

reform legislation, even though they will never enjoy any advantage therefrom. It will be misunderstood and persecuted for their unselfish work.

The Master was always thinking, planning and working, and then died for the "next man." His disciples are to resemble Him. All reformers, all missionaries, every philanthropist thinks of the next man. Paul, Luther, Whitfield, Wesley, Wendell Phillips, Lloyd Garrison and a great host that no man can number, "of whom the world was not worthy," thought, planned, died for the next man.

About all the suffering in the world, especially that which comes from financial stress, comes from not thinking of others. We throw obstructions in each other's way; we crowd and oppress the laborer, and bring on "strikes" by our exactions and meannesses, and "strikes" make it hard for the next poor man.

Want of thought and heart makes no provision for a possible widow or possibly fatherless children. One man spends enough on beer and tobacco to pay premiums on life insurance that would place wife and children above want and charity. But wife and children go "over the hill to the poor house" because the selfish husband did not think of "the next."

THADDEUS.

### THE GAMBLING CRAZE.

The extent to which gambling is being carried, the *Advance* says, is causing a loud note of alarm to be sounded. It is becoming a national trait. The sporting extras of the daily newspapers seem to be the most popular. Every event that has the slightest element of chance in it is used as an occasion of betting. Odds were laid upon the time when Leo XIII would die. Newsboys, ragged, dirty and hungry, pitched pennies upon the sidewalks. The stock gamblers recently brought the country to the verge of a financial crisis. The *Pittsburg Advocate* says of this gambling craze:

"Two incidents have lately come to our notice. One of them, reported in an exchange, stated that a fond mother was showing a visitor a fine punch-bowl which she had won a short time before at a progressive euchre party, and was very proud of the achievement; when her son, just reaching manhood, pulled out a roll of greenbacks, and, thumping it on the table, said, 'See what I won playing cards the other night.' The mother, startled and horrified, said, 'Why, you have been gambling!' Sure enough, he had been gambling, and his mother knew enough to recognize the fact and call the thing by its right name when done by her son, and she failed to see that she had just as certainly been 'gambling' as he had, and that she was just as guilty.

"The other was the case of a gambler in a town not a hundred miles from this city, who was brought under conviction, and was soundly converted. In giving his experience he referred to the business in which he had formerly been engaged, and said, in substance, that the time was when gamblers had to be taught—that is, the professional gamblers found it necessary to get young men under their influence and teach them to play cards and gamble. But now, he said, this is no longer necessary. Young men are taught in their homes, often by their mothers and sisters, and they become adepts at the game, and become fascinated with it. Gambling in progressive euchre is quite familiar to them. The ladies of their own homes and their lady friends all join in it. Of course, they are thereby taught that it is not

wrong. As a result, the professional gamblers find the young men trained to their hands, and they are saved all trouble in the matter."

### CARING FOR THE OLD.

When James gave his definition of pure and undefiled religion, he struck a chord of service that has never wholly ceased to vibrate. By a natural extension of his language, all who, from any cause, are deprived of the privilege of sanctuary worship, should have encouragement from the stronger ones.

In almost every local church, there are those who have borne its burdens in former years; the weakness of the flesh has overtaken them and they are confined to their homes; some have been bedridden for months; others have come face to face with poverty, and their purse refuses to yield the financial help to the church that their hearts would readily give. After making all allowance for those who could attend divine service if they would, there are many left at their homes by stress of circumstances; they would have it otherwise, were it in their power; nevertheless, they rest content in the Lord's will.

What is the attitude of the Church toward those who, by reason of age or infirmity, cannot engage in work as was their wont? The majority of lay members will answer that it is the pastor's duty to visit them and administer spiritual comfort. True, he does that, if he does not betray his trust. Many a sad face has been made joyful, many a burden lightened, many a dark room brightened by the entrance of a faithful minister of God.

But the Church, as such, is not free from responsibility. It has entered into the fruit of their labors almost unconsciously, and, perhaps without distinct feelings of gratitude. On no higher principle than payment of spiritual debts the aged should be remembered in a way that will be to them a pleasure and a benefit. Many churches, especially in the cities, observe an annual "Old People's Day," selecting a season of suitable weather. They arrange to have every person of age that has a claim on them, or on whom they have any claim, to be at a service in the Lord's house. Carriages are sent to all places where they are needed, bringing persons from their homes and returning them to the same. The songs, the prayers, the sermon,—everything is made to contribute interest to the day, and spiritual help to those who have looked forward with eager longing to this time.

One of the most helpful prayer meetings of the year can be arranged with special reference to those who are in the shadows of the borderland. They will not be present—in person; but being present in spirit while absent in body may have a more wholesome influence than the reverse. If a local church has a score of such members, an equal number of younger or middle-aged persons should be selected to visit them earlier in the week, each visitor calling upon one party. Great cheer will come to hearts that imagined themselves forgotten, perhaps not without reason. The calls should be strictly spiritual, and a message secured from the infirm to carry to the prayer meeting. Such mea-

sures will embody the very life of rich Christian experience.

Can any one measure the value of such a service to those who are just waiting for the summons? But that is not all. The bearers of good tidings will themselves enter into the spirit of their message, and their hearts as well will throb with a purer life. Unselfish service, laden with blessing, will return a richer store. No one should serve for the benefit of the reaction, for in that case there would be none; but unselfish ministry brings its own reward.

A meeting of this nature ought to be but a beginning of care for the spiritual fathers and mothers of a church. Visit corps should be formed, not to discharge duties perfunctorily, but in the loving service of Jesus Christ and his own. A circle of readers also might be organized to bring the truths of God's Word and other literary treasures to those who, in a measure, are deprived of them. Some young people's societies that have disbanded because they could not find anything to do, might reorganize and catch a glimpse of a whitened harvest. Is it not worth the effort and—the success? God lays upon vigorous life a duty to more frail humanity. Ever remembering that the hoary head is a crown of glory if found in the way of righteousness, it should be our constant aim to keep that way clear of all obstructions of disregard and forgetfulness.—*Rel. Telescope*.

IN ABYSSINIA.—Says the *Canadian Baptist*: "If slavery is not totally abolished in Abyssinia the fault will not lie with Emperor Menelik. Some time ago he issued a decree, making the buying or selling of a slave punishable by a fine. That was an important step, but he has recently made an important advance upon that by proclaiming that thenceforth the buyer and seller shall be imprisoned. The former decree proved ineffective, as the payment of the fine was easily arranged, but it is hoped that the promulgation of the latter enactment means the beginning of the end of the iniquitous traffic in slaves in that country, and that complete emancipation will soon be realized.

MR. APPLEBY.—Mr. S. B. Appleby, K. C., of Woodstock, died very suddenly, of heart failure, Thursday morning. Mr. Appleby was a highly respected and leading citizen of Carleton County, and had represented the County in the Federal Parliament and in the Provincial Legislature. His appointment as judge of the County Court, in room of Judge Stevens, retired, was, it is understood, agreed upon, and would have been made in a few days. His sudden death was a shock to the whole community, and is mourned by his many friends.

CENT PER CENT.—Perhaps the most interesting number of *Cent per Cent*, the new financial magazine published by Mitchell, Schiller & Barnes, New York, is the December issue, just out. Mr. W. G. Nicholas continues his interesting series of papers upon "The Public in Wall Street," Mr. Gustav Heinsohn writes of "Company Controlled by Rubber Plantations," and the editors contribute two very important papers, "The Economical Value of the Fall Inventions" (mechanical operating devices that will revolutionize the telephone business of the world) and "Fortunes in Cultivation of Rubber and Cacao." Editorially there is a clever consideration of "The Value of Conservatism," and another notable leader raises the question, "When is a Man Rich?" Other statistical articles complete the number. Fifty cents a year.

## News of the Churches.

MINISTERS.—Rev. Abram Perry, Pet- itcodiac, was quite severely injured by a kick from a horse on the 5th inst. We are glad to hear that he is improving. He hoped to be able to take his appointments last Sunday.

Rev. O. N. Mott's friends are reminded that his P. O. address now is Wilson's Beach, Campobello. He writes that he and his family, with the exception of Mrs. Mott, are well.

Rev. H. H. Ferguson looked in on us the other day. He reports large congregations at Marysville, and the work encouraging.

Rev. T. O. DeWitt was at Geary, S. Co., recently. We wish he might see his way clear to take charge of that pastorate.

We see it stated that Licentiate W. O. Kiersead is at Blissville to spend the Christmas holidays.

### OF OTHER DENOMINATIONS.

—Mr. J. W. Spurden, who has been Superintendent of the Fredericton Baptist Sunday school twenty-five years, was presented with a gold watch bearing the following inscription: "Presented to J. W. Spurden, 25 years S. S. Superintendent, 10 years chorister, Fredericton Baptist Church, Dec. 1903."

—Canon Neales, rector of the Episcopal Church, Woodstock, is quite seriously ill.

—The Sydney, C. B., Presbyterian Church, has called Rev. R. M. McDonald, of Truro.

—Calvary Baptist Church, North Sydney, has called Rev. G. W. Schurman. He has accepted and will enter upon his duties the first of January.

—Rev. B. N. Nobles has declined the call to the Liverpool, N. S., Baptist church.

—Two young men—H. F. Rigby and M. C. Shevan—were ordained ministers of the Episcopal Church in the Cathedral, Fredericton, last Sunday.

—The Congregationalists in Canada are making an earnest effort to pay off debts on their churches. The debts aggregate \$235,000. Their brethren in England have agreed to pay ten per cent. on the amount raised in Canada.

—Rev. C. H. Martell, who has resigned his position as pastor of the Baptist Church at Great Village, N. S., has received a call to Yarmouth, which he will probably accept.

## Marriages.

HAYWARD-NICKERSON.—At the residence of Mr. George Erb, 51 Brittain Street, on the 9th December, by Rev. C. T. Phillips, Mr. Alonzo Hayward, of Amherst, N. S., and Miss Ella May Nickerson, of Everett, Mass, formerly of Adagance, N. B.

TAYLOR-THOMPSON.—At the nuptial, Wilson's Beach, Campobello, on the 7th inst., by Rev. O. N. Mott, Warren H. Taylor and Mamie Thompson, both of Eastport, Maine.

## Deaths.

GILLET.—John Gillett died of congestion, Dec. 8, 1903, aged 79 years, leaving a sorrowing widow, one son and one daughter. He was baptized in 1805, at Blissville and united with the Free Baptist church. He died trusting in the merits of Jesus. Services by the writer, assisted by the pastor, Rev. G. W. Foster. T. O. DeWitt.