

# THE STANDARD.

Vol. I.

MILTON, QUEENS COUNTY, N. S., JULY, 1900.

No. 8.

## Suggestive.

Two kinds of people on earth I ween,  
Are the people who lift and the people  
who lean.

Whoever you go you will find the  
world's masses  
Are always divided in just these two  
classes.

And, oddly enough, you will find, too, I  
ween,  
There is only one lifter to twenty who  
lean.

In which class are you? Are you easing  
the load  
Of overtaxed lifters who toil down the  
road?

Or are you a leaner, who lets others  
bear  
Your portion of labor and worry and  
care?

—Ella Wheeler Wilcox.

## WHAT IS WRONG IN CARD-PLAYING?

D. DAVID M. EVANS.

Card-playing seems to pervade every class of society. Card-parties for playing whist, euchre, and cinch, in various styles, are among the most popular evening entertainments in many parts of the country. Noble men and women of mature years, as well as young people, indulge in the recreation to such an extent in some communities that it may fairly be termed a "craze."

All admit there are serious evils connected with the play under some circumstances, but some maintain that they are not inherent. A common expression is, "There is nothing wrong in cards in themselves." It is contended that, when played by respectable people in a respectable place, cards are harmless and free from evil, except, perhaps, that the play is frivolous, and leads to a waste of time,—a common characteristic of all recreations.

Notwithstanding all this, is there not a prevalent feeling—a sort of instinct, even among its devotees—that there is something wrong in the play? Strip it of its vile associations, ignore its temptations to cheating, and its proneness to provoke quarrels, and yet there is a residuum of distrust which points to some hidden miasma to be feared. Parents dread to have their children learn to play, and tolerate it at home to prevent the greater evil of a stealthy knowledge in bad surroundings. Educational institutions forbid the play because of its vicious tendencies. The conclusion is inevitable that there must be something wrong "per se." What is it?

The play at cards is founded upon deception. That is the essential fundamental principle of the play. By the rules, the player who deceives his opponent the most adroitly, overreaches him the most cunningly, and misleads him most thoroughly, is estimated the best player. This reverses the ordinary

rules of morality by turning the vice of deception into a virtue, and crowning the arch deceiver with honor. By such ethics the moral nature is debauched, for the mind is made familiar with a species of deception deemed a virtue, and therefore justifiable under certain conditions. The conscience is made to recognize a legal deceit, established as a rule of conduct. Thus the habit of card-playing undermines character, and so blunts the moral sensibilities that it becomes easy, for the card devotee to carry the card-table ethics over into social and business life, a practice quite common. This is one insidious poison of the play.

Then, again, card-playing is a vicious recreation, because it is not a true game. It is merely a contest in deception, supplemented by chance. It leaves little or no room for brain power. It substitutes the pernicious principle of deception for the element of strategy, which is the only foundation of a genuine game. It confounds deception with strategy. This may seem to be a mere play upon words, but the difference between the two is radical in giving character to contests. A play founded upon deception has no uplift, no creative power, but it is of necessity harmful. On the other hand, the true game, founded upon "strategy," is uplifting and invigorating. A clear apprehension of this vital distinction will compel every thoughtful mind to condemn, even on this ground only, the play at cards.

But it may be said, "There is deception in all games." In chess, or checkers, a move may be made having no other purpose than to deceive an opponent as to the real point of attack. In blind-man's buff the captive uses every possible ruse to make the captor believe that he has caught some other person than the captive. In base-ball the pitcher does his best to mislead the man at the bat by throwing the ball in curves, or in some other peculiar way. All these are recognized as games the ethics of which moralists generally do not condemn. Is not the root-principle of the deception practiced the same as that used in card-playing?

Most assuredly it is not. The artifice to secure an advantage in these and in all true games is always such as can be successfully met by an opponent who adequately uses his knowledge and skill.

The purpose of the move on the chess-board needs only keen perception, quick discernment, and sound judgment to forestall it. The power of protection is left, by the rules of the game, in possession of the player who is attacked. He can meet the assault by the use of his wits. In the game is a species

of mental gymnastics which trains the faculties for service outside of such games.

In the game of base-ball, if the batsman exercises properly his judgment, is quick of eye, prompt in decision, and duly skilled, the pitcher will put forth his curves in vain.

Such artifices serve as tests of faculties, skill, agility, and strength. They call forth the powers of mind and body to meet emergencies, and are here called strategy to distinguish them from the practices put forth in card-playing.

On the contrary, in card-playing, by the concealment of the cards, by the element of chance, and by the rules of the play, the false pretense and the misleading ruse, constitute a deception against which there is no protection whatever. No penetration, no foresight, no perception however quick, no judgment however sound, no astuteness of brain can ward off an attack. Even should the victim, by a happy guess, conclude that a card was played to mislead, he would be helpless to defend himself, unless chance had furnished him with a certain card. His mental powers cannot assist him, for the rules do not call them into play. There is therefore here no battle of brains, nor trial of mental force, or physical power. It is a simple play of "make-believe," in which the most competent deceiver has the advantage. This is brought out glaringly in the so-called game of poker, where it is frequently the case that the most audacious make-believer or "bluffer," although holding what is called the poorest hand, wins the money. I might add that, to be a true game, the cards should be played with the faces up so that the players could see them. Then they could exercise their foresight, make calculations, and provide for attack and defense, with such intelligence as they might possess, instead of being as now, victims of chance, and helpless in spite of their wits.

The distinction drawn between strategy and deception as the underlying principles of the true game, and the mere play of cards which is ranked as no game, may seem finely drawn. The difference between ozone and malaria is also slight. But one is invigorating and life-giving, while the other is baneful and death-dealing. So the true game is healthful, building up and developing mind and body for the serious work of life, while card-playing is degenerative, leading to a false standard of conduct, and to a dependence upon the hazard of chance. It is essentially demoralizing, with an influence akin to the play of "stealing" and "picking," sometimes practiced by the "hoodlums" of the street. These plays cultivate, like card-

playing, undesirable qualities, but as they are not quite analogous, so they are not quite so vicious in principle; for they are wanting in the deleterious element of chance, and leave the victim some room for defense by the exercise of vigilance.

For these reasons it is evident that the common feeling of distrust as to the ethics and moral influence of card playing, does not rest upon prejudice nor bigotry, but upon deep philosophical principles.

## THOUGHTS AND FACTS.

A friend of ours entered his library the other evening in the dark. He was perfectly familiar with the relative position of chairs and tables, and so did not think it necessary to strike a light. That day, however, his wife had changed the arrangement of the furniture, and before he knew it he had barked his shins and tripped, and when lights were brought in was on the floor struggling with a dictionary-holder—a wire contrivance that somehow had wound itself around his right leg. He told the story to make you laugh till you cried; but it was no laughing matter. He limped for a week, and deep cut on his right lip, which swelled to twice its usual size, gave you the impression that he had been in a prize-fight. The trouble with him was that he was guided by his thoughts to the position of the furniture, and his thoughts did not correspond to the facts. There is a difference between what we wish and what is; and between what might be or ought to be, and what is. A fact is ultimate. There is no dodging it or getting away from it. And if with the best intentions in the world you run into the table, even though you were sure that it was not there, you may give your knee a twist and perhaps take an ugly fall. The application in religious matters is evident—  
[Watchman.

Were half the power that fills the world  
with terror.  
Were half the wealth bestowed on  
camps and courts  
Given to redeem the human mind from  
error.  
There were no need for arsenals and  
forts,  
The warrior's name should be a name  
abhorred,  
And every nation that should lift  
again  
its hand against its brother, on its fore-  
head  
Would wear for evermore the curse of  
Cain

God's work should always be done  
in a Christlike spirit  
The life is long which answers  
life's great end — [Young  
Patient waiting is often the high-  
est way of doing God's will.—  
[Collier.

Editor

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church.  
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W. L. ARCHIBALD.

Milton, N. S., July, 1900.

UNION OF BAPTISTS.

In the year 1886 committees were appointed to draft a basis of union for the Baptist and Free Baptist bodies in the Maritime Provinces. The joint committee, which was composed of many of the ablest leaders in each denomination, unanimously presented a basis of union to the Maritime Convention convening in Charlottetown the following year. After careful consideration and full discussion this basis of union was adopted by the convention. (For details of this basis of union see Year Book for 1887, page 128). The Free Baptist body, however, failed to take similar action, and the matter has for the last 13 years been held in abeyance.

At the recent Association held in Middleton, Rev. Mr. McNinch, representing the Free Baptist Conference of Nova Scotia, renewed proposals of union as a fitting way to celebrate the beginning of a new century. After some discussion of the question the following resolution was passed:

"WHEREAS a communication has been received from the Executive of the Free Baptist Conference of Nova Scotia, accrediting Rev. A. N. McNinch as their duly authorized representative,

AND WHEREAS we have much pleasure in receiving the fraternal greetings of the F. B. Conference of N. S., which he has conveyed, and also the expression he has given of his body for a better acquaintance and a closer union between the two bodies;

THEREFORE RESOLVED, that we express our pleasure at the growing sympathy between us and our Free Baptist brethren, and assure them of our continued desire for this closer union, and that we appoint a committee to convey to their General Conference to be held at Caledonia in August next, our fraternal greetings and best wishes, and to confer with them as may be required in view of any action they may wish to take."

The following committee was appointed to attend the F. B. conference in accordance with the above resolution: Revs. J. H. Saunders, H. S. Shaw, J. H. Balcom, W. L. Archibald and J. B. Woodland. When the union is effected which now seems probable, the combined mem-

bership of the united body will be more than 70,000 in the Maritime Provinces.

Of Local Interest.

A large number of tourists are visiting Milton this summer.

The fishing has been excellent during the past two weeks.

Mr. M. F. Harlow is building a new residence for William Payzant.

Rev. H. Murray, of Westport, is visiting relatives and friends in Milton.

Rev. H. S. Shaw exchanged pulpits with the pastor on the evening of June 24th.

Mr. Porter Coops is spending his vacation at home. His many friends are glad to see him.

R. L. Harlow, our efficient Principal of Schools, will take his vacation, beginning next week.

We understand there will be no changes in our staff of school teachers for the coming year.

Mrs. Rufus Morton has returned to Minneapolis, after an extended visit at the home of her father, L. S. Ford, Esq.

Mr. and Mrs. O. McLeod and Mr. and Mrs. R. E. Harris, of Wolfville, have been guests of Mrs. L. E. Burnaby during last week.

Mrs. O. H. Day and daughter Dorothy have returned from New York and are spending the summer at the home of Jos. H. Cook.

Among the recent graduates of the Rochester Theological Seminary is Rev. Chas. R. Freeman, of Milton, son of Jos. N. Freeman, Esq.

The ice-cream sale on the grounds of Mr. Jos. Fraser was quite a success. The proceeds are for repairing the sidewalk on Milford street.

It is expected the Rev. Austin Kempton, of Fitchburg, Mass., will spend a part of his vacation in Milton, and will probably preach for us some Sunday in August.

Our congratulations to Dr. Charles H. Freeman, who has successfully completed his medical course at McGill University, Montreal. We wish him success in his profession.

Our Baptist friends of Liverpool will hold a Garden Party on Wednesday, July 11. Those who desire a pleasant half-holiday with strawberries and cream extra will please take notice.

Mr. Marsden Dexter and Mr. Arthur McLeod arrived home from Truro on Saturday last, having been in attendance at the Normal School during the past year. Both have been awarded B. diplomas.

The Association at Middleton was a success. The attendance was large and the meetings full of interest. The Milton church was represented by the pastor and wife, Mr. S. B. Freeman, Mrs. Enos Kempton, Miss Minnie B. Freeman and Miss Anita G. Ford.

The W. M. A. Society held a very pleasant social in Morton's Hall on Tuesday evening last. The proceeds, amounting to \$15 10, will be applied towards making the oldest member of the society, Mrs. Edward Kempton, a life member of the Maritime W. B. Union.

The next Quarterly Missionary offering will be on Sunday, July 31st. This is the last Missionary collection during the present financial year. The books close Aug. 1st. Let us do our best to make a good offering. Something from everyone is the motto. Use the envelopes,

Of Local Interest.

At the Annual School Meeting, held on June 25, N. C. Freeman was elected trustee, to succeed O. E. Morton, retired, and E. D. Ford to succeed Parker Minard, resigned. The total assessment for the year is \$1300, of which amount \$100 is for necessary repairs on the Temperance Hall.

At a business meeting of the church, held June 30th, a committee consisting of the Pastor, Deacon J. H. Nickerson, Deacon E. G. Freeman, Brox. N. C. Freeman, Benjamin Kempton and F. B. Shields were appointed to revise the Church Roll and recommend to the church and disciplinary action deemed necessary.

Mrs. Mary A. Skinner has in her possession a sampler made by her mother nearly 100 years ago. It was made by Mercy Knowles in the year 1801, and considering that she was then only in her 8th year it is a really wonderful piece of work. It has recently been framed, and Mrs. Skinner will be pleased to show it to any friends who are interested.

On Sunday, July 1st, the residence and other buildings belonging to Mr. Joseph Patton were destroyed by fire. Although the property was partially covered by insurance, yet the loss is very severe. We are glad to see that Bro. Patton is not discouraged but is already thinking of building again. A number of citizens and friends have already shown their sympathy in a substantial way, and we doubt not that many others will gladly share in the good work of helping him on his feet again.

JOTTINGS

There are 20,000 Free Baptists in the Maritime Provinces.

B. B. Hardwick, the popular representative of Pyles' Pearline, receives a bequest in Mr. Pyles' will of \$1000 for each year in his employ—\$13,000 in all.

Admiral Dowe's wife has purchased Big Fish Island in Chester Basin. Admiral and Mrs. Dowe intend building a summer residence there in the near future.

Owing to bad crop reports and to foreign demand wheat has advanced 21 cents during June, which is equivalent to an increase in the price of flour of \$1 per barrel.

The Twentieth Century Fund of \$1,000,000, being raised by the Canadian Methodist church, is accumulating rapidly, \$850,000 being already collected. Of this amount Nova Scotia has contributed \$32,000 and New Brunswick and Prince Edward Island \$29,800.

The Baptist people of the Maritime Provinces are attempting to raise \$50,000 as a Twentieth Century Fund, the money to be divided equally between Home and Foreign Missions. Of this amount \$27,000 has been apportioned to Nova Scotia, and \$10,000 again apportioned to the churches in the N. S. Western Association. The amount asked from the churches in Queens County is \$1300.

We are sorry to record the death of Mrs. Experience Burnaby, which took place at Barrington on the 8th ult. Although she had been in poor health for some time, yet the end was altogether unexpected by her friends. In Milton, in Wolfville, and in other communities where she was known she was universally loved. The funeral services were conducted at the home of her sister, Mrs. James Tupper. In the absence of her pastor Rev. E. P. Churchill conducted the services, assisted by Revs. O. Moore and W. Stiff. Our sister will be greatly missed by a large circle of relatives and friends.

MILTON BAPTIST CHURCH DIRECTORY.

REV. W. L. ARCHIBALD, PASTOR.  
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ORGANIST:—Miss Nellie Freeman.  
SUPT. SABBATH SCHOOL:—E. G. Freeman.

CHURCH SERVICES.  
SUNDAY—9:30 a. m., Prayer Meeting.  
10:30—Preaching Service.  
11:45—Lord's Supper (First Sunday of each month).  
2:00—Sunday School.  
3:15—Normal Class (Mission Band the first Sunday of the month).  
7:00—Preaching Service.  
MONDAY—7:30 p. m., B. Y. P. U. Meeting.  
WEDNESDAY—7:30, General Prayer Meeting.  
THURSDAY—3 p. m., Woman's Missionary Meeting, on week following Communion Sunday.  
SATURDAY—7:30 p. m., Conference Meeting (on day preceding Communion Sunday).

THE TOUCH.

A living coal! And with its glow  
It touched another coal, when lo,  
The dark form into radiance grew,  
And light and cheer beamed forth anew.  
A loving heart! And with its love  
It touched another heart which strove  
With adverse waves on troubled sea,  
When oars were plying heavily;  
And lo, through rifted clouds Hope  
Smiled,  
And love the weariness beguiled.

That living coal be mine to glow,  
That loving heart be mine to show,  
While earth has sorrowing hearts that wait  
The opening of Redemption's gate.

He was dressed like a farmer, and he looked inquiringly at the clerk behind the counter of the chief post-office, and pointed pantomimically to a bundle of letters the latter was sorting.

"What name?" asked the clerk.  
"Louder," said the farmer.  
The clerk repeated his query in a tone calculated to startle even a deaf man. But the man only smiled an unmeaning smile, and said: "Louder."

The clerk took a long breath, and the yell that came out was loud enough to be heard next door.  
"No offence, sir, I hope? Yes, that's my name—Louder, sir."  
"Oh, ah!" said the clerk, quite softly. "I never thought of that. Yes; here's a letter."

Acknowledgements.

FROM SUBSCRIBERS.—R. L. Harlow, 50 cents; Elizabeth Seamount, J. Grant, Albert Churchill, (for two subscriptions of 6 months each), 25 cents each.

Card of Thanks.

MR. Jos. F. Patton wishes to tender his sincere thanks to his many friends, both ladies and gentlemen, who so kindly assisted in saving his household effects from the fire on Sunday last. But for this timely aid the loss would have been even more severe.

**FOR THE QUIET HOUR.**

SCRIPTURE MOTTO FOR THE MONTH:

"Be of good courage, and He shall strengthen your heart, all ye that hope in the Lord."—Ps. 27: 14.

For Just One Day.

If I could live to God for just one day,  
 One blessed day, from rosy dawn of light  
 Till purple twilight deepened into night—  
 A day of faith unflinching trust complete,  
 Of love unfeigned and perfect charity.  
 Of love unfeigned, of courage past dismay,  
 Of heavenly peace, patient humility—  
 No hint of duty to constrain my feet,  
 No dream of ease to lull to listlessness,  
 Within my heart no root of bitterness,  
 No yielding to temptation's subtle sway,  
 Methinks, in that one day, would so expand  
 My soul to meet such holy, high demand  
 That never, never more could hold me bound  
 This shriveling husk of self that wraps me round,  
 So might I henceforth live to God always.

**BE RESOLUTE.**

In life's small things be resolute and great  
 To keep thy muscle trained: know'st thou when Fate  
 Thy measure takes, or when she'll say to thee,  
 "I find thee worthy; do this deed for me."

**PRAYER:**

Almighty God, we come to Thee as the God of mercy as well as of judgment. God be merciful unto us sinners! save us in the hour of temptation; deliver us when the enemy would carry us away captive at his will. If Thou dost hold us up we shall be safe; if Thou dost loose Thine hand from ours, we cannot stand! Have us in Thy holy keeping; establish our hearts in the precepts and statutes of all Thy will; and grant that, having served our day and generation with all simplicity, trust, meekness, and strength, we may be called to enter into Thy rest.

**THE OLDEST CHRISTIAN HYMN.**

[The oldest Christian hymn is said to be found in Book III of Clement of Alexandria, translated from the Greek of the primitive Church.]

Shepherd of tender youth  
 Guiding in love and truth  
 Through devious ways;  
 Christ, our triumphant king!  
 We come thy name to sing,  
 And here our children bring  
 To shout thy praise.

Thou art our holy Lord!  
 The all-subduing Word,  
 Healer of strife!  
 Thou didst thyself abase  
 That from sin's deep disgrace  
 Thou mightest save our race  
 And give us life.

Thou art Wisdom's high priest  
 Thou hast prepared the feast  
 Of holy love;  
 And in our mortal pain  
 None calls on thee in vain;  
 Help thou dost not disdain—  
 Help from above.

Ever be thou our guide,  
 Our shepherd and our pride,  
 Our staff and song!  
 Jesus! thou Christ of God!  
 By the perennial Word  
 Lead us where thou hast trod;  
 Make our faith strong.

**YOUNG PEOPLE'S SOCIETY.**

Devotional Meeting, Monday Evening.

Prayer Meeting Topics and Leaders.

July 2. "When is a Nation Safe?" Deuteronomy 26: 1-11. (A Patriotic Service). Leader, Miss Nellie Nickerson.  
 July 2. "The Power of Small Things." Mark 4: 30-32. Leader, Pastor Archibald.  
 July 16. "Gleaners of the Ground." Luke 13: 6-9. Leader, Miss Emily K. Freeman.  
 July 23. "The Needy at our Door." Luke 16: 19-31. Leader, Frank Cole.  
 July 30. "How Mission Work Will Gain Success." Acts 1: 6-14. Leader, Mrs. S. B. Mack.  
 August 6. "The Evil of Envy." Luke 15: 25-32. Leader, Mack F. Harlow.  
 August 13. "Zeal." Luke 16: 1-12. Leader, Mrs. L. H. Burnaby.  
 August 20. "The Vices of the Drunkard." Proverbs 23: 29-35. (Temperance Meeting) Leader, Edgar Hardy.  
 August 27. "Ministering to Christ." Matthew 25: 31-46. Leader, Mrs. Edward Huskins.  
 September 3. "Seek Souls." Luke 15: 1-10. Leader, E. D. Ford.  
 September 10. "Our Simple Duty." Luke 17: 7-10. Leader, Mrs. F. B. Shields.  
 September 17. "The Broad Way; the Narrow Way." Matthew 7: 12-14. Leader, Mrs. N. C. Freeman.  
 September 24. "Tares in Your Field." Matthew 13: 24-30; 36-43. Leader, D. Melt. Minard.  
 October 1. "Our Foolish Excuses." Luke 14: 15-24.  
 October 8. "Rich Toward God." Luke 12: 13-21.  
 October 15. "Do Not Worry." Matthew 6: 25-34.  
 October 22. "Our Stewardship." Luke 12: 42-48.  
 October 29. "Paul, the Missionary; the Secret of his Success." II Timothy 4: 1-13.  
 November 5. "Are You Doing Your Best?" Matthew 25: 14-30.  
 November 12. "A Decision for Christ." Luke 14: 25-33.  
 November 19. "What Intemperance Costs Our Nation." Proverbs 23: 1-7; 15-21. (Temperance Meeting.)  
 November 26. "Praise the Lord! Psalm 147: 1-20. (Thanksgiving Meeting.)  
 December 3. "Spending Time and Taking Pains for Christ." Matthew 25: 1-13.  
 December 10. "How to Listen." Matthew 13: 1-23.  
 December 17. "Confessing Christ." Matthew 10: 32-39.  
 December 24. "The Glory of Christ." John 1: 1-14. (Christmas Meeting.)  
 December 31. "The Old and New; Your Purposes." Luke 5: 36-39; Matthew 13: 51-52. (A New Year's Meeting.)

**DIED.**

At Barrington, on June 8th, Mrs. Experience Barnaby, widow of the late Thos. Barnaby, Esq., aged 63 years.

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**John Allen J. P.**

Commissioner of the Supreme Court &c.  
 LIVERPOOL, N. S.

## MISSIONARY COLUMN.

BY MRS. S. B. MACK.

**DIMLIPATAM.**—Rev. R. E. Gullison and Mrs. Gullison, Miss Ida Newcombe.  
**CHICAGO.**—Miss Martha Clarke and Miss Mabel Arohibaldi.  
**BOBBILI.**—Rev. G. Churchill and Mrs. Churchill, Miss Maud Harrison.  
**VIZIANAGRAM.**—Rev. R. Sanford and Mrs. Sanford, Miss Helena Blackadar.  
**PARLA KIMEDY.**—Rev. H. Y. Corey and Mrs. Corey, Miss A. O. Gray.  
**TERKALI.**—Rev. W. V. Higgins.  
**PALCONDA.**—Rev. John Hardy and Mrs. Hardy.  
**CN FURLOUGH.**—Rev. I. C. Archibald and Mrs. Archibald, Rev. L. D. Morse and Mrs. Morse, Mrs. W. V. Higgins.

Echoes from the World's Missionary Conference.

Liverpool, 1860; London, 1888; New York, 1900. The latest greatest.

An attendance of 20,000 was registered at one day's meetings.

Many missionaries were speakers; every speaker was a missionary.

Christianity has gone to Asia to stay. It builds fortresses, not hovels.—[President John Henry Barrows, D. D.]

Carnegie Hall held some 4,600 intent hearers at each of the morning and evening sessions. Nor did they seem, for the most part, to be learners of the word only.

Baptists were well to the front, in delegates and missionary speakers, in presiding officers and communicants; best of all, in reports of prospering outposts and enlarging vision.

One inevitable impression made upon my mind by a long study of missions is that human beings are all instruments in the hands of the great Workman.—[Rev. A. T. Pierson, D. D.]

There are still not fewer than 40,000 cannibals in the New Hebrides, the scene of the life-work of the Rev. John G. Paton, who has been forty years in the islands, and whose venerable presence and gentle but confident words were an inspiration to thousands.

There are 249 societies directly engaged in conducting foreign missions: The United States 49; England, 17; Asia, 29; Africa, 28; Australasia and Oceania, 26; Germany, 15; Netherlands, 10; Canada, 8; Sweden, 7; West Indies, 11; Scotland, 7; Ireland and Norway, 4 each; Wales and Finland, 1 each. The total number of missionaries is 13,607.

It was a joy to look into the faces of the servants of God who have wrought for him in "all the world." Not a sign of discouragement, discontent, or harshness in the spiritual life; but always confidence, faith in a better future, gratitude for signal blessings, insistence on the virtue and power of the sacrifice of self in the service of the Father of love. These men and women did not know how their faces shone.

The press, religious and secular, was represented in force. There will be a multiplied "New York, 1900" even to the ends of the earth. Not perfunctory, but of exceptional sympathy, are the comments of the best secular papers interested in the Conference, while the large denominational and missionary organs have laid extensive plans for portraiture. Only, however, in the Proceedings of the Conference, now reduced in price to \$1.50 for the two volumes, can exhaustive reports be looked for or secured.

## CHILDREN'S COLUMN.

BY MRS. W. L. ARCHIBALD.

Since Willie Goes to School.

Since Willie goes to school the days  
 Are always full of peace,  
 And in a hundred little ways  
 The cares of life decrease;  
 The halls are littered up no more  
 With blocks and tops and traps:  
 No marbles lie upon the floor,  
 But are we happier than before?  
 Ah, well, perhaps—perhaps!

Since Willie goes to school the cat  
 Lies dozing in her nook:  
 There are no startling screeches that  
 Make all the neighbors look;  
 His playthings all are piled away,  
 No books bestrew the floor,  
 But I have found a hair to-day,  
 Deep-rooted, glistening and gray,  
 That hid itself before.

Since Willie goes to school I hear  
 No pounding on the stairs,  
 Nor am I called to help my dear  
 Make horses of the chairs;  
 A sense of peace pervades the place,  
 And I may be a fool  
 To shed the tears that streak my face,  
 But a toy is in my baby's place,  
 Since Willie goes to school.  
 —Chicago Times-Herald.

A Gentlemanly Boy.

A gentle boy, a manly boy,  
 Is the boy I love to see;  
 An honest boy, an upright boy,  
 Is the boy of boys for me.

The gentle boy guards well his lips,  
 Lest words that fall may grieve;  
 The manly boy will never stoop  
 To meanness, nor deceive.

An honest boy clings to the right  
 Through seasons foul and fair;  
 An upright boy will faithful be  
 When trusted anywhere.

The gentle boy, the manly boy,  
 Upright and honest, too,  
 Will always find a host of friends  
 Among the good and true.

He reaps reward in doing good,  
 Finds joy in giving joy,  
 And earns the right to bear the name—  
 "A gentlemanly boy."  
 —Temperance Record.

"Have you ever read the article on how to tell a bad egg?" "No, I haven't; but my advice would be, if you have anything important to tell a bad egg, why, break it gently."  
 —[Tid-Bits.]

"Do you buy condensed milk, madam?" "I presume that we must, but I never thought of it before. I always ordered two quarts and pay for two quarts, but it never measures more than three pints."  
 —[Detroit Free Press.]

In what four respects does a caller resemble a lover? First, he comes to adore. Next, he gives the bell a ring. Next he gives the maid his name. Then, if he does not find her out, he is taken in.

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