

TS. ears was enough for any modest man. It is testified furthermore that he sought to procure legislation looking up all the show windows of the shops, for the reason that they attract that the attention of women, and make whole, them spend money.

It is intimated that the Duke and Duchess of York will go to Australia, originally arranged, the King being unwilling to allow private sorrows to interfere with an undertaking of such national significance.

DENOMINATIONAL NEWS.

FROM REV. C. T. PHILLIPS. - As I promised, with the other brethren, to write, at least, two letters for the INTELLIGENCER during the year, I feel that it is time I began to fulfil that promise; and while I am at it "lest I forget"—I had better write them both.

FIRST LETTER.—The work in St. John (Waterloo St.) is going along much the same as in other places, I might imagine. Sometimes the meetings are good, and sometimes not so good. We are holding a Watch-night service, which was very impressive. Bro. W. C. Keirsey, who has been with us and did good service, has lectured in the evening, and the lecture (on the Prophet Jeremiah) was a profitable one, and was appreciated. We could hear him again with interest and profit. The last prayer meeting and the last Endeavour meeting of the year were exceptionally good. I believe that if we could have commenced special meetings then, we would have seen better results than we did by the union meetings held during the week of prayer. There is a feeling among the pastors of the city that one union service during the week would be quite enough to show the brotherly love which exists in the churches, and that more could be accomplished by each pastor holding special meetings in his own church the rest of the time. Just when to hold special services is quite a problem. There are so many things to draw the young people away from the services, that it requires something out of the ordinary to counteract the attractions for the unconverted—of rink and party and opera. However, we shall watch and pray and work, and trust that the Father, in whom is all power, will bring in His own.

The people here have been very kind to us, remembering us at the two Christmases we have spent with them, with many tokens of their esteem. They are good to me, and I am good to them, so we are all good.

SECOND LETTER.—I spent last Sabbath 20th inst., on Grand Manan. Dr. McLeod took the preaching service here, much to the gratification of the people. His references to the dying Queen were exceedingly appropriate, and his prayers for her were heart-felt and earnest. A criticism of bro. McLeod's sermons I heard from a young man amused me, and I think the Doctor will enjoy it. It was, "Dr. McLeod talks so viciously about the devil, I think he must hate him." Yes, I said, I think the devil is a little afraid of the Doctor; anyhow, they don't seem to get along well together. Bro. A. H. McLeod invited me to go down to the island and help in the dedication of the church at Castalia; and then remembering that it was winter, and that the sea and I did not agree with each other any better than the devil and the Doctor do, he wrote me that I had better not go; but I had made my arrangements, and wanted to go, although I wished Grand Manan was not an island. The new boat on the route, the Aurora, is a great improvement on the Flushing, and Captain John Ingersoll knows all about sailing the bay, so that one need have no fears. If any person wants to go to Eastport or the Island they need not hesitate about going in the Aurora. I wanted to go to the island in winter, so that when any one said, "Yes, Grand Manan is beautiful in the summer, but it is terrible in winter," I would know just what to remark about it. I could not go when it was more disagreeable, I think, for it was the coldest weather known for years. Any man who would hesitate about going to the island, as pastor, on account of the winter has not been "called" to preach, unless he is an old man, or a consumptive. These two classes are the only exemptions. There is telegraphic communication with the mainland, there are telephones, mails, &c. You can leave St. John at 7 p. m. and be at the Island at 3 p. m. Returning, you leave at 8 a. m., and reach St. John at 3 p. m. If you want to get to St. John at any other time than on the Aurora's days you go to Eastport and take the train.

When I arrived at the island I was feeling as if I never wanted to eat any more, and I wished I was home. But I soon forgot my troubles in the warm welcome of brother and sister Watt. I stayed there until the next afternoon, when bro. Grant Dakin came for me to take me to his home, at Grand Harbour, where the welcome was warm and genuine. Bro. McLeod was holding special meetings, and I went to meeting, where bro. McLeod found me, much to his surprise and pleasure. I was glad to meet him. I could love him for his father's sake, if there was nothing lovable about him, but there is, and he has a strong hold on the people, they esteem him highly, and, also, his wife, who is a great help to him in his work. The pastorate has built over the old church into a parsonage, and when finished it will be very nice, and comfortable. The parsonage barn is one of the largest I ever saw. I don't know its height, but it is very high and long and wide and airy. They will build a smaller one next year. Two meetings at Grand Harbour, which were good and well attended. Saturday evening we went to Seal Cove, where, in spite of the cold, there was a good meeting. Service at 10.30 in the morning, and then to Castalia in the afternoon—the dedication. The new church is a very neat building, and the people have done well to build such a house, and have it almost free of debt. The ministers present were, bro. Prosser, of Campo Bello, Revs. Messrs Fulton (Methodist), Baker (Reformed Baptist), Dr. Hunter (Episcopal), and the pastor. All took part in the service, which was impressive. In the evening bro. Prosser preached, and I went to North Head. Monday at 3 p. m. I was home again, none the worse for my trip, and with pleasant memories of it. It was pleasant to meet brethren Prosser and McLeod, and to make new acquaintances whom I shall never forget. Bro. Prosser is doing well in his new pastorate, and is growing "in favour with God and man." Some other time I will write more of Grand Manan. If I couldn't go to the Tobique I should go to the island. I love them both, and pray that all the churches may be well supplied with God's men.

C. T. PHILLIPS.

St. John, Jan. 23, 1901.

ST. JOHN, WEST.—The pastor of the Carleton church so greatly enjoys reading the reports of the churches given by the brethren, that he would like to assist in making such reports mutually interchangeable. If this is done by each to all the others, we can in a reciprocal way be fellow-helpers of each other's joy. While glad so many have carried out the decisions expressed by the ministers at our recent General Conference in reference to writing, it is greatly hoped others may have their pure minds stirred up by way of remembrance. What say you brethren? Just a few lines. A good motto in this line would be, "each for all." When each brother does his duty all will be edified.

As usual this pastor preached at the appropriate times, the annual Christmas sermon, the review sermon at the close of the year, the opening year sermon, and the motto sermon. All of these special sermons were listened to by large and attentive audiences. The text of the review sermon was the word "Selah," found three times in the last chapter of Habakkuk, and seventy-one times in thirty-nine of the Psalms. It occurs in no other place in the Bible. "Selah," is a musical sign or term introduced into a musical composition calling a halt for rest, or meditation. A sort of, "stop and take it in," expression. The close of the year, and the close of the Century seemed a fitting time for reflection. A number of the most important inventions and discoveries of the century and their influence on the world were spoken of, and the organization of societies, such as the B. and F. Bible Society, the American Bible Society, Missionary Boards, S. School Conventions, Y. M. C. Associations, W. C. T. Unions, E. Societies, &c., &c., with their powerful and wide spread and spreading influences were called to mind. As the century that brought us so much was closing, it seemed a fitting time to exclaim, "Selah." Stop and reflect upon what God hath wrought. On the following night, by invitation, I preached at the Watch night service in the Methodist church, when I repeated this sermon, that is, repeated it as nearly as I can, "without note," repeat a sermon.

The text for the opening year sermon was, Deut. 28:12. "The Lord shall open thee His good treasure." The treasures, yea, the good treasures that God promises his people during this year, were portrayed as an incentive to implicit trust in Him. God so often gives us "treasures in our sacks," and often a "cup," as was found in Benjamin's sack, even the cup of Salvation with our corn. Good and perfect gifts all come from the Father of Lights.

My motto this year is, "Go." I made it a missionary sermon, dividing it thus first, Go; second, Let go; third, Help go. God says to His people Go.

If one can't go personally, some one must go. Then if God calls one near and dear to us as the blood in our veins, we must let go. If not so called personally, we must all help those whom God does call and who are willing to undertake the blessed work. I trust we may all go on, go on, and go on until we hear the Master say "well done."

G. A. H.

Jan. 24, 1901.

FROM REV. J. J. BARNES.—It seems like an age since I last wrote the INTELLIGENCER. Probably some readers are anxious to know where we are, and how we are getting along. Well, let me say that we are at Southampton, and getting on well, and that we have much pleasure in our work and people. We came here last fall shortly after Conference. For years I had been moved in my heart and strongly drawn to these churches. The editor has heard me speak often of my feeling towards this place. I had never labored with any of the churches of the district, and therefore had little or no knowledge of the local situation or of the spiritual condition of the churches. Yet, as stated above, I had been strangely drawn towards this pastorate. I had believed for years that the time would come when my mission would lead me this way. It will not be out of place to say just how Rev. H. Hart and his good wife were instrumental in opening the door for us to enter here this year, for God uses human means in carrying out His plans in the churches. On our way home from Conference last fall we met bro. Hart and wife here. He insisted on our going with him to deacon Samuel Schriver's (for we were strangers to the people), and arrange with him to preach here on the next Sabbath with a view to settling over these churches as pastor. Well, to settle here as pastor was just what we desired, and felt ought to be done. Yet I was delicate about doing it just that way. However I yielded to his wish, and was soon shown that the Southampton church especially was so weak and scattered that nothing clear and definite could be learned of the feeling of the people in regard to engaging a pastor. The longer I talked with bro. S. the more distinctly did the need of these churches rise up before me. Besides that, I felt I had the means to meet that need; therefore, I left an appointment to spend the next Sabbath on the pastorate, and at the same time arrange for a meeting of a general representative committee at Southampton on Monday night. At the meeting of Monday night a grave difficulty sprang up. It seemed for a time to put an end to all progress. They had no parsonage. How could they have a pastor while they had no home for him and his family? When it was discovered that there was no rentable house conveniently near any of the churches, the difficulty was enlarged. I felt much disappointed for myself, and sorry for the people. Such disappointment and perplexing difficulties must always arise and confront and, in a way, defeat all such meetings where the churches do not own a suitable home for the minister. These good people awakened to a realizing sense of the need, and, therefore, would not be balked. They agreed that if I would consent to occupy a little house situated near the Southampton church until spring they would then build a parsonage. In such circumstances we were ready to do any reasonable thing to help on the cause among the churches. When we came with our household goods they undertook to pack us away into the little place. But then! it could not be done. Now, can you imagine what a defeat this latter was? Late fall weather, cold and rainy, and a large quantity of our goods exposed to the rain storm. It could not be helped. These dear brethren had done the best that could be done in the circumstances. But, unknown to us all, a faithful Providence was at work all the time, overturning our poor plans, and executing His own purpose. Just when despair was filling our hearts we heard that a family talked of selling out and moving away. The situation was desirable for a parsonage. The property was purchased at once. It consists of one-half acre of good land, a good-sized well finished barn, with comfortable stables for horse and cow, and a house, with a splendid cellar and a convenient water privilege. The house has been extensively repaired; the lower flat being remodelled and built all over new. It meant much anxiety and hard labor for the people and us. The weather was cold and labor was scarce; but willing hearts and ready hands made quick work of it. We did not get into the house to live until the week before Christmas. As there was even then much in the way of finishing and painting to be done, we did not get all settled until the first week in January. In the meantime I had no

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Scrofula Sore — "Enlargement of the arm bone, with a bunch, proved to be scrofula. The sore discharged. Hood's Sarsaparilla healed it all and left me sound as a nut." Capt. Wm. S. Barker, Box 8, Wilson's, N. H.

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Hood's Pills cure liver ills; non-irritating and only cathartic to take with Hood's Sarsaparilla.

opportunity to do pastoral work except on the Sabbaths. The freezing river cut the Temple people off from us; many of the Campbell Settlement people had gone to the woods; it was, therefore, out of the question to get a well organized committee to carry on the work. A few of the brethren had to act without an appointment, voluntarily shoulder the responsibility, and go ahead with the work. This they did like true men. You can readily understand how such circumstances would keep me about constantly on the road, driving from one place to another in the pastorate on duty closely connected with the work of repairing the house. But that is all past, most pleasantly and without friction among the people. And now we are just as busy, but it is another kind of work we are at, and a delightful duty it is, for we are seeing the people in their homes. I love both the work and the people. I am praying that I may be a successful shepherd here.

The Christmas season brought its usual entertainments and trees at Temple and Campbell Settlement. There were good programmes in both places, and they were well rendered. Among the many good things on the Temple tree were a fine large turkey and a cash present for us for which we thank the thoughtful donors. The ladies of Southampton have organized a sewing circle, which promises much good results. It met at the parsonage for work yesterday. We were pleased to entertain the circle in our house, and greatly enjoyed it. The ladies on Temple side of the river are talking of starting a circle in connection with their church. In both cases the object is to raise money to pay off the debt on the parsonage. I have had no special meetings, and cannot attend to that duty for some time yet. I must see the people in their own homes, and that means a long time of visiting, at which I have been but a few days.

I may say, however, that I have three meetings with Temple church this week, but can't stay there longer now; I must go to another place and spend two or three days, and have two or three meetings. I shall have a few special meetings in that place of course, but I cannot settle down for a long protracted meeting with one church for some time to come, for reasons given above.

I shall not weary you longer now. I will write later about the spiritual condition of the churches. I wish all the brethren and churches a happy and prosperous year.

J. J. BARNES.

Middle Southampton, Jan. 24th, 1901.

FROM REV. T. O. DEWITT.—I have been here since General Conference. At Rockland I baptized one young man. The majority of the men are away in the lumber woods, and it is difficult to get the few that are at home out to a prayer meeting. Our Conference meetings are small, as are our prayer meetings. The people are not as alive to the interests of the churches as they should be. If we are to live, we must work; others will not do our work for us. I have been doing a good deal of visiting, but have not got through yet. It is quite difficult to attend all the conference meetings in this pastorate, as in some instances two come on the same day, and neither is willing to change. I held

CONSUMPTION!

Startling Statement by Sir James Grant, of Ottawa.

3000 Die Annually

In Ontario Alone Through the Ravages of the Great White Plague.

Before the Canadian Medical Association held at Ottawa a few days since, Sir James Grant, the noted physician, made the startling statement that 3,000 persons die annually in Ontario from tuberculosis. Truly, consumption is the most terrible disease in the world. It is the result of germs attacking the weak spot.

For a quarter of a century Dr. T. A. Slocum, one of the most eminent scientists of the day, has made the cure of consumption a life study and has succeeded in compounding a system of treatment which positively destroys the germ that produces the disease, at the same time building up the system and creating flesh and blood. There is no humbug about Dr. Slocum, he knows exactly what his treatment will do and admits emphatically that it cures in ninety per cent of cases. The doctor has such confidence in the Slocum system that he offers treatment POSITIVELY FREE to all who desire a cure. Here is the offer:

You or your sick friends can have a FREE course of treatment. Simply write to THE T. A. SLOCUM CHEMICAL CO., Limited, 175 King St. West, Toronto, giving post office and express office address, and the free medicine (The Slocum Cure) will be promptly sent.

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two or three weeks of meetings at Gordonsville, and there was good done. Two have offered for baptism and will be baptized soon. We have a Sabbath School in each of the five churches, that at Windsor being the best country Sunday school I have been in for years. Two of the churches have Christian Endeavour Societies. The spiritual interest in the churches is fair, I should say deepening. We purpose holding special service in all the churches, and are looking for the ingathering of souls.

T. O. DEWITT.

Rockland, C. Co. Jan. 24th, 1901.

SANFORD, N. S.—The special meetings at Sanford, which I mentioned last week in a brief note, have steadily increased in power and blessing. The old and young, the middle aged, heads of families, and strong young men have come to Jesus, and are rejoicing in His pardoning love. In every meeting, up to this date, sinners have given themselves to God, and new voices have been heard giving praise to God for forgiveness.

GEO. F. CURRIE.

Jan. 25th, 1901

FARMERS' PARLIAMENT.—The annual meeting of the Farmers' and Dairyman's Association held in this city three days last week, was an interesting and profitable meeting. There was a good attendance of representative farmers. A number of well-written papers on subjects of greatest practical interest to farmers were read, and discussions covering wide range took place. The presence of Hon. Mr. Fisher, Minister of Agriculture, added to the interest of the meeting. Such meetings cannot fail to do great good.

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is worthy every parent's study; not only what they can eat, but what gives the most nourishment. No children are better, and most are worse, for eating food. If, however, their food is prepared with the healthful new vegetable shortening, COTTOLENE

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 - 25 " " Gent's, Boys' and Youth's Wool-lined Rubbers
 - 25 " " Ladies' Misses' and Child's " "
 - 20 " " Ladies', Gent's, Boys' and Misses Fancy Moccasins.
 - 20 " " Ladies' Cloth Buttoned Gaiters and Leggings.
 - 20 " " Misses' and Child's Cloth Gaiters and Leggings.
 - 50 " " Gent's Patent Leather Shoes, Pointed Toe.

The Cheap Sale began Saturday, January 19th, and will continue for two weeks.

A. LOTTIMER.