalism on the one hand, and rationalism on the other.

Your own extended article, Mr. Editor, in this week's MESSENGER AND VISITOR, will, I think, be widely appreciated for its comprehensiveness and clearness of statement, its judicial fairness, its Christian courtesy, and its loyalty to saving truth.

Assuming that all the parties to this discussion are one in the belief that the love of God towards sinful men is "fontal and basal to the whole scheme of redemption," many of your readers will agree with you in your feeling that the question, between the brethren is one of terminology, rather than of vital and essential truth. Could these brethren sit down face to face, where the pros and cons could be exchanged in detail, and without each having in turn to wait a week for an answer, they would, I think, find their seeming differences to be very largely a matter of terms.

As to that apprehension of universalism, there is without doubt a doctrine of Universal Fatherhood abroad today, as in past days, of a sort which issues in the doctrine of Universal Salvation, and it is well that Christian people should be open-eyed to all serious thought tendencies in relation to Christian truth. If, however, it should be represented that our Bro. Freeman and his testimony illustrate this universalistic trend, I, for one, should find my judgment promptly dissenting. Such representation, as it seems to me, could not fairly be made in the presence of the explicit distinctions he has formulated, and those reiterated and unequivocal statements of his respecting sin, the new birth, and the atonement. These distinctions and statements ought neither to be ignored nor belittled. Not very long ago this same brother spent a week at Wolfville, on the invitation of the College V. M. C. Every day throughout the week he preached to the students, and it will ever be a joy to remember the incisive, unflinching, impassioned way in which he pressed home upon mind and heart and conscience the great truths respecting the shame and guilt of sin, the necessity of the new birth, and the redeeming merit of Christ's atoning death. He preached under the obvious constraint of deep conviction, and the word was in demonstration of the Spirit and power. Instead of regarding him as a universalistic "suspect," I would pray God that He might multiply to the church a hun erfold men with evangelical convictions as deep and genuine as I believe his to be.

Wolfville, January 11.

T. TROTTER.

Letter From Cocanada, India.

You will be pleased to learn that Mrs. Laflamme is now with me after a long and very trying separation of five years, less three weeks. We had separated for only a year as we then hoped. But the time has been extended from year to year, partly on account of her very slow recovery from a very serious organic trouble brought on by the relaxing heat of a six years' residence in India, and partly from my inability to resign her in the home-land owing to the rapid extension of our work in India and the altogether inadequate reinforcement of our staff of missionaries from the home land. Only one male missionary has joined our staff during the past six years. We have lost two men in that time so that now we are one man short of the number of stations and have a smaller staff than we had seventy years ago, when death visited us the last time and carried off dear Brother Barron. I feel twice the man I was last week. Mrs. Laflamme declares that now she has charge of the commissariat department she hopes that after a few years there will be enough of me to take home to Canada. One hundred and thirty pounds on a figure just under six feet does not cast a very wide shadow but it is easy to carry and when the temperature has been running all through the year above 80 in the shade it is a comfortable figure to go to bed in. We have never known so hot a year. From the middle of February right through to the end of October the heat never let up in its savage fierceness. It was never awfully hot but it never stopped for a moment to breathe.

I met Mrs. Laflamme as far up the Nizam's Railway line as the first train out of Cocanada on the Monday after receiving her telegram would carry me. The station was the junction of the coal line down which every day the daily output of 1600 tons travels to be distributed all over South India. The hour was the darkest of the night, that just before the dawn. Though she was not looking for me a good angel had wakened her and she stood looking down upon me when I pushed open the car door and put my head in to reconnoitre. I had not to lift up my voice and waken the other weary sleepers above the rails nor to go from one to the other lifting night caps to see which covered that face with a special interest to me. But the lading of my luggage soon precipitated what I had done my best to prevent, and the night caps came off in a hurry when a man appeared to be on the horizon. I was delighted at meeting the entire reinforcement from the Maritime Provinces with whom Mrs. Laflamme had travelled all the way from Wolfville. There was Mr. Archibald, the commander-in-chief, think of the time the man must have had with five women and a fine, healthy lad of twelve to look after. Mrs. Archibald looks ten years younger than she did when they were leaving India only two years and a half ago under what seemed then like a great and hopeless cloud. Mrs. Higgins, a fellow towns-woman, a life long friend, and for the last four years a practical sympathizer with Mrs. Laflamme in the lonely freedom of a temporary widowhood at Wolfville was with the party and looking eagerly forward to meeting with her husband at a station five hours down the line. Her son Frank was with her. To-

gether they made the father's heart glad as it has not been for long and weary years. It was a great day for us. Miss Lottie Sanford going to make the home at Vizianagram treble glad after a long separation from the father and mother and Miss Clarke of Moncton made up the party. They had had a model journey and were all looking fine. They were eager for the work and received news of the progress with all the intense interest and enthusiasm that this work has the exceptional power of inspiring in the souls of all engaged in it. The last five years have been long and lonely and exceptionally trying and inexpressibly difficult, and yet I know that for His dear sake who has called us to this work and has kept us in it we have gladly endured. I tell you there is no work like it. The very breath of heaven and the light of God's face is all over it.

Yours very truly,
H. F. LAFLAMME.

Twentieth Century Fund.

TO THE EDITOR OF THE MESSENGER AND VISITOR.—In MESSENGER AND VISITOR of Jan. 1st, among your editorials I notice mention is made of the appointment of Rev. H. F. Adams to visit the churches in connection with the gathering of the Twentieth Century Fund.

Concerning your approval of Bro. Adams and his fitness for the work there is in all probability no reason for dissent. But was it not one of the laudable features in connection with the raising of this fund that there was to be no paid collector, every dollar going direct to the cause for which it was given. The work of gathering to devolve upon the pastors and churches as a free-will offering. And to my mind this was one of the best things about it, because it would tend to stimulate the principle of free giving, which if it did not add to the power of the gift to do good, would greatly exalt the giver.

Now have the pastors acknowledged their inability to lead their churches to a successful issue in this matter that has made it necessary to have a man sent upon their fields to accomplish this work? If such is the case it would seem to be a humiliating position for the pastors and a condition that should cause great heart searching upon the part of the churches. Seeing that, that which is asked is so trifling a sum. Ten cents per year for the four years allowed for the gathering from each member would more than cover it, and how many are there in our churches that cannot give that amount in addition to their annual contribution for mission work? I would not say make that additional sacrifice for I do not think it would be a fitting use of the term.

Then again how many churches are there in which there is not one or at least a few members whose combined gifts should cover the whole membership of their churches at that rate. Now if there was first a willing mind this money would be in the hands of the treasurer in much less time than has been allowed for its collection. And believe me, we would be a happier people and every true pastor's heart would sing for joy not because of the gift but because of desired fruit.

New Albany, Jan. 6th, 1902.

N. P. WHITMAN.

New Books.

KIM. By Rudyard Kipling.

Mr. Kipling's latest book will probably take rank with, if not above, the very best that his versatile genius had hitherto produced. It is a remarkable book. Fully to appreciate and enjoy it, one doubtless needs to know India in a way impossible to one whose knowledge of the country is the second hand knowledge obtained through books. One needs to know the country, its people, their modes of thought, speech and action, the many different classes, and various types of character, the subtlety of their thought; their religious ideas, and customs, and the relations between the native born and their British rulers, in short one needs that experience which only long residence in the country, and intimate knowledge of its people can give in order to read and enjoy "Kim" with a full appreciation. But though the ordinary reader may have some sense of bewilderment as the book plunges him headlong into the sea of Indian life, and have some fear that he shall not be able to keep his head above water, yet as he goes on he finds himself becoming somewhat more at home in this strange element, and more and more deeply interested in the story. And finally when he has come to the end of the book he feels as if he had obtained a real glimpse into the heart of India. For the book is a wonderful revelation of Indian life, if the picture is a true one, as it doubtless is in its essential features. "Kim," whose full name is Kimball O'Hara, is the orphaned son of an officer in the British army. Such bringing up as he has had until he is thirteen, when we make his acquaintance, has been at the hands of natives. This Irish boy, brought up as a Hindu, is preternaturally shrewd and resourceful, with all the masterfulness of a true Briton and all the subtlety of a Hindu. An incident throws Kim into the company of a Lama, or Buddhist priest, from Thibet, and there springs up between them a wonderful strong and lasting friendship. The adventures with which they meet as they travel together are full of interest. The boy is also thrown into the hands of his father's old regiment, and receives an education to fit him for the Indian Government's Secret Service, a business for which his remarkable abilities peculiarly adapt him, and in which he wins distinction. The interest and value of the book, however, lie not so much in the doings of Kim, or those of the many other persons with whom he has to do, as in the wonderful revelation which it presents of Indian life as to its various phases and conditions.

—Published by George N. Morang and Company, Toronto. Price, Cloth \$1.50; Paper 75 cents.

* * The Story Page * *

Rob's Gymnasium Ticket.

"Mother, can't I buy a ticket to the gymnasium for this summer?" asked Rob Royse, twisting the door-knob and looking at her anxiously.

"How much does it cost?"

"Four dollars; but that includes baths and—and just lots of things."

"Could your little brother go in on your ticket?"

"No, of course not, but—"

"Then I am sure we can't afford it, Rob," she said, firmly.

"But, mother, I need it so! I'm all stooped over and weak-armed, and thin as a rail," he pleaded.

Mrs. Royse sighed, for what Bob said was true, and her great anxiety was to see her two boys grow strong and straight; still, they could hardly afford the four dollars just now, and she could not give to one and not to the other. So she answered, quietly:

"Alden needs it too, dear," adding after a pause, "I wonder if we could not have a gymnasium of our own?"

"If we had a big barn like Skillman's we could, but we can't stand up in our coalshed!"

"What about the back yard—an outdoor gymnasium?"

"That big, old, bare lot!" he exclaimed.

"Yes; it needs to be big and bare, and the high fence around it is just the thing. The dead apple tree will make a fine hold for our swinging ropes, and we can easily fix up the place for basket ball, horizontal bars and all those things."

"And we'll have swinging ladders," put in Rob, suddenly all enthusiasm, "and Dollard Wright has a pair of saw-horses he'll give us. Say, mother, wouldn't it be nice to have Dollard in our gym?"

Mrs. Royse looked dubious. "We don't want a crowd of boys here—it would soon give us trouble; but three would make it nicer than two, so if you promise to ask no one else you may have him in it."

"And between us we have money enough to buy our Indian clubs right off. Mayn't I go over and tell him about it?"

Away he bounded, leaving his mother smiling over her work and planning eagerly how to transform the ugly back yard into a first-class gymnasium.

"I'll make them a floor mat by sewing together those two old mattresses in the attic and covering them with denim. It can be kept in the lattice porch at night. The best thing about the plan is that the boys are developing their muscles and they are in the open air at the same time, and are happy at home where I can be with them. Maybe I will get a little physical culture myself!" laughed the wise little woman, patting the finished sewing as if it had originated the idea.

That night the charter members of the Royse gymnasium held a caucus, as Rob called it, in the family sitting-room, and the most enthusiastic member of all was Mr. Royse himself.

"The first thing we must do will be to rake and clean the yard till it looks like new," he said, with a boyish laugh. "Then I'll see that the ropes are up good and strong, while you boys fix the other what-you-may-call-ems. If a punching bag doesn't cost too much we will have one in the corner."

This was greeted with cheers; Dollard exclaiming, "O, let me buy that! Father was going to give me a gym ticket and I'll just take the four dollars to get apparatus. Isn't it lucky that school is out next week?"

"And that to-morrow's Saturday!" added Alden.

"We can invent so many nice games with the apparatus," Dollard said thoughtfully.

"I know one already," cried Alden. "It's to put a tin can—an opened one, you know—on the end of a pole, and see how many times you can throw it up and catch it on the pole again. It takes lots of practice!"

The older boys smiled somewhat contemptuously over this; but Mrs. Royse hastened to declare that it would be fine training for the muscles of the back. Although they tried it next day "simply for Alden's sake," Rob and Dollard got plenty of fun out of the tin cans during that jolly summer.

Indeed, the whole gymnasium was a grand success. To be sure, no grass grew in the Royse's back yard that year; but there are many things better than grass or even a pretty lawn. The boys, who spent hours and hours there, developed some respectably big muscles, and became very skillful in their games. And since there were only three of them and it takes four to play most games, Mrs. Royse was often coaxed to leave her work and join them.

When she declared she was "getting more physical culture than the housework could stand," the boys resolved to help. They washed dishes, made beds, swept rooms, and, in fact, as Dollard said, they "turned girl so that she could turn boy when the work was done."

"We're a Mutual Aid society," she explained to Mr. Royse, while Alden whispered, confidentially: "Do you know, father, I never used to love mother as much

as I do now. She's so jolly and always plays so fair!"

When fall came Mrs. Wright kindly offered the use of her big attic for the winter, and here, though somewhat hampered by low rafters, the boys continued their muscle training.

"Are you satisfied with your summer's gymnasium ticket, Rob?" asked Mrs. Royse with a bright smile, as she helped him gather up his school-books on the opening day.

"Well, I guess so!" he exclaimed heartily. "And it didn't cost four dollars either, did it?"

"No. Do you notice how sturdy Alden has grown during the summer? He looks like a different boy."

"Sure enough! And Dollard and I have got biceps like a blacksmith's. Just feel that! I tell you, mother, it's funny that every boy doesn't get up a gym of his own. Don't you think so?"—The American Boy.

O ur Life's Low Tide

BY E. L. VINCENT.

"I don't suppose you have anything for me to do, have you?"

The young man to whom this question was addressed turned slowly and looked at the stranger, who had come in so quietly that he had not heard his footsteps.

"Oh, I'm nothing but a tramp," the newcomer went on, seeing the questioning look on the face of the owner of the mill. "I might have gone on and spared you the trouble of refusing me. I know what you will say—hard times, low prices, little to do. It is all true. Good day."

David Clegg stared at the stranger curiously. This was such a change from the way men usually approached him for work.

"See here!"

There was a command in David's tone, and the stranger came back.

"What can you do?"

"A little of everything. I suppose I would look best out there shoveling coal into the engine."

"Think you could keep steam up? It is no play to run that engine. If it fails to do its work the whole mill stops."

Lid David see something like a smile shining in the stranger's eyes?

"I know something of an engine."

"Come this way."

David led the way to the engine-room, and for half an hour watched the man as he handled the engine. He seemed to understand the machine perfectly.

They went back into the office, and David said:

"There isn't any steady work just now, but our engineer wants a few days off and if you would like the place you may come to-morrow morning."

David held out a piece of money as he spoke. The man shook his head.

"Not till I have earned it," and he passed from the room.

David thought of the stranger many times that day. How did it come about that a man of so much intelligence should be going about in that way? He must know more about him before he went away.

David Gregg was a young man to hold the responsible position of owner of such a great mill. Not long before his father had died, leaving him this factory as a legacy. But he had learned the business thoroughly during his father's life-time, and was succeeding well. He had the rare gift of reading men's faces, and it seemed to him that in his visitor of that afternoon there were great possibilities. When the man came back next morning David noticed a great change; he was cleanly washed and brushed. The smile certainly was on his face now.

All that day the stranger stood at his post like a watchful sentinel. The monster engine obeyed him like a child in the hands of a giant.

So things went on for several days. Then the regular engineer returned, and the new man went into the office to receive his pay before going. The smile had taken its departure.

"So you are out of a job again," said David, cheerfully.

"Yes."

"And you are sorry?"

"Of course, I don't want to crowd the old man out. It has been a comfort to have something to do, though."

"Did you ever do anything in the way of office work?"

"I kept a set of books for some time. I am rusty now."

The sad look deepened.

"Well, it happens just now that I could use a book-keeper. I have been keeping my books myself; but orders are coming in fast, and I wish you would stay with me for a while."

The look which came over the stranger's face made David's heart glad. The man put out his hand.

"This is too good to be true. It has been so long since my one gave me a helping hand."

"Come here at six to-night and we will talk it over further. I want you to do me a favor then. Now I wish to know your name. I have not learned it."

"Edward Walker."

"A good name."

"Better than I deserve."

Then the young man went out. David wanted his mother to see this man, and thought he would ask him to go home with him that evening.

Walker came at half past six. David wondered at the delay, for up to this time he had found the young man to be very punctual; but when Walker was fairly in the office it did not take him long to see that something was wrong. The flashed look upon his cheek told David the whole sad story.

For a moment David knew not what to say. Now he knew why the young man had fallen to his present condition. What could he do? Could he carry out his promise to help Walker further? One thought troubled him. Then, what could he do about taking him to his home, as he had planned? The idea seemed repulsive to him at first; but the more he thought of it the surer he became that he ought to go on just as he had planned.

Walker sat at a window silently watching David as he pulled down the top of his desk and prepared to go out.

"Come I am ready."

"Ready! You won't turn me over to the police? I know how I am. I went out this morning, feeling so happy because I had found something to do! I did not mean to do anything wrong again; but I went past a place where some fellows like myself were lounging, and—you know how it was—I was tempted never to come back again; but I seemed drawn to do it."

"I had no thought of turning you over to the police, Edward," David said. "I'm glad you came back."

Yes, it was true. Much as David hated rum, and hard as it was for him to think of this man's fall, he was glad he had not gone beyond his reach. The Lord would tell him what to do next.

"Glad! You glad! God bless you for saying it!"

"Now I want you to go home with me," David said when they stood on the pavement. "I promised my mother to bring you up to-night."

"I can't do that!" Edward explained, stopping short on the walk. "I'll go anywhere with you but there! I have a mother myself, somewhere, and I wouldn't want her to see me in this way. Come, let me go back to the office."

The thought of going home with David seemed almost to sober young Walker. A crisis had come into his life, and it must be met. If he went back now all would be lost.

"We will walk up together. I know you will like mother when you see her," David said, gently. "You won't refuse me this favor?"

"I'd do anything for you but this!"

For some time they stood there almost silently. The battle was raging fiercely.

"I'll go with you," Edward exclaimed at last. "I know you think me a coward, but I am worse than that."

That evening at the home of David Gregg and his mother came back to Edward Walker in after years like a sweet vision from the better world.

There was music and singing, in which all joined. The Bible was brought out and David read a chapter. Prayer, earnest and heartfelt, followed, and when the evening was gone and David showed his guest to his room, Edward said:

"Isn't there a passage in the Bible like this: 'I was a stranger and ye took me in; I was sick and ye visited me?' Just such a poor, sin-sick stranger I am, and I have been received into your home and hearts as if I had been a king. While we were singing these words, and many more like them, which my mother used to read to me, came back to my mind. Now I am myself again, and I tell you that, the Lord helping me, no one will ever see me yield again to the temptation of strong drink."

And with the Lord as his helper, Edward Walker remained ever true to his promise.—American Messenger.

The Praying Engineer.

One winter, several years ago, there was a good deal of religious interest in a certain Western town, and among those who joined the church was Allie Forsyth, a little fellow twelve years of age. His mother was a widow, and had removed four years before from their home in Vermont to this town in Wisconsin.

On the evening of the Sabbath when he joined the church Allie was sitting in the twilight with his mother.

"Allie, tell me what led you to want to be a Christian? Was it your home teaching, your lesson in Sabbath

school, the regular preaching of the pastor, or has it all come through the influence of the revival meetings?"

Looking up into his mother's face, he replied: "Mamma, it was none of these. But do you remember when we were coming from St. Albans to live here that I wanted to go on the engine and ride with the engineer? You were afraid to let me until the conductor, whom you knew well, told you that the engineer was a remarkable man, and that it would be just as safe on the engine with him as in the parlor car with you?"

His mother assured him that she remembered the circumstances very well.

"Then," continued Allie, "you allowed me to ride on the engine, where I was to stay till you or the conductor came for me. When about ready to start from the station where I first got on the engine, the engineer knelt down for just a little bit, and then got up and started his locomotive. I asked him many questions about its different parts, and about the places and things which we passed by, we stopped at another station, and he knelt down just a moment before we started. As he did this often, I tried to see what he was doing; and finally, after we had passed a good many stations, I made up my mind to ask him. He looked at me very earnestly, and said:

"My little lad, do you ever pray?"

"I replied: 'Oh, yes, sir! I pray every morning and evening.'"

"Well, my dear boy," said he, "when I knelt down I pray. God has allowed me to hold a very responsible place here. There are, perhaps, 200 lives on this train entrusted to my care. A little mistake on my part, a little failure to do all my duty, a little neglect, a little inattention to signals, might send all or many of those 200 souls into eternity. So at every station I kneel for just a short while and ask the Master to help me, and to keep from all harm till we get to the next station the many lives he has put in my hands. All the years I have been on this engine he has helped me, and not a single human being of the thousands that have ridden on my train has been harmed. I have never had an accident."

"I had never before mentioned what he did or said, but almost daily I have thought about him, and resolved that I would be a Christian, too."

For four years the life and words of that praying engineer had been constantly present with this lad and became at length the means of leading him into a Christian life.—Davy Gray, in *Congregationalist*.

What Ailed Mother.

Last summer, a famous specialist in nervous diseases visited a small village. One day a tall, awkward young man called on him. He had a weak face, which bore signs of dissipation; he wore cheap clothes, cut in the latest fashion; there were rings on his fingers, and a gold chain swung ostentatiously over a gray waistcoat. He came to consult the doctor about his mother, who had some obscure and, as he feared, mortal ailment. He spoke with much feeling, but did not forget to adjust his chain or twirl his moustache as he talked.

"She has been a very active woman," he said. "Had tremendous energy all her life; but now she seems to have gone all to pieces. She has no pain, no disease; but she can't eat nor sleep much, and she is so weak she can hardly walk. She cries if you look at her. What is the matter? Can you help her?"

"What work did she do?" asked the doctor.

"She was a tailoress, and she worked harder than was necessary," said the young man, reluctantly. "She used to sew until two or three o'clock in the morning."

"What is your trade—your business?" demanded the doctor.

"Well—I'm not in business at present. It's pretty difficult to make a start, you know. I've considered several different occupations, but I have not found anything suited to my peculiar abilities yet. But I came to consult you about mother. What do you think is the matter with her?"

"You!" said the doctor. "Nothing else. She has sapped her life for you; and now, when you should be supporting her and bringing comfort and honor to her old age, you are a dead weight and a disgrace. If she dies, you, and you only, are to blame."

When he was gone, the doctor said: "It is a common enough case. A woman is unselfish and energetic. She gives her life to serve a husband or a son. Her devotion only encourages them in idleness and selfishness. At middle age her vitality is exhausted. Her nerves give way under the long strain, and tonics are of no more use than putting wood on a fire that has gone out."

Poor, unhappy husband or son whose eyes open too late to the fact that "mother" is sinking under some mysterious disease, and who must hear from the doctor the frank verdict: "It is you, and nothing else!"—Exchange.

Beware of Misjudging.

Perhaps it were better for most of us to complain less of being misunderstood, and to take more care that we do not misunderstand other people. It ought to give us pause at a time to remember that each one has a stock of cut-and-dried judgments on his neighbors, and that the chances are that most of them are quite erroneous. What our neighbor really is we may never know, but we may be pretty certain that he is not what we have imagined, and that many things we have thought of him are quite beside the mark. What he does we have seen, but we have no idea what may have been his thoughts and intentions. The mere surface of his character may be exposed, but of the complexity within we have not the faintest idea. People crammed with self-consciousness and self-conceit are often praised as humble, while shy and reserved people are judged to be proud. Some whose whole life is one subtle, studied selfishness get the name of self-sacrifice, and other silent, heroic souls are condemned for want of humanity.—Ian MacLaren.

The Young People

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

Daily Bible Readings.

Monday, January 20.—II Corinthians 8. Fellowship in ministering to the saints (vs. 4). Compare II Cor. 9: 12-14.

Tuesday, January 21.—II Corinthians 9. The law of increase as applied to givers (vs. 6). Compare Gal. 6: 7.

Wednesday, January 22.—II Corinthians 10. Whom the Lord commendeth is approved (vs. 18). Compare I Cor. 4: 5.

Thursday, January 23.—II Corinthians 11. Paul's suffering for Christ's sake. Compare Acts 16: 22-26.

Friday, January 24.—II Corinthians 12. Purpose of Paul's "thorn in the flesh" (vs. 7). Compare Job 2: 4-7.

Saturday, January 25.—II Corinthians 13. Prove your own selves (vs. 5). Compare Gal. 6: 4.

Prayer Meeting Topic—January 19.

Caleb—or choosing a hard thing. Joshua 14: 5-14.

Caleb had been chosen as one of the spies to view the land of Canaan and bring back a report to the waiting Israelites. It was a hard service to which he had been chosen. A spy is always exposed to great danger; if his purpose becomes known and he falls into the hands of the enemy, a hard fate awaits him. A man must have the sinews of war who would willingly undertake such a task. In this case Caleb had God's protection and lived to make his report. His task was made doubly difficult by the faint-hearted and faithless companions who accompanied him. They all united in saying that the land was a goodly one, but all except Caleb considered that it would be impossible to take it. Caleb believed God and advised an immediate advance. His advice was not taken, and he had to suffer with the rest in the wilderness journey of forty years that followed. He however is to be rewarded for his faithfulness when at last Israel enters the Promised Land.

At that time he is 85 years of age, but the sinews of war within him have not relaxed, and his faith in God has not abated. He chooses for his position a hill that was held by giants, and strong in God secures it for himself against his enemies.

It was a goodly hill and worthy of the man and his faith.

The richest blessings are only to be secured by the strongest faith and the most unwavering self-denial and consecration of life.

There is yet a call and abundant scope for Christian heroes.

DEAR FELLOW UNIONS.—Soul winning is the great work to which every believer is called. We should seek in every way possible to us to fit ourselves for this work. Winsomeness is an essential characteristic for the one who would enter this service. Christ was winsome. The New Testament gives us abundant evidence of this fact. In order to be winsome it is not absolutely necessary to have a fine physique or elegance of manners, although these may be made of great service when one possesses them. Jesus Christ dwelling in the soul can illuminate, and make attractive the countenance that would be otherwise repulsive. But if we would have Christ thus change our lives, we must let him rule them. We will not then be in the Kingdom that we may be saved, but we will have the Kingdom in us that our lives may be saved from the consequences and ravages of sin and that they may be places where Christ may be seen and known by others. We will then be making the gospel a life-boat, rather than a life preserver, thanking God not so much that we are saved, as that we are being made instrumental in saving others.

Let us seek for and cultivate this grace of winsomeness for Christian service. It is a culture of the soul, in which every unholiness and unhallowed ambition and desire is repressed. It will issue in a sunny disposition and an amiability of life and manners that will give us access to people with the gospel of light.

Christ will supply us with all that we lack. As we give ourselves to Christ, he will give himself to us.

Five Kinds of Pennies.

The following incident is related by The Evangelical Herald, and contains a hint for givers who are older than the boys referred to:

A boy who had a pocket full of coppers dropped one into the missionary box, laughing as he did so. He had no thought in his heart about Jesus or the heathen. Was his penny not as light as tin?

Another boy put in a penny and looked around to see if anybody was praising him. His was the brass penny; not the gift of a lowly heart, but of a proud spirit.

A third boy gave a penny, saying to himself: "I suppose I must, because all others do." That was an iron penny. It was the gift of a cold, selfish heart.

As a fourth boy dropped his penny into the box he shed a tear, and his heart said: "Poor heathen! I am sorry they are so poor, so ignorant, and so miserable." This was a silver penny—the gift of a heart full of pity.

But there was one scholar gave his, saying: "For thy sake, Lord Jesus! Oh, that the heathen may hear of thee, the Saviour of mankind." That was a golden penny, because it was the gift of faith and love.

Our Obstacle.

A very accurate picture of many of the troubles and obstacles which we see athwart our pathway is given in the following sentences:

"I had plowed round a rock in one of my fields for five years," said a farmer, "and I had broken a mowing machine knife against it, besides losing the use of the ground in which it lay, all because I supposed it was such a large rock that it would take too much time and labor to remove it. But to-day, when I began to plow for corn, I thought that by and by I might break my cultivator against that rock; so I took a crowbar, intending to poke round it and find out its size once for all; and it was one of the surprises of my life to find that it was little more than two feet long. It was standing on its edge, and so light that I could lift it into the wagon without help. The first time I really faced my trouble I conquered it."

Gathered Thoughts.

THREE RULES FOR BIBLE READING.

I. Always cherish a desire to understand. If you read a passage you do not understand, read it over and over again until you do. "Search the Scriptures," saith the Saviour.

II. Pray for the illumination of the Spirit. Here is the most important point of all. He who wrote the Book surely knows why and what he meant. Will he help us? "He shall guide you into all truth."

III. Seek thus to realize what you read. If Jesus be the centre of all, and if we seek for him, we shall surely find him, and go rejoicing as did the eunuch of old. And so with prayer and meditation—we shall rejoice in a personal enjoyment of the best of all blessings, and tell to others the secret of our joy.

My own experience is that the Bible is dull when I am dull. When I am really alive and set in upon the text with a tidal pressure of living affluities, it opens, it multiplies discoveries, and reveals depths even faster than I can note them. The worldly spirit shuts the Bible; the spirit of God makes it a fire, flaming out all meaning and glorious truth.—Horace Bushnell.

In studying the Word of God, digest it under these two heads: Either as removing some obstructions that keep God and thee asunder, or as supplying some uniting power to bring God and thee together.—Richard Cecil.

The first and almost the only book deserving universal attention is the Bible. It is a book which neither the ignorant and weakest, nor the most learned and intelligent mind can read without improvement.—John Quincy Adams.

Flowers seem intended for the solace of humanity; children love them; orderly people love them; ordinary people love them as they grow; disorderly people rejoice in them gathered. They are the cottager's treasure, and mark, as with a little broken fragment of rainbow, the windows of the worker in whose heart rests the covenant of peace.—John Ruskin.

How many saw Peter denying his Lord who didn't see him when he was weeping bitterly?—Ram's Horn.

"I have long since ceased to pray, 'Lord Jesus, have compassion on a lost world.' I remember the day and the hour when I seemed to hear the Lord rebuking me for making such a prayer. He seemed to say to me: 'I have had compassion on a lost world, and now it is time for you to have compassion.'"—A. J. Gordon.

You have not fulfilled every duty unless you have fulfilled that of being pleasant.—Charles Buxton.

Men often take upon themselves needless burdens and anxieties. They act as if the whole world rested upon their shoulders. They may think that their concern for the trend of events evinces either a superior discernment or a larger spiritual comprehension; but more often it shows too little faith in God as the sovereign Disposer of all occurrences to the advancement of his kingdom and to the accomplishment of his mighty purposes. An omnipotent King is upon the throne, and we can trust him to bring about the right results to ourselves and to his cause. We have enough of cares to carry, without assuming those which belong especially to the Lord of all.—Ex.

Foreign Mission.

W. B. M. U.

"We are laborers together with God."

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

PRAYER TOPIC FOR JANUARY.

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

Notice.

There are a number of communications from W. M. A. S. on hand but we have not yet found space for them. The missionaries have been so generous with their letters, recently and we know everyone appreciates them more than anything else so we give them a first place.

Incident by the Way.

In the chill gray of an October morning, when the snowflakes and the raindrops were chasing each other earthward, three travellers started out on a long journey, from the city of St. John. They were not going with sword and gun to fight their country's battles in South Africa, as their mission was only one of peace, to tell over and over again, the song of the Angels, to those who had never heard it. Some of them slipped out of the sleeping city almost without a regret, for that particular morning, seemed rather wintry, yet the kindly face of the W. B. M. U. President, brought a warmth and glow, which will, perhaps increase, with the widenting years.

There were hurry and bustle at the station, as the time was very short, and there were many packages to be looked after, but we drew a sigh of relief as the train pulled out, thinking that we were fairly off. This was cut short by the inquiry for a certain box, and lo! it was left behind. It rejoined its companions in Boston however, and now rests from its wanderings in the room it so often occupied before.

When we reached Vanceboro the clouds had partially lifted, and we looked about for some lunch, as breakfast for some of us had been too hurried to be very comforting. There was no bread at the lunch counter, but some dry sandwiches left over from the day before, but expensive enough to be dainty and good. Miss Clarke was admonished to eat them cheerfully, as an antidotal process, and we asked for some milk. There was none save what was required for the tea, so one of us asked for that much which proved to be sour, so we returned to our car, contenting ourselves with some apples from an orchard in Wolfville.

By 6 p. m. we were at Portland and ready for a good dinner, but there was no proper time to take it as the train was late, and Mr. Archibald started on another quest for bread. After some minutes he returned looking somewhat startled, and grasping firmly a paper bag. Miss Clarke told him she hoped he had some chicken salad or something equally good, but he said, don't ask for such a luxury as that when I had to pay twenty cents for this loaf of bread. Miss Clarke threw up her hands in amazement, and affirmed that we never could afford to eat it, and we had nonsense enough over that one loaf of bread to infect the whole car, and hearty laughs sounded from every side, breaking up the sober, wearisome monotony.

At Boston, Mr. Archibald and I were met by Dr. and Mrs. Currie, of Cambridge, formerly of Fredericton, and soon their comfortable and hospitable home sheltered us from all the outside damp and chill. We could not spend much time there as our business took us to Boston, but short as our stay was, the memory of it will ever cheer and strengthen us. For such genuine kindness we earnestly crave some greater good for them.

Wednesday afternoon Miss Lottie Sanford joined us at the train, and we went by the Joy Line to New York, which we reached the next morning, and all stopped in the boarding house connected with the Christian Alliance Mission. But I must not forget to say that we declined breakfast on the steamer, and supper too, for that matter, and ate some Boston bread, not quite so expensive as that from Portland. And we had some Nova Scotia butter, thanks to a friend from Billtown.

Saturday noon our party was met at the steamer by Mrs. Higgins and Frank and Mrs. Laflamme, and in due time we were on board the Etruria of the Cunard Line, bound for Liverpool. We had not intended going by that line, but Cork & Son agreed with us that should anything unforeseen occur we might fail to connect with our steamer at Marseilles, as that boat required more time to cross the Atlantic. The Etruria made us very comfortable, and the weather was all that could be desired, and we landed in Liverpool after seven days pleasant sailing. Four of our party had inside cabins, which means, there was no window opening outdoors, and they were not so well ventilated as the others, and we had the electric light twenty-four hours in the day. All went second class of course.

The custom house at Liverpool was a lively place, and we wondered how we would manage with so many packages, had our agents not been on hand,

but they were, and rendered most efficient service. We were not troubled with dutiable articles, but they must examine some, to sustain the dignity of the law, and we could not resist smiling as the officer laid his hand on this parcel or that, and every one was Mrs. Laflamme's. It was after midnight when we were ready to rest.

Sunday morning we heard Dr. Watson (Ian McLaren) in his own church, and personally I was not more enamoured with him there, than I have been with his books. In the evening Mr. Thomas of the Myrth street Baptist church gave us a good gospel sermon, with the old time ring of the atonement and the destructive power of sin.

At the hotel, we had to give special orders for all meals, save dinner; so at one, we asked for some milk toast. The clever little maid did not know what we meant, so brought the milk in a pitcher and dry toast on a plate. In the morning, before starting for London, I asked that a lunch of sandwiches be put up, some of ham, some of beef, and they carried out the mistreatment literally, by putting a piece of beef and a piece of ham in each sandwich, and probably thought what queer people these Canadians were, while we wondered what English we would use to make ourselves understood in the motherland. But again our lunch afforded us a merry time, and it was well we had something to divert us, inside the car, for outside, the country was enveloped with a thick fog, which really never lifted while we were in England.

In London we hoped to show the younger members of our party something of that great metropolis, but the dense fog stopped all traffic at times, in the city, so the first day, we rested in doors, and the second did some shopping. The papers stated, that it was the worst fog, in the memory of the oldest inhabitants, but others said, that was all fog. And the cold! oh how very disagreeable it was!

Friends, who were supposed from long acquaintance to understand such foggy conditions, thought it might not be safe for us to wait till Thursday morning before starting for Marseilles, as one train was three hours going ten miles, (talk of snow-drifts in Canada) so we left Wednesday night, reached Dover, crossed the Channel and arrived at Paris without difficulty. But here the fog was as thick as ever, and the most of us waited quietly for our evening train. The sleepers were entirely beyond our purses, so we had two nights of very hard travel, all crowded into one compartment where only sitting room was afforded, one of the few opportunities we have of enduring hardness as good soldiers. The lovely sunshine at Marseilles warmed, and set us all to smiling, and soon we were on board the Victoria. Our cabins, were as we said, down in the hold, as were those of many others, that meant that while there were ports in them they could not be opened the whole voyage lest the seas come in. Cabins on the deck above would have cost about twenty-five dollars more per ticket. Three flights of stairs were between us and the hurricane deck, which afforded some exercise, sometimes not easy to take.

A few hours out from Marseilles brought us to the Gulf of Lyons, and indeed there were lions before and on every side, so strong and high that many of us were soon in our berths, and the next day and the one following were most miserable. Our ship was crowded and parts of it not very clean, so the calmer waters of the Mediterranean were hailed with delight by all.

In both saloons there were more passengers than could be accommodated by one sitting in the dining-rooms, so the tables were spread twice for every meal and we were at the second, so our dinner hour was 2:15 p. m. There were other missionaries on board and some very good Christian people beside, so we had one hour for a Bible reading daily, and all enjoyed it very much. There was a real canon coming out to visit friends, who was as simple and earnest as any one could be, and he won the esteem of all who love the Kingdom of our Lord. Several ladies were going to China, and one wore the marks on her face of the sword of the Russian. She was with the Stewarts, when they were killed in '95, and was left for dead, and when friends came to bury the bodies, she still breathed, and this is her second return to China since then.

We first touched land at Port Said, which town has so improved in late years, that we could scarcely recognize the old one, which had the unenviable reputation of being the worst place in the world. Here we took on tons of mail from Brindise, secured our pith hats, and looked at the lovely laces and corals, that were brought on board.

The canal looked familiar, and here the peenkehs were put up, while the sofas and stewards doused their white apparel, and looked summery. The Red Sea was very hot for the time of year, and our cabins were like ovens, in most cases. The second Sunday night from Marseilles found us at Aden, where after midnight we transhipped to the Arabia, and between two and three were once more in our berths, registering an inward vow, that this would not occur again in our experience.

But the Arabia was a fine ship, and we were as comfortable on her, as we could be for the money. Early on Saturday morning, Oct. 23rd, we disembarked at Bombay, and remained there till 9:30 Sunday evening, to avoid the all day travel. We secured second class train accommodation, at third class rates to Bezvada, rather more than seven hundred miles, and from there to Samalkot, came second class by goods train, and from there to this place by the mail train, a total distance from Bombay of about one thousand miles, considerably less than we anticipated.

Mr. Laflamme boarded the train early Wednesday

morning, and there was a general snatching off of night caps, so it was said.

Mr. Higgins met his wife at Bezvada, and on the way up reintroduced us to the work so dear to many hearts. As the goods train did not come this far, we were obliged to stay at Cocanada and Samalkot for the night, and we greatly enjoyed the hospitality of our Ontario friends. At Vizianagram there was a good old-time welcome, such as no one but missionaries know how to give, and here Miss Sanford was at home, while the Tekkall friends stopped over there a day also. We came on two hours ride further, where it was so natural to find carriage and our old coolies waiting for us. A cart was soon loaded with our things and eight cases of kerosene oil from Calcutta, and we were passing over the familiar road in the soft Indian moonlight. Nearly half way out the Coolies shouted that the Missal Garulu had come, and there were our own dear girls on their wheels, Misses Clark and Archibald, and soon we were in our Chicacole home, which looked as if we had scarcely been out of it.

We sailed from New York October 26, and arrived here November 27, and counting the nine hours lost by the way we do not feel that much time has been wasted. We know that many prayers followed us and they were answered, for not a rough wind blew upon us, and our hearts are full of thankfulness for the many mercies we have enjoyed. Give thanks unto the Lord for He is good, for his mercy endureth forever.

Our faithful ladies here look very well, and the Lord has not failed to keep all his good promises to Miss Archibald in her deep bereavement.

Messrs. Corey and Hardy have been in and both look well. By the time this reaches you we will be welcoming them all here to our annual meetings. This month you are praying for this station and we are looking for answers here among us. With an added request for further remembrance, and the renewal of old ties,

Yours in the work,

Chicacole, Dec. 4, 1901. C. H. ARCHIBALD.

P. S.—I must not forget to say that at Waltair, the English suburb of Vizagapatam, as we stepped from the train, I was seized by the shoulders and but for the beaming eyes and smiling face of our mutual friend, Miss D'Prager, I might have feared kidnapping, so strong and vigorous looking has she become. She took us all in and tead and treated us, and sent us off a half hour later, the stronger for a sight of her. She may visit you Canadians some day again, so I hope you will quicken your pace in matters Foreign Mission, for her interest is keeping up with the times.

Our boxes are still to come, and our friends on the Island will hear of those later.

Yours as before,

C. H. A.

Foreign Mission Board.

NOTES BY THE SECRETARY.

That is right brothers and sisters. Already there have come to hand from various sources nearly \$500.00 to help us in our work. Remember it was \$1500.00 for which we struck as a present need, 300 five dollar bills were asked for. We now need but 200 of them. The fact is we cannot send to India the money needed for the work there unless we get at least \$1000.00 more. A week ought to give us that much.

MISSIONS A GREAT SUCCESS.

It is sometimes asserted that missions and especially missions to heathen peoples are a failure. It is said that there are more pagans in the world today than there were in the days of Christ and his apostles, and so there are. But then there are more Christians now than there were then, and the number is rapidly increasing and will continue to do so as time goes on and Christian people become more deeply imbued with the Christ spirit. Besides the spirit of the gospel is permeating the life of the peoples where it is proclaimed. The cross of Jesus is drawing men unto it who are not confessed adherents of the Man of Calvary. If you look only at the men won, and the number still living in idolatry, the outlook does not seem bright nor cheering.

But we are not losing ground, missions are not a failure. The case is very different. It has been put in this way by an acute observer. "The Anglo-Saxon population of Europe doubles itself in every 70 years in England, and in America in every 25 years; within the borders of some pagan lands in ten and even five years; and the Anglo-Saxon race is essentially Christian and carries Christianity wherever it goes. Now, if since the Anglo-Saxon race began its course as a world-power the heathen population of the world had increased at the rate of the Anglo-Saxon race on the Continent of Europe—the lowest rate—there would be 400,000 millions of heathen in the world today instead of 1000 millions. Christian nations have grown in numbers and in power, while the heathen nations although growing, have been retarded in their progress.

From a universal standpoint even, the gain of Christianity over heathenism is marvellous. Tendencies mean more than statistics or figures. The most acute observers in India say that Brahmanism is dead or dying, for while many of the Hindus are not converted to Christ they are converted from Brahma. Caste was thought an insurmountable barrier to Christianity, but the railway and tramcar, where Irahman and Parsee and Sudra must travel in company are doing much to break it down. Only a few years ago the literary currents all came down in Islamite pages from Teheran and Ispahan, but now they flow from England and America bearing with them the influence of Christianity. God is forming a new nation in India. He is using the missionaries of the cross in the accomplishment of his great purpose. They are doing more under God to bring this nation into subjection to His will than any other known agency. And so our own mission staff is doing its quota of heaven-born work among the peoples where their lot is cast. The influence exerted is like heaven—silent, but all-pervasive. The day is surely coming when India shall be given unto God for his inheritance, and we the people of these Provinces will be able to rejoice that it was ours to work with the Christ in the accomplishment of so great an event—Courage then brethren. Let not your faith fail, nor your devotion slacken.

King's Evil

That is Scrofula.
No disease is older.
No disease is really responsible for a larger mortality.

Consumption is commonly its outgrowth.
There is no excuse for neglecting it, it makes its presence known by so many signs, such as glandular tumors, cutaneous eruptions, inflamed eyelids, sore ears, rickets, catarrh, wasting and general debility.

Children of J. W. McGinn, Woodstock, Ont., had scrofula sores so bad they could not attend school for three months. When different kinds of medicines had been used to no purpose whatever, these sores were cured, according to Mr. McGinn's voluntary testimonial, by

Hood's Sarsaparilla

which has effected the most wonderful, radical and permanent cures of scrofula in old and young.

Acadia University Forward Movement.

RECEIPTS FROM DEC 12TH TO DEC. 31ST.

Wm Hipson, \$1; J W Grant, \$3; C A Forbes, \$1; Edward Eaton, \$5; Miss H M Robertson, \$1.25; Geo Newsum, \$5; J Warren Newsum, \$5; Webster Boulter, \$2.50; B W Howatt, \$2.50; J E Howatt, \$2.50; W B Howatt, \$2.50; Wilfred Boulter, \$1.25; Capt Alvin Rose, \$2; Timothy Rhodes, \$1; Jas D Goodick, \$1; Mrs Sarah Crosby, \$5; Mrs Geo Saunders, \$5; Rev. Jos. Cahill, \$5; Samuel Harrison, \$1; Isaac Harrison, \$1; Mrs H G Estey, \$2.50; Mrs W W Sawyer, \$5; P Clinton Reed, \$7.50; C E Morse, \$10; Amelia Black, \$50; Mrs W W Rodd, \$2; Freeman Eaton, \$25; John Morse, \$10; Joseph Moser, \$1; C E Allison, \$2; Austin Geddes, \$50; A Nichols, \$15; O D Harris, \$25; Margaret C Baras, \$5; Jan M Finnegan, \$1; J F Larkin, \$2.50; A K Dinnlop, \$50; L G Dunlop, \$1; Daniel McAdams, \$1; Rev S S Poole, \$2.75; W H Moore, \$10; Rev A H Hayward and wife, \$10; D N Estev, \$5; Miss Alvareta Restabrook, \$2.50; W C Shaw, \$5; Edgar Bishop, \$5; Mrs Chas Illsley, \$5; L S Tufts, \$5; James Annis, \$2; Capt Lew Hatt, \$5; J W Dobson, \$20; J H Colpitts, \$5; W T Black, \$25; Fred T Thompson, \$3; Rev D H McQuarrie, \$12.50; Milton E Baker, \$5; Mrs John N Campbell, \$1; Aubrey Stevens, \$5; L C Layton's children, \$1; Wm Broome, \$1; Mrs Alfred Everett, \$1; C W Neily, \$2.50; W D Keith, \$5; Rev E N Archibald, \$10; Edith Huskins, \$1.25; E M Beckwith, \$10; Mrs E M Beckwith, \$2.50; Mrs Stephen Sheffield, \$2.50; A N Whittam, \$25; Rev J C Spurr, \$5; Jordan Falls S S, \$5; C W Haines, \$1; Mrs Aleck Crowell, \$1; Wm Bearne, \$1.25; W E Sanders, \$1; Mrs Geo M Goudey, \$1; E C Secord, \$5; Mrs Burnham McCully, \$1; D C Carter, \$1; E C Mitchell, \$1.25; Capt J G Farrow, \$5; Thos Gambles, \$1.25; M S Cox, \$1; Evelyn J Cox, \$1; D F Milbury, \$1; Wm Chipman, \$12.50; A V Plueo, \$6.25; Miss Melissa Carr, \$10; F C Ford, \$5; W B Graves, \$15; Estate of S Bowly, \$5; A C Sears, \$5; Mrs Irene Kendrick, \$1; Minnie L Crowell, \$1; E P Sanford, \$2; Mrs D C Doleman, \$1; Dr R M Keirstead, \$15.98; Dr F W Barbour, \$25; Mrs F W Barbour, \$2.50; Josana Prescott, \$25; John Gamble, \$1.25; Miss Mildred Newsum, \$1.25; Mrs Alex McLean, \$1; Lemuel Goudey, \$5.

A. COHOON, Treas. Acadia University, Wolfville, N. S., Jan. 1st.

Denominational Funds, N. S.

FROM DEC. 11TH, 1901, TO JAN. 3RD, 1902.

Paradise and Clarence church, \$7. do special, \$8; Mrs J W Seaman, Sherbrooke, Guysboro, \$2; North Temple, \$4; Ohio, \$7.35; Westchester Lake, W M A S \$1; G F Allen, Temple, Yarmouth, \$10; South Williamston, B Y P U, \$10; Kempth, Queens, \$1.40; Wilnot Mountain church, \$1.75; Weymouth, \$6; Lawrencetown, \$21.40; 1st Digby Neck, \$28; Mrs J W McGill, Little River, Cumberland, \$2; Mary E Knox, \$1; Wilnot Mountain church, \$1; Berwick, \$29.25; Lunenburg, \$9.40; "C H H," Port Williams Station, \$1; Amherst, \$74; Brookfield church, per Chas Bryson, \$5; North church, Halifax, \$22.73; 1st church, Halifax, \$51.12; Jeddore, \$4.25; Tancook, \$5; Liverpool, \$12.70; do Sunday School, \$7.13; Temple, B Y P U, \$5; "Friend," Hebron, \$10; River John, \$7.41; New Annan, \$6.25; Mira, \$3; do special, \$3.60; Homeville, \$2.20, special, \$3.75; Wolfville, \$26.75; do Missionary meeting, \$12.70 - \$414.14. Before reported, \$1868.82. Total to Jan. 3rd, \$2282.96.

A. COHOON, Treas. Den. Funds, N. S. Wolfville, N. S., Jan. 4.

Literary Notes.

An article which will prove of the widest interest to all those engaged in teaching or who may be interested in education, is one

in the January Cosmopolitan by Elisha Benjamin Andrews, ex-President of Brown University, who for the first time in a leading magazine, has had the courage to show the great evils resulting from the private contract school-book system—educational officials corrupted, school-books often the poorest selected, and the prices paid by the children themselves of the highest—an annual tax going up into the millions which could be very easily avoided if the proper organization were brought into this effort.

The Tribune Almanac for 1902 has made its appearance and it is a very curt statement of palpable fact to say that this year's issue surpasses all its predecessors in variety and accuracy. This Almanac is not filled up with a mass of dead and undigested statistics. It doesn't tell when Noah built the ark, nor does it give a history of the fall of Rome. But those looking for live, up-to-date facts will find them here. If you are interested in questions of population—cities, States, Territories or nations—the information is here, easily found. If you want to know anything about our wars turn to The Tribune Almanac. If you wish to refresh your memory as to the persons at the head of the various governments just open the almanac. In fact, you will find here statistics about nearly everything of current interest. It is in handy, compact shape, and is altogether the best publication of the kind that brains, money and hard work could make. Only twenty-five cents a copy.

A Kansas wife remarked to her husband that their daughter was twenty and should be married. "Oh, she has plenty of time. Let her wait till the right sort of a man comes along." "Wait, nothing," replied the wife. "I didn't wait for the right sort of a man."

"When Mrs. Parvenu was poor they used to say she was a great talker, but since she became rich it is different." "Indeed! What do they say now?" "They say she is a brilliant conversationalist."

THE QUESTION IS

What to do? It is not a pleasant sensation—that first certain knowledge that one has consumption. Nor is it a happy announcement for one's family and friends. But it is no time for sentiment. You can't begin right treatment too soon.

Fresh air and Scott's Emulsion! That's a good beginning. That treatment alone has cured many cases of consumption. It is always a help.

You must not lose weight. Scott's Emulsion keeps the body in good flesh and has a special action on the lungs. Take it in time.

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

Personal.

Rev. S. Langille has accepted a call to the church at Greenfield, Queens county, N. S., and wishes his correspondents to note the change in his address.

The pulpit of the Leinster St. church, St. John, was supplied last Sunday by Rev. H. F. Adams. Mr. Adams returned on Monday to Fredericton, where he is now entering upon his work in connection with the Twentieth Century Fund.

On the 3rd inst, at Smyrna, N. Y., Rev. E. V. Buchanan, formerly of Sussex, N. B., was ordained to the gospel ministry. Rev. A. Jones, D. D., of Hamilton Theological Seminary, preached the sermon. Dr. Partridge, missionary to China, gave the hand of fellowship, Rev. J. B. Champion gave the charge to the candidate, Rev. J. B. Ganong presided at the council. Mr. Buchanan is having a very pleasant pastorate at Smyrna while attending the Theological Seminary near by. Mr. Buchanan is one of last year's graduates of Acadia College.

A syndicate of American capitalists has in view the establishment of pulp mills at St. George. An offer for the purchase of the Dewar lumber property on the river is now being considered by Messrs. Dewar. It is said that the syndicate's offer is \$60,000, while the owners have asked \$75,000.

Sir Edward Grey, speaking at Newcastle, Wednesday, praised Lord Rosebery's Chesterfield speech. He advocated a large measure of amnesty for the rebels of Cape Colony, and this view is also taken by the Morning Post, which is usually a thick-and-thin supporter of the government. The Post thinks the theory of treason should not be pressed.

The membership of the papal commission on modern questions concerning Holy Writ, has been officially announced. Among the consultors chosen from various countries is Prof. Garrison, of the Catholic University of Washington.

Notices.

The next meeting of the Kings County Conference (N. S.) will be held at Aylesford, D. V., Tuesday, Jan 21st, beginning at 10 o'clock. The churches will please take notice of this and see that delegates are appointed to the meeting. The exercises will, we trust, be helpful to the spiritual life. Let us have a large attendance. That the large-hearted brethren at Aylesford are anticipating. Don't let them be disappointed.

M. P. FREEMAN, Sec'y.

At the Home Mission Board meeting convened in Yarmouth Sept. 10, a provisional committee of the Board was appointed to take charge of the work hitherto carried on by Bro. Cohoon, until such time as his successor could be obtained or a permanent/satisfactory disposition of his work be arranged. Correspondence upon all Home Mission questions should be addressed to me during this provisional arrangement. Any correspondence forwarded to me, will be immediately submitted to the members of the committee.

P. G. MODE, Sec'y. Prov. Com.

Yarmouth, P. O. Box 322.
P. S.—I would like it to be understood that I have nothing whatever to do with the finances of Home Missions. Do not send any money to me, but to A. Cohoon, Wolfville, N. S. who is still Treasurer of Denominational Funds for Nova Scotia, and he will see that the Home Mission portion reaches our Treasurer in due time. This will save trouble and prevent mistakes.

A Cough, Cold, or Sore Throat requires immediate attention, as neglect oftentimes results in some incurable Lung Disease. BROWN'S BRONCHIAL TROCHES are a simple remedy, containing nothing injurious, and will give immediate relief. 25 cts. a box.

The Messenger and Visitor

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

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

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

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

Heart Disease

Ninety Per Cent of it Really Caused From Poor Digestion.

Real organic heart trouble is incurable, but scarcely one case in a hundred is organic.

The action of the heart and stomach are both controlled by the same great nerves, the sympathetic and pneumogastric, and



when the stomach fails to properly digest the food and it lies in the stomach fermenting, gases are formed which distend the organ causing pressure on the heart and lungs causing palpitation, irregularity and shortness of breath.

The danger from this condition is that, the continued disturbance of the heart sooner or later may cause real organic heart trouble and in fact frequently does so.

Furthermore, poor digestion makes the blood thin and watery and deficient in red corpuscles, and this further irritates and weakens the heart.

The most sensible thing to do for heart trouble is to insure the digestion and assimilation of the food.

This can be done by the regular use after meals of some safe, pleasant and effective digestive preparation, like Stuart's Dyspepsia Tablets which may be found at most drug stores and which contain the necessary digestive elements in a pleasant, convenient form.

Thousands of people keep well and vigorous by keeping their digestion perfect by observing the rule of taking one or two of these tablets after each meal, or at least after each hearty meal.

Stuart's Dyspepsia Tablets contain U. S. P. pepsin, diastase from malt and other natural digestives which act only on the food, digesting it perfectly and preventing acidity, gases, and the many diseased conditions which accompany a weak stomach.

When Stuart's Dyspepsia Tablets are used you may know you are not taking into the system any strong medicine or powerful drug but simply the natural digestive elements which every weak stomach lacks.

So widely known and popular have these tablets become that they are now sold by every druggist in the United States, Canada and Great Britain.

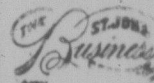
BUSINESS MEN

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

SEND FOR

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

OUR NRW TERM begins Thursday, January 2.



S. KERR & SON
Oddfellow's Hall

The War Office has issued a call for 9,396 infantry volunteers, to replace gradually those now serving in South Africa.

SOUR STOMACH, FLATULENCE, LACRYMATION, HEARTBURN, AND ALL OTHER FORMS OF DYSPEPSIA
Promptly relieved and cured by **K.D.C. THE MIGHTY CURE**

Catarrh and Consumption

I have spent nearly 50 years in the treatment of the above named troubles and believe I have effected more permanent cures than any specialist in the history of medicine. As I must soon retire from active life, I will, from this time on, send the means of treatment and cure as used in my practice. Free and post-paid to every reader of this paper who suffers from these loathsome, dangerous and disgusting diseases. My treatment will positively give prompt relief and cure in the worst cases. This is a sincere offer which approximates free to every one. Address: DR. J. S. LAWRENCE, 114 West 33d St., New York.

CONSTIPATION INDIGESTION TORPID LIVER

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

PEOPLE RECOVERING

From Pneumonia, Typhoid or Scarlet Fever, Diphtheria, La Grippe or any Serious Sickness



Requires the Nervine, Blood Enriching, Heart Stimulating Action of Milburn's Sui and Nerve Pills.

It is well known that after any serious illness the heart and nerves are extremely weak and the blood greatly impoverished. For these conditions there is no remedy equals Milburn's Heart and Nerve Pills. It restores all the vital forces of the body which disease has impaired and weakened. Mr. T. Barnicot, Aylmer, Ont., says: "About a year ago I had a severe attack of La Grippe which left my system in an exhausted condition. I could not regain strength and was very nervous and sleepless at night, and got up in the morning as tired as when I went to bed. "I had no energy and was in a miserable state of health. "Milburn's Heart and Nerve Pills, which I got at Richard's Drug Store here, changed me from a condition of misery to good health. They built up my system, strengthened my nerves, restored brisk circulation of my blood, and made a new man of me. "I heartily recommend them to any one suffering from the after effects of Grippe, or any other severe illness."

The Whole Story in a letter:

Pain-Killer

(PERRY DAVIS.)

From Capt. F. Lyle, Police Station No. 5, Montreal:—"We frequently use PERRY DAVIS' PAIN-KILLER for pains in the stomach, rheumatism, sciatica, toothache, neuralgia, headache, sprains, and all afflictions which beset men in our position. I have no hesitation in saying that PERRY-KILLER is the best remedy I have met at hand."

Used Internally and Externally. Two Sizes, 50c. and 50c. bottles.

JANUARY 6, 1902.

Remember that the day classes resume work at the Maritime Business College, that good school of Business, Shorthand and Typewriting, which has given so many young people an excellent start in life. Mentioning the MESSINGER AND VISITOR send for Free Calendar to KAULBACH & SCHURMAN, Halifax, N. S.

The Home

TO CLEAN VELS.

Have you ever tried steaming vells to clean them? To do it get a piece of an old broomhandle or a roller, wind the vells carefully round it, being very careful that the edges are even. Lay across a boiler or saucepan of boiling water and steam for three-quarters of an hour. Leave on the wood until dry. Crape is even more satisfactory when treated in this manner, the steam giving it the stiffness of new material and also taking out all the dirt and dust.—Rx.

MARBLE CAKE.

Beat to a cream one cup of sugar and half a cup of butter, add three eggs beaten very light; a cup of milk, a teaspoonful of vanilla, three cups sifted flour, two teaspoonfuls baking powder. Beat the batter smooth, then divide into two equal parts, keeping one for the light part and mixing with the other portion ground cloves, nutmeg and cinnamon to taste and quarter of a cake of grated sweet chocolate. Fill the pan by pouring in a little batter at a time to get the marbled effect.—Ex.

CUSTARD TAPIOCA.

One-half cup tapioca, one-half cup water, one and one-half pints milk, two tablespoons shredded cocoanut, two tablespoons sugar, a little salt, two eggs, one teaspoon vanilla. Soak the tapioca over night for several hours in the water; bring the milk to a boil, stir in the tapioca and boil until clear; add the cocoanut, the yolks of eggs beaten with the sugar, the flavoring and lastly the beaten whites. Serve when cold with cream and jelly.—Ex.

OYSTER SANDWICHES.

Plump and drain one quart of large oysters, and let them become cold; mix four tablespoonfuls of chopped mushrooms (they should be fresh, clean and uncooked), add one button-onion minced fine and one tablespoonful of minced parsley; add this to one half cupful of thick brown sauce made with butter, flour and oyster liquor, salt and pepper, and cook until the mushrooms are tender and the entire mess is quite thick, then let it cool. Of course, these may be all in readiness hours before the real messing begins. Then plaster one oyster with the mixture, put another on top of it sandwich fashion, and fasten the two with tiny wooden skewers or, better yet, silver ones (I don't like to call them toothpicks, as the suggestion is not fastidious); broil them quickly, put on a hot plate, dust as quickly with butter, salt and pepper, and serve with a few slices of choice bacon that some one else has broiled at the same time.—Linda Hull Larned, in the January Woman's Home Companion.

A REMEDY CUPBOARD.

In every house where there are children there should be a remedy cupboard. I do not mean the ordinary medicine chest with innumerable bottles huddled together, but a well-stocked emergency cupboard, easy of access, and containing simple remedies for the many aches and pains of childhood. No household is conducted without an occasional accident, and a bruise, a burn or an ugly cut are all of frequent occurrence where there are children. If there is a place where one can always find some soft, medicated cotton, bandages of different widths, absorbent gauze, and a bottle of some antiseptic solution, it will prevent the frantic running about when such articles are needed and save the little sufferer many throbs of pain. To be thoroughly satisfactory, the emergency cupboard must be kept in perfect order and systematically arranged. For instance, in one compartment keep the every-day remedies for coughs and colds, such as quinine, listerine for gargling, crown kettle, atomizer, and a compress and flannel bandages.

The best treatment for a bruise is to apply soft cloths wet with hot water, and if the contusion is very painful a little laudanum may be added to the water. To extract a splinter from a child's hand, fill a wide-mouthed bottle half full of very hot water, and place its mouth under the injured spot. If a little pressure is used the steam in a few moments will extract the splinter. Before bandaging a cut wash it thoroughly with some antiseptic solution. When it is perfectly clean bring the edges together and hold in place with warm strips of adherent plaster. Leave a space between them for the escape of blood, and apply a dressing of absorbent gauze. When a wound is entirely healed the plaster may be easily removed by moistening it first with alcohol. The stinging pain of a superficial burn may be instantly allayed by painting with flexible collodion, white of an egg, or mucilage. If the skin be broken, apply a dressing of boracic ointment or vaseline.—Trained Motherhood.

RECIPES.

Gems.—To make gems of whole wheat flour without any rising, as is often recommended by physicians in a course of dieting, beat one egg, one and one-fourth pint of milk, and a teaspoonful of salt; stir in a quart of sifted flour, beat till you have a batter that is light and smooth, and bake in hot gem pans.

Whipped Eggs for an Invalid.—Beat the white of the egg to a stiff froth; add a pinch of salt and the yolk and beat again. Slip this off a plate into a pan of boiling water; it will float and cook by steam from it very quickly. Take up with a skimmer and slip onto a slice of buttered toast. This is more digestive than eggs boiled or pouched in the usual way.

CHILDHOOD INDIGESTION.

Often leads to Serious Trouble Unless Prompt Steps are Taken to Check it—How This Can Best be Done.

Indigestion is a trouble that is very common in infancy and early childhood, and unless prompt measures are taken to control it the result is often very serious. It prevents the proper growth of the child and weakens the constitution, so that he is unable to resist other diseases that are more dangerous. Fortunately, however, the trouble is one that is easily controlled. Proper food—not too much, but absolutely pure—plenty of fresh air, and Baby's Own Tablets, freely administered according to the directions, will soon put the sufferer right, and make both mother and child happy. Mrs. W. E. Bassam, of Kingston, Ont., is one of the many mothers who has proved the truth of this statement. She says: "When my little girl was about three months old, she had indigestion very badly. She was vomiting and had diarrhoea almost constantly. She was very thin, weighed only four pounds, and although she had a ravenous appetite her food did her no good whatever. I had tried several medicines but they did not help her. Then I heard of Baby's Own Tablets, and procured a box. After giving her the tablets for a few days, the vomiting and diarrhoea ceased, she began to improve at once, and grew plump and fat. I always give her the Tablets now when she is ailing and the result is always good. Baby's Own Tablets are the best medicine I have ever used for a child."

These tablets will promptly cure all the minor ailments of little ones, such as sour stomach, indigestion, colic, constipation, allow the irritation accompanying the cutting of teeth, etc. They are good for children of all ages, and crushed to a powder or dissolved in water can be given with absolute safety to the youngest infant. If you cannot obtain Baby's Own Tablets at your druggists, they will be sent post paid at 25 cents a box by addressing the Dr. Williams' Medicine Co., Brockville, Ont.

A GUARANTEE—"I hereby certify that I have made a careful chemical analysis of Baby's Own Tablets, which I personally purchased in a drug store in Montreal. My analysis has proved that the Tablets contain absolutely no opiate or narcotic; that they can be given with perfect safety to the youngest infant; that they are a safe and efficient medicine for the troubles they are indicated to relieve and cure."

(Signed) MILTON L. HERSEY, M. A. Sc., Provincial Analyst for Quebec. Montreal, Dec. 28, 1901.

RAW WINDS AND WET WEATHER

cause the Colds that cause Pneumonia and Consumption.

Shiloh's Consumption Cure

cures the cold, heals the lungs and makes you well. SHILOH cures Consumption and all Lung and Throat Troubles; and Coughs and Colds in a day. Positively guaranteed. 25 cents. . .

Write to S. C. WELLS & Co., Toronto, Can., for a free trial bottle.

Karl's Clover Root Tea Cures Headache

SYMINGTON'S EDINBURGH COFFEE ESSENCE

makes delicious coffee in a moment. No trouble, no waste. In small and large bottles, from all Grocers.

GUARANTEED PURE. 100

The Surest Remedy is Allen's Lung Balsam

It never fails to cure a SIMPLE COLD, HEAVY COLD, and all BRONCHIAL TROUBLES. Large Bottles \$1.00. Medium Size 60c. Small or Trial Size 25c. Endorsed by all who have tried it.

B.B.B. Makes Blood Pure.

If the blood is pure the whole body will be healthy. If the blood is impure the whole system becomes corrupted with its impurities. Burdock Blood Bitters transforms impure and watery blood into rich pure blood and builds up the health. Disease germs cannot lurk in the system when B.B.B. is used.

Miss Effie McDonald, Liscomb Mills, Guy Co., N.S., writes: "I have found B.B.B. an excellent remedy for purifying the blood and curing sick headache. I had tried many remedies, but none of them did me much good. B.B.B. has made me so well that I feel like a new woman and I am constantly recommending it to my friends."

The "D.L." Emulsion of Cod Liver Oil

(Trade Mark.) For Lung Troubles, Severe Coughs, Colds, Emaciation, &c., &c. Few systems can assimilate pure Oil, but as combined in "The D. & L.", it is pleasant and digestible. Will build you up; Will add solid pounds of flesh; Will bring you back to health. 50c. and \$1.00 bottles. DAVIS & LAWRENCE CO., Limited.

THERE IS NOTHING LIKE K.D.C. FOR NERVOUS DYSPEPSIA HEADACHE, DEPRESSION OF SPIRITS, ETC. FREE SAMPLES K.D.C. AND PILLS. Write for them. K.D.C. CO. Ltd., Boston, U.S., and New Glasgow, Can.

The Sunday School

BIBLE LESSON.

Abridged from Peloubets' Notes.

First Quarter, 1902.

JANUARY TO MARCH.

Lesson IV. January 26, Acts 3:1-10.
THE LAME MAN HEALED.

GOLDEN TEXT.

The Lord is my strength and song, and he is become my salvation.—Ex. 15:2.

EXPLANATORY.

I. ONE OF THE PENTECOSTAL MIRACLES.—Vs. 1-10. Scene I. In the afternoon, between two and three o'clock Peter and John on the way to the Temple.

1. NOW PETER AND JOHN. Two chiefest among the apostles, and most advanced in the knowledge of Jesus. "The eldest and the youngest, probably of the noble twelve." They were old friends at Bethsaida, and partners in the fishing business on the Sea of Galilee (Luke 5:10). They were both disciples of John the Baptist. Both had followed Jesus almost from the first. Both were with him on the Mount of Transfiguration, and within the gates of Gethsemane. WEST UP. "Were going up" as in R. V. They had come INTO THE TEMPLE. That is, into the great Court of the Gentiles, and were crossing toward the Court of the Women, which, according to Kitto, "was the common place for worshippers, both men and women." It was the custom of the early Christians to worship in their old accustomed way, as well as in the new ways taught them by the Spirit. BRING THE NINTH HOUR. Or about three o'clock in the afternoon, the hour of the evening sacrifice.

Scene II. The lame man carried to the Gate Beautiful. 2. AND A CERTAIN MAN LAME WAS CARRIED. "The man was being carried at the hour of worship, when the temple would be filled with worshippers." And they were in the act of carrying him at the time Peter and John were going in. The two arrivals were coincident. WHOM THEY LAID. Were accustomed to lay. AT THE GATE OF THE TEMPLE. Not the sacred building, but the sacred enclosure, including the courts, WHICH IS CALLED BEAUTIFUL. No gate of this name is mentioned by other writers. The gates of the temple were made so beautiful and magnificent, in order to attract men, and to express the greater glories within, and "to symbolize the entrance into heaven." TO ASK ALMS—a gift of charity. OF THEM THAT ENTERED INTO THE TEMPLE. The kindest and most sympathetic people in the world are praying people. Persons who obey the first table of the law are most likely to obey the second.

Scene III. The meeting of the three, (vs. 3-5). 3. WHO SEEKING PETER AND JOHN. As these were well-known men frequenting the temple where this man was wont to be brought, it would seem that he must have known something about them. ABOUT TO GO INTO THE TEMPLE. FROM

HILL BROOK FARM.

The Owner Comments On Grape-Nuts.

A farmer with his out of door work might have reason to expect more than the average of good health if he would use proper food and have it well cooked, but many of them, in middle age, suffer torments from dyspepsia, and following that a weakened nervous system.

To show the value of a change in food we quote from a letter written by L. Flagler, owner of Hill Brook Farm, Charlottesville, Va.

"I have spent a very considerable amount of money in trying to cure my stomach trouble with medicines, and have changed climate several times. About two years ago I was taken worse. My heart and kidneys gave me much trouble. I could not sleep nights. Was very nervous, thin and discouraged. Finally I changed my food and began taking Grape-Nuts Breakfast Food. This agreed with me and I thought I could see my way out, so I have stuck to Grape-Nuts for a year and a half and gradually the old troubles have disappeared.

I have made splendid progress in health and strength, sleep well and can now do a good day's work for a man of fifty years.

I know that Grape-Nuts caused the change, and although I am now able to use other food as I like, still I stick to Grape-Nuts because I know how it nourished me, and besides, wife and I both like the food.

She says nothing has helped her nervous system like Grape-Nuts. We buy the food by the case, and it is the best thing I have ever used.

I hope that all who are afflicted with indigestion can be brought back to health by using Grape-Nuts.

the noisy Court of the Gentiles into the inner courts with the worshippers.

4. AND PETER FASTENING HIS EYES UPON HIM. Peter looked at the man with intense gaze, as if to see into his very soul, whether he was one in whom faith could be awakened, and to whom it would be wise and safe to impart the blessing of healing. LOOK ON US. Calling his attention to what they were about to do, and awakening faith and obedience. He probably knew something of the divine power working through them, and was thus ready to believe in their Master.

3. AND HE GAVE HEED. Because their intense gaze showed him that they had more than a hasty gift.

Scene IV. The healing of the Lame Man, (vs. 6-7). 6. THEN, Better "but," SILVER AND GOLD HAVE I NONE. Peter had left all to follow Jesus, and was dependent on others for his support, as Jesus had commanded (Matt. 10:9). The statement shows that the apostles had not enriched themselves by the generosity of the new converts, but joined with them in their benevolence. BUT SUCH AS I HAVE GIVE I THERE. The presence of the Holy Spirit, the power to heal in Jesus' name, the knowledge of salvation and eternal life, the power to show the way of peace and joy, and the loving-kindness of the heavenly Father IN THE NAME. The name expresses the whole being—his character, powers, and heart. OF JESUS CHRIST. As the efficient cause, as the real living giver. OF NAZARETH. This is added to make perfectly clear to whom he referred. This one, so despised by the Jews, proves himself to be the Messiah, and to be now living, by doing now the same works he had done when in the flesh. RISE UP AND WALK. The R. V., as in the best MSS., has simply "walk."

"This, at the first view, might have seemed an absurd command. But the man understood the words aright; for they were interpreted to him by the tingling life that, as they were offered, rushed triumphantly into his dead limbs."

7. AND HE TOOK HIM BY THE RIGHT HAND. To strengthen his faith, to encourage the man to make the needed effort, and to help him to use his feet in rising and standing, for one has to learn the art of standing and walking even when he has strength to do it. It is said of Kasper Hauser, who was confined in a German prison from birth till he was 17 years old, that when he first came out he could not walk without stumbling. HIS FEET AND ANGLE BONES RECEIVED STRENGTH. "The language denotes with medical precision the nature of the restoration; the tread gained muscular firmness; the ankle joints new strength and play."

Scene V. The Saved Man. (Vs. 8-10). 8. AND HE LEAPING UP HE STOOD, first to get his balance, and then WALKED. ENTERED WITH THEM INTO THE TEMPLE. That is, into the sacred enclosure, either from the outside into the Court of the Gentiles, through the Shushan gate, or into the Court of the Women from the Court of the Gentiles. At this hour, the time of the evening service of sacrifice, the courts of the temple would be full of worshippers. WALKING, AND LEAPING. "He never before put one foot before another, but now he walks and leaps. AND PRAISING GOD. His first thought was to return thanks to God for his great deliverance. This shows that he was cured in soul as well as body. Praise is as natural to a child of God as his morning song to a bird; or the gushing of the waters to a fountain.

9. AND ALL THE PEOPLE SAW HIM. The miracle was public, before crowds of people, and his ecstatic expressions of joy called their attention to him.

10. AND THEY KNEW, etc. They recognized, identified him. There was no mistake that this man who was walking and leaping was the very man who had been born lame. So that even the bitterest opposers were compelled to admit the fact.

II. PETER'S SERMON EXPLAINING AND APPLYING THE MIRACLE.—Vs. 11-16. 1. THE audience. Crowds in Solomon's cloister in the Temple Court, (vs. 11). II. HELD PETER AND JOHN. (1) In loving gratitude; (2) to show who had done such great things for him; (3) as a testimony that he accepted their Saviour and Master; (4) as a means of continued strength and grace. RAN TOGETHER. After the regular service was over, returning through the Gate Beautiful, down its fifteen steps to the outer Court of the Gentiles, into THE PORCH THAT IS CALLED SOLOMON'S. A cloister extending along the eastern side, nearly six hundred feet.

The means of Salvation was faith (vs. 16:17). 16. THROUGH FAITH IN HIS NAME. THE FAITH WHICH IS BY HIM. ST. PETER SAID: "I KNOW THAT YOU DO NOT KNOW WHAT THEY DO."

In a recent novel one of the characters—a woman, of course—is made to speak the following interesting sentiments about husbands: "The very best of them don't properly know the difference between their souls and their stomachs, and they fancy they are wrestling with their doubts, when really it is their dinners that are wrestling with them. Now take Mr. Bateson, himself; a kinder husband or better Methodist never drew breath, yet so sure as he touches pork he begins to worry himself about the doctrine of election till there's no living with him. And then he'll sit in the front parlor and engage in prayer for hours at a time, till I say to him, Bateson," says I, "I'd be ashamed to go troubling the Lord with a prayer when a pinch of carbonate o' soda would set things straight again!"

It is a grand and noble and honorable thing for a Christian to be always struggling toward a better life, though he persistently fail to realize it. That struggle is a worthy and profitable contribution to character. Says Dr. Theodora M. Minger: "Character is not determined by faults and weaknesses and periodic phases of inferiority by limitations and accidents of present existence, but by the central purpose, and inmost desire of the heart. If that be turned toward God and his righteousness, it must at last bring us thither." Surely, a cause for gratitude and hope and joy, rather than for depression and despair, is the strenuous, unwearied struggle of the purposeful soul to achieve virtue, character, holiness. What though it fail a thousand times to realize the specific thing it strove for? Is not the striving worth all that the achieving would be? Is not character developed out of struggles as well as out of victory?

Epilepsy Curable.

A DISEASE THAT HAS LONG BAFFLED MEDICAL SKILL.

Mr. M. A. Gauthier, of Buckingham, Gives His Experience for the Benefit of Other Sufferers From This Terrible Malady.

From the Post, Buckingham, Que.

We venture to say that in our town of 3,000 inhabitants few business men are better known than Mr. M. A. Gauthier, the young and hustling butcher of Main street. He wasn't, however, as energetic or as hustling a couple of years ago as he is today, and for a good reason—he wasn't well. Having gone into business ere reaching his majority his desire to succeed was such that no heed was paid to keeping the body in the state of health necessary to stand a strain, and in consequence of the extra demands upon the system it became run down to such an extent that epilepsy or falling sickness resulted, and these lapses into unconsciousness becoming alarmingly frequent he consulted physicians and took remedies, but without beneficial results. Finally seeing Dr. Williams' Pink Pills advertised as a cure for falling sickness he decided to give them a trial. As to the result the Post cannot do better than give Mr. Gauthier's story in his own words: "Yes," said Mr. Gauthier, "for nearly four years I suffered from epilepsy or falling fits, which took me without warning and usually in most inconvenient places. I am just twenty-four years of age, and I think I started business too young and the fear of failing spurred me to greater efforts perhaps than was good for my constitution, and the consequence was that I became subject to those attacks which came without any warning whatsoever, leaving me terribly sick and weak after they had passed. I got to dread their recurrence very much. I consulted doctors and took their remedies to no purpose, the fits still troubled me. I saw Dr. Williams' Pink Pills advertised and determined to try them. I did so, and the medicine helped me so much that I got more and kept on taking them, until today I am as well, yes better, than I ever was, and am not troubled at all by epilepsy or the fear of the fits seizing me again. Thinking there may be others similarly afflicted, I give my story to the Post; it may perhaps lead them to give this great medicine a trial."

Dr. Williams' Pink Pills are a positive cure for all diseases arising from impoverished blood, or a weak or shattered condition of the nervous system. Every dose makes new, rich, red blood and gives tone to the nerves, thus curing such diseases as St. Vitus dance, paralysis, rheumatism, sciatica, heart troubles, anaemia, etc. These pills are also a cure for the ailments that make the lives of so many women a constant misery. They are sold in boxes, the wrapper around each bears the full name—Dr. Williams' Pink Pills for Pale People. Can be procured from druggists, or sent by mail for \$2.50. Sold by Dr. Williams' Medicine Co., Brockville, Ont.



Men may come and men may go, but an Elgin Watch goes on forever.

An Elgin Watch always has the word "Elgin" engraved on the works. Send for free booklet.

ELGIN NATIONAL WATCH CO. Elgin, Ill.

WE HAVE FURNISHED 25,000 (GOLD) DOLLARS CHURCH SCHOOLS & OTHER PUREST BEST GENUINE WEST TROY N.Y.



BRITISH TROOP OIL LINIMENT

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

A LARGE BOTTLE, 25c.

You really ought to try PURE GOLD SELECT PURE SPICES

in 5 and 10c. Packages. Full measure. Best quality.

Your Grocer has them.

Wanted Everywhere

Bright young folks to sell Patriotic Goods. Some ready, others now in preparation in England.

Address to day the VARIETY MFG CO. Bridgetown, N.S.

PURE GOLD TOMATO CATSUP

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

Tomatoes and crushed spices.

INDIGESTION CONQUERED BY K.D.C. IT RESTORES THE STOMACH TO HEALTHY ACTION AND TONES WHOLE SYSTEM.

From the Churches.

Denominational Funds.

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

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

ZION CHURCH, TRURO—I wish to correct a statement in the Colchester and Pictou Conference held in Brookfield last month. The clerk was not present when the reports were given; there were three baptisms from Zion Baptist church.

Respectfully,

THE PASTOR.

STURGEON, P. E. I.—The little interest at Sturgeon seems much brightened of late. The place of worship has just undergone extensive repairs and its appearance and comfort have been greatly improved by the change. The regular attendance seems to be steadily increasing; and indications of better days for this section are growing more encouraging month by month.

W. H. WARREN.

HAMPTON, N. B.—I had the pleasure yesterday, Jan. 5th, of baptizing Mrs. Archie Dickson, and receiving at the evening service five by letter, including the pastor and his wife, and one by experience. This addition brings encouragement to the church at this time in our history to work for still larger blessings. Our meetings both social and Sunday are helpful. Wanderers are returning and we are praying for an ingathering. The people are uniformly kind to us and we are happy in our work.

H. S. SHAW.

GREENFIELD, N. S.—The 1st of December I received and accepted a call to the Port Medway group of churches. I am sorry that owing to ill health on the part of Mrs. L., we cannot move or feel settled until spring returns. Here we find a very kind, hospitable people. A good spiritual interest seems to be manifest in all our meetings. We are hoping for revival work in the near future. Already there is a good start in finances. Our prayer is that God's blessing may be with us. Pray for us.

S. LANGILLE.

FAIRFIELD, N. B.—Our church work here moves steadily forward. The Mission Sunday School conducted by Bro. Sullivan and Sister Floyd is a very hopeful feature. The B. Y. P. U. moves steadily on. Bro. Floyd, our indefatigable superintendent, presses our Sunday School work to the front holding it Baptist in all things. Sister Mrs. J. A. Floyd keeps the mission work well to the fore. The church has kept the pastor's salary paid ahead ever since we came here and every year gave nearly double what they promised. On New Year's evening they kindly gave a donation which, including gifts before and since given, amounts to \$40.

R. M. BYNON.

CENTREVILLE, N. B.—The New Year is upon us with its accompanying good resolutions by pastor and people. We held special meetings during the last week of the Old Year; and this week have united with our Methodist brethren in carrying on the same. Our efforts are being blessed of the Lord. On the afternoon of 4th inst. we held a roll call. It was indeed gratifying to hear voices we had not heard before since coming here in June giving expression "for a closer walk with God." On the evening of the 6th inst. the friends gathered at the parsonage. Before leaving they generously donated \$60—including two or three dollars that have since been passed in—in cash and produce, to their pastor and wife. May God abundantly bless the kind people of this neighborhood!

B. S. FREEMAN.

SUSSEX, N. B.—Last Friday evening the members of our Sunday School and others were invited to the vestry of our church, where a bountiful tea had been provided by the ladies of the church. About one hundred and fifty children and adults sat down to tea. This treat was provided through the generosity of Mr. G. H. White, who has always been a strong friend of our cause and who has contributed so generously to the work. During the evening a Christmas tree loaded with good things was, under the direction of our popular superintendent, Mr. C. D. Davis, stripped of its burden for the delight and satisfaction of the members of our Sunday school. The Rev. Dr. Keirstead being present spoke most interestingly and helpfully to the large audience assembled.

PARADISE AND CLARENCE—Work progressing favorably but quietly. There is nothing in particular to boast about but much to be thankful for. Many expressions of kindness still give evidence of a large-hearted people. Among these was a beautiful fur coat recently presented to the pastor's wife which she gratefully appreciates. We hopefully trust that all are doing more than simply singing, "There shall be showers of blessing," and the blessings are ever with us.

STEVENS.

FIRST MONCTON, N. B.—Sunday, Jan. 5th, was a day of blessing with us. At each service the large audience room was crowded with an attentive congregation. Six converts were baptized by Pastor Hutchinson at the morning service, and in the evening at the celebration of the Lord's Supper he gave the hand of welcome and fellowship to thirteen. Others are now ready for baptism, and judging from the increasing number of inquirers we are on the eve of a large ingathering.

PORT HILFORD—It is now four months since I became pastor of this group of churches. My reception has been cordial and good congregations attend the preaching services all over the field. "The harvest truly is plentiful." We are praying and waiting for the heaven-sent power to refresh us. Judging from the kindness we have already received, "the lines surely have fallen to us in pleasant places." On Christmas Eve a genuine sleigh and us in the form of a handsome sleigh and set of bells being placed in the parsonage barn. In other ways also our people are endeavoring to make our stay among them pleasant. May the Giver of all good abundantly reward them. On New Year's evening, the Sunday School grandly entertained a large and attentive audience with a musical and literary concert of no mean order. The material here is excellent.

PASTOR L. J. SLAUGHERWHITE.

WINDSOR, N. S.—Dr. Gates has just completed a series of discourses on the Holy Land. Many, besides the members of our own congregation, have availed themselves of the privilege of attending this highly instructive course, and as we were led through cities and over fields and hills made sacred by the footprints of the Saviour of man, many incidents in His life as well as those connected with God's ancient people, became more real to us. One of the results of these sermons will no doubt be a deeper interest in Bible study. We began the New Year with a morning Conference at 11 o'clock. Notwithstanding that was a new departure and the weather anything but favorable, there was a goodly number present. Some of the older members gave touching reminiscences connected with the lives of former church members, and all felt that a meeting together for the purpose of renewing covenant engagements was a good way to begin the year. Pastor Gates is much appreciated here. May the Lord abundantly bless his labors.

EDGAR SHAND, Clerk.

ARCADIA AND CHEBOGUE—The work in these churches is moving quietly and satisfactorily as could be expected. Our loss by removals from the Arcadia church has been heavy. But a number of families have moved into Chebogue, and some of them are very helpful. We have been pursuing the course of study outlined in the MESSENGER AND VISITOR which so far at least has been really excellent, and our young people have entered very heartily into the work, and the outlook there is very hopeful. The reports presented at the annual meeting here in Arcadia were very favorable, and in view of our heavy losses were even remarkable. The people of both churches are most kind and thoughtful, and are constantly putting us under heavy obligations to do our best work. The annual sociable held at the parsonage at Christmas time was a very enjoyable affair, and enriched us with good wishes as well as with material gifts. We are entering hopefully upon the services of the Week of Prayer; and many are earnestly seeking and expecting spiritual quickening. We hope to have good news to report ere the winter passes.

E. J. GRANT.

WELDON, N. B.—This is a section of the first Hillsboro church. Since the resignation of Pastor Townsend they have been without meetings except an occasional supply. We find here a very clever, generous, active people. They have recently purchased a new organ which proves to be a great help in the services. They have also newly plastered and painted the interior of their church which is all paid for and money on hand for carpet and etc., which will make a neat place of worship. The last few weeks it has been our privilege to labor with them for the blessing of Christians and the salvation of souls. During this time we enjoyed a sermon from Bro. McQuarrie of Parrsboro and E. Steeves of Paradise, N. S. The people have turned out nobly although the weather has been somewhat broken. The Christians have taken part promptly and earnestly and the Lord has blessed us. Many voices that have been silent for years have again been heard for God. Last Lord's Day, Sisters Maud Steeves and Mrs. F. Bishop, and Bro. M. McFarlane, Jas. Steeves and Joe Stannard were baptized by Rev. M. Addison. He also preached us an earnest, practical and helpful sermon in the evening which was much enjoyed by a full house. Bro. Glendenning was present at the baptism and led in prayer. Two others have been received for baptism. To God be the glory.

BEAMAN.

CHELSEA, LUNenburg Co., N. S.—Since I last reported I have held four weeks' special services at Chelsea. At these meetings the church received a spiritual uplift; some who had not taken any part in Christian work for a number of years came home and took their places in their Father's house. Two young converts were received into church fellowship by baptism and three by experience. The W. M. A. Society received several new members. The handsome new church edifice is nearly paid for; the debt, which will be removed in the near future, is less than a hundred dollars. The pastor has been greatly encouraged in his work by the co-operation of his two energetic deacons, Alexander Schumre and William Uhlman, and the good brothers and sisters, including some who are not church members, of this place.

J. WEBB.

CANSO, N. S.—The severe storm of Friday, Dec. 27th, brought sorrow and gloom to the town of Canso. When the fishing fleet left in the morning the air was calm but the clouds were heavy. After the vessels, driven by the storm, had come to harbor, it was learned that two boats had been left behind—lost in the blinding snow. One found harbor in the early evening, but the other, containing James Burns and David Kirby, has never yet been heard from, and all hopes of recovery have now given place to the belief that the men must have found their grave in the surging sea. Mr. Burns leaves a wife and five young children to mourn the loss of a loving husband and father. To Mrs. Kirby who is spending the winter with friends in Boston, the grief of the crushing news can only be borne through the presence and grace of the great comforter. The hearts of the people have been greatly stirred by the sad event, a tangible evidence of which is the fact that a subscription paper was early started and has been generously supported in order to save the home of Mrs. Burns, recently built, from passing into the hands of the Canadian Building Society.

O. N. CHIPMAN.

NEW CANADA, LUNenburg Co., N. S.—We are observing the week of prayer in this place, and, though many of the men are in the woods, we are enjoying good meetings and have fairly large congregations. The people of New Canada are exceedingly enterprising. It is only a few years since this was a branch of the New Germany church; now it is getting to be quite a stronghold. The church owns a neat and cozy parsonage which, I am glad to say, is free from debt. The church edifice has been undergoing extensive repairs; it has been lifted up three feet from the ground, which lifts the tower three feet nearer the sky. We trust that the worshippers will also find themselves moving upward as well as onward. When the spring comes again the work of repairing, painting, etc., will be continued. We have a goodly sum of money in the funds for that purpose which acts as oil to the machinery. We have a W. M. A. Society, a B. Y. P. Union, a flourishing Mission Band, an evergreen Sunday School, and a Sunday morning prayer meeting when there is no preaching. This church ought to prosper, seeing that it has a continuous ministry, the "ministry of the saints."

J. WEBB.

MILTON, QUEBEC CO., N. S.—On Dec. 23rd closed one year's work with the Milton Baptist church. During the year the "place" in which we worship was never "shaken," yet many times as we assembled ourselves together to worship God, we enjoyed the presence and co-operation of His Spirit. The spiritual life of the church has been deepening. Our congregations on the whole have been large, attentive and sympathetic. It is a

great joy to minister unto such an appreciative and kind hearted people. During the year five have been added to our membership, four by baptism and one by letter. We have entered upon the second year's work with this church under rather encouraging circumstances. Our young people are showing much interest in the sacred literature course as laid down in B. Y. P. U. The Sunday School is giving evidence of new life. The last quarter shows an increase in attendance, contribution and general interest. The pastor's sible class is following the revised Normal lessons with great profit. The Mission Band, under the leadership of the pastor's wife, is studying the printed leaflets on the Teigu Mission. The children have been industrious. Beside redeeming the quarterly pledges of five dollars toward Miss Mabel Archibald's support, the Band has at present in its treasury eleven dollars. The Home department has done excellent work under the management of Mrs. O. B. Mack and the meetings of the W. M. Aid are interesting and instructive. We are working, praying and trusting.

H. B. S.

Dec. 31st.

FALKLAND RIDGE—We have a band of noble souls here whose loyalty to the Kingdom is a constant inspiration. Recently they met at the hospitable home of Mrs. Chas. Marshall and tendered us a donation amounting, in cash and valuables, to over \$35. Among the gifts was a fine pair of driving gloves from our young people. Thus the holidays have brought us material expressions of our people's good will aggregating in value over \$100, while the very kind sentiments accompanying their liberality have made our hearts glad and thankful. Surely "the lines have fallen to us in pleasant places." We enter upon the New Year with good courage and hope.

E. R. LOCKE.


BETHANY CHURCH, SYDNEY, C. B.—I have not seen any report from Bethany church, Sydney, since your account of its organization Aug. 16. We hold services in the Alexandra Hall, which is a very nice comfortable building, and have good congregations, especially in the evenings when a great many young men attend, many of whom we are hoping may be persuaded to accept of Jesus as their Saviour. Our numbers were small when we organized, ten have been added by letter and others are writing for their letters to cast in their lot with us. Our pastor, Rev. F. O. Weeks is an excellent preacher, and we find his sermons very helpful, comforting and stimulating. We feel thankful that the Head of the church has sent us such an able expounder of his Word whose sermons are full of the gospel, and are praying that his words may sink into the hearts of the unsaved and bring forth fruit in holy lives. Our Sunday School is small as yet, only about thirty, but as people are continually moving into Sydney we expect it to grow. New Year's evening the children gave an entertainment which was a great success. A large number present who were delighted with their singing and reciting. Among the presents was a purse of sixty dollars for our pastor, who was taken completely by surprise, not expecting to be included among the children. We have no subscription list or envelopes, depending entirely upon the collections. Our congregation is very liberal, and besides meeting all expenses, we have sent \$130 to the Convention fund since August 16th, besides very liberal gifts to all the denominational objects at home and abroad. We hope to build next summer, which will be a heavy undertaking for so small a church but we trust we are following the Master's guidance and "the silver and the gold are his" and he is able to "supply all our needs." We are praying and hoping the Week of Prayer will be blessed and that it may be followed by an ingathering of souls into the fold. Sydney needs very, very much a revival among Christians, and a reformation among the unconverted.

H.

SMITH'S COVE, DIGBY COUNTY, N. S.—The first annual Roll Call and the first Ordination of deacons, was held by the Smith's Cove church afternoon and evening of January 7th. The preparatory letters sent to the members included a subscription blank for the expenses of the church, as an effort is being made for a thorough reorganization of the church work along all lines. The resident membership numbers 121, and responses were heard from all but eighteen. The non-resident membership is 33, fifteen of whom were heard from. An urgent message was sent to the non-resident members, asking that they unite with the churches in their new homes. Six letters were granted for that purpose. The roll has been placed in the hands of a permanent committee on membership, and we hope from this arrangement to keep in communication with the whole membership from year to year. Under the new scheme of systematic beneficence a large increase in the number of contributors as well as in

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total amount contributed has taken place. A partial report showed that a larger amount has already been subscribed from our own membership, than had been contributed from all sources last year. In the evening a service for the ordination of its deacons was held. Five were ordained, two senior and three junior deacons. The senior deacons have served without ordination for some years. The address on the "Diaconate" was by Rev. J. W. Porter, Bear River, after which Jacob Cornwall, Jonas Rice, Simeon Sulis, H. S. Hall and Spurgeon Weir were presented for ordination by the laying on of hands and prayer. The hand of fellowship was given by Deacon Cornwall, who took the place of Deacon John Sulis detained at home by sickness. The address to the church was by Pastor Fisher. The service was an interesting and profitable one, in the presence of a large congregation and assisted by an excellent choir programme. The church is entering upon its work with courage and devotion, and the prospects are that the present year will be the best in its history.

WARD FISHER.

COLLINA.—On Friday, the 3rd inst., a conference meeting of more than ordinary interest was held in the Studholm Baptist church. During the service Mr. William A. Keirstead and Mr. Allen Northrup were ordained deacons. The Pastor, Rev. W. Camp, was assisted in this work by Rev. Dr. Keirstead. At the close of the conference the Lord's Supper was administered by Dr. Keirstead. One feature of this conference meeting and that which gave it special interest was the presence and words of Dr. Keirstead. He was visiting his old home and his soul was stirred by the memories of the past. Here his father preached the gospel of the Son of God. Here was the home of his childhood. Here were faces which called up the past. No wonder that the Dr.'s heart was full and that tears unbidden stole down his cheeks. This service will long be remembered. The Master's presence was felt and sweet fellowship was enjoyed. It occurred to the writer that we as a denomination may justly be proud of the record Dr. Keirstead has made, and thankful that so strong a man in faith in God and in the gospel of Christ should be in Wolfville instructing our young people. Dr. Keirstead takes a powerful grip upon those who come in contact with him. His scholarly ability, his deep sympathy and intense spirituality captivates one at once. And after he has gone and you think over the conversation you have had with him and the impressions made upon your mind, you feel convinced that you have met one of God's noblest servants. Long may this man teach at Wolfville, and impress his own strong religious character upon the hearts of our young men and women who go there to receive equipment for life's battles and victories.

Another communication from Collina alludes to Dr. Keirstead's visit as follows: The privilege of listening to a description of a four months' tour in Great Britain and Europe was enjoyed by a number of his former associates and friends. The places and things visited and seen by him during his interesting trip seemed under his vivid description to be more real and brought nearer to those who listened and if on the part of the hearers such interest was manifested what must have been the impressions and experiences of him who drank in the scenes which he so graphically described. His many friends at Collina were pleased to know that he who had

spent his child and boyhood days in this place had just safely returned from a journey of some ten thousand miles during which he visited so many places of historic and indeed present interest as well and it is their wish and belief that what he saw, heard and learned will not only be beneficial to himself, but that indirectly they may and will be helped who from year to year come under his influence and tuition. The weekly visits of the MESSENGER AND VISITOR to our homes are very helpful. It is surely a messenger of good tidings and a very welcome visitor. The reward of its much esteemed editor will be that of "having done a noble duty and of having done it well." J. I. K. January 9.

MARRIAGES

TITUS-TAYLOR.—At the residence of Joseph Thurber, Esq., Freeport, N. S., January 2, by the Rev. E. H. Howe, John H. Titus, Esq., to Sarah Taylor, both of Freeport.

PERRY-SULLIVAN.—At the residence of the bride's parents, Freeport, Digby Co., N. S., January 4, by the Rev. E. H. Howe, Allen Perry, Esq., to Lena Sullivan, both of Freeport, N. S.

BAKER-LEVY.—At the home of Mr. Joseph Pearl, Tancook, Lunenburg Co., N. S., January 2, by Rev. James A. Porter, Hibbert Baker of Tancook, N. S., to Melissa Jane Levy of Little Tancook, N. S.

CHUTE-RANDING.—At Clementsport, Annapolis county, N. S., January 8th, by Rev. Ward Fisher, Wilford David Chute, of Bear River, Digby county, N. S., to Jennie Louise Randing of Clementsport.

FREEMAN-BARRS.—At the Baptist church, New Germany, Jan. 7th, by Rev. H. B. Smith, M. A., Geo. F. Freeman, of Middleton to Nellie Mildred, only daughter of W. R. Barrs, Esq., New Germany.

KREUTZ-FERRIS.—On the 8th inst., at the residence of Mr. Milford Ferris, by Rev. R. Barry Smith, Carl H. Kreutz, Esq., to Lily, daughter of the late George Ferris, both of the Parish of Cambridge, Queens county.

GARDINER-SNOW.—In Zion church, Yarmouth, on December 7th, 1901, by Rev. P. G. Mode, M. A., James Gardiner, to Alice M. Snow, both of Village Dale, N. S.

COCHRANE-PARKER.—At Nictaux South, on Jan 8, by Rev. W. M. Smallman, William B. Cochrane of Prince Albert, N. S., and Minnie M., daughter of George Parker of Nictaux South, N. S.

BELVEA-JONES.—At the home of the bride's father, Kara, N. B., Jan. 8th, by Rev. Wm. M. Field, Gilbert H. Belyea, of Wickham, Queens county and Charlotte Jones of Kara Kings county, N. B.

ALLEN-MCGRAY.—At Melbourne, Yarmouth, N. S., Dec. 20th, by Pastor Grant, James W. Allen and Minnie McGray, both of Melbourne.

DEATHS.


ROZEE.—At his late residence, Sycamore St., Yarmouth, on December Dec. 30th, James Rozee, Sr., peacefully fell asleep in Jesus, aged 77 years. The departed was a much respected citizen and an esteemed and worthy member of Temple church. A wife and ten children are left to mourn the loss of a faithful husband and father.

BAKER.—At Jeddore, on Dec. 29th, after a brief illness, Victoria J., beloved wife of Amos Baker. Sister Baker, aged 29 years, was converted and united with the West Jeddore church fourteen years ago. Her life was consistent and in view of death she rejoiced in hope of salvation through Christ. She leaves five small children and many friends to mourn her loss.

WOLFE.—At Liverpool, N. S., Dec. 21, Sarah A. Wolfe, aged 78. Sister Wolfe united with the church five years ago. Her kindly motherly characteristics have left their abiding influence on her neighborhood and home. Death came suddenly, but it did not find her unprepared. She had come to the home of her daughter for the winter months. But God ruled that hers should be a heavenly care. May divine comfort be extended to the bereaved ones.

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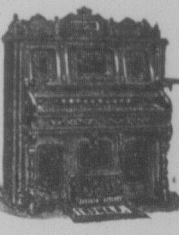
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CHURCHILL.—On Saturday morning, Dec. 20th at his home in Milton, Queens county, N. S., without a struggle and quite unexpectedly, Bro. Albert Churchill departed this life, aged 85. The deceased was a much respected resident of Milton for many years and a faithful member of the Baptist church. He lived a most exemplary life and died trusting in the merits of Christ. One son, Rev. E. P. Churchill, three daughters and a sister survive. May the Holy Spirit console the bereaved ones.

CLARK.—On the evening of the 29th ult. Mrs. Catherine Clark, widow of the late John Clark, passed peacefully away at the home of her son, Hiram Clark. Of her long life of 86 years, 7 months, six days of them were spent in the fear and service of God. During her last sickness, which was not a severe one, her strong faith triumphed over the physical weakness and she could say "I know in whom I have believed and am persuaded that he is able to keep that which I've committed unto him against that day." As was her habit during the days of strength, she thought not of herself during the days of weakness but earnestly prayed for the outpouring of the Spirit upon the people of the village in which she lived. "Blessed are the dead which die in the Lord from henceforth: that they may rest from their labors, for their works do follow unto them."

ALLEN.—At Bayside, Westmorland Co., N. B., Dec. 23, of pneumonia, Margaret, beloved wife of Deacon Matthew Allen,

aged 55 years, leaving a husband, three children, two sons and a daughter and a large circle of friends to mourn their loss. Mrs. Allen was converted and baptized at an early age in the Methodist church at Bayfield and some years later united with the Baptist church here. She was an earnest Christian and bore her illness with patience and resignation, feeling that to depart, and be with Christ would be much better. She possessed a gentle and retired disposition, and was respected and loved by all who knew her and has left to her family the rich heritage of memory, which only a Christian mother can bequeath. Occasions like this forcibly impress upon us our Master's words: Be ye also ready, etc.

SHERIDAN.—Miss Elizabeth Sheridan died December 24, aged 50 years and 8 months. She was a member of Buctouche Baptist church, having been baptized in 1878 by Rev. Mr. Glanmon. This dear sister led a consistent Christian life. She has been the fitting companion of her widowed mother, who today mourns for one who was the comfort and solace of her declining years. Deceased was a daughter of the late James Sheridan, of Little River, and leaves three brothers and three sisters to mourn for one "whom to know was to love," but they do not mourn as those without hope. She realized that, through the merits of her risen Redeemer, "death had no sting; grave no victory." On December 26 she was laid to rest in Hillside cemetery, near the Baptist church, Little River. The bereaved ones have the sympathy of the community.

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News Summary.

Near J. Gillis, M. P. P., of Glace Bay, has assigned. His liabilities are not large. A receiver has been appointed to handle the affairs of the Pan-Americans Exhibition Company.

The Australian Commonwealth tariff will make business with Canada almost prohibitive.

The funeral of Judge Gwynne at Ottawa Wednesday was private, only intimate friends being present.

It is said that the government will assist in building the Marconi station at Cape Breton, which will cost nearly \$100,000.

William Panning was badly scalded in the car works at Amherst, Tuesday, by the upsetting of a pot of hot metal which he was carrying.

Hon. A. G. Blair, accompanied by his private secretary, J. M. Currier, and Geo. McAvity, of St John, arrived at Old Point, Va., Tuesday.

The C. P. R. will co-operate to the fullest extent with Marconi in furnishing business to and from the proposed station on the Cape Breton Coast.

At Truro, Tuesday, at the Metropolitan Rink, H. C. Fulton, clerk in Superintendent Jarvis' office in the I C R., accidentally fell and smashed his knee-cap.

It has been decided to increase the Imperial Light Horse, making it truly imperial by the additions of squadrons from Great Britain, Canada and Australia.

From 13 to 17 miners are thought to have lost their lives as the result of a cave in at the bottom of an old shaft at the Negaunee mine, Mich., on Tuesday.

The imperial war office will allow the transportation of Canadian goods to the markets in South Africa by the steamers which now are carrying supplies to troops in South Africa.

Houlton Pioneer: Last Saturday Miss Edith Shea, of this town, received sixteen gold nuggets from her uncle, Mr. John Shea, of Nome, Alaska. Mr. Shea was formerly of Woodstock, N. B.

The commissioners of the North light-house in Scotland have decided to adopt wireless telegraphy as a means of establishing communication between the main land and certain of their light-houses.

Trooper Lyle Medway (next of kin J. Medway, Medicine Hat, N. W. T.) also Trooper Alfred Cooper (next of kin R. Cooper, Mount Hope, Ontario,) have been reported severely wounded at Potchefstroom.

Smallpox has broken out in the settlement of the Dowiestes in Stephen Township, Ont., and the health officials are being given much trouble, as the people refuse to accept quarantine or the service of physicians.

Thos. Worden, a farmer of Paterson Settlement, Blissville, Sunbury county, committed suicide Tuesday morning by shooting himself in the head with a revolver. He was a well-to-do farmer, 63 years old, and leaves a wife and two sons.

Sir Wm. McDonald, of Montreal, has offered the province of Ontario the sum of \$25,000 for the extension of the manual training movement and the establishment of domestic science classes for girls, provided the provincial government will co-operate.

The receipts for the harbor of Montreal for the season just closed show a decrease of \$7,088 compared with 1906. This is accounted for by a reduction of 50 per cent. in wharfage charges this year; otherwise there would have been an increase of \$44,000.

Official reports for 1907 just issued at London show the total value of imports from Canada for the year £17,227,752. Exports to Canada totalled £15,096,846. There was a decided increase in wood pulp the value being £312,084, against £246,435 the previous year.

The directors of the United States Steel Corporation declared a quarterly dividend at one and three-quarters per cent on the preferred stock and one per cent on the common stock Tuesday. A financial statement was given out showing that the earnings of the company from April to December estimated were \$34,779,298.

Sir Charles Dilke, at a meeting of the Shipmasters' Society, made a speech referring to the admiralty sending a training ship to Newfoundland. He said the admiralty were troubled lest they should be spending money to increase the efficiency of American seaman, indicating that the colonials might be induced to wander into Uncle Sam's navy after they had received their training.

Ralph Doncaster, of Leicester, while harnessing a fiery horse in his stable Tuesday, received a violent kick in the side from the animal, knocking him against a stick of timber from which a jagged edge protruded. The wood cut Mr. Doncaster severely about the forehead and eye and almost tore off his nose. The injured man is seventy-five years of age. Grave fears are entertained for his recovery.

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Notice of Sale.

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

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

Dated this 23th day of October, A. D. 1901.
CLARA L. McDONALD,
Assignee of Mortgage.
AMON A. WILSON,
Solicitor.

A GUARANTEED CURE
For DYSPEPSIA, KIDNEY, OR MONEY
IS FOUND IN K. D. C. REFUNDED
Highest endorsement. Write for testimonials & guarantee.
K. D. C. CO. Ltd. Boston U.S. and New Glasgow, N.S., Can.

Going Into Consumption

Thousands of Persons Are Hastening Towards Their Graves as a Result of This Dread Disease.

Read How to Save Yourself.

Full, Free Course of Treatment to our Readers



DR. SLOCUM IN HIS LABORATORY.

Demonstration to Medical Men, Scientists, Statesmen and Students the Value of the New Slocum System of Treatment for the Permanent Cure of Consumption and all Pulmonary and Wasting Diseases

Do you cough?
Do your lungs pain you?
Is your throat sore and inflamed?
Do you spit up phlegm?
Does your head ache?
Is your appetite bad?
Are your lungs diseased?
Are you losing flesh?
Are you pale and thin?
Do you lack stamina?
These symptoms are proof that you have in your body the seeds of the most dangerous malady that has ever devastated the earth—consumption.
Consumption, the bane of those who have been brought up in the old-fashioned beliefs that this disease was hereditary, that it was fatal, that none could recover who were once firmly clasped in its relentless grip.
But now known to be curable, made so by the discoveries of that man whose name has been given to this new system of treatment.

Now known to be preventable and curable by following and practising his teachings.
The new system of treatment will cure you of consumption and all diseases which can be traced back to weak lungs as a foundation.

It is not a drug system, but a system of germ destruction and body building.

Not guesswork, but science.
Not a step backward, but a stride out of the old rut.
Made possible only by Pasteur's Virchow's, Metchnikoff's and Slocum's latest discoveries in bacteriology, hygiene and therapeutics.
In plain English, a system of modern scientific disease curing.
The Slocum System consists of Four Preparations, which act simultaneously and supplement each other's curative action.
You are invited to test what this system will do for you, if you are sick, by writing for a FREE TRIAL TREATMENT and the Four Free Preparations will be forwarded you at once, with complete directions for use.
The Slocum System is a positive cure for consumption, that most insidious disease and for all lung troubles and disorders complicated by loss of flesh, Coughs, Catarrh, Asthma, Bronchitis and Heart Troubles.
Simply write to the T. A. Slocum Chemical Company, Limited, 179 King Street west, Toronto, giving postoffice and express address, and the free medicine (the Slocum Cure) will be promptly sent.
Persons in Canada seeing Slocum's free offer in American papers will please send for samples to Toronto.
Mention THE MESSENGER AND VISITOR.
For sale by all druggists 606

Corticelli

SEWING SILK...

and BRAINARD & ARMSTRONG'S
ASIATIC DYES
WASH EMBROIDERY SILKS
ARE THE BEST IN THE WORLD

Do you get "Corticelli Home Needlework Magazine" if not send ten cents to Corticelli Silk Company, St. Johns, P. Q., for a sample copy.

This and That

MOTHER KNOWS BEST.
BY LOUISE CONNOLLY.

Bossy in the barnyard has a little calf;
When it tries to stagger round, all the
cattle laugh.
Bossy's very proud of it, licks it gently
over,
Mooring songs of shady trees, brooks, and
budding clover.
"Don't you wander off, my dear, stay by
me and rest;
For your Mamma Bossy
Knows best."

Biddy in the henhouse had a nest of eggs;
Now they're little balls of down on tiny
yellow legs.
Biddy clucks to them a song of spiders,
worms, and slugs;
Scratches up the earth for them and finds
them tender bugs;
Spreads her wings and folds them in
around her speckled vest.—
"For your Mamma Biddy
Knows best."

Tabby in the woodshed has some little
kits;
When old Towser ventures in, lifts her
back and spits;
Washes up their fuzzy coats and keeps
them clean and nice;
Furrs to them a wondrous tale of frogs
and birds and mice,
Don't you dare to venture yet far from
mother's breast,
"For your Mamma Tabby
Knows best."

Dinah in the kitchen has a little boy;
Dinah's very fond of him, full of pride
and joy;
Sets him on the kitchen floor behind the
ironing board;
Sings to him of Zion and the glory of the
Lord;
Shakes him when he runs away—"You
set still, you pes!"
"Po' yo' Mamma Dinah
Knows best."

Mother in the parlor has a baby fair—
Rosy cheeks, and laughing eyes, and tum-
bled yellow hair;
Clothes it in the costliest of ribbon and of
lace;
Glories in its beauty and its dainty baby
grace;
Sings it that same lullaby, "Rest, my
baby, rest;
The safest place for any babe is on its
mother's breast,
For the Mother always
Knows best."
—Kindergarten Review.

LITTLE FOLKS IN WINTER QUARTERS.

Under the firs in the feary woods,
Where the chipmunk goes to sleep,—
Where bunny counts his winter's goods,
And the ground-pines noiseless creep,—
The little black ant in his cubby nest
Is snug and tight and warm;
He fears not the gale that comes from the
west,
Nor the howl of the woodland storm.
For all is well where the frugal are,
Where the store is safe and sound,
And they mind not the stare of the chill
night star
In their cubby nests under the ground.
—H. S. Keller, in S. S. Times.

BUILT A MONUMENT.
The Best Sort in the World.

"A monument built by and from Postum," is the way Mr. J. G. Casey of Ayers, Ill., describes himself. He says, "For years I was a coffee drinker until at last I became a terrible sufferer from dyspepsia, constipation, headaches and indigestion, and was a physical wreck.
The different kinds of medicines I tried did not cure me, but finally some one told me I must leave off coffee and take up Postum Food Coffee. I was fortunate in having the new coffee made strictly according to directions, so that, from the start, I liked it. It has a rich flavor and I made the change from coffee to Postum without any trouble.
Gradually my condition changed. The old troubles disappeared and I began to get well again. My appetite became good and I could digest food. Now I have been restored to strength and health. Can sleep sound all night and awake with a fresh and rested body. Everyone who meets me comments on my getting so fat and rosy.
I am really a monument built by Postum, for I was a physical wreck, distressed in body and mind, and am now a strong, healthy man. I know exactly what made the change, it was leaving off coffee and using Postum."

THE DOG AND THE NEW TESTAMENT.

Dr. Moffat, the celebrated South African missionary, tells a humorous story of a shepherd lad who had been converted by reading the New Testament. He had been very wayward, but the teachings of Jesus had made him quite a new boy. One day he came to Dr. Moffat in much distress, telling him that their big watch-dog had got hold of the Book and had torn a page out of it. Dr. Moffat comforted him by saying it was no matter, for he could get another Testament.

But the boy was not at all comforted. "Think of the dog," he said. Dr. Moffat laughed, and said, "If your dog can crunch an ox bone, he is not going to be hurt by a bit of paper." Dr. Moffat supposed that the boy thought that the paper would hurt the dog's teeth, but that was not it. "Oh, Papa Moffat," he cried, "I was once a bad boy. If I had an enemy I hated him, and everything in me wanted to kill him. Then I got the New Testament in my heart, and began to love everybody and forgive all my enemies, and now the dog, the great big hunting dog, has got the blessed Book in him, and will begin to love the lions and the tigers, and let them help themselves to the sheep and the oxen."

What a beautiful tribute this African boy, out of the simplicity of his heart, paid to the power of the Bible!—At Home and Abroad.

MODESTY OF BRAVE MEN.

The really brave man's story about his own deeds is always modest. Not infrequently he is unable to give an account of them which is satisfactory to his hearers. The reporters who "interviewed" soldiers wounded on San Juan Hill had a hard time in getting "stories" from them. One such soldier said: "There isn't a thing to tell. I only went up there with a lot of others and got shot. I didn't even have sense enough to know it when I was shot."

Not long ago a French chronicler encountered in a little village in the south of France a gardener, who wore, pinned on his clean Sunday blouse, the ribbon of the Legion of Honor. Naturally, the newspaper man desired to know how he got it. The gardener, who, like many of his trade, seemed to be a silent man, was averse to meeting an old and wearisome demand, but finally he began:

"Oh, I don't know how I did get it! I was at Bezelles with the rest of the battery. All the officers were killed; then down went all the non-commissioned officers. Bang! bang! bang! By and by all the soldiers were down but me. I had fired the last shot, and naturally was doing what I could to stand off the Bavarians.
"Well, a general came, and says he, 'Where's your officers?'
"All down," says I.
"Where's your general?" says he.
"All down but me," says I.
"And you've been fighting here all alone?" says he.
"I couldn't let 'em come and get the guns, could I?" I says; and then he up and put this ribbon on me, probably because there was nobody else there to put it on."
—Youth's Companion.

THE MEANING OF "CANADA."

In the early years after the discovery of America by Columbus the quest of the daring European navigators was still to find the passage to India by sailing westward. It is said that on April 20, 1634, Jacques Cartier sailed from St. Malo, Brittany, with two ships and sixty-one men for Labrador, skirted Newfoundland, named Chaleur Bay, crossed the eastern end of Anticosti, and then headed for France again. The next year Cartier returned with three ships, thought he saw in the St. Lawrence the wished-for passage to India, and was only undeceived by the freshness of the water on reaching the mouth of the Saguenay. Then was revealed the majestic size of the continent, for, with the exception of the Amazon and the Orinoco, no American river gives one such a sense of power and grandeur. As the Frenchmen inquired the names of the Indian villages along the banks they were answered "Canada," a Mohawk word, meaning village, but which was applied by the Frenchmen to the country.

HEAD NOISES.

Those Distressing, Crackling, Hissing Sounds.

Of the chronic ailments which distress humanity, none is perhaps less understood than those distressing head and ear sounds, none receive less sympathy. Very often such people are misunderstood by their friends, who tell them that there is nothing wrong with them, that they only imagine that they are unwell and that if they would brace up they would be all right.

This is very wrong. It only makes the poor sufferer worse. Instead of this they should receive the utmost consideration and all gentleness, kindness and sympathy. Because such troubles as these are located very close to the brain, they affect the nervous system and quite frequently result in the case ending up in the insane asylum. The wonder is that many more do not go distracted. Some have met with so much disappointment in their efforts to find relief, that they are in despair of ever being cured. On such as these I have very frequently performed most remarkable cures.

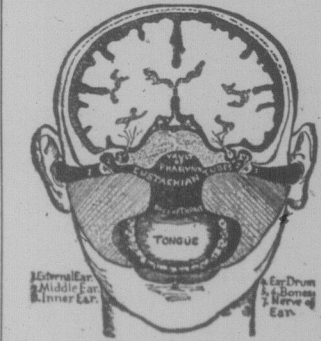
partially closing up these tubes. This prevents the free passage of air and destroys vibration.

Head Noises sooner or later invariably lead to complete or partial deafness.

- Do your ears feel full?
- Do your ears itch or burn?
- Is your hearing getting dull?
- Is there a dull ringing sound?
- Do the noises make you nervous?
- Do you sometimes have head ache?
- If so, what part of the head?
- Do you have buzzing sounds heard?
- Are there ringing in the ears?
- Is there a throbbing in the ears?
- Are there crackling sounds heard?
- Does your head feel dull and heavy?
- Are there sounds like steam escaping?
- Do the noises sound like an explosion?
- Do noises in your ears keep you awake?
- Are the noises like the hum of insects?
- Do you have a heavy feeling over the ears?
- Do the noises interfere with your hearing?
- Are the noises worse some days than others?
- When you blow your nose, do your ears crack?
- Does taking a fresh cold increase the noises?
- Do you think your hearing is becoming affected?
- Are the noises worse in the day time or at night?
- Do the noises resemble the sound of water falling?

If you are troubled with some of the above symptoms, mark them on this piece of paper, cut it out and mail to me, also write any other information you may wish to give me about your case; as soon as I receive your letter I will study it over carefully. This no trouble to me. I will then make a diagnosis, giving my opinion of your case, and if it be suitable for my treatment, will tell you just how much this course of treatment will cost. This I always make as reasonable as possible, leaving you perfectly free to think the matter over carefully, and then take treatment from me or not, just as you consider best. Only a small effort on your part is required to relieve your mind of a world of anxiety. My advice is free for the asking.

Perhaps I may be able to do you good and relieve you of much suffering, and the more suffering I can alleviate, the happier I can make my fellow human beings, the fuller will be my reward in the Great Hereafter.



So many of my old patients used to write me after I had cured their Catarrh that their head and ear sounds had left them, that the ringing, buzzing, crackling, hissing and other noises had all gone, I came to the conclusion that these sounds were produced by Catarrh going up from the nose into the tubes of the ear. The success of my treatment has proved this to be conclusive, because when one's Catarrh is cured, these sounds are gone, never to return again.

I have proved conclusively that in a vast majority of cases these NOISES are caused by Catarrh. You may not have the slightest idea that you are a victim in this disease. The usual symptoms of discharge from the nose and throat, may not be present. But the germs have entered the inner passages of the ear causing inflammation there, and

Address CATARRH SPECIALIST SPROULE (Graduate Dublin University Ireland, Formerly Surgeon British Royal Naval Service), 7 to 13 Doane St., BOSTON



"Cornwall" Steel Ranges

are made in large sizes for Hotels, Boarding Houses, Restaurants, and other places doing a vast amount of cooking—places where quality and quantity must be assured in a fixed time.

Made heavy throughout, and only best grades of steel are used; they will last a lifetime.

Ventilated oven. Asbestos linings. Clinkerless duplex grates. Deep fire-box. Heavy sectional cast-iron linings. Full nickel dress.

Made with or without reservoir, high shelf, high warming closet or meat boiler.

Four sizes and ten styles; fully guaranteed.

Free pamphlet from local agent or nearest house.

McClary Manufacturing Co.

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



Cured—32 Years of Awful Pile Agony.

Stonx Falls, S. D., Feb. 18, 1901.
 "For 32 years I suffered constantly from protruding piles and finally had to abandon my trade of stone mason. Four months ago I began using Pyramid Pile Cure, and before I had used up one 50c. box the disease had entirely disappeared and there is no sign of its ever returning. I am completely cured. F. Capps, 216 N. Minnesota Ave." Sold by all druggists 50c. a box. Book, "Piles, Causes and Cure," mailed free. Pyramid Drug Co., Marshall, Mich.



SAVES THE HANDS

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

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

PURE, HARD SOAP.

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

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

The TOILET IS INCOMPLETE WITHOUT POND'S EXTRACT

RELIEVES CHAFING, ITCHING OR IRRITATION. COOLS, COMFORTS AND HEALS THE SKIN AFTER SHAVING.

Avoid dangerous, irritating Witch Hazel preparations represented to be "the same as" Pond's Extract, which easily soars and often contain "wood alcohol," a deadly poison.

A report was current in London last week, said to be from a well-informed quarter, that the Boer Chiefs had made overture to the British Government to the effect that they were prepared to lay down their arms, provided they were given assurance that they would not be sent into exile.

News Summary.

The new issue of postal notes is out bearing the King's head.

The War Office asks that the five nurses accepted for service in South Africa be sent forward to London immediately.

A joint survey will be commenced in the spring to re-mark the boundary between Canada and the State of New York.

John Henry French, of Manitoba, a private in the South African constabulary, was severely wounded in the shoulder on Jan. 4th.

It is stated that Iceland, Greenland, the Faroe Islands and Canada will shortly be connected with the Marconi system of wireless telegraphy.

At a banquet given at Johannesburg, Thursday, Lord Milner made a long speech and expressed his belief that the storm cloud overhanging Africa had burst.

It is rumored in Montreal that the Canadian Pacific Railway will be among the tenderers for the fast Atlantic service when the government calls for offers.

The London Daily Mail denies that the British government has any intention of taking over the British Chartered South African Company at the conclusion of the war.

Mayor Graham, of Belleville, Ont., has secured from the British government a contract for one thousand tons of hay for the army in South Africa. The shipment will be made by way of St. John.

C. H. Lugin's name is now mentioned as a probable independent candidate in the Victoria B. C. by-election for the federal house. George Riley or R. S. Drury will be the Liberal candidate.

The Montreal, Ottawa and Georgian Bay Canal Company will apply next session for an act to extend the time for commencement and completion of the works of the company for two years from the first day of May.

The sentences of seven rebels have been promulgated at Oudtshoorn. Three were sentenced to be hanged by the military court, but General Kitchener commuted the death penalty to imprisonment for life. Three were sentenced to two years' penal servitude with hard labor, and one to three years' penal servitude.

A Yarmouth despatch says quite a perceptible shock of earthquake was felt there Friday morning about 5 o'clock. Dishes rattled and doors shook, but no damage resulted. It was accompanied by a rumbling sound as of distant thunder, and lasted for a few seconds only.

Wm. R. R. Dobell of Quebec, member without portfolio of the Laurier administration, was thrown from his horse and killed at Folkestone, England, on Saturday last. Mr. Dobell went to England about two months ago and was sojourning at Folkestone to get the benefits of the baths. He was a man highly respected by all parties.

A Boston despatch of Saturday says: Ship Alice J. Crabtree sailed yesterday with 84,000 gallons of rum valued at more than \$17,000. The cargo is for Englishmen, Frenchmen and Portuguese in Guinea. This vessel also had as freight 23,000 pounds of tobacco, enough to charge the clay pipes of 11,500 habitual smokers for a period of not less than two months; also other things.

The programme of the Annual Meeting of the Farmers' and Dairymen's Association to be held at Fredericton during the last week in January, promises to be an exceedingly interesting one. In addition to our old friends from Ottawa, Prof. Robertson, Prof. Fletcher, Prof. Shutt and others, there will be several speakers new to Maritime audiences, among them Prof. W. J. Kennedy of Iowa, Prof. Ruddick of Ottawa, Alex. McNeill a prominent Ontario fruit-grower, and Simpson Rennie winner of the gold medal for the best managed farm in that province.

TAKE NOTICE.

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

From all over America they testify to the merits of MINARD'S LINIMENT, the best of Household Remedies.

C. C. RICHARDS & CO.



Radway's Ready Relief cures the worst pains in from one to twenty minutes. Not one hour after reading this advertisement need any one suffer with

Aches and Pains

For Headache (whether sick or nervous), toothache, neuralgia, rheumatism, lumbago, pains and weakness in the back, spine or kidneys; pains around the liver, pleurisy, swelling of the joints and pains of all kinds, the application of Radway's Ready Relief will afford immediate ease, and its continued use for a few days effect a permanent cure.

A Cure for All

Colds, Coughs, Sore Throat, Influenza, Bronchitis, Pneumonia, Swelling of the Joints, Lumbago, Inflammations, Rheumatism, Neuralgia, Frostbites, Chibbiats, Headaches, Toothache, Asthma, Difficult Breathing.

Cures the worst pains in from one to twenty minutes. Not an hour after reading this advertisement need any one suffer with pain.

Radway's Ready Relief is a sure cure for every Pain, Sprains, Bruises, Pains in the Back, Chest and Limbs.

IT WAS THE FIRST AND IS THE ONLY PAIN REMEDY

that instantly stops the most excruciating pains allays inflammation and cures Congestions, whether of the Lungs, Stomach, B. veins or other glands or organs, by one application.

A half to a teaspoonful in half a tumbler of water will in a few minutes cure Cramps, Spasms, Sour Stomach, Heartburn, Nervousness, Sleeplessness, Sick Headache, Diarrhoea, Dysentery, Colic, Flatulency and all internal pains.

There is not a remedial agent in the world that will cure the Fevers and Agues and all other Malarious, Bilious and other Fevers, aided by Radway's Pills, so quickly as Radway's Ready Relief.

25cents per bottle. Sold by druggists.

Radway's Pills

Always Reliable, Purely Vegetable.

Perfectly tasteless, elegantly coated, purge, regulate, purify, cleanse and strengthen. RADWAY'S PILLS for the cure of all disorders of the Stomach, Bowels, Kidneys, Bladder, Nervous Diseases, Dizziness, Vertigo, Costiveness, Piles.

SICK HEADACHE, FEMALE COMPLAINTS, BILIOUSNESS, INDIGESTION, DYSPEPSIA, CONSTIPATION

—AND—

All Disorders of the LIVER.

Observe the following symptoms resulting from diseases of the digestive organs: Constipation, inward piles, fullness of blood in the head, acidity of the stomach, nausea, heartburn, disgust of food, fullness or weight of the stomach, sour eructations, sinking or fluttering of the heart, choking or suffocating sensations when in a lying posture, dimness of vision, dots or webs before the eye, fever and dull pain in the head, deficiency of perspiration, yellowness of the skin and eyes, pain in the side, chest, limbs, and sudden flushes of heat, burning the flesh.

A few doses of RADWAY'S PILLS will free the system of all the above-named disorders. Price 25c a Box. Sold by all Druggists or Sent by Mail. Send to DR. RADWAY & CO., 7 St. Helen Street, Montreal, for Book of Advice.

WHAT THERE'S TIME FOR.

Lots of time for lots of things. Though it's said that time has wings. There is always time to find Ways of being sweet and kind; There is always time to share Smiles and goodness everywhere; Time to send the frowns away, Time a gentle word to say, Time for helpfulness, and time To assist the weak to climb, Time to give a little flower, Time for friendship, any hour. But—there is no time to spare For unkindness, anywhere.

—Frank Walcott Hutt, in Sunday School Advocate.

One fare rates will be made on all railways to those who wish to attend the Annual Meeting of the Farmers' and Dairymen's Association at Fredericton on the 28th, 29th and 30th inst. On the Intercolonial and Canadian Pacific the tickets will be upon the Standard Certificate plan, i.e., when buying a ticket for Fredericton, purchasers will ask the agent for Standard Certificate; this certificate when stamped at the meeting will entitle the holder to ticket from Fredericton back to his starting point.

Your Patronage OF WOODILL'S GERMAN BAKING POWDER

is again solicited for the New Year.

Look for the signature IN BLUE across each package.

For 60 Years

The name GATES' has become a warrant of par excellence in medicine:

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

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

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

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

The Baby Should be Fat and rosy—but many little ones are thin and pany and fretful from impaired nutrition. Give them PUTTNER'S EMULSION, which contains just what is needed to supply nourishment and aid the vital forces. It is a mild and soothing food, better than any drugs. It soon builds up the little form, puts color into the cheeks and brightness into the eyes. And they like it too!

Be sure you get **PUTTNER'S**, the original and best Emulsion.

Of all dealers and druggists.

Larger Than Ever

is the attendance at the

Fredericton Business College!

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

Send for Free Catalogue. Address

W. J. OSBORNE, Principal.

Fredericton, N. B.

Use the genuine

MURRAY & LANMAN'S FLORIDA WATER

"The Universal Perfume." For the Handkerchief, Toilet and Bath. Refuse all substitutes.

RED ROSE TEA is Good Tea.