

which this subject has had in our columns during the past weeks has, we hope, been of considerable interest and value to our readers. To prolong the discussion beyond this point, however, would, we think, be unprofitable, and we trust that it may be permitted to rest for the present. The discussion has revealed independence of thought and some difference of opinion upon the subject. This was to have been expected among Baptists. But we are inclined to think that there is less difference of opinion, as to the essential truth involved, than some of our brethren have supposed.

—It is not an indication of a magnanimous soul, to allow an honest difference of opinion to break friendship. One may seriously differ with us in his opinions as to important matters, and yet retain the elements of character which entitle him to our admiration and love. The present Archbishop of Canterbury, writing of one of his early friends, the late Dean of Durham, has said: "As time went on we differed, and differed much, but the differences never parted us. . . . When I was consecrated Bishop of Exeter he preached the sermon—a sermon that went to my heart for its kindness, for at that time he well knew that he and I were on different paths, but it was at his request that he was appointed to preach on that occasion. He was a very able man, a very good man, and he never forgot old friends."

—"So long as intoxicants are in demand they will be made and sold. If people did not patronize the saloons there would be no money in the business, and saloons would cease to exist."

So says 'The Toronto World.' It is one of those half truths which at the present are obtaining special acceptance in many quarters. The other side of the truth, carefully kept out of sight, is—that so long as intoxicants are made and sold they will be in demand. So long as the bait of the liquor-maker and the liquor-seller is exposed on our streets so long will the unwise and the unwary fall into the trap. So long as the saloon opens its doors and presents its enticements, so long will many of our young men enter and find there that which feeds in the most unwholesome way the passion for excitement natural to youth. So long as men are given a saloon education there will of course be a demand for the saloons. There will be a demand also for police courts and jails and penitentiaries. Is it not then clearly the duty of the state and of civic governments to discourage the demand for these things, by removing; so far as possible, the temptations of the saloon from the paths of young men?

—Some interest has been aroused by statements made in a paper recently read by Professor Jacques Loeb before the American Physiological Society at the University of Chicago, in reference to the nature of death and the possibility of science finding means to prolong life indefinitely. Prof. Loeb is reported to have affirmed that death is not a negative process—as has been supposed, but an active agent, born with the birth of the egg, and destined, if not checked, to gain the upper hand of the life instinct and bring about extinction. It is further gravely claimed that, by virtue of certain experiments made upon the eggs of sea urchins, Prof. Loeb has got a start in the direction of being able to counteract the death principle in the human as well as in other living organisms. We are becoming used to very marvellous things in these days, but probably the man who is to discover the secret of immortality would need to appropriate the full benefit of the discovery as a condition of any very hopeful undertaking of the problem. But immortality for men, under present moral conditions, if attainable, would be far from a boon to be desired. What is needed most is not to make men live longer here, but to cause them so to live, while they do live, that they may obtain entrance into life eternal.

The Financial Statistics in The Year Book.

DEAR MR. EDITOR—Who is responsible for the arrangement of the "financial statistics" in the Year Book? It has generally been filled with errors and contradictions, but this year it is simply inexplicable. According to its statement not a dollar was given to the "Convention Scheme" last year. Indeed with the exception of a fraction to "other than Denominational or Local Purposes," every cent raised was spent at home. Are we to consider Foreign Missions "local?" Who gave authority to ask the churches what salary they paid their pastors? Perhaps in a million ages the Baptists will learn to do business in a business way.

Yours, F. O. WEEKS.
Sydney, C. B.

We have no doubt but that improvement might be made in the arrangement of the statistical information which the Year Book contains as to finances and other matters, and if possible things should be arranged so that one who is not familiar with the arrangement of matter in the Year Book through intimate acquaintance with previous issues, should be in no danger of being led astray as to the information of which he may be in

search. But it is really not as bad as our brother Weeks supposes. He has not found the information he sought because he did not look in the right place. The statistical tables furnished in connection with the minutes of the associations give no information as to moneys raised for denominational purposes outside the local churches. These moneys, as they are administered by the Convention through its several Boards, are accounted for by the Treasurers of Denominational Funds appointed by the Convention—Rev. A. Cohoon for Nova Scotia and Rev. J. W. Manning, D. D., for New Brunswick, and P. E. Island—and their reports, embracing statistical statements as to the moneys contributed by the different churches and the purposes for which they were contributed, will be found occupying pages 37-52 of the Year Book for 1901.—ED. M. AND V.

Acadia Seminary Notes.

I wish in behalf of Acadia Seminary to all the Patrons of the School, to all who are interested in it, a most joyous New Year. I am glad to be able to report progress all along the line. The total registration for the term ending December 18, 1901, was 120; of these 64 were resident students. The work in all departments has proceeded smoothly, with hearty co-operation between pupils and teachers, and satisfactory progress has been made. Notable increase is observed in the classes of Stenography and Typewriting under the efficient instruction of Miss Fisher. In the Art Department, also, which has shown a gratifying growth under Miss Chipman's painstaking direction, it has been found necessary to appoint an assistant. Miss Blanche Sloat, an Art School graduate, assists Miss Chipman in the elementary work, and assumes direction of a Saturday morning class for children. Miss Sloat has had experience in this work and exhibits special aptitude for it. The increase in the number of students in the Piano Department calls for a third assistant teacher. I am not able yet to announce who this will be. The Departments of Elocution and Voice are both overcrowded, and steps are being taken to secure adequate instruction for the increased number of applicants.

For the term which opens January 8, 1902, more than twenty new students are expected. This large increase has necessitated the renovation of some rooms not hitherto used for students, and a rearrangement in large measure of room assignments in the west wing. Efforts to retain the resident College Students and not to refuse any application from those who have prior claim have been made, and thus far successfully. I can still accommodate six or eight more students which I trust you will send to me.

A recent purchase of physical apparatus increases the efficiency of the Science Department; but we need more still. Who will give me \$100? We still need that some arrangement be made by which a studio for vocal work shall be provided, thus liberating a room for students, and furnishing adequate facilities for Miss Drew's work. We have as fine a school building as any in Canada. We have an intelligent and as interested a constituency. We have an able corps of teachers. We have a splendid body of students, an inspirational opportunity, a noble mission, but we have a debt, and behind that God and his people!
H. T. DEWOLFE, Principal.
Wolfville, N. S., January 4, 1902.

To the Churches and Pastors of the Maritime Provinces.

Dear Brethren and Sisters:—I am back into the Maritime Provinces. Called to Western Ontario, by the church at Simcoe, I hesitated for two weeks. Why, I could not tell, till an urgent request came from a member of the Twentieth Century Fund Committee and afterwards by the Committee to return and take hold of this work. Then I took the two calls to Toronto and for two days considered them aside from all personal considerations and local influences. It was a two days' struggle seldom, if ever, experienced in my life. In the West was a very attractive field, in a beautiful town, in a salubrious climate, in the centre of a section offering great possibilities for a useful, progressive, and inspiring ministry, with an environment of comfort. In the East it was a call to a work not very popular, with long cold drives, sleeping in "spare beds," speaking nearly every evening, away from my family, and with the hard task of having to hearten many whose interest in this fund is low.

The pressure from both ends was great, and hard to bear, but I finally chose the hardest task, the least rose, and the most wearing. As to the motives leading to this decision, if you wish, you can guess. I will not fear your guess. Thus you can see I am not taking up this mission for want of work, but because of the deepening conviction that I ought to do it. When the great George Miller was in doubt about a task presented to him, he brought the following propositions before him for settlement. 1st. Does God want this thing to be done? 2nd. Does God want this thing to be done by me? 3rd. Does God want this thing to be done now? In the period of prayerful consideration I tried to apply this rule "rule of three" to the call from your committee to enter this campaign, and deciding in the affirmative, there was no other course than for me to return to these provinces and plunge into the work.

Now, dear Brethren and Sisters, I am ready for work, may I find you as ready when I visit you either personally or as churches! The twentieth century has begun,

but it has 99 more years to run. I would like to complete my part of the work in 365 days. Although there are 409 churches, with the earnest co-operation of my brother pastors I think we may cover the ground within the year. Let us all go into it, and in the Spirit of our Master keep at it, till the aim is reached. Before long we shall present you with a Twentieth Century Fund number, of our splendid denominational paper, the MESSENGER AND VISITOR. In this the four great divisions of our mission work, will be intelligently and fully presented.

With faith in God and man, and a hope for the speedy accomplishment of this work,

I am your servant for
Jesus' sake,
HENRY FRANCIS ADAMS.

Fredericton, N. B., Jan. 3rd, 1902.

Feeding Twenty-five Thousand.

For some weeks there have been at the principal street corners, hung in gypsy fashion, numerous iron pots. Into these pots the people were requested, by placards attached, to cast their money. To the tune of dropping coins the iron rang, until nearly five thousand dollars were gathered. This noble sum, solicited by the Salvation Army, was devoted by that organization to the feeding of twenty-five thousand of New York's poor, irrespective of creed, color, or nationality, on Christmas day.

Interest centered at Madison Square Garden, for there the prodigious mass of starvation presented itself. The great garden, the capacity of which is twenty thousand, and which, during its long experience as a public meeting place, has witnessed all sorts of performances, from a Christian Endeavour Convention, and political rally, to a prize fight and dog show, was secured for five hundred dollars, that amount being the half hire for one day's use. For many days, many cooks and cook's mates were kept busy baking pies, preparing vegetables, and roasting turkeys. In order to reach the deserving poor—in this phrase there is embodied a fearful admission—and to avoid imposition, the officials advised tickets to be struck off, and by the various sections of Army workers, to be distributed throughout the great city. Long before noon, on the day of the feast—it reminded one of the marriage of the king's son—a vast crowd had assembled outside the building. At twelve o'clock the doors were thrown open, and under police control, the poor filed in. A basket containing sufficient for five was handed to each as they passed through, the first to receive, being an old woman, who could barely totter. The process of giving went gladly on, until three thousand baskets were as thankfully received. But the grand occasion was in the evening, when three thousand paupers sat down to a royal repast, together, in the spacious arena.

By six o'clock the seventy-five mammoth tables were spread: then a bule sounded, and the vile smelling, famished throng, was admitted. To the strains of a lively march, and under the direction of smiling girls in bonnets, and pleasant lads with red on their caps, they encircled the white boards, laden with delicious food, and, in some instances, at least, literally fell upon the viands. The garden blazed with its full brilliance, the galleries groined with spectators, the band discoursed classic airs, the choir sang the hymns renowned for heavenly sweetness and the animals ate. Save for an occasional salutation shouted from one table to another, by the rising generation, young America, disinherited, the meal was devoured in silence, sans smiles, sans laughter, sans conversation, sans everything but starvation. After ample time had been allowed for toothless gums and crippled hands to do their work, some moving pictures of the Russian Play were shown and the building was cleared.

As we sat observing, we thought of him who fed the thousands long ago, and breathed a blessing on the Salvation Army. This is the berner tenth, we reflected, lifting up its head to be fed to-day, and to sink back into hunger again to-morrow. This is the Wolf, being fed. Here is the lean monster Want, who has come from rank cellars, squalid courts, teeming tenements, shelterless streets, boxes, holes, and dumps, on this birthday of Christ to be satiated; and who this very night, will return to its haunts again. What difference does God see, we pondered, between us who sit watching and those yonder who sit eating? Are those who dwell in mansions, who die to-night in luxury, who shall sail in yachts and roll in carriages to-morrow, so much worthier to be fed, and clothed, and housed, that they should enjoy God's best gifts? Surely this filthy, shivering, starving mass of human degradation, must be relatively very bad, very wicked, indeed, to deserve so much suffering and wretchedness. Then, we calculated, what a multitude is this: and yet, we considered, not half, nor quarter, of the city's poor are here. Then we remembered the city's boast of prosperity, and its relative social condition among the great world cities, which has been pronounced "excellent," and smiled sardonically. And who, or what, is to blame, we asked, for this bestial poverty, this grinding process of destruction? And we wondered whether the wealthy, the educated, and the owners of the earth, would go free from responsibility on the judgment day; and whether it could possibly be a reproach to the church. We set it down as the saddest spectacle we had ever witnessed. At the close of the feast we were asked to join in singing "sweet land of liberty;" but we could not comply, for it was a lie, a hideous farce, a bare-faced mockery. Great God, we prayed, make this thing impossible! Hasten the overthrow of that which can produce such a debasement of thy creatures! Let thy Kingdom come, and quickly! Then we prayed that the spirit of the great Christ, the friend and lover of the poor, might come upon us.

H. S. BAKER.