

# Messenger and Visitor

First Baptist Church  
care R. N. Book with  
181 Dresden Row

THE CHRISTIAN MESSENGER  
VOLUME LXVII.

THE CHRISTIAN VISITOR  
VOLUME LVI.

Vol. XXI.

ST. JOHN, N. B., Wednesday, February 8, 1905.

No. 6

## Famous Diamonds.

According to a recent dispatch from Johannesburg, the largest diamond ever discovered has been found near Pretoria, and the find has caused great excitement in the Transvaal capital. The stone is said to weigh 3,032 carats and to be a pure white diamond of good quality. It is locally valued at \$3,500,000 or \$4,000,000. The famous Koh-i-nor weighs only 123 carats, though it is said to have weighed 900 before it was cut, and is valued at \$600,000. The largest rough diamond previously known was found in Brazil in the eighteenth century. It weighed 1,680 carats, of fourteen ounces, was sent to the Court of Portugal, to which nation Brazil then belonged, and was variously valued by experts away up in the millions, but it turned out to be worth only \$4,000,000 as it was not brilliant. The famous Koh-i-nor or "Mountain of Light," is a Crown jewel, and is always on exhibition in the Tower of London. This stone, interesting alike for its historical associations and for its intrinsic beauty, was according to Indian tradition, obtained before the Christian era from one of the mines of Golconda. From the Rajah of Oojein, who seems to have possessed it at the beginning of the Christian era, it passed to successive Sovereigns of Central India, and in the early part of the fourteenth century was added to the treasures of Delhi by the Patan monarch Aladdin. It remained in the possession of the ruling families of the empire until the eruption of the Persian conqueror, Nadir Shah who saw it glittering in the turban of the vanquished Mohammed Shah, and proposing an exchange of headress as a mark of friendship, bore it away with him, and gave it the name by which it is still known. After the assassination of Nadir it passed through the hands of Ahmed Shah of Cabool to Shah Shuja, who paid it as the price of his liberty to his conqueror, Runjet Singh, the "Lion of the Punjab," in 1813. On the annexation of the Punjab to the East Indian Company's territory in 1849 it was stipulated that the Koh-i-nor should be surrendered to the Queen of England, to whom it was accordingly delivered by the company July 3, 1850. At this period its weight was 186 carats. The diamond so long in the possession of the Sultan of Matan, of the Island of Borneo, is remarkable for its size and purity. It weighs 367 carats, and should be worth at least \$3,500,000. It is shaped like an egg, with an indented hollow in the smaller end. It was discovered at Landak. The Orloff diamond, purchased for the Empress Catherine II, of Russia, is about the size of a pigeon's egg, and weighs 195 carats. It is said to have formed the eye of a famous idol in a temple of Brahma at Pondicherry. A French deserter robbed the pagoda of this valuable stone. After passing through the hands of various purchasers it came into the possession of a Greek merchant who received for it from the Empress \$450,000, an annuity of \$20,000 and a title of nobility. The Austrian diamond is of a beautiful lemon color, and cut in rose; its weight is 139 carats. Its value is less than it would be but for its color and the form in which it is cut, ranking as worth \$500,000 instead of \$750,000.

It is announced that the British Parliament is to be convened on February 14. The session will be opened by the King personally with full state ceremony. The unusual lateness of the date of reopening is interpreted to mean that the Government does not propose to press any redistribution bill, but to give the aliens' bill which Premier Balfour has definitely promised the first place in its legislative programme. Recent speeches of Ministers confirm the belief in an early dissolution of Parliament, and it seems likely that, unless previously defeated, the Government will find a pretext for formally dissolving Parliament towards the end of March. The fiscal question continues to absorb attention. Right Hon. G. J. Goschen, speaking at Cambridge January 27, said he understood Mr. Balfour's fiscal policy, but he did not understand the method by which he would carry it out. It was necessary that the colonies and the mother country should stand together. He considered that the attitude of the colonies at the present juncture was most commendable. They showed no temper, no impatience, no signs of a threat, which ought never to have been made, that unless we made certain concessions the bonds between them and the mother country would be loosened. He asked his audience not to allow their judgment to be coerced by that kind of talk. Premier Balfour, speaking at Manchester made reference to

his proposed colonial conference. He said that any scheme decided upon will have to be referred not only to the electorate of the self-governing colonies but to the electorate of Great Britain, because unless there were some such appeal he doubted whether the people of the great colonies would leave their representatives at the conference entirely unlettered. He hoped the decision of the empire, when it came, would be a decision from which no single part would ever be tempted to withdraw, which would remain for all time to mark a step in the further consolidation of the King's dominions, without which it was quite impossible that such a vast collection of different communities should bear their full share in carrying forward civilization and the freedom of humanity.

## The Prospect in Russia.

Probably the best informed and wisest subjects of the Czar would hesitate to predict what a few months may bring forth in the social and political life of their country. How much more difficult must it be for foreigners and strangers to forecast Russia's immediate future! There appears however to be a pretty general conviction on the part of intelligent observers, inside and outside of Russia, that the present situation is pregnant with the gravest contingencies. The events which occurred in St. Petersburg on Sunday, January 22, and which have been paralleled on a smaller scale in Moscow and other cities of Russia, are regarded as events of no ordinary significance. An immediate revolution is not to be expected. The people are without arms, the season of the year is unfavorable to popular demonstrations, and the iron hand of military power is able for the present to suppress the insurrectionary outbreaks of the unarmed people. But it seems certain that the country is palpitating with revolutionary sentiment. The demand for political reforms has found voice as never before. The time has come when the people's cry for freedom can no longer be repressed and the attempt to silence the birth cries of this new democracy will mean the death of the hoary autocracy which enslaves 140,000,000 of people in the name of the Romanoffs. Nicholas II. may be a well meaning man who, if he had the necessary ability and courage, would in some sense be a father to his people. But it seems quite certain that he is a weak man, the slave and the tool of the bureaucracy, and scarcely more the real ruler of Russia than are the people who vainly cry to him for the redress of their grievances. So far as the strikes are concerned, they do not in themselves afford the rulers much cause for anxiety. It is only when the revolutionists unite with the strikers and take advantage of the situation to create a great popular demonstration, adding to the demand for the redress of industrial grievances an insurrectionary cry for political reforms, that the danger point is reached. It is said, whether truly or not we cannot tell, that the authorities in St. Petersburg, by timely action, might have repressed the agitation and prevented bloodshed, but that they deliberately permitted the outbreak to occur that they might severely punish the agitators and thus teach them what they held to be a needed lesson. Probably, by tempering severity with a measure of concession, the Government will be able for the present to suppress the outbreaks. The revolutionists, it may be expected will conclude that the time to strike has not yet arrived, and a measure of external calm may be restored. But the fires of revolution will continue to smoulder beneath the surface, and unless the Czar and his advisors shall heed the warnings of wisdom and grant substantial concessions in the direction of constitutional government, it is not unlikely that, within a few years at most, an upheaval will take place in Russia which will make itself felt far beyond the bounds of the Czar's dominions. The despatches from St. Petersburg are of so conflicting a character that it is difficult, if not impossible, to form any accurate idea of the existing situation as it relates to the attitude of the rulers toward the people, but if some reports are to be credited there is now some disposition on the part of the Government to recognize the reasonableness and the necessity of making substantial concessions to the demand for political reform.

## The Abstainers' Advantage.

Sir George White, V. C., famous as the hero of Ladysmith and now Governor of Gibraltar speaking at a temperance meeting not long since, gave some interesting facts and figures concerning temperance in the army. In seven regiments quartered in different parts of India and selected chiefly on account of the large number of total abstainers borne on their rolls, the fol-

lowing, Sir George said, were the average admissions to hospitals among abstainers and non-abstainers respectively per 1,000 per month:—

Regiment.	Abstainers.	Non Abstainers.
I.	33.33	96.38
II.	37.04	47.19
III.	84.32	126.63
IV.	86.73	152.60
V.	39.62	72.20
VI.	34.54	88.20
VII.	30.34	63.40

Taking the average of the seven regiments, the admissions per 1,000 were: abstainers, 49.53; non-abstainers, 92.37. The great differences among the numbers of admissions under both heads in different regiments may, Sir George explained, be accounted for by the great variations in the healthfulness of different stations in India. There is, however, one constant principle running through all—viz., the greater amount of sickness among non-abstainers than among abstainers. Among the speakers on the same occasion was Lord Charles Bressford, and this, among other things, the gallant admiral said: "When I was a young man I was an athlete. I used to box a great deal, ride steeplechases and races, play football, and go through a number of competitive sports and pastimes. When I put myself into training, which was a continual occurrence, I never drank any wine, spirits, or beer at all, for the simple reason that I felt I could get fit quicker without taking any stimulants; now I am an older man, and have a position of great responsibility, often entailing quick thought and determination and instant decision. I drink no wines, spirits, or beer, not because they do me harm, not because I think it wrong to drink, but simply because I am more ready for any work imposed upon me day or night; always fresh, always cheery, and in good temper. Had as intemperance in the service is now, there is, according to Lord Charles, a tremendous improvement on what it was some years ago. "In the fleet which I have the honor to command," he went on to say, "I let men go ashore on every possible occasion, and the privilege has been well repaid, as the leave-taking has been reduced almost to nil." The Governor and the civil authorities inform me that they hardly ever see a man intoxicated in the streets, and the improvement is most satisfactory."

## Gold Production in the Transvaal.

For the past two or three years there has been a rapid increase in the gold production in the Transvaal, and with the introduction of Chinese labor the returns for the past year have come well up to the highest mark reached before the war. The output for the year 1899 was £15,728,693. The following year the war reduced it to a million and a half sterling and in 1901 the gold product of the country amounted to only a little over a million. In 1902 the output had increased to seven and a quarter millions, and during the past year it has reached about sixteen millions. The importation of Chinese labor has, no doubt, contributed to the increase which the years record shows, as the Chinese are much more industrious and reliable as workers than the Kaffirs. There was much opposition both in South Africa and in England to the bringing in of the Chinese coolies, as it was felt that the agreement under which they are held by the mine-owners implies a condition differing little from slavery. And it now appears that from a business point of view the experiment has not been very satisfactory. Naturally the Kaffirs have not taken kindly to the introduction of the Mongolians, and the bad feeling between the natives and the imported workers has broken out in fierce and bloody riots. The result indeed has proved so unsatisfactory that it has been judged wise to suspend the bringing in of Chinese laborers.

## A Wonderful Record.

According to statistics which a correspondent of the Associated Press says that he obtained from the Chief Surgeon of General Oku's army, the record of the Japanese army in reference to general health and freedom from fatal disease is altogether remarkable. According to the statistics, we are told, there have been in the entire army, since the landing on May 6, only forty deaths from disease. Up to December 1, 24,642 cases of disease had been treated. Of these forty resulted fatally 18,578 patients recovered, 5,609 were sent to Japan, and the remainder were undergoing treatment when the figures were compiled. It is believed that such a record is without parallel in the history of warfare. There were only 193 cases of typhoid and 342 of dysentery, while of Beriberi there were 5,070. The other cases of disease were not serious. Sixteen per cent of the wounded died, nineteen recovered in the field, and sixtv-five per cent were sent to Japan. Eighty-five per cent of the wounds were inflicted by rifle shots, eight per cent by artillery and seven per cent by cold steel. The largest percentage of recovery was in the case of chest wounds. Most of the recoveries were due, it is said to the small calibre of the rifle bullets.

**Impressions of the Welsh Revival.**

BY REVS. G. ROBERTS HERN AND EVAN THOMAS.

(Baptist Times)

The reports of a revival, a week ago, though very brief, were sufficient to awaken a strong desire in a native to witness the scenes reported from the region of South Wales. Mr. Phillips' first article added to this desire, and the request of my deacons to go finally resulted in my leaving post-haste for the locality. I scarcely knew what to expect. The nearest imagination was a successful mission service, and the train journey was largely employed in trying to anticipate the scene, the effects, and the emotions. But the actual experience was totally different, and probably the scene was most accurately described as "indescribable." I went to Caerphilly the morning after the visit of Mr. Evan Roberts, and was told that the meeting had actually continued till six o'clock in the morning, and that phenomenal results had accrued in each place where a meeting was held. There was intense curiosity to see Mr. Roberts. When I did see him, I found a natural and unaffected young man, with no exceptional characteristics. He has a pleasant face, and the look of a man who has a set purpose, a strong will, a happy disposition, and a faith in the Presence and Personality of God the Holy Ghost so intense, that I do not wonder at the influence he has exerted. He is not of the emotional type. He leans more to the thoughtful. But most of all he is practical and direct. He complains of the curiosity to see him, and declares it works against the benign influence of the Holy Spirit. He asserts repeatedly that he is nothing, and desires to be obliterated so that God's Presence and Power may be felt and acknowledged.

I have been with the revival for a week, either actually on the spot or in the trail of the evangelist, and I confess that I thank God with a full heart for the great experience. It was impossible to be a mere spectator. Numbers of visitors could be seen from all parts. Bewilderment was the first sign; interest the next. Emotion and religious fellowship were the ultimate and certain results. The only explanation which can be given of the experience is that it comes from God. The wind bloweth where it listeth. I have tried to detect any human element—personal magnetism and psychic effects. We cannot in anything deny these powers, but these have only the slightest place, if any, in the great wave of blessing over South Wales. It has come of God. It has come suddenly. It has come in answer to the prayers of multitudes in the churches. It has struck dumb even those who desired it most, by the spontaneity and overwhelming force it has revealed. I could as easily fill the whole issue as I can fill the allotted space in reciting incidents, startling as a romance, affecting as the pathos of home and life, convincing the mind that it is naught less than the unmistakable impact of the Spirit of God on the spirit of man, the breath of the Holy Spirit palpably subduing the human heart, and evoking, as from an Eolian harp, the weird, mystic, yet joyful melody of a soul in tune with the Infinite and the Eternal.

Said a minister who had passed through a rapturous time: "If all my experience of the past, and all the knowledge I have gained were obliterated from memory, I should need nothing to be added to the experience of three darkly solemn and mysterious hours I had in my prayer meeting." The most amazing things occur with perplexing frequency. The Holy Spirit has not so much organized the movement as disorganized human agency, custom, experience. I attended, with only two brief intervals, a meeting that had neither formal beginning nor end, from 1.30 p. m. to 1.30 a. m. As people entered they sang, although it was one hour and a half before the appointed time. There was no programme and no leader of the meeting. Ministers, choirs, organs, hymn-books, and all the customary adjuncts of Christian worship were divinely superseded or disused for the time. The most impressive meetings have been directed and every proceeding dictated, by the unseen but manifested presence of the "pure" Spirit of God. I have heard three or four hymns and refrains started at the same time, and the whole audience guided to select instantly some one which has subdued us, by the pathetic suggestion and appropriateness, to some special case and need of the moment. The actual experience beggars description. It must be felt to be understood. I lived in Wales for nineteen years. I have seen some glorious times. But nothing in my experience can approach this, either in its characteristics or in general effect. I have heard several prayers proceeding at the same time, also singing, and yet there has been a sense of congruity and sublime harmony. And what has affected me more than I can tell, whilst the audience as a whole was, under the mighty sway of the Holy Spirit, moved to song and rapturous confession, has been to see any number up to a hundred, some silent with tears of joy or memory streaming down their faces; others with faces buried in their hands and bent before them in deep reflection or prayer; the white tense looks of men and women, with eyes gazing steadily, as if on the beatific vision, or expectant to see the "Holy Grail" pass in the auspicious time; or the silent moving lips of men and women in advancing years, with grey hairs thickening amongst the brown, and the hoarfrost upon the dark—silent lips moving in prayer (who shall tell!) perchance for son or daughter, husband or wife, or for forbears nigh to the passing. I stayed at one hotel—

licensed, too. The publican sent all his servants. He went himself. He was full of interest. I know, too, that at three in the morning there was a prayer meeting around his fire, and the most fervent "Amen's" came from him. He loves his Lord, he hates his business. Don't criticise, but pray for him.

I fear I must reluctantly draw to a close as I am nearing the end of my two columns. This is the impression it, has made on me. It is, too, the unanimous opinion of visitors whom I have questioned. As an infidel said after his first meeting: "There's something in it." After the next: "There is no doubt God is in it," and decided to burn his books or lock them up for ever.

There have been some untoward incidents reported. They might have been expected; but I saw one particularly. It was nothing dreadful. Imagine the tremendous impulse the Spirit of God in a personality whose mind and emotions have never been developed or retained, but a few excesses here and there (exceedingly few) should never be selected for criticism. The *Lancet* and *Truth* and other periodicals do not understand. It is a case of the "carnal mind" which does not understand the things of the Spirit. There are no canons of criticism or principles of analysis to apply to a "mystery." That it is a mystery I confess. That it is the mystery of God I am certain, for the manifestation is ethical and spiritual. Magistrates and solicitors and policemen testify to the change of society. Breweries and public-houses and clubs report a slump in business. Theatres, concerts, socials have lost in the competition of the prayer meeting and the revival. Infidels have become believers. Brutal and hard men of dissolute ways have become gentle. Men of foul speech have chosen a fresh vocabulary. Men who were sitting in darkness, amid the grim and ghoulish phantoms of a distempered life, have passed from darkness into life. Those whose senses were gross and whose moral obliquity was great have been translated from the low region of the animal to the Kingdom of the Spirit—the transcendental, en rapport with God and the spiritual world. G. ROBERTS HERN.

**An Appreciation.**

BY REV. EVAN THOMAS.

Rev. Evan Thomas, minister of Havengreen church, Ealing, gave a graphic account of his personal experiences of the religious revival in Wales before a large congregation on Sunday night. Taking as his text the words, "And they were amazed and were in doubt saying one to another, What meaneth this?" Others mocking, said, "These men are full of new wine," the preacher remarked how helpless we were in the matter of a spiritual awakening. All that we could do was to wait, watch, believe, hope and expect it. We could not organize it any more than we could organize the breaking of the dawn. For some weeks, he continued, he had been watching, through the Press and the communication of friends, the gradual rise of religious awakening that was every day deepening, widening and spreading over the Principality; but the previous week he went down to the mining town of Ferndale, in Glamorganshire, to see for himself and talk with those who had been associated with it from the beginning. And one of the features of the movement that struck him most was its perfect spontaneity. It was not got up. It came. There was no consultation or organization, not even a committee meeting, and no one spoke of the means to be used. All that could be said of it was "The wind bloweth where it listeth; thou hearest the sound thereof but knowest not whither it cometh or whither it goeth." The only permutations of its coming were to be found in the deep secret longings of the hearts of a few men mostly poor, who met together and prayed. That was all they prayed. Their hearts burned within them, by the way a strange freedom possessed them in their communications with God and with one another, a new joy poured into their souls, and from them the fire spread to family and church and district until the whole principality was aflame. Prayer-meetings were held at midday and midnight, by the roadside and in the coal pits, men singled out their fellows before the mercer seat; the slaves of lust, the drunkard, the unbeliever, the prize fighter were all moved by the Spirit and became changed men, and they in turn united with others in prayer for those still in darkness. He had heard dozens of these men pray, and their prayers possessed a power which held his very soul spell bound and the like of which he had never felt before.

The movement, he urged, was wholly independent of the young man Evan Roberts—it was Christ's. Mr. Roberts, during the meetings at Ferndale at which he (Mr. Thomas) was present, was calm and quiet; he seemed clothed with humility and gentleness, and Jesus shone in every feature of his remarkable face. He did not profess to possess genius or remarkable mental power. His little broken talks were brief and childlike; what some would call commonplace. He simply waited, leaving the singing and praying and reading of the Word to the people themselves as they were led by the Spirit of God. The four conditions he laid down for converts were: to part with the past, forgive others, submit entirely to the guidance of God's Spirit, and make full confession of Christ before men. But ere he had finished his little talk had been broken by a dozen songs, and prayers. And so the meeting went on for two or three hours

without a halt, all without confusion; the verses of our favorite hymns as "Who is a pardoning God like Thee" being sung for half an hour and even an hour, until the gospel of the hymn had sunk into their souls.

Another feature of the movement was the large proportion of young people concerned in it. The awakening in 1859 was chiefly an awakening of old people inspired by the fear of cholera; this was essentially an awakening of young people, especially young men, inspired by love. There were those who cruelly criticised it and called it madness. If it were he would to God they had more of it. The *Lancet* warned people against lunacy. *Truth* falsified its name and called the movement hysteria, and Dr. Torrey, the evangelist, counselled revivals of sobriety and preached moderation. Emotion, said Dr. Torrey, was the chief feature of the revival; but it was not emotion that was responsible for the extraordinary scenes he had described and for the wave of ethical power that was lifting the nation to a higher plain, as the publicans, the theatrical people, the police, and the magistrates could testify. "God bless the revival," said the chairman of the Bridgend Bench when told that the revival was responsible for the small list of charges. The very horses in the coal-pits could testify to the reality of the movement, for they missed the curses and the blows; and if other evidences were needed, it was to be found in the fact that drunkards had become sober and libertines pure, family feuds were being made up, bad debts were being paid, sectarian boundaries were being broken down, Anglican Churchmen were desirous of making friends with their fellow Christians, and the only leader recognized was Christ. So absorbed were the young men in the work that popular and innocent pastimes were being forsaken for want of time to enjoy them.

**Education of our Girls.**

MRS. S. G. EIGHAN.

In this day of training schools for everything and everybody, we turn naturally with particular interest to the education or training of those most precious ones—the dear, sweet girls of our households. I say, most precious, because their influence in future years will be more far-reaching and more pronounced upon society than that of our boys. The importance of a work so difficult and delicate is worthy of serious thought.

Of course the physical development of our girls receives our first direct attention; though mental, moral and spiritual are so closely connected with it, it is hard sometimes to make a distinction. I should say that naturalness and simplicity should mark the effort to develop from the beginning. Nature is always to be preferred to art. Its methods of culture are ever most easily carried forward, most pleasant and therefore most beneficial. Play then, with companions of their own age, is the natural mode of physical culture for girls as well as boys. Running gymnasium is very carefully directed, the risk of over-exertion is far less to be feared. Games which are severe do not upbuild girls. Their recreations should be simple, not unduly exciting, nor frequently varied. Evening amusements extended into the hours of the night, or of an exciting character overstrain the mental condition and are followed generally by nervous exhaustion; those that keep the mind in an equable condition are the best.

But work may be made just as pleasant and conducive to health as play. Domestic tasks in this respect, are excellent for girls. They can be taught to like them, to do them cheerfully, regularly and with pride, and to cultivate the old-fashioned quality of industry in youth, at the same time.

An able thinker and educator has said that manual work of some kind is a necessity for the highest mental development of a human being. At once we think of schools for this purpose (and they certainly have their places), but the sensible, old-fashioned mother leads the way, allowing her daughter to take part in them; knowing that she is educating her physically and mentally thereby, each day, is the best school. Alas! that the care of girls is left by so many to nurses, kindergartners and teachers, from the time they open their innocent eyes in the world, until they gaze in wonder into the professor's face. Oh! the girl who sat at mother's knee and learned to hem the dainty fell, to put in the intricate gusset, and to stitch dear father's wristband—all for the quiet hour with mother, without any thought of training—Oh, blest dear daughter—Oh, blest sweet mother—Oh, blessed hallowed memory!

There is much that might be said upon the matter of food, dress, early hours, length and time of exercise, hours of study, and the importance of each, but again a sensible mother can inform herself if she wishes. Let her read of the principles inculcated on the young Victoria by the wise Duchess of Kent—the economy and domesticity—and of her devotedness to purpose.

Physical training is of such importance because mental, moral and spiritual depend so largely upon the physical condition. Too little time or thought is given to it by parents or teachers, and yet we say, "A sound mind in a sound body," and we might almost add, "fine health" for physical attractions, certain marriages and healthy offspring.

For mental and moral culture for our girls, again that which is natural and simple is best. The tendency to

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crowd with studies is very great. Fewer pursued at one time and with higher ideals of excellence, a juster view of what education means, and what it is for, would cause a better development. Carlyle has said that the Germans as a people of veracity are the greatest in the world; their work indicates it; a man has built a good bridge, not because he was required to, but he must, to satisfy his own conscience.

Studies, as the girl grows older, should conform more and more to the bent of her mind, though she should study, to a certain point, some she dislikes, since that fact indicates the need of her mind in that direction. College life, too, depends upon the girl's tastes—certainly, it is advisable for one who intends to enter a profession.

As to moral and spiritual culture, example and companionship are more potent than precept. An example of self-control, truthfulness, unselfishness and courtesy educate the girl daily. To insist upon obedience, to teach that reverence and truth are the foundations of all good character—(These are of utmost importance)—can be done chiefly by the influence of the home. The impression of the atmosphere of home and the example and precepts of God-fearing parents, is rarely effaced.—Argus.

### The Minister's Wife.

BY ADDIE C. WRIGHT.

Is the sphere of action of the minister's wife different from that of other women? Does she have perplexities that others do not experience? Has she burdens that do not rest upon others? Evidently some people think so.

Doubtless one of the greatest trials which looms up before the young minister's wife is the fact that during the active years of her life, she will have no settled home. The merchant, the lawyer, the doctor often spend a lifetime in one community. But in the pastorate, changes are frequent and dear ties almost like family relationships are severed and the ordeal of making new friends in the midst of new surroundings is frequently hers. Besides she may not have the solace of continuing the friendships already formed lest it make the work of the successor more difficult.

Again as she looks before her she sees that she will be exceptionally fortunate if, as she draws near life's sunset, she may be assured of reasonable financial support during her declining years. Truly she needs to be busy and brave and full of faith. If the minister could put a money value upon his time, like the lawyer, the teacher or the doctor, it need not be so; many ministerial financial problems would be solved. There are constant demands coming from outside the church, funerals, addresses, calls upon the sick, all taking time and energy and often without thought of remuneration. Yet this is right. The public is right. Love and sympathy and counsel cannot be paid for with money. Indeed much of the minister's power for good lies in the fact that he is willing to give himself unsparingly for others' sake, no matter whence come the calls. But the minister and his family must live and eat and be clothed and herein lies another of the wife's trials. Somehow ends must be made to meet. She must study food values every day of her life that she may give her household the best value for the money expended. Her problems are living questions, solved only to present themselves presently as imperiously as ever. Usually, she must be her own cook, laundress, seamstress, homemaker, house-keeper, caretaker. She must be a seer and a wizard with ability to conjure new garments out of old and to make old look like new.

Careless criticism and idle curiosity often impose needless burdens. When the minister's wife comes into a new field of labor she knows that some expect to be her staunch friends and she appreciates their friendship. Some she knows will stand aloof until they know what she can do or what others are going to do. Sometimes she meets a calm, critical stare which searches her from the crown of her head to the tip of her shoe and she knows that at dinner that day, the style of her hat, the hang of her skirt, the immaculateness of her collar will be freely commented upon, and she shrieks from being the subject of petty, idle, prying curiosity.

Most people have high ideals for their minister's wife, which is quite right. Sometimes she has high ideals for herself. There was once one of this number, young, enthusiastic, inexperienced, who was early informed that much was expected of her. She entered upon her work with many misgivings but determined as far as possible to do all that was expected. She led a junior society, was president of the aid society, secretary of the missionary society, taught a young people's class in Sunday school, superintended programmes and socials, etc. She thought she was doing God's service but later in life she wondered what kind of service it must have been. But one day she fell ill and as time passed and she was unable to take up the former routine, she found that in some strange way the Lord's work still went on. How utterly foolish it is for the minister's wife to dissipate her energies by trying to be active in every branch of the church and in half the societies in town. She is the one to decide in what way and to what extent her strength shall be expended. Let her decide where in the church work she is most needed and

where she can best fit in. Don't tell her that Mrs. Blank did thus and so, implying that you expect her to fill Mrs. Blank's place. Remember that she is different from every other minister's wife the church ever had. God does not make two blades of grass alike nor two individuals. One cannot give her the same place in hearts or lives occupied by her predecessor and she does not ask nor expect it. Let her find her own place and do her own work in her own way.

Churches tacitly grant the pastor's wife a semi official position and demand that she live up to their expectations. Is it right because she occupies this position to expect more of her than of other women in the church? Most emphatically no. Yet there is good reason why she should be one of those most deeply concerned in the welfare of the church and most willingly to spend and be spent in her service. She with the pastor makes the church the study of their lives. They seek to understand its life, its ailments and the most effective remedies when they are needed. She must be interested. How can she help it? She comes in contact with all the families of the church as no other woman is likely to do. She has opportunity to know individual needs, hopes, aspirations, sorrows and failures. She is naturally familiar with the various departments of the church their aims and needs. In view of all this it would be unpardonable if she were not supremely anxious to do her utmost to increase the effectiveness of the church. But do not conclude that because her home is in the parsonage therefore she must meet demands not made of other women.

As there are trials peculiar to the minister and his wife, so there are also joys. It is their privilege to see so deep into the lives of those around them, possibly as others do not, and while their hearts are often made to ache because of sorrows which they cannot ease and burdens which they cannot lighten, yet many many times they are permitted the joy of bringing comfort to the heavy hearted and the light of life to darkened souls. Friendships thus formed are like fragrant flowers along life's pathway.

If the minister's wife cannot lay far reaching plans in connection with her parsonage home, she has little time to grieve over it. If she meets unkind criticism, she may be comforted by the thought that she is not laboring to please an earthly master. Does she fail to see longed for results? That too, is in higher hands. Does she often feel that too much is expected of her? She must measure her strength and decide where she can best expend her energies. Is her life full of care? Even this may be a blessing. President Eliot says: "Only busy lives can be happy lives." A dear old lady, long past the active duties of life, and whose immediate family had gone on before, said to her energetic granddaughter who was busy with her family and church duties; "I should think you would be perfectly happy to think that they need you so." Ah! that is it, to be needed in the home, in the church, in the community. That is the material out of which happiness is made.—Standard.

### "Despised and Rejected of Men."

Undoubtedly the strongest picture which has been on exhibition this year at the Royal Academy in London is the painting by Sigmund Goetze; entitled, "Despised and Rejected of Men." In the centre of the picture is an altar dedicated "To the Unknown God," to which Christ is bound. Filing by, with insolence or indifference depicted on their faces, is a crowd of figures typical of modern society.

A prominent figure is a richly vested priest, proudly conscious of the perfection of the ritual with which he is starving his higher life. Over the shoulder of the priest looks a stern faced divine of a very different type. Bible in hand, he turns to look at the Divine Figure, but the onlooker is conscious that this stern preacher of the letter of the Gospel has missed its spirit, and is as far astray as the priest whose ceremonial is to him an anathema. The startled look on the face of the hospital nurse in the foreground is very realistic; so is the absorption of the man of science, so intent on the contents of his test-tube that he has not a glance for the Christ at his side. One of the most striking features is that of the thoughtless beauty hurrying from one scene of pleasure to another, and spurning the sweet faced ragged little child who is offering a bunch of violets. In rejecting the plea of the child we know that the proud woman is rejecting the Christ who has identified himself forever with the least of these little ones. The workman, as he shoulders his pick, the socialist agitator, the artist, the newsboy, the soldier, the widow and the sportsman are all heedless of the figure on the altar. The only person in the whole picture who has found time to pause is the mother seated on the steps of the pedestal with her baby in her arms, and we cannot but feel that when she has ministered to the wants of her child she will spare a moment for the Lover of little children who is so close to her. In the background stands an angel with bowed head, holding the cup which the world he loved to the death is still compelling the Christ to drink, while a cloud of angel-faces look down upon the scene with wonder.

So powerful is this picture that the Christian Commonwealth of London, calls attention to the welcome which is accorded it in contrast with the storm of protest which would have arisen fifty years ago. The writer says:

"In an age when simplicity and realism are required in the treatment of religious subject it is strange to remember the storm of opposition which Millais' well-known picture, 'Christ in the home of his parents' excited when it was exhibited in the Academy of 1850. The representation of Jesus working at a carpenter's bench seemed to the public taste at that time almost blasphemous, and the representation of the Virgin as a typical Jewish mother roused the popular anger still more. Charles Dickens attacked the picture hotly in a leading article in 'Household Words,' and Ruskin was the only critic who had a good word for it, regarding it as a hopeful sign of the times. Ruskin's opinion has been justified by the present generation of art critics, and the modern religious painter combines originality of treatment with deep religious feeling in a way that would have seemed preposterous to a generation which had never known Tissot and his marvelous representations of sacred scenes."

The great artist should now turn his magnificent genius to paint the other side, for there is another side to the picture. Away from the world's wide pathway one can find adoration, obedience, hope, joy, faith, devotion and achievement in the name and for the glory of Jesus Christ. It is true that many do not know him. But in the narrow vales of duty can still be found the saints of God, who are serving their Lord and Saviour with as much simplicity and fidelity as ever characterized any Christian martyr.—The Ram's Horn.

### The New Birth.

WILLIAM COOPER.

John iii. 1-8.

The Christian life with one of us must have a beginning, and that beginning Christ calls the New Birth. It must necessarily take place in order that we may enter the service of Christ. It is not merely a change of opinion nor is it merely a reformation of the life, although it includes both of these. These may be called the external manifestations of the New Birth. Neither is it the calling forth and development of a life already existing within the sinner, although many have understood it to be such. That would not be a New Birth, but simply the resuscitation of a life already existing but dormant. It must be an earnest effort to mean the planting of a life within us that hitherto we did not possess, and this must be accomplished by a power foreign to ourselves.

Scarcely need it be said that this power is God, working by means of his spirit, hence we are said to be born of God. Just as the husbandman casts the seed into the fertile and prepared soil, so God plants in the prepared soil of the heart this seed of eternal life. This implantation is what Scripture calls the New Birth. This is but the germination of the new life, yet it is none the less the new life. In the acorn that finds its bed under the sod lies the possibilities of the giant oak of the forest. So as a result of this divine planting will develop the rich, full grown Christian life. Examples are not lacking in the lives of God's children. Saul of Tarsus stood by when Stephen was stoned to death, and approved of that act. Shortly after he sowed himself with papers of authority in order that he might journey to Damascus and bring men and women who professed faith in Christ bound to Jerusalem. When nearing Damascus Christ met him and planted the seed of the kingdom in his heart and life. Instead of persecuting the Christians of Damascus he cast in his lot with them and became the apostle to the Gentiles. This little seed which God planted grew until Paul was able to give to the church the rich, full treasures of the Epistles. The people of Elstow knew Bunyan as an abandoned sinner, but they afterwards knew him as a sinner saved by grace, and as the author of "Pilgrim's Progress" and "Grace Abounding."

These examples are given to illustrate the thoroughness and completeness of the change. It is not only upon the surface, but it goes down into the depths. It is not only outward but inward as well. It is like a change of heart and conduct. It does not merely touch a part of the man, but it touches the whole man. It illumines the mind, purifies the heart, and regulates and controls the conduct.

Such being the case it follows that the New Birth is a matter of knowledge with the one experiencing it. Such marvellous newness of life cannot manifest itself in us without our being conscious of it. It is not so much a matter of new emotions, although we experience these, as it is of new knowledge, and especially of new life. The new life gives rise to new knowledge and new emotions, as well as to new conduct. Hence John says, "We know that we have passed from death unto life, because we love the brethren," and again and again, "We know that he abideth in us: by the Spirit which he hath given us." Not only shall we know that God has accomplished this wonderful result by His Spirit, but our fellowmen will know.—Presbyterian.

The future is lighted for us with the radiant colors of hope. Strife and sorrow shall disappear. Peace and love shall reign supreme. The dream of poets, the lesson of priest and prophet, the inspiration of the great musician, is confirmed in the light of modern knowledge and as we gird ourselves up for the work of life, we may look forward to the time when in the truest sense the kingdoms of this world shall become the kingdom of Christ.—John Fish.

## Messenger and Visitor

Published in the interests of the Baptists denomination of the Maritime Provinces by

The Maritime Baptist Publishing Co., Ltd.

TERMS: \$1.50 per annum in advance.

S. MCC. BLACK Editor

Address all communications and make all payments to the MESSENGER AND VISITOR.

If labels are not changed within reasonable time after remittances are made advise "Business Manager," Box 330 St. John, N. B.

Printed by Peterson & Co., 107 Germain Street, St. John, N. B.

### THE CHURCH, A DIVINE ORGANIZATION.

It is not human—it is divine. It does not exist for social or philanthropic ends. There is a Divine life which pulsates its membership. The life of God, born of the Holy Spirit permeates the brotherhood. The church is an organism not only born from above, but it also grows by Divine power. It exists pre-eminently to satisfy the deep spiritual hunger of the human soul. As a charitable institution it has no right to be. That sort of work it cannot possibly do as effectively or as economically as the organizations which exist for just that kind of thing. As a place of amusement or entertainment, or even instruction, in the general sense, it cannot compete with the concert-hall, or theatre, or the school. The only hope of the continuance of the church lies in the emphasis that is laid upon its heaven-born mission to men. It is a spiritual body, it exists for spiritual ends. Its aims are spiritual. The weapons of the warfare which it must wage, are not carnal, but spiritual. In this respect it has no rival. Here is a realm in which it is supreme.

"Men may come and men may go," but the church will go on forever. There may be agencies employed for various purposes in the name of the church, but unless these are buttressed, upheld, fostered and prayed for, by the church, they will cease to be. Whatever efforts are made to better the physical, or intellectual condition of others can only be incidental to the well-being of the church. Its great mission among men was, and is, and ever will be, that of its living head, the salvation of men's souls. This must never be lost sight of when comparisons are made between the fraternal benefit societies, and what these do for their members, and the church of Jesus Christ the pillar and ground of the truth.

### REVIVAL CONDITIONS.

Revivals are not made to order. They do not come from beneath. They are sent from above. But while this is true, it is also true that they come in response to certain conditions. It is God's will that his people shall not only have life, but that they shall have that life in abundance. With him is "no restraint to save by many or by few." He wants to save men,—here in Canada, over yonder in India. Wherever his gospel is preached, there "he waits to be gracious." We read of the great revival in Wales and ask ourselves the question almost instinctively, "Why not here, also?" God is not confined to one country, or people, or family. He is no respecter of persons. All are alike to him. They are sinners, some of them perhaps, more deeply dyed in sin than others, but all of them in need of the cleansing blood. Why not have men in our own land crying out to God for salvation as in Wales? It must be because the conditions there do not obtain here. Such an inquiry should occasion a deep searching of hearts on the part of our pastors and the members of their churches. They are the ordained means for saving men. For this they were converted and organized into churches. As such they are appointed for doing the work of the Lord Jesus upon the earth—the very same kind of work which He did when He was here. The church is not a select club for mutual improvement, nor is it a body for the maintenance of certain forms of doctrine. The social standing, or orthodox, or financial strength of a church is one thing, and it may have all these, but it is not fulfilling its true mission unless it is developing among its own members a spirit of consecration and devotion to the one supreme purpose of its high calling—the salvation of men. If it does not grow by making constant inroads upon the world and gathering in those who are without, it is not doing the work for which it was organized to do.

Let this be clearly understood, and accepted as true, by pastors and churches alike. There is, there can be, no shifting of responsibility. This lies somewhere, and there it must remain. It will not do for a church to say that others are in the same condition. Each church is a unit of force and power. It has all necessary strength within its own borders. It is a storehouse of energy which may become divine. Mat. 3: 10 is brimful of meaning for us all. And this applies to churches in India and China and the

Isles of the sea as well as to those that exist in these Provinces by the sea. What relation as a denomination we may sustain to the work of individual churches is difficult and impossible to determine. Each church is to do its own work in its own sphere as though it was the only church in the world.

### THE MESSAGE.

Some one has said, "Just in proportion as the minister loses the Spirit which led Paul to say, 'Knowing therefore the terror of the Lord we persuade men,' he loses power, for he is forgetting one of the great ends of his ministry."

This may not commend itself to a certain class of preachers today. It may be even disputed as not what is wanted at all. Be it so, but we are convinced that it is just that kind of preaching which is the need of the hour. The man who has felt the sinfulness of sin, both in itself and in its results, and has any adequate sense of responsibility for souls committed to his care, will seek to bring men face to face with the great gospel verities and as a true ambassador of his Royal Master will plead with them to be reconciled to God.

It is not instruction and edification only, that is needed. There must be the earnest appeal, if men are to be won. The minister is an advocate who is to marshal his facts, present his arguments, concentrate all his energy, and make his appeal with the one purpose of winning a verdict from the jury which he addresses, the consciences of his hearers. In this, the great business of his life, viz., the winning of men for Christ, all the powers of mind and heart must be centred. With a heart on fire and with love to Jesus as a result of dwelling 'in the secret place of the Most High,' there will be a pungency and power in his message and a force and directness in his appeal that cannot be mistaken. Men will feel as they listen to the burning words that flow from his lips that here is a man with a message, and a message from heaven.

### DAY OF PRAYER FOR COLLEGES.

Sunday, Feb. 12th, is to be observed as a Day of Prayer for students. We have already called the attention of our readers to this fact. The day will be observed as a Day of Prayer by Acadia College, Horton Academy and Acadia Seminary. It is expected that sermons will be preached by the President of the College and the pastor of the church in Wolfville. Others will assist in these services. Doubtless many in these Provinces will unite with the authorities at Acadia in earnest prayer to God for a rich blessing upon these schools. The prayer will ascend from many homes that all the teachers may have a deep sense of the responsibility which is theirs—and that the more than 300 young people who are in attendance may be led by "grace divine" to "choose that good part" which shall never be taken from them. If there is any one class of people for whom prayer should continually be offered, it is the young men and women who are in attendance at all our schools, academies and colleges. They will soon be engaged in the active duties of life. It is important that they shall be led to entertain right ideas of life and to sustain right relations to truth and righteousness. Our boys and girls in the formative period of life, should be kept as much as possible under the influence of the teachings of the Christ of God. If the Spirit that is resting upon Wales, were to come upon the church in Wolfville and the institutions located in that place the hearts of God's people would "rejoice with exceeding joy" and Dr. Trotter would find his canvass in behalf of the Second Forward Movement a "toil of pleasure" and a delightful task. And what we say in respect to these institutions for which as Baptists we are especially responsible, we would like also to say, in respect to all other institutions of learning where the youth of the country are gathered in order that they may be trained for the work of life. Let prayer be offered.

### Editorial Notes.

—The MESSENGER AND VISITOR has some copies of the Year Book on hand for sale. If it is more convenient to get them from this source than to order them through the editor, Dr. H. C. Creed of Fredericton, the manager will supply them for ten cents, net. When ordered to be sent by mail fifteen cents per copy should be sent to pay cost of mailing. We hope the 3000 copies will be sold speedily and so lessen the expense to the different Boards.

—It is said that the late C. H. Spurgeon in conversation with a young minister who had asked him the secret of his success in winning men to Jesus Christ, said to him, 'I suppose you don't expect to win souls by every sermon you preach.' To which the young man replied, 'Why no, of course not.'—'Then you certainly won't,' was the quick retort. All preachers should aim to win their hearers. This should be their purpose in preparation and their purpose when they preach.' God pity the man who preaches simply to use the thirty minutes at his disposal.

—To win souls some things are vital. It is to be born in mind (1). That the son of man came to seek and to save that which was lost; (2) That the Lord Jesus will save some souls through you if you will co-operate with Him; (3) That Jesus will furnish all the equipment that you need.

These things are to be remembered. There are also three things to do: (1) Set the winning of souls before you as a definite aim in life; (2) Cultivate a passion for souls; (3) Begin and continue all your work with prayer. Remembering and doing, each for all, and all for each, great will be the result. Would that some service could be set apart to emphasize the above suggestions!

—It is with pleasure that we call the attention of our readers to the purpose of the Foreign Mission Board as given by the Secretary in his "Notes" on page 8 of this issue, to establish a Foreign Mission Library. This is something very desirable and feasible. It will commend itself to every lover of missions, and we have no doubt that there are many persons who will contribute such literature as they may have in their possession so as to help the Board in this most praise-worthy undertaking. There will be others who will want to aid by cash contributions with which to purchase works of reference, etc. We commend the enterprise most heartily.

—A considerable portion of our space this week is given up to the Welsh Revival. We are assured that our readers will appreciate this effort of the editor to give them fresh up-to-date news and impressions of this wonderful work of grace that is now in progress in the principality of Wales. We are sure that there are many in all our churches, who are earnestly praying that a similar blessing may come to the churches all over these Provinces, and over Canada and the United States. We would not limit the power of God. Some of us at least, are deeply interested in Mission work and especially in work that is carried on in the dark places of earth. Our little Mission Band in India is crying daily to the God of Missions, "How long, O Lord, how long does the vision tarry!"

—The *American Baptist Flag* is responsible for the following: "Some churches may be styled Public Street Beggars. They have their children and women out on a constant canvass, begging money from every one they meet. Such public begging is a belittling of the dignity of church life. Such churches ought to supply their street beggars with a hand organ and a monkey, so that the begging may be done in the most approved style of the Art." There is not much of that kind of thing here in these parts. We hope never to see it in these Provinces. There is a great and grievous lack somewhere when persistent, promiscuous asking is resorted to, to sustain church organizations. New Testament giving is along another line entirely.

—The *Sunday School Times* says, Everywhere the Bible points to something more than mere intellectual belief as necessary to salvation. The man, who, knowing the truth as to the Son of God, and lives out of harmony with Him would seem to be the most hopeless of creatures. Yet many a man lives on in open or secret sin, trying to persuade himself that his church membership and his intellectual acceptance of Christ's existence and saving power will, at the last save him. A hundred years ago a keen and consecrated writer showed the awful mistake of that, when he wrote: 'O reader if the life of Christ be not your pattern, the death of Christ will never be your pardon.' We become Christians by faith in the atoning work of the Christ and we continue Christians by making His life a pattern to copy.

—The pastor who has succeeded in introducing the denominational paper into the family of one of his flock has done a most efficient piece of pastoral work. No other visit has been as effective for good. Ever after, that family has weekly religious visits. It brings to the home information of the work that is done at home and abroad by the denomination, in which he has a pardonable pride. Light is shed upon all departments of Christian endeavor, with exhortations to every form of duty. These are often accompanied by articles of great value and of deepest interest to all who seek the welfare of the common cause. The pastor will feel that henceforth he will be less needed but more appreciated in every home where the denominational paper is found. Will not our pastors try to get us a few new subscribers? Do not wait for a representative of the paper to make you a visit.

—It was with great surprise that the public learned on Saturday last of the death of Rev. John DeSoyres, the esteemed rector of St. John's church, St. John. Mr. DeSoyres attended to his public duties on the preceding Lord's Day, though not feeling well at the time. On Friday he went to the Hospital to have a surgical operation performed. This was done, and everything seemed satisfactory, but internal hemorrhage set in a short time after, and the patient gradually succumbed and died about midnight on Friday the 3rd inst. Mr. DeSoyres was probably the best known minister in the city of St. John, very widely known and highly esteemed. He was perhaps the most scholarly clergyman in the city, a fine student, evangelical in his thinking, broad and charitable in his judgments of others, and generous in his sympathies. He was always ready to do anything in his power to further the interests of any good object, by voice or pen. A worthy citizen, a kind neighbor, an eloquent preacher, and a good man has fallen in the very prime of his manhood. He has left his mark upon the city of his adoption and will be greatly missed by other denominations as well as by his own church. To the members of his flock and to his family we extend most cordial sympathy and regard in this great bereavement.

## IMPRESSIONS OF THE WELSH REVIVAL.

A correspondent of the London Daily News writes:

"Slowly, but steadily and surely, the moral results of the revival are making themselves felt everywhere in the southern counties of Wales. Reclaimed characters at some of the works have asked for 'subs,' but this was in order to get clothes and other comforts for their long-neglected wives and daughters."

The work of grace that is going on in Wales at the present time has the effect of greatly decreasing crime. "No drunkenness and no prisoners" is the cheering record. It is said that there are forty per cent. fewer prisoners in Cardiff jail, than in any corresponding period of recent years. So marked is the absence of drunkenness and crime, that at one of the meetings a stalwart young fellow remarked, "We shall soon have no need for policemen." Tradesmen are in ecstasies over their receipts for the past few weeks. Hundreds of pounds have been received in settlement of debts which in many instances had been written off as "bad." A revival that leads to the paying of honest debts will be considered by most people as a genuine thing.

In a certain locality the hauliers have been holding prayer meetings during the dinner hour. The hauliers are always esteemed "the impossibles" of the Welsh coal fields. "Give me a thousand converted hauliers, said a late distinguished Welsh minister, (John Evans) "and the conversion of the world will follow."

Says a special correspondent: "The Welsh Revival is sui generis. It is unlike anything I have ever seen. Unlike that of Moody and Sankey thirty years ago in London, and unlike that conducted by Torrey and Alexander. I have heard the latest American revivalist Mr. Geil, but the Welsh Revival cannot be compared with any of these. The meetings begin, proceed and end, guided by some mysterious impulse. They are chaotic without confusion, and decent though disorderly. No one can say what the audience will do next.

There is no leader and yet there is a fresh leader, every five minutes. Religious instinct sways the people, and the man or woman who can interpret that instinct at the moment becomes the leader for the moment. Two or three prayers have been offered at the opening, and in the slight pause that followed, M. Cadot a French Baptist pastor, son-in-law, of the veteran Cardiff minister Rev. A. Tilly, stepped to the front of the platform and tried to speak. But just at that moment a man under the gallery toward the rear of the house started the revival chorus. He had a big voice which completely drowned the weaker accents of the speaker, and as the sentiment "Come to Jesus just now" appealed to the audience at that particular moment, the French pastor had to wait.

The chorus is a peculiarly fascinating one. You improvise as you sing. As fast as one couplet was finished others were started from the gallery, from the platform, from all parts of the building. "Save the drunkard just now," "Save the gambler just now," "Save the atheist just now," "Send the power just now," "Venture on him, just now," and so on ad infinitum. Some of these were sung time after time. And the French pastor having made a second unsuccessful attempt to speak, at last remained standing until a lull in the storm of song gave him a chance to make himself heard. The opportunity soon came, when he asked for the prayers of the congregation on behalf of the struggling little French Protestant churches which he represents. "Everybody, not one only," said Miss Rees a lady evangelist who had taken her place in the pulpit, "but let everybody pray for France. Now then come along."

M. Cadot prayed with great feeling and towards the end of his prayer Miss Rees began to sing, "I need Thee, O I need Thee," in a low and crooning voice as a kind of minor accompaniment, and when he had finished, it was taken up and sung again and again, as I think only Welshmen can sing.

The excitement was growing. Two or three hymns would be started at the same time. My friend under the gallery had a great advantage here because of his big voice but he did not always succeed. The congregation seemed to choose as if by intuition one out of several, and the others, came to an untimely end. A woman in the far-off gallery prayed in a thin quavering voice all through an address from a man who related the wonderful blessing that had come to Caerphilly during the revival. Miss Rees gave a brief address explaining why that meeting had been advertised as a farewell meeting. Some of them she hoped were going to bid "farewell to the devil." "Don't mind me she went on, 'I'm nothing. Do just as the spirit moves you. Don't be afraid of interrupting me. The only thing I beg you not to do is to quench the Spirit."

The above will give some idea of the character of the services which are held in connection with this wonderful movement. The chief characteristic, as our readers have already learned from these columns, is, that it is independent of human leadership. There are no set addresses, nor organized choir, and none of the paraphernalia which usually attend the larger evangelistic services, conducted by noted revivalists. Instead, the meetings seem to take care of themselves. As some one pithily puts it, "Like the

ancient patriarch, Wales is wrestling with a mysterious personality against whom it can only prevail by submission."

## The Great Religious Awakening.

BY JAMES OWEN.

The question has been often asked, How did the present revival begin in Wales? Only God can give the answer; we know that the life-giving Breath has come, and this is enough. There had been loud lamentations over the prevailing religious indifference, and "the dearth of conversions" was becoming a hackneyed phrase in the meetings of ministers and the reports of associations. Arrogant infidelity was saying, "The good Lord Jesus has had his day;" railway bookstalls were laden with cheap reprints of sceptical books; the echoes of the discussion on "Is Christianity Played Out?" had hardly died away when there began an active propaganda of unbelief, and many of us were asking, What will be the effect of this on our young people? How can we meet it? And the conviction became deeper day by day, it is life in the ministry, life in the church, "more life and fuller" we need.

We prayed for a revival and it has come; we prayed, and that is the secret of it all. Godly men and women had their prayer circles; Evan Roberts agonized in prayer for many months; and the revival has come, the Arm of the Lord is revealed. The testimony of all who have come into touch with the young evangelist whose name has been so closely associated with this movement is to the effect that he is most modest and humble, a child of the Holy Spirit, and insisting in all his meetings on ready obedience to the Spirit at all costs. It was the beginning of a new era in the life of Moody when he heard the words, "The world has yet to see what God will do with, and for, and through, and in, and by, the man who is fully and wholly consecrated to Him." "I will try my utmost," said Moody, "to be that man." Evan Roberts, mourning over the tardy advancement of the Kingdom of Christ, and praying in the Holy Ghost, felt that he must go to his home church, and endeavor to win the young people for Christ; he spoke of "visions and revelations of the Lord," he pleaded and prayed and sobbed, and all felt that there was a mysterious Power laying hold upon them; and the revival began, and it is now spreading all over the land. We do not think of the man, as if by his "power or holiness," these spiritual miracles were wrought; the man himself has little power; his brief addresses or remarks, interjected in the course of the meeting, are commonplace, and yet he speaks "as the oracles of God," and emphasizes the necessity of obedience to the Spirit of God, and the unseen Divine influence is felt in a manner and to an extent never before witnessed except by those who remember the revival of 1859.

The excitement and the ecstasy have been adversely criticised and described as "a debauch of emotionalism;" indeed, it has been ludicrous and sad to read the opinions of men who are no more fit to judge this movement than a blind man is to be one of the judges in a gallery of pictures. The demonstrative expressions, natural to the people, are not of the essence of the movement, they will pass away; but their is a quickening of the sense of the reality of the supernatural, and of the love of God in the redemption of men.

The revival meetings in Swansea have been characterized by the same burning earnestness as in other places. The churches in which Evan Roberts has been speaking were packed for many hours before the appointed time and overflow meetings were held. To those who have not attended any of the services it seems strange that generally there is no formal opening; some one begins to sing a hymn and the congregation take it up; no hymn books are needed, no organ is needed; hymn, prayer, testimony and appeal follow each other, and there is no pause. Pathetic prayers are offered for relatives who are far from God; "I was a drunkard," cries a middle-aged man in the gallery, but Jesus saved me. Oh! the craving for the accursed drink, it was terrible; but I have been delivered; I have spent some time in jail, I was an outcast, but when every door was shut, Jesus received me, welcomed me; and now Satan tempts me, but Jesus is stronger than Satan"; and from a thousand tongues bursts the rapturous cry: "Songs of praises I will ever give to Thee." Then a young fellow, about twenty-four comes forward and says: I am just five weeks old; Satan has been telling me not to say anything for my new Master. He said, "this is a strange chapel to you, you have never been here before, better be quiet"; but I resisted and I have conquered, and I want to say this: I have a drunken father—every day when he can get money he is drunk; pray for him that the Saviour may lay hold upon him. I have a godly mother; I have often heard her pray for me, for me, especially for me, for I was the bad boy. I used to get drunk as often as I could. I used to bet on horses and gamble, and do everything that was bad. I was in jail; after serving Satan so faithfully, he could do nothing better for me than put me in jail: there's an employer for you! But five weeks ago I changed masters. I accepted Christ, and now I am happy; Christ who saved me can keep me. And then he dropped on his knees and offered a fervent, pathetic prayer in Welsh, and as soon as the Amen came from his lips, with a sweet voice he

sang, still kneeling and his finger pointing upwards, "When the roll is called up yonder, I'll be there." Then come confessions from young women and from young men, who from the table pew, or from other parts of the chapel, testify: "I have given myself to Christ," "I receive Christ now," "I want to obey the Spirit," and the congregation singing and repeating "Dioch Iddo," "Ar ei Ben borgoren" ("Praise Him," "On His Head be the crown"), until the vast crowd is moved as a field of corn by the wind. Surely the breath of God is sweeping over the assembly. Experienced Christians feel there is something they never experienced before gripping them; ministers are lifted up out of themselves, the Spirit of the Lord is lifting them up into "the heavenly places"; the Divine Hand is re-ordaining them; the Hand that is strong enough to uphold the universe, and gentle enough to wipe away the tears of a little child, the Hand that was pierced for our sins, that still bears the print of the nail, is touching them.

The revival spirit is everywhere; there are prayer meetings in the coal mines and in the trains; revival hymns are sung in the streets. One Saturday evening there was a procession of workmen through the streets of this town, singing in Welsh, "All hail the power of Jesu's Name," and as they moved down the street, their tuneful voices blending in the strains of "Diadem," it seemed like the sound of a great organ rising above the din of traffic. Sacred song is a great power in the revival; one of the converts saying at a meeting, "My heart is so full of joy that I could sing Handel's Hallelujah Chorus." I have never been more thankful for my knowledge of Welsh than in this revival, and while some doubts were expressed whether the fire would spread from the Welsh to the English churches, we can gratefully say now that it is spreading. In every meeting the intensity and power in prayer is wonderful; agonizing prayers, broken sentences, with drops of blood in them; prayers for husbands, for sons, for fathers, for wives, for sisters and brothers; and lo! while the struggle is going on the answer comes, and prodigals are returning home.

It is too early to gauge the effects of the revival. Its great lesson is—Yield to the Spirit of God. There is need, we know, "to prove the spirits, whether they be of God," and as the Welsh evangelist says in almost every meeting, "Be sincere: read, or sing, or speak; not because you want to show yourself, but because the Holy Spirit prompts you." What the Spirit prompts there is the ring of reality; but there is need of vigilance, self control, spiritual sensitiveness, spiritual humility.

The revival is also teaching the churches that the nearer they are to Jesus Christ, the nearer they will be to each other. We believe that no re-union of churches and denominations can be brought about by any mechanical process, by any ecclesiastical soldering, by any parchments and creeds written upon them, by any resolutions of Conferences or Committees; the unity of the church must come, as the summer comes, naturally, gradually, spontaneously, with life and beauty, and fragrance and fruitfulness from God. May the spiritual summer we are having in Wales come to all the churches in our own and other lands!—Times and Freeman.

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That great and wise man, Dr Nathaniel Emmons, opposed the organization of the first Sunday schools in New England on the ground that they would tend to lead Christian parents to neglect their own duties in the religious training of their children. Undoubtedly that has been an evil connected with the Sunday School. This institution has done a vast and incalculable amount of good, but it has involved some incidental perils, as Dr. Emmons pointed out one of them. Still, whatever the cause, pastors generally acknowledge that during the last fifty years the Christian Home has not maintained its former place as a center of religious training and of the Christian life. Family prayer, with its impalpable gracious influence, has largely been discontinued. Comparatively few of the young people who come into our churches appear to trace their religious impressions to the influence of parents. Even in our ordination councils how rare is the glowing testimony to the words of a mother, or the appeals of a father as the channel of the call to the Christian ministry! Perhaps the controlling reasons why larger numbers of our choicest young men are not entering the ministry are that Christian mothers are not supremely desirous that their sons should take upon them this high office, and that our Christian business men do not prize it as a crown of their success in money-making that they can give a son superb opportunities for equipping himself as a herald of the Cross of Christ.—Watchman.

It is not on great occasions only that we are required to be faithful to the will of God; occasions constantly occur, and we should be surprised to perceive how much our spiritual advancement depends on small obediences.—Madame Swetchine.

We are too fond of our own will. We want to be doing what we fancy mighty things; but the great point is, to do small things, when called to them, in a right spirit.—R. Cecil.

## ❁ ❁ The Story Page ❁ ❁

### Hugh.

BY SYDNEY DAYRE.

"Hurrah! Off for home. It's jolly, hey, Hugh?"

"Jolly," agreed Hugh.

"But I've seen jollier faces than you've worn all the morning. Seems as if you didn't take in all the glory of the day."

"You do, I guess, Ralph."

"Don't I, though! Don't I realize with all my heart and soul that it's the very cream of a winter's day. That the sun shines and the snow glistens and that Jack Frost keeps toying with the air, just holding it at a point where it makes a boy's limbs tingle. That it's Christmas holidays and all we boys going home. You're in it all, Hugh."

"Yes," admitted Hugh.

"Well," half impatiently, "some boys don't work up to the conditions. Why, I could scream, jump, run up a telegraph pole."

The lively boy, among half a dozen high school pupils who had at the last station boarded the train with a rush and a whoop, changed his seat near to some one more likely to respond to his rollicking mood, and left Hugh to his own thoughts.

They were not pleasant ones, and all the sunshine of the day, all the harmony with it in his own bounding health, all the spirit of the festive season could not make them so. He said nothing to even his closer friends of the weight on his heart belonging with the knowledge that when the others returned with minds brightened by enjoyment and relief from study to the school routine which some of them loved, some did not, he would not be among them.

He and his companions lived at different small towns in the state within easy reach of the school. As the others enlivened the car with their overflow of schoolboy hilarity, Hugh drew a letter from his pocket and read, commenting and communing with himself.

"Yes, just what I've been fearing. The dear mother can't in justice to the younger ones see her way to my going on just now. I wonder she's been able to let me have these two years—bless her unselfish heart. Thinks if I go to earning for two or three years I'll be able to go back to school. That never works. Leaving now I shall leave for all. O, O—I'm almost as big as a man and every bit as strong as one, and yet there's no way for me to keep on though I'd work my hands to the bone. Well, so goes the world. The sun will shine on the boys will laugh on just the same as if I could have my heart's desire. Well, am I going home to cast a cloud on their Christmas? Carry home this face," a glance at the mirror reflecting his face from the opposite side of the car, "with which I seem to have frightened all the boys away from me? Not if my name's Hugh Russell."

"Ho, ho—look how the ice shines."

"If it wasn't just the day it is we'd be on it all the morning."

"Wouldn't we!"

"But we can't skate and—O, to think of the other thing!"

Two boys with the raptured eyes of twelve and thirteen, looked out from the windows of a house built close to the lake over the wide expanse of glistening ice.

"I say, Jack—why can't we skate?"

"Why can't we? Because at 10.30 we are to be at the station to meet father and mother. O, my! Three months since we have seen them. And they coming home for Christmas. What if we can't skate? Who cares?"

But Jack had his thinking cap on.

"See here, Mert, some fellows have that kind of mind that they can think only one thing at a time. That's you. Then again, some can think a lot of things at a time. That's—some one else. Now, what if we can have a good skate this fine morning and see father and mother just the same? Just at same time. O—Aunt Harriet!"

A pleasant-faced gray haired lady was passing the door, but came in at his call.

"Say, Aunt Harriet!—now, you're just the very

dearest ever—if you were not it would be no use to ask you, but you never said no to a boy yet—when you could help it. Seeing you never were a boy, auntie, you can't imagine what it would be to skate over that shine out there, but you always could understand what a boy likes, and so, if you'll only let us—we ought to be off inside of ten minutes—Mert, you'd better be moving."

"But, my dear," Aunt Harriet looked a little perplexed, as well she might. "I thought in a little more than your ten minutes, you would be getting into the sleigh drive over to meet your father and mother—"

"Just another way of fixing a delightful thing, auntie. We want to skate across the lake, away over to where the railroad crosses the little bay. We skate under the bridge—watching all the time for the train. It'll come and father and mother—looking out far over the ice to get a peep at your house wondering where two little rascals of theirs may be—will catch sight of them blinking up at them, tossing up their caps and hurrahing! Please say yes."

Aunt Harriet looked undecided. It was as Jack had asserted, difficult for her to say no to boys.

"If only I could be sure it would be perfectly safe—"

"Mert get your skates. You dear Aunt Harriet, don't you know it's been below zero lots of times lately? And how often have we skated from our house over here?"

All this was true. The boys lived in another part of the beautiful town around which curved the lake alike lovely in summer or winter. Across it between the two homes, ran the viaduct over which would pass the train on which father and mother would arrive. Certainly there seemed no reason why the boys on this bright sharp, morning could not skate across. Aunt Harriet yielded and they were soon ready.

"Good-bye, good-bye, dears. You will have plenty of time before the train is due."

Who but skaters could tell of the joy of that swift glide over the glittering ice?

"Hark! there's the whistle—"

"Quick, quick. We haven't made it as fast as we thought. Dash ahead now—Jack."

Around a bend and on the viaduct sped the train, again loudly trumpeting on the clear air its advance. Bending to their work the skaters strove to lessen the distance between them and the point at which father and mother would surely be looking from the window. They were. At first with a general glance over the ice. Then at two small figures speeding towards them. Then—not the smiles and the enthusiastic hand-waving in glad recognition.

At sound of a shriek of alarm inside the car every occupant had sprung to the side next the ice. A window was smashed and a man wildly gestured with arms at full length. But the skaters kept swiftly on—in sight now the bright, invigorating air. They could not see the dark patch ahead of them on which the eyes inside the car were fixed in despairing horror. Ice had been cut there the day before and only one night's freezing covered the fearful gap.

"There!" a groan as the mother fell back insensible. A violent jerk upset every one as brakes were applied as few brakes were ever worked before, bringing the train to a standstill in a surprisingly short time.

There were plenty on it who did not wait for the full stop and foremost among these were half a dozen or more well grown school boys.

"Hurrah, little fellows! Cheer—cheer—we'll help you—"

encouraging shouts arose as the faces, so quickly changed to agonizing appeal, arose after the first frightful dash into the icy water. "Hurrah-h-h—Hugh!—That's it—catch him. This way, now—"

and Hugh Russell, just off the car, throwing aside his coat as he ran, had thrown himself into the water near the struggling boys and within a few seconds was holding up the smaller one.

"Catch hold of me," he cried to the other boy. The thin ice cracked continually as he strove to climb upon it. With still encouraging shouts his companion stamped on it, gradually breaking it away until the edge of stronger ice was reached.

"Now then—"

quickly throwing themselves at full length on it the boys made a chain, the nearest ones holding out strong hands in help. "Almost as big as a man and every bit as strong—never before had it occurred to Hugh Russell to send up fervent thanksgiving for his size and his strength. It was taxed to its utmost. The numbing cold seemed to grasp his limbs as if to paralyze his efforts as he strove to place the almost helpless boys beyond danger. The thanksgiving changed to a cry for help—help in this cruel strait, as with roaring in his ears, blackness before his eyes, he gave his last effort to the raising of the second small form.

His companions clung to him and by main force drew him upon the solid ice, when with a supreme effort he rallied his forces and staggered on, scarcely conscious of being pulled, pushed, supported up the steps of the sleeper.

Within it was all helpful confusion. The boys were being well cared for and vigorous hands now dealt with Hugh and his necessities, putting him through a course of energetic rubbing, which, with hot stimulants, soon set the chilled blood coursing. Hand baggage was searched for articles of wear, and in less time than would have been imagined he was beginning to realize that warmth and comfort still existed.

A man among the passengers had quietly, interested himself in the matter, directing and ordering where it seemed necessary. He now approached Hugh, speaking rapidly.

"They have held the train for us for ten minutes and must now go on. My name is John Parker. Those are my boys. You can't go on in this shape and I want you to go home with us."

Hugh looked a little bewildered.

"Of course you'll go, Hugh," urged his companions. It's the only thing for you to do.

"O wait a moment—"

as he was being urged from the car he scribbled a line and handed it to Ralph.

"Please telegraph to my mother," he said. The next moment the party in a closed carriage were rapidly driven to the home of the two young adventurers who had caused all this commotion.

All had been so quickly done that really little time had elapsed between the first plunge into the ice bath and the arrival at Mr. Parker's house. Under peremptory ordering the younger boys kept their beds for a few hours, varying the monotony by protest loud and deep against the abuse. Hugh grew restlessly anxious to be on his way home, regretting that he must wait until evening for a train.

Luncheon being over, Mr. Parker asked Hugh in to his library, and after some pleasant general chat led the way to more personal topics, by his kindly interest drawing Hugh on to talk a little of his own affairs, and in spite of the boy's proud guarding of his statements making a shrewd guess at the difficulties in this way.

"I am a little sorry that you are thinking of leaving school," he went on.

"It seems to us best just now," said Hugh.

"I can understand," he said. You are only one among heroic boys who will not seek the best in life for themselves at the expense of struggle by their mothers. Now," he laid a kindly hand on Hugh's shoulder, "you will pardon me for saying I think it a mistake to make any break in your education, and I am going to claim the privilege of relieving your mother of any burden in the matter."

"Why—sir—"

Hugh gazed at him in surprise, we couldn't think of it—it would be too much—"

"Listen to me," said the other in a tone of grave sympathy. "I fully appreciate your honorable objections to being placed under obligation, but bless my heart, boy—"

Mr. Parker left his seat and walked excitedly up and down the room, "could

anything in the world I or mine might do for you ever wipe out our obligation to you? Hear, now—" a clamor of boy sparring and laughter sounded from an upper room, "do you realize that—those voices might have been stilled—but for you?"

"Others might have—" began Hugh.

"Others might, you did. Now there is, you must see, only one way to look at this. I hope you will decide to return to school. I hope for the pleasure of seeing you comfortably through schools and college—the 'comfortably' meaning such little helps to your mother as no good woman could refuse when I point to my sons, and place before her as I am now placing before you," the hand again on Hugh's shoulder, this time with a heavier pressure, "the thought of what this darkened home would have been. When you are through college we will talk about your going into my business or whatever else you may prefer. Now—holding up a finger in calling attention to the still hilarious sounds above, "can you dare to put trifling favors against that?"

There was still more kindly talk, leading to full understanding, and a few hours later Hugh was on his way home, feeling that life had suddenly turned its brightest face towards him.—Standard.

### Woman's Influence.

Arthur Griswold, a graduate of Yale University, arranged to visit Europe before becoming one of the business firm of which his father was the prominent head. Anxious to go, yet he was somewhat sad thinking of his long absence from a pleasant home, and his gentle loving mother, who though consenting to his going, had spoken with tearful eyes. And there was another dear to him also; perhaps some day he would visit Europe again and she would be his companion. He was roused from his reverie by a knock and his mother, entering the room gave him a book saying:—

"Elene send this to amuse you during the voyage."

As she clasped his hand, speaking gently, his mind wandered backward to scenes during his boyhood, when she referred to errors, suggesting there "must not be a repetition of the offense, if he wished to retain her love and approval."

"My son," she said, "you have letters of introduction to gentlemen who have wine upon their table. Possibly you may be entertained by one who expects his guests will not show their disapproval by refusing to taste wine. Please remember your promise to me when a boy. I believe you have faithfully kept it so far; may you have the moral courage to continue to do so, even when urged to forget a promise made when a child."

"My dear mother, do not doubt me. The pledge I gave you when a boy is inviolate. I intend it shall be so in the future. Surely the memory of a good and loving mother should keep me from yielding to temptation."

Arthur spent that evening with Elene Howe. As he was leaving, noticing the wistful expression of her face, he said:—

"Elene, your expression tells your thoughts, though no words are spoken. You think I may be at a social gathering where wine will be presented and I will not refuse to take it. My mother has spoken of it; her memory and yours will embolden me to do right. Good-bye; lips that have touched thine should never be stained with wine."

Arthur having a letter of introduction to an eminent gentleman of Paris presented it, and they became friends. At a banquet given by this friend the young American was an honored guest. The host, his right hand clasping a glass of wine proposed a toast: "To the wives, daughters, and sweethearts of America!" motioning a servant to fill the young man's glass with wine.

Arthur was surprised; for an instant the thought came, "Will once harm?" to be as quickly banished. Then, like a flash of lightning he saw through the vista of the past his mother and Elene. They trusted him. All had arisen, each holding a glass of wine except Arthur, who, taking a glass of water said:—

"Permit me to say that to the typical wife, daughter and sweetheart of America, the purity of this nature's own beverage, illustrates the lives they aim to lead, and the dangers they seek to avoid, I drink it in their dear names."

The host exchanged his glass of wine for water, and every one followed his example. What a triumph! A victory over temptation!

This truthful incident should encourage the women of America in striving to influence their friends (and all whom they can reach) to abstain from the use of alcoholic drink; that they be temperate and honored citizens, doing good as opportunity offers, and making the world better for their example and influence.—Anna Raymond, in the National Advocate.

## The Young People

Editor

BYRON H. THOMAS

All articles for this department should be sent to Rev. Byron H. Thomas, Dorchester, N. B., and must be in his hands one week at least before the date of publication. On account of limited space all articles must necessarily be short.

President, A. E. Wall, Esq., Windsor, N. S.

Sec. Treas., Rev. Geo. A. Lawson, Bass River, N. S.

### Prayer Meeting Topic—February 12.

Heroes of Foreign Missions; What they teach us. 2 Cor. 11:21-28.

In the unexplained absence of the topic treatment we send today as a poor substitute, a few thoughts from the editor's pen.

Next week we shall have something to say in re the effort to raise Bro. Freeman's salary.

### Josiah, the Boy King.

The life of Josiah is a marvel, more, it is a mystery that we cannot pierce. How was it that this child-king, the scion of an ungodly race, the infant ruler of an ungodly people, was so godly?

How was it that he reared amidst corrupt scenes and given all the opportunities that wealth and power bestow, was so pure?

How was it that he was shielded from the temptations that beset and try so severely those high in positions?

Surely here is a miracle of God's grace, a light which he set aloft, and caused to burn unquenchable, to illumine the darkness around.

No historian sacred or profane, lifts the veil to tell us of earthly counsellors or supports.

Would God have us understand that he alone was the source, succor, and support of that young life? A king at 8 years of age, ruler of an unrighteous realm, a child-king without any written word of God to guide him, for so destitute was the land, that not till Josiah was 25 years old was a copy of the law found, upon whose scroll he looked with awe for the first time.

And yet he is kept, more than kept during that dangerous period of early boyhood.

A king at eight years, his was no inherited piety, nor had rites renewed him, an unknowing child, into righteousness for at sixteen we are told he began to seek for himself after the God of David, his father. 2 Chron. 34:3 and at the age of 20 he began to reform his kingdom.

Let us be glad that this record of his own seeking, is before us, for it teaches us that child piety is not inherited or ritual, but intelligent and thoughtful, the fruit of God's work on the soul, making it seek God for itself.

Built up thus by God, that piety made him the Reformer of an idolatrous nation at 20 a purifier of a corrupt people; at the very dawn of manhood.

Note again this boy Josiah gained his knowledge of God when not a solitary copy of the Hebrew Scriptures was known or read. Think of it readers of the B. Y. P. U. department. He was twenty six his character formed, much of his best work done, before Hilkiah found the roll of the Law in the Temple.

If under these difficulties he was trained, how much greater is the responsibility of the parent today, when our homes are deluged with Bibles and Bible helps. How much more will be required of the children of today to whom so much is given.

But the door of manly righteous endeavor opened early to this Josiah, and having early sought the God of his fathers he entered it. "The child was father of the man."

The history of the church proclaims the fact that the best types of Christian manhood, and womanhood are the outgrowth of carefully nurtured and trained Christian childhood.

The writer has cherished the *Jeer* that in our just revolt against the figments of new birth by baptism, and of giving unbelieving infants or children, or unbelievers of any kind, a place in the church of God, we have overlooked the possibility of a genuine and intelligent child piety, and have neglected too largely that "bringing up in the nurture and admonition of the Lord," which is our duty.

We allow a graduation in the school of "the word, the flesh and the devil," and then bend our endeavors to undo the training, and too often in vain.

Bravely, strongly and successfully he went forth in his work of reform. Remember to this was the work of one in the dawn of manhood. And yet we have here, but an example of a rule. The best of men's endeavors, or that which determines their life work, is done in early manhood.

The man whose life is not fruitful of real and true work between 20 and 25 years, will, mark you, not do much of worth afterwards. There are exceptions, they but prove the rule.

In another issue we may have a further lesson or two, to note in reference to this model young man, Josiah, the boy king.

B. H. THOMAS

Dor. Feb. 1st, 1905.

### West End B. Y. P. U., Halifax.

We have to report a membership of forty-nine in our union, forty-four active and five associate members. During the past year we have lost thirteen members, twelve by removal and one by death. We have gained in that time thirteen new members and one old member who returned from the West.

Roll call is held the first Monday in every month, and Missionary meeting last Monday of the month, with an occasional Temperance meeting in between. The Roll call or consecration meeting is especially helpful as all present respond to their names with a verse of Scripture. Since last June we have had no regular pastor to lead us, but now that Rev. G. A. Lawson has settled among us, we expect to gather in all absentees with his assistance. Our attendance has increased and the average now stands at twenty.

Among the new members are several from the other Baptist Churches, who have proved a source of strength to our Society.

The Union held their regular business meeting on January 9th, and appointed the following officers for the year.—

President	Jessie Blakney.
Vice Pres.	J. P. Fletcher.
Corres. Sect.	Violet Richardson.
Sec. Treas.	Jessie Ross.

We appoint five committees, viz., Devotional, Membership, Social, Mission and Temperance, Sick and Visiting. All committees have started earnestly into the work, and we expect an increase in members and greater interest, taken in the Master's work.

During the past year we have raised by collections \$12.82. Through entertainment \$20.88. Friends donated \$3.00. Our balance from last year was \$6.32. Making a total of \$43.02 raised by the Union. Of this sum \$35.13 was given to assist the church in her work. A collection is taken in our weekly meetings and we never lack fund for carrying on our work.

The young people always stand ready to assist the church in any work that is undertaken. We plan to print invitations to the church services and distribute them in our neighborhood. We are branching out in several new lines of work that we trust may be a means of blessing to many.

Yours in the work,

J. B. R.

### What is the Rejected Preacher to Do?

He is never to give up. He may shake the dust off his feet against one community, but he is to move on to another. He may turn from the Jew, but to the Gentile. He may leave one class of individuals, but he must go to another. If he cannot reach the rich he must try the poor. "Go out quickly into the streets and lanes of the city, and bring in hither the poor and the maimed and the halt and blind."

In this command we see the principle which was practically to control the rejected preacher. He was to go farther out and farther down. There is a hunger there which is not felt in the high and easy place.

"Don't preach to the stalled ox," says Joseph Parker. Men become fat and kick. So far as rejected preachers have retrieved the situation it has almost invariably been by turning to the people. The rulers railed at Jesus, but the common people heard him gladly. The great reformers turned to the people. Martin Luther, rejected by the church of the day, became mighty among the masses. The Wesleys thrust out of Oxford, went to the open squares of the city, to the fields in the country, and started one of the greatest religious movements of modern times.

If a preacher rejected by one class does not keep his way open to another class, he is done for. It may be that to some extent this is what ails the church to-day. We hear much complaint of the weakening away of congregations and of falling interest. This in itself should be no more alarming now than it has been in the past. But if the preacher does not know where to turn, to whom to go, there is a reason for much concern. If in a land of eighty millions of people he cannot find people, his situation is serious. A Detroit preacher said to the writer, "It would be better if we shut up all our churches on Sunday evening and went out to the people and preached to them wherever we could find them." This is the instinct that saves the situation. No preacher is discredited because he is rejected by one class or by another class; and no heaven-sent preacher ever was rejected by all men.—The Advance.

This is high honor—that our courage may kindle a like flame in other hearts. This is a grave peril—that our fear may dishearten others.

## Foreign Missions

### 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.

Bobbili, its outstations, helpers and missionaries, remembering the interesting girls' school at Bobbili and the work at Ragagahda.

#### A CHRISTMAS TREAT AT CHICACOLE.

Yesterday the 6th instant was a day of joy and happiness for the children of the 30 evangelistic schools of Chicacole. Boys and girls of various schools with a flag given to each school were seen coming to the Baptist Mission Church from different directions. No space could be found in the Church for the visitors as the gathering of the children was as great as 400. After arranging these Hindu children in two long rows with their flags, the regular meeting was begun according to the programme. It was opened by two hymns sung by the Native Christian children with the accompaniment of the organ played by Miss Archibald; a prayer by the Rev. I. C. Archibald then followed. Two Christian Telugu hymns were afterwards sung by the big Madiga (Chuckler) and Komati (Bania) school boys. Mrs. Archibald, afterwards, examined the Police school boys on the history of Jesus and the answers given by them were mostly satisfactory. This was followed by another Telugu hymn by Isuka Relli Street children. A blind girl sang a solo which was humorous. The Chuckler School boys were, afterwards, questioned by Mr. D. Amirthalal about the life of Jesus and all answered well. The old Chicacole Pariah boys were the next to sing. If there were any prize for the singing competition, these would carry it. It was so melodious and good. The teacher is to be congratulated for it. The local medical officer, Mr. Jacobs, afterwards, asked a few questions to the Bania School boys about the birth and death of Jesus Christ. Police School girls then began their part of singing guided by Miss Archibald. The typical Hindu shyness was shown here. It was so inaudible no one could say what hymn they were singing. The Christian boys and girls afterwards entertained the juvenile audience with two action songs. Mr. B. Jaganaikulu asked most of the boys a few Bible verses that were taught to them and none hesitated to give out one. The interesting part of the programme was to sing a Telugu hymn (What can wash away my stain) by the full choir of all the 400 Hindu children guided by Mr. D. Amirthalal. It was a thunder roar and every child had his own key-note to begin the Hymn which was greatly applauded. The Rev. B. Subbarayadu closed the programme with his usual eloquent and instructive address to the little children. School by school, the boys and girls were afterwards given presents that had many varieties such as dolls, books, Bible pictures, pencils, sweets, &c. Every child left the Church with one or more presents. The most deserving poor were given clothes. Thus a Hindu juvenile gathering ended at about 6 P. M. to the great happiness of the organiser Miss Archibald. This lady will shortly leave India for her native country on two years' furlough. Her absence in these years will be much felt by the juvenile population of the Chicacole town.

This treat for these Hindu children had to be given in the early part of the month as the missionaries intend to give another one to the Native Christian children about the Christmas time. We expect it on a grander scale as the Native Christians had not one of such for many years past and Christmas was in no way a festival for them.

#### A WORD TO MISSION BANDS.

DEAR FRIENDS:—Who will send us at once the large colored picture rolls on the Life of Christ used during the first six months of 1904? These are urgently needed as those on hand are about worn out and each helper should have his own pictures, mounted and selected to correspond with the arranged series of lessons.

Bright colored picture cards, advertisement or otherwise, are also needed. Those sent from Moncton were appreciated. Those forwarded by Mrs. White, Toronto, were carefully prepared. Picture of animals and people, neatly cut out, cards with the worn edges taken away, were pasted on stiff white paper. Even the poorest child is not pleased with anything soiled or torn, and a card in black

and white has emphatically no charm for the little Telugu. Kindly wrap and tie very strongly, and write your name in the upper left hand corner so that it may be properly acknowledged.

The secretary for N. S. recently wrote: "I am trying to conceive of some new plan for interesting the children as I understand you all have plenty of scrap books and clothing for the present." Allow me to say that all are not sufficiently supplied. If the P. E. I. box (which Miss Clark shared with us all) had not arrived too late for last Christmas, we would have had nothing for this year. For Chicacole alone 600 money bags (which we fill with parched grain) are needed. A box should be sent to India each year to be divided among all the Stations. Some need more and some less, in proportion to the number of children being taught. So now is the time to begin to prepare the scrap-books, money-bags and clothing according to the instructions which Miss Hume of Dartmouth will furnish. Announcements as to place and time of despatch will be given later.

The work is growing and we see an improvement all along the line. The above account of the "Xmas treat," written by Mr. David, is taken from the Madras "Christian Patriot." Messrs. David, Jacob and Samuel, who hold positions in Government service, rendered special financial and other aid to this festival. On account of harvesting and examination about one-third of the children were unable to attend. The singing all together was indeed a "thunder roar," but the first verse had harmony as well, and to some of us it sounded beautifully. A young woman who first learned the Gospel story in these schools, was recently baptized.

This year we had only four dolls to give away, but what pleasure they gave!

I am sure Mrs. Churchill in her Caste Girl's school, could always make good use of such gifts for prizes. One of the donors wrote as follows: "I was so glad to know that my little doll reached you safely. Some told me they thought I would be sorry if I sent my doll away after keeping her so long (seven years) and they thought it would be best to buy one. But I am sure my joy at receiving your letter more than repaid me for my little sacrifice. I had so little to give and I thought the doll would help some little girl to learn of and love Jesus. My prayers have followed my little doll ever since I gave her; they will follow you in your great work for Jesus."

My dear young friends, in making the above requests our aim is not so much to seek for the gift as it is "to seek for the fruit that increaseth to your account"—the rich spiritual blessings which will surely come to your own lives as a result of your gifts, prayers, sympathy and self-denial in behalf of the benighted Telugus.

With loving greetings to you all,

MABEL E. ARCHIBALD.

Chicacole, India, Dec. 24, 1904.

\* \* \*

#### AMOUNTS RECEIVED FROM MISSION BANDS. FROM DEC. 15 TO JAN. 31.

Westport, support of child F M \$12.00; Wolfville to constitute Life member, F M \$11.41; South Brookfield toward Mr. Freeman's salary F M \$5; H M \$5; Truro Immanuel (Serin) F M \$10; Apple River F M \$11; Doaktown to constitute Miss Ellis Life member F M \$10; H M \$10; Jordan Falls F M \$4; H M \$4; Barrington Pass F M \$5; Digby F M \$5; Central Norton F M \$7; Clyde River to constitute Mamie McPhail life member and toward support of Bible Woman F M \$11.00; Chipman a Christmas gift from an aunt to make Nellie Crandall life member F M \$10.00; Forbes Point support of Suxmiale F M \$5.50; Sable River toward Miss Archibald's salary F M \$10.00; Cause F M \$6.00; Gavelton F M \$2.70; Nictaux Falls F M \$3.16; Central Chabogue support of Barbara Kruppe F M \$10.00; Pleasant River F M \$2.50, H M \$2.50; Mahone toward Miss Archibald's salary F M \$5.00, H M \$1.00; Berwick to constitute Mrs W O Taylor, life member F M \$12.50, H M \$5.50.

### Foreign Mission Board.

NOTES BY THE SECRETARY.

It is the purpose of the Board to establish a Foreign Mission Library in connection with their work. It has been felt for some time that there should be a center from which literature bearing upon the great work of Foreign Missions could be obtained, by purchase or by loan. That center should be where the F. M. Board is located. The W. B. M. U. have a Bureau of literature which is doing a quiet but most effective work among the sisters in our churches. It will still continue to do this work, and with increasing effectiveness. There are some pastors who have magazines, or other publications who would gladly donate to the Foreign


Mission Board, such publications for a Mission Library. The Board will receive very gratefully anything along this line. A beginning must be made at some time. We cannot commence at any earlier date. Communications on this subject may be addressed to the Sec'y-Treas., Rev. J. W. Manning, St. John.

The F. M. Board has a number of copies of Dr. Bill's History of the Baptists of the Maritime Provinces, still on hand. This history contains a mass of very valuable information that is not found in any other publication. The Board is desirous of disposing of the same as soon as possible. They will be sold cheap to make a sale. No reasonable offer will be refused. Pastors should have a volume in their libraries. The Board will be glad to hear from any one desirous of obtaining a copy.

Missionary conferences are in order wherever it is practicable and desirable to hold them. If the Quarterly meetings were held at some other time than the first week in the month, it would be much easier to arrange for the presence of representatives of some at least of our Mission Boards. It is desirable to keep up the interest in Missions among our churches. This will be, of course, the chief business of the pastors, in the first instance. But this can be, and doubtless will be, supplemented by help which the different Boards can render, and will be glad to render, when called upon for such service. The time is probably near at hand when our Foreign Mission Board will be compelled to keep a man in the field all the time to supplement the work of pastors and other agencies, by heart to heart contact with the churches. We have two brethren at home who in the course of a few weeks will be visiting the churches in the interest of the great work which lies upon their hearts.

Pastors, Sunday school workers and Mission Band Superintendents will kindly not forget Foreign Mission Day—the last Sunday in March. If that day is not convenient for some, the next day nearest to that can be observed. But let there be a Foreign Mission Day.


A mission exercise is in course of preparation for the use of Sunday Schools and Mission Bands, and by any other organization that cares to use it, in the interest of the work. We shall need a considerable addition to the funds of our treasury this year. The additions to our staff of workers as well as those who are on furlough and some who may be compelled to seek a change, render it imperative that there shall be regular and constant gifts to this branch of the Lord's work. Brethren help as best you can.



### School Home

It is sought to make this college a helpful Christian home for every girl entering it. Thorough courses in Preparatory and Collegiate studies, as well as in music and art. For Calendar, address


**MOULTON COLLEGE**  
MONTREAL, QUE.



### Recreation

and study are both essential to proper education. This residential collegiate school neglects neither for the other. Moral influences are of the best. For 48th yearly calendar address A. L. McCrimmon,

**WOODSTOCK COLLEGE**  
WOODSTOCK, ONT.



OUT AT LAST—Ladies hat fasteners. Does away with hat pins, which makes new hole every time used dot so with Handy Fasteners Mailed anywhere 25c. a pair Agents wanted. Big profits

MERCANTILE AGENCY,  
74 Stanley Street,  
St. John, N B



# SCOTT'S EMULSION

Scott's Emulsion is the means of life and of the enjoyment of life of thousands of men, women and children.

To the men Scott's Emulsion gives the flesh and strength so necessary for the cure of consumption and the repairing of body losses from any wasting disease.

For women Scott's Emulsion does this and more. It is a most sustaining food and tonic for the special trials that women have to bear.

To children Scott's Emulsion gives food and strength for growth of flesh and bone and blood. For pale girls, for thin and sickly boys Scott's Emulsion is a great help.

Send for free sample.  
**SCOTT & BOWNE, Chemists.**  
Toronto, Ont.  
50c. and \$1.00; all druggists.

## Notices.

**OUR TWENTIETH CENTURY FUND**  
\$50,000.

Foreign Missions, India, \$25,000; Home Missions, Maritime, \$10,000; North West Missions, \$8,000; Grand Ligne Missions, \$5,000; British Columbia Missions, \$2,000; Treasurer for Nova Scotia.

Rev. J. H. P. 788,  
Wolfville, N. S.  
Treasurer for New Brunswick and P. E. Island,  
Rev. J. W. MANNING,  
St. John, N.B.  
Field Secretary,  
Rev. H. F. ADAMS,  
Wolfville, N. S.

Will all subscribers sending money to Treasurers, kindly write the INITIALS and names they wrote on their pledges, also the county they live in. This will save much time.

Will all pastors and other persons holding pledges of churches, please send them to the Field Secretary, retaining a list of such, for their own use.

The Queens Co., N. S., Quarterly Meeting will be held in the Caledonia Baptist church on Feb. 20th and 21st. First session on Monday the 20th at 3 p. m.  
W. B. CROWELL, Sec'y Treas.

The Yarmouth Co. Quarterly Conference will be held with the North Temple Church, Ohio, Tuesday, Feb. 14th, 1905. An exceptionally interesting program will be presented. Matters of vital interest to both pastors and layman will be discussed. We would urge all our churches to be as largely represented as possible.  
H. C. NEWCOMBE, Secy.

### ANNAPOLIS CO. BAPTIST CONFERENCE

The next session of the Conference will meet with the church at Annapolis Royal on Feb. 20th and 21st. Earnest prayer is requested that these meetings may bring this church a large spiritual blessing.  
J. H. BALCOM, Sec'y.

### MESSRS. C. C. RICHARDS & CO

Gents.—After suffering for seven years with inflammatory rheumatism so bad that I was eleven months confined to my room, and for two years could not dress myself without help, your agent gave me a bottle of MINARD'S LINIMENT in May, 1897, and asked me to try it which I did, and was so well pleased with the results I procured more. Five bottles completely cured me, and I have had no return of the pain for eighteen months. The above facts are well known to everybody in this village and neighborhood.  
Yours gratefully,  
A. DAIRT.  
St. Timothy, Que., 16th May '99.

No fewer than 13,716 vessels belonging to the United Kingdom, and 40,840 lives have been lost at sea during the past 26 years. Most wrecks have occurred on Britain's own coast, between Flam-borough Head and the North Foreland.

Sir Wilfrid Laurier has decided to sit for Quebec East. The writ for election in Wright county has been issued. It will take place Feb. 3. E. B. Devlin will likely be the liberal candidate.

In 1905 it will be three hundred years since "Don Quixote" was first published. The anniversary is to be observed in Spain by the publication of three special editions of the masterpiece—a cheap popular edition, an abridged edition for use in the secondary schools and a more condensed edition for the common schools. A Cervantes institute will be established as a refuge for superannuated needy writers and artists. Also a Cervantes museum will be established in Aleala. There will be contests for the best critical editions of minor works of Cervantes, productions of several of his plays, and university festivities.

### OVERHEARD BY CENTRAL

The telephone operator at Bellevue hospital, who is often obliged to give distressing information concerning patients to relatives inquiring by telephone, received a shock the other night. A man inquired, feelingly, about the condition of so-and-so. The operator replied cheerfully that the patient was doing nicely.

"Doing nicely? Why, I thought he was dying," came in a tone of pained surprise from the other end of the wire. "Are you a relative?" asked the operator, anxious to learn why the inquirer seemed disappointed. "Hell, no!" came the response. "I'm the undertaker."—New York Sun.

It was generally understood that Peltiah Johnson was a "trifle close," but people did not know the real meaning of that phrase until an acquaintance of Peltiah told the story of his Christmas gift to his daughter.

He and his wife hadn't made their daughter Abigail any Christmas present for a number of years after she was married, and Mrs. Johnson couldn't stand it any longer. She begged Peltiah to get something; but the most she could prevail upon him to buy was a white cup and saucer.

It was not much of a cup and saucer, but Mrs. Johnson put it up and sent it over to Abigail's by Peltiah himself. He got home about 10 o'clock, and his wife helped him off with his overcoat. There was something in one of the inside pockets that stuck out a little, and she said:

"What is this, Peltiah? Peltiah chuckled a little. Said he: "That's the sasser."

"Sasser!" Mrs. Johnson cried out. "You don't mean to say that you've brought that sasser of Abigail's back again?"

"That's just what I've done," said he. "And what for?"

"Well, the cup's a pretty good present for once, I guess, an' I give 'em to understand that they'd git the sasser next year. An' that'll give 'em, ye see, somethin' to look for-ard to during a whole twelve-month!"

O'Rafferty—Do ye iver walk in yer slaps?  
O'Lafferty—No; if Oi could Oi'd be on th' force yit.—Chicago Journal.

## Use the Reliable Kendrick's Liniment

Always Reliable  
Always Satisfactory  
Sales Increasing

We find KENDRICK'S LINIMENT gives excellent satisfaction, and the sales are constantly increasing.  
G. R. VANDERBECK,  
Millerton, N. B.

# Head-ache

Most headaches are caused by the liver. This vital organ becomes torpid. No bile is excreted, bringing Constipation. This affects both stomach and kidneys. And they in turn, bring the headaches from which so many people suffer.

## Fruit-a-tives

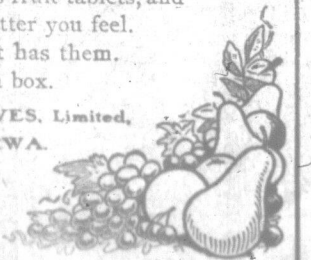
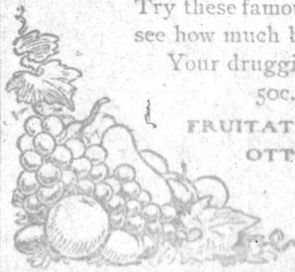
or Fruit Liver Tablets

make dull, aching heads as clear as a bell. They act as a tonic on the liver—increase the flow of bile—cure Constipation—prevent Indigestion and Dyspepsia—and keep the kidneys strong and well.

Try these famous fruit tablets, and see how much better you feel.

Your druggist has them.  
50c. a box.

FRUITATIVES, Limited,  
OTTAWA.



### BEFORE HIS TIME.

At an Antiquarian Society excursion in England.

Mr. Gibbons—"Roman remains beyond a doubt, but some of the people here may tell us. Hi, my man! Can you tell me anything about that building?"

Hodge—"Well, surr, I 'ave 'sard tell an Caeser an' 'is fam'ly lived 'ere some while agone; but it wur afore my time."

Judge Richard W. Clifford, of Chicago, is proverbial for his original humorous stories, and one of his latest is told of a corpulent German who came rushing into the Circuit Court one morning before court was called and said:

"I want to git varrant for a man to kill a to."

"Well, my man, you don't come to this court to get warrants in cases of that kind. If you want the dog killed you should go to a police court," said the judge.

"Did the dog bite you?"  
"Yeas, he bit me."  
"Well was the dog mad?"  
"Was de tog madt? No, I vas madt."

—Buffalo Commercial.

### SAME THING.

Mayne—That horrid Mrs. Kutts said I was ugly!

Grayce—Why, when did she say that, dear?

Mayne—Well, she told Mr. Van Rox that I was a "nice, good-hearted girl," when he asked what I was like.—Cleveland Leader.

## Society Visiting Cards For 35c.

### We will send

To any address in Canada fifty finest Thick Ivory Visiting Cards, printed in the best possible manner, with name in Steel plate script, ONLY 35c. and 3c. for postage.

These are the very best cards and are never sold under 50 to 75c. by other firms.

PATERSON & CO.,  
107 Germain Street,  
St. John, N. B.

Wedding Invitations, Announcements  
A Specialty.



TO THE OGILVIE FLOUR MILLS CO., MONTREAL,

DEAR SIRS,—

My wife is a great admirer of ROYAL HOUSEHOLD FLOUR having used nothing but that kind since it was first on the market.

I would not like to bring or put any other kind of flour into the house; it would not be accepted. We have never had a poor loaf of bread since using ROYAL HOUSEHOLD.

Mrs F is anxious to see your recipes for bread making.

Yours truly,

HENRY R. FAWCETT,

Sackville, N. B., Dec. 16th, 1904.

### New Announcements From FREDERICTON BUSINESS COLLEGE

A complete new outfit of Typewriters. Seating capacity increased by one third. Largest attendance yet in history of College.

Offer by the United Typewriter Co. of a handsome GOLD WATCH, to the Short-hand Student making highest marks.

YOU may enter at any time. Send for Catalogue. Address

W. J. OSBORNE,  
Fredericton, New Brunswick.

# Save your Horse

BY USING

## FELLOWS' LEEMING'S ESSENCE.

IT CURES

Spavins, Ringbones, Curbs, Splints, Sprains, Bruises, Slips, Swellings and Stiff Joints on Horses. Recommended by prominent Horsemen throughout the country.

PRICE FIFTY CENTS.

T. B. BARKER & SONS, LTD

ST. JOHN, N. B., Sole Props.

O. J. McCally, M. D., M. R. S., London. Practise limited to

EYE, EAR, NOSE AND THROAT

Office of late Dr. J. H. Morrison.

163 Germain St.

Insurance. Absolute Security QUEEN INSURANCE CO.

Ins. Co. of North America.

JARVIS & WHITTAKER,

General Agents.

74 Prince William Street, St. John, N. B.

Ladies, HAT FASTENERS

holds hat firmly. Used on

any hat does away with pins

which destroy hats. By mail

postpaid 25 cents. Money

back if not satisfactory. Lady Canvassers wanted. Address

MERCANTILE AGENCY,

74 Stanley Street,

St. John, N. B.

### HAD TO GIVE UP ALTOGETHER AND GO TO BED.

DOCTORS DID HER NO GOOD.

By the time Miss L. L. Hanson, Waterside, N. B., had taken Three Boxes of MILBURN'S HEART AND NERVE PILLS She Was Completely Cured.

She writes us as follows:— "Gentlemen,—I feel it my duty to express to you the benefit I have derived from Milburn's Heart and Nerve Pills. A year ago last spring I began to have heart failure. At first I would have to stop working, and lie down for a while. I then got so bad that I had to give up altogether and go to bed. I had several doctors to attend me, but they did me no good. I got no relief until urged by a friend to try Milburn's Heart and Nerve Pills. I sent to the store for a box, and by the time I had taken three-quarters of it I began to get relief, and by the time I had taken three boxes I was completely cured. I feel very grateful to your medicine for what it has done for me.—Miss L. L. HANSON, Waterside, N. B."

Price 50 cents per box, or 3 for \$1.50. All Dealers or THE T. MILBURN CO., LIMITED, Toronto, Ont.

## Beware of the fact that

# White Wave

disinfects your clothes and prevents disease

## The Home

### HOUSEHOLD HINTS.

Never sprinkle salt over fruit stains on table-linen. It does no good and is messy. The stains may be removed by pouring hot water through them before the linen goes into the soap suds.

If the dining-room table has been used for ping-pong to the detriment of the table, it may be improved by repeated polishing with soft cloths and linseed oil. No prepared polish is equal to this simple one.

Bureau drawers that are new and consequently stiff to draw out, may be made to run smoothly by rubbing the edges with soap. If the wood is green when they are made, they may have to be planed down, but ordinarily the former treatment will make them all right.

When paper cannot be retained on a wall by reason of dampness, make a coating of the following ingredients: A quarter of a pound of shellac, and a quart of naphtha. Brush the wall thoroughly with the mixture, and allow it to dry perfectly, and you will find this process will render the wall impervious to moisture and the paper in no danger of being loosened.

If the hands are well powdered with talcum before putting on kid gloves in summer, there will be little danger of the gloves being ruined by perspiration.

Choice figs are sold in little round baskets of coiled straw, the cotton cover being stitched on. The figs are worth buying, and the basket is worth saving. Lined with silk and with a loose silk bag attached, they make work or embroidery baskets quite out of the common.

Bamboo furniture, as well as willow and rattan, should be cleaned by scrubbing with salt and water. Use a small brush for the purpose.

### PLEASURES IN THE HOME.

Don't be afraid of a little fun at home. Don't shut your house lest the sun should fade your carpets, and your hearts, lest a hearty laugh shake down some of the musty old cobwebs there.

If you want to ruin your sons, let them think that all mirth and social enjoyment must be left on the threshold without when they come home at night. Young people must have fun and relaxation somewhere. If they do not find it at their own hearth-stones it will be sought at other less profitable places.

Therefore let the fire burn brightly at night and make the homestead delightful with all those little arts that parents so perfectly understand. Don't repress the buoyant spirits of your children; half an hour's merriment round the fireside of home blots out the remembrance of many a care and annoyance during the day, and the best safeguard they can take with them into the world is an influence of a bright little domestic sanctum.—Chicago Journal.

### RECIPES.

Pie and Potatoes.—One-half pound liver, one pound scrap meat, onions, one pound flour, one-fourth pound lard, pepper, salt, baking powder, four pounds potatoes. Cut the meat and liver into nine slices, chop the onion fine; put a tablespoonful of flour, a teaspoonful of pepper on an agate plate; then mix, and dip your meat and liver in this; roll a small bit of onion in a piece of liver, then the liver in a slice of meat, and lay in very lightly in an agate pie dish, heaping it in the centre, add water till the dish is three parts full, then cover.

For the crust:—Flour, lard, and a teaspoonful of baking powder, mixed well together, with cold water and a pinch of salt; roll to make nice stiff paste; cover and bake for two hours. Serve hot with potatoes.

### YOUR CHILD'S CHILD.

\* Consciously or unconsciously the child has an ideal for his own children. He knows that he wants them to be well, intelligent, obedient, useful and

happy, and he understands that parental training has for its purpose the securing of the best good of the children; therefore, he intends to train his children in all the virtues so that they will develop in all desired characteristics. As a matter of course, this purpose is inchoate, nebulous, indefinite. The wise mother will understand to make it definite purposeful.

A girl of ten heard a lecture on heredity, and, going home, made a practical application of its lesson to a younger sister who was disobedient.

"I tell you what it is, Mamie," she said, "if you want your children to mind you, you must mind Mother."

This, in substance, is the idea to be implanted in the mind of the child. "What you desire your children to be, you must yourself endeavor to be."

It is astonishing how soon such a thought will take possession of the little mind, and how potent its influence may become.—Mary Wood-Allen, in American Motherhood.

What a blessing is a friend with a breast so trusty that thou mayest safely bury all thy secrets in it, whose conscience thou mayest fear less than thine own, who can relieve thy cares by his conversation, thy doubts by his counsels thy sadness by his humor and whose very look gives comfort to thee!—Seneca.

O'Rourke, who is being lowered down a well—"Hold on, O! want to come up again."

Finnegan—"An' what phor?"

O'Rourke—"None av your bizness. If you don't stop littin' me down O! I cut th' rope."

## What Sulphur Does.

### FOR THE HUMAN BODY IN HEALTH AND DISEASE.

The mention of sulphur will recall to many of us the early days when our mothers and grandmothers gave us our daily dose of sulphur and molasses every spring and fall.

It was the universal spring and fall "blood purifier," tonic and cure-all, and mind you this old fashioned remedy was not without merit.

The idea was good, but the remedy was crude and unpalatable, and a large quantity had to be taken to get any effect.

Nowadays we get all the beneficial effects of sulphur in a palatable, concentrated form, so that a single grain is far more effective than a teaspoonful of the crude sulphur.

In recent years, research and experiment have proven that the best sulphur for medicinal use is that obtained from Calcium (Calcium Sulphide) and sold in drug stores under the name of Stuart's Calcium Wafers. They are small chocolate coated pellets and contain the active medicinal principle of sulphur or a highly concentrated, effective, form.

Few people are aware of the value of this form of sulphur in restoring and maintaining bodily vigor and health; sulphur acts directly on the liver, and excretory organs and purifies the kidneys and enriches the blood by the prompt elimination of waste material.

Our grandmothers knew this when they dozed us with sulphur and molasses every spring and fall, but the crudity and impurity of ordinary flowers of sulphur were often worse than the disease, and cannot compare with the modern concentrated preparations of sulphur, of which Stuart's Calcium Wafers is undoubtedly the best and most widely used.

They are the natural antidote for liver and kidney troubles and cure constipation and purify the blood in a way that often surprises patient and physician alike.

Dr. R. M. Wilkins while experimenting with sulphur remedies soon found that the sulphur from Calcium was superior to any other form. He says: "For liver, kidney and blood troubles, especially when resulting from constipation or malaria, I have been surprised at the results obtained from Stuart's Calcium Wafers. In patients suffering from boils and pimples and even deep-seated carbuncles, I have repeatedly seen them dry up and disappear in four or five days, leaving the skin clear and smooth. Although Stuart's Calcium Wafers is a proprietary article, and sold by druggists, and for that reason tabooed by many physicians, yet I know of nothing so safe and reliable for constipation, liver, and kidney troubles and especially in all forms of skin disease as this remedy."

At many rate people who are tired of pills cathartic and so-called blood "purifiers," will find in Stuart's Calcium Wafers, a far safer more palatable and effective preparation.

## When Accidents Occur

be prompt to apply Pond's Extract—the old family doctor; its soothing, healing powers are marvelous. Cures burns, scalds, cuts, bruises; relieves all pain. 60 years it has been the one family remedy for every emergency. Imitations are weak, watery, worthless; Pond's Extract is pure, powerful, priceless.

Sold only in sealed bottles under buff wrapper.

ACCEPT NO SUBSTITUTE.

## Many Women Suffer Untold Agony From Kidney Trouble.

Very often they think it is from so-called "female disease." There is less female trouble than they think. Women suffer from backache, sleeplessness, nervousness, irritability, and a dragging-down feeling in the loins. So do men, and they do not have "female trouble." Why, then, blame all your trouble to female disease? With healthy kidneys, few women will ever have "female disorders." The kidneys are so closely connected with all the internal organs, that when the kidneys go wrong, everything goes wrong. Much distress would be saved if women would only take

### DOAN'S KIDNEY PILLS

at stated intervals.

Miss Nellie Clark, Lambeth, Ont., tells of her cure in the following words:—"I suffered for about two years with kidney trouble. I ached all over, especially in the small of my back; not being able to sleep well, no appetite, menstruation irregular, nervous irritability, and brick-dust deposit in urine, were some of my symptoms. I took Doan's Kidney Pills. The pain in my back gradually left me, my appetite returned, I sleep well, and am effectually cured. I can highly recommend Doan's Kidney Pills to all sufferers from kidney trouble."

Price 50 cents per box, or 3 for \$1.25. All dealers, or DOAN KIDNEY PILL CO., TORONTO, ONT.

## Do You Realize That a Neglected Cough May Result in Consumption.

If you have a Cold, Cough, Hoarseness, Bronchitis, or any affection of the Throat and Lungs, what you want is a harmless and certain remedy that will cure you at once. There is nothing so healing, soothing, and invigorating to the lungs as the balsamic properties of the pine tree.

### DR. WOOD'S NORWAY PINE SYRUP

Contains the potent healing virtues of the pine, with other absorbent, expectorant and soothing medicines of recognized worth.

Dr. Wood's Norway Pine Syrup checks the irritating cough, soothes and heals the inflamed Lungs and Bronchial Tubes, loosens the phlegm, and gives a prompt sense of relief from that choked-up, stuffed feeling.

Price 25 cents per bottle.

Be sure and ask for Dr. Wood's.

## NOTE THE DIFFERENCE.

"Positions wait for Maritime-trained."

"Other-trained wait for positions."

Did you get our Calendar? If not you should not decide which school to attend until you have read of ours.

Students admitted any time.

KAULBACH & SCHURMAN,

Chartered Accountants

MARITIME BUSINESS COLLEGES

Halifax and New Glasgow, N. S.

The Sunday School

BIBLE LESSON.

Abridged from Peloubet's Notes. First Quarter, 1905.

JANUARY TO MARCH.

Lesson VIII.—February 19.—Jesus at the Pool of Bethesda.—John 5: 1-15.

GOLDEN TEXT.

A great multitude followed him, because they saw his miracles.—John 6: 2.

EXPLANATORY.

I. A SICK MAN AT THE POOL OF BETHESDA.—Vs. 1-5. 1. AFTER "these things" Two or three months after the healing of the nobleman's son...

2. BY THE SHEEP MARKET, R. V., "gate." It makes no special difference which word is supplied, as the market was usually near a gate to the city...

HAVING FIVE PORCHES. "Covered colonnades where people can stand or walk protected from the weather and the heat of the sun."

3. LAY A GREAT MULTITUDE OF IMPOTENT FOLK. Literally, "people without strength," especially, as here, debility caused by sickness.

The Troubling of the Waters. WAITING FOR THE MOVING OF THE WATER. That there was a moving of the water is evident from the statement of the sick man in vs. 7.

5. HAD AN INFIRMITY. The Greek has the same root as impotent in vs. 3. THIRTY AND EIGHT YEARS. How long he had waited in vain by the waters is not stated.

II. JESUS HEALS THE SICK MAN ON THE SABBATH.—Vs. 6-9. 6. JESUS SAW HIM LIE. R. V., "lying." "As the trained eye of the surgeon quickly selects the worst case in the waiting-room, so is the eye of Jesus speedily fixed"

The object of the question was to awaken hope in his soul, to arouse him from his dependency. "Not always are the miserable willing to be relieved."

7. I HAVE NO MAN, WHEN THE WATER IS TROUBLED. The bubbling of the healing gases lasted for only a short time, so that but few could get under its influence before it ceased.

9. TOOK UP HIS BED. Showing his faith and obedience. AND WALKED. Showing the completeness of the cure.

Opposition to Christ on Account of his Good Deed.—Vs to 16. 10. IT IS THE SABBATH. NOT LAWFUL FOR THEE TO CARRY A BED. The general law is laid down in vs. 12; Jer. 17: 21, 22.

carrying burdens should not be carried on during the Sabbath, but the Pharisees put on it an interpretation of details which no one could possibly obey, and left out the whole spirit of the Sabbath.

11, 12. The man defended himself by saying that so great and good a man as the one who healed him had told him to do it.

14. JESUS FINDETH HIM IN THE TEMPLE, where one so cured would want to go. SIN NO MORE, implying that his suffering was the result, at least in part, of his sin.

The fact that Jesus wrought this miracle and others (six in all) on the Sabbath aroused intense opposition on the part of the Pharisees, so that they sought even to kill him.

THEORIES ABOUT FOOD.

Also a Few Facts on the Same Subject.

We hear much nowadays about health foods and hygienic living, about vegetarianism and many other fads along the same line.

Restaurants may be found in large cities where no meat, pastry or coffee is served and the food crank is in his glory, and arguments and theories galore advanced to prove that meat was never intended for human stomachs.

Cur forefathers had other things to do than formulate theories about the food they ate. A warm welcome was extended to any kind from bacon to acorns.

A healthy appetite and common sense are excellent guides to follow in matters of diet, and a mixed diet of grains, fruits and meats is undoubtedly the best.

As compared with grains and vegetables, meat furnishes the most nutrient in a highly concentrated form and is digested and assimilated more quickly than vegetables and grains.

Dr. James Remmon on this subject says: Nervous persons, people run down in health and of low vitality should eat meat and plenty of it. If the digestion is too feeble at first it may be easily corrected by the regular use of Stuart's Dyspepsia Tablets after each meal.

That large class of people who come under the head of nervous dyspeptics should eat plenty of meat and insure its proper digestion, by the daily use of a safe, harmless digestive medicine like Stuart's Dyspepsia Tablets composed of the natural digestive principles, pepsin, diastase, fruit acids, and salts, which actually perform the work of digestion.

Dyspepsia in all its many forms is simply a failure of the stomach to digest food, and the sensible way to solve the riddle and cure the dyspepsia is to make daily use at meal time of a preparation like Stuart's Dyspepsia Tablets, which is endorsed by the medical profession.

Just to be good, to keep life pure from degrading elements, to make it constantly helpful in little ways to those who are touched by it, to keep one's spirit always sweet and avoid all manner of petty anger and irritability—that is an idea as noble as it is difficult.—Edward Howard Griggs.

The Incarnation was God manifest in flesh, Pentecost was God manifest in spirit; the Incarnation was God dwelling with man, Pentecost was God dwelling in man.

Lift up yourselves to the great meaning of the day, and dare to think of your humanity as something so sublimely precious that it is worthy of being made an offering to God.

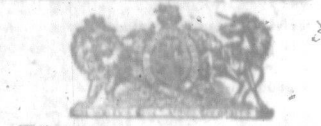
If one admires the patience, gentleness sweetness and unflinching energy of another; if he finds himself renewed and invigorated and inspired by such contact—why does he not himself so live that he may bring the same renewal and inspiration to others?—Lillian Whiting.

The Baptists of Wolfville are contemplating the erection of a new place of worship, to be constructed of stone. The church owns one of the most desirable building sites in town.

WEAVER'S SYRUP. It purifies the Blood and cures Boils, Humors, Salt Rheum. Davis & Lawrence Co., Ltd., Montreal.

INTERCOLONIAL RAILWAY. On and after MONDAY, November 21st, 1904, trains will run daily (Sunday excepted) as follows: TRAINS LEAVE ST. JOHN. 6—Mixed for Moncton, 6:30. 2—Exp. for Point du Chene, Halifax, Sydney and Campbellton, 7:00.

FERROVIM TRADE MARK. A Tonic Wine, pleasant to take. Gives strength. Makes new blood. Builds up the system. Throws off all weakness.



THE CANADIAN NORTH WEST. Homestead Regulations.

Any even numbered section of Dominion Lands in Manitoba or the Northwest Territories, excepting 5 and 20, which has not been homesteaded or reserved for special wood lots for settlers, or for other purposes, may be homesteaded upon by any person who is the sole head of a family, or any male over 18 years of age, to the extent of one quarter section of 120 acres, more or less.

Entry may be made personally at the local land office for the district in which the land to be taken is situated, or if the homesteader desires he may, on application to the Minister of the Interior, Ottawa, the Commissioner of Immigration, Winnipeg, or the local agent for the district in which the land is situated, receive authority for some one to make entry for him. A fee of \$10.00 is charged for a homestead entry.

HOMESTEAD DUTIES. A settler who has been granted an entry for a homestead is required by the provisions of the Dominion Lands Act and the amendments thereto to perform the conditions connected therewith, under one of the following plans:

- (1) At least six months residence upon and cultivation of the land in each year during the term of three years. (2) If the father (or mother, if the father is deceased) of any person who is eligible to make a homestead entry under the provisions of this Act, resides upon a farm in the vicinity of the land entered for by such person as a homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by such person residing with the father or mother.

If a settler was entitled to and has obtained entry for a second homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by residence upon the first homestead, if the second homestead is in the vicinity of the first homestead.

If the settler has his permanent residence upon farming land owned by him in the vicinity of his homestead, the requirements of this Act as to residence may be satisfied by residence upon the said land.

The term "vicinity" used above is meant to indicate the same township, or an adjoining or cornering township.

A settler who avails himself of the provisions of classes (2) (3) or (4) must cultivate thirty acres of his homestead, or substitute twenty head of stock, with buildings for their accommodation, and have besides 80 acres substantially fenced.

The privilege of a second entry is restricted by law to those settlers only who completed the duties upon their first homestead to entitle them to patent on or before the 2nd June, 1880.

Every homesteader who fails to comply with the requirements of the homestead law is liable to have his entry cancelled, and the land may be again thrown open for entry.

APPLICATION FOR PATENT should be made at the end of the three years before the Local Agent, Sub-Agent, or the Homestead Inspector. Before making application for patent, the settler must give six months' notice in writing to the Commissioner of Dominion Lands at Ottawa, of his intention to do so.

INFORMATION. Newly arrived immigrants will receive at the Immigration Office in Winnipeg or at any Dominion Lands Office in Manitoba or the Northwest Territories, information as to the lands that are open for entry, and from the officers in charge, free of expense, advice and assistance in securing land to suit them. Full information respecting the land, timber, coal and mineral laws, as well as respecting Dominion Lands in the Railway Belt in British Columbia, may be obtained upon application to the Secretary of the Department of the Interior, Ottawa, the Commissioner of Immigration, Winnipeg, Manitoba, or to any of the Dominion Lands Agents in Manitoba or the Northwest Territories.

W. W. CORY, Deputy Minister of the Interior. N. B.—In addition to Free Grant Lands to which the regulations above stated refer, thousands of acres of most desirable lands are available for lease or purchase from railroad and other corporations and private owners in Western Canada.

McSHANE'S BELLS. The only reliable of cutting work. FAVORABLE KNOWN SINCE 1820 FOR THEIR QUALITY AND DURABILITY. G. MENZIE & CO., LTD., 100 GUY ST., MONTREAL.

From the Churches.

DENOMINATIONAL FUNDS.

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

The Treasurer for New Brunswick is Rev. J. W. MARVIN, D.D., St. JOHN'S, N. B. and the Treasurer for P. E. Island is Mr. A. W. STERNS CHARLOTTETOWN. All contributions from churches and individuals in New Brunswick should be sent to Dr. MARVIN; and all such contributions P. E. Island to Mr. STERNS.

GRAND LAKE.—We are having an old-fashioned revival at this place. Men and women as well as girls and boys seeking the Lord. Many are rejoicing in a new found hope, may the good work go on.

J. A. MARPLE.

WHITNEYVILLE AND LITTLE SOUTHWEST MIRAMICHI.—Whitneyville and Little Southwest Miramichi Baptist churches form one field since July 1st, 1903, at which date I received a call to become their pastor, during the brief space of 19 months we have finished the Whitneyville church at a cost of about \$750 and it is paid in full, we have also a very nice parsonage nearly completed at a cost of \$1200. We have added to the church 2 by baptism 4 by letter. The preaching and prayer services are well attended, we find our lot cast among a kind and appreciative people. Their benevolence is being constantly expressed toward us in a practical way. We held our business meeting on January 3rd. The following officers were elected Hiram Whitney, and John Curtis, Trustees, Miss Agatha E. Forsythe, Clerk, John Forsythe janitor, reengaged. The finances were found in a satisfactory condition. The outlook is encouraging, Brethren pray for us.

I. N. THORNE.

SAINTE MARTINS, N. B.—We notice with pleasure the work that is being done in the churches of these Provinces, and feel thankful that the church at St. Martins is sharing in their prosperity. For the past month our pastor, Rev. C. W. Townsend, on Sabbath evenings, has taken for his subject—"Turning points in the career of great men." The first in this series was the life and conversion of Martin Luther, then followed John Bunyan, last Sabbath evening, his subject was, The life and conversion of C. H. Spurgeon. The reverend gentleman's discourse was delivered with pathos and energy and showed deep study and careful preparation. His personal acquaintance with the subject of his discourse, enabled him to speak from actual observation, the lessons drawn from the lives of these great men are interesting and instructive, and greatly appreciated by his hearers. At the close of the service the regular quarterly collection for Foreign Missions was taken amounting to eight dollars. The excellent service of song under the direction and management of E. A. Titus is highly enjoyed by the congregation and contributes in a great measure to make the meetings entertaining.

W. H. MORAN, Cor.

CARLETON.—At the urgent solicitation of the Sackville church, I am going to them earlier than planned and the brethren in Carleton are in consequence seeking with more haste to settle a pastor by April 1, when the united evangelistic campaign begins. When I came to the church four years ago and better I faced not only work distinctly spiritual, but also the work of repair and additions to the house of worship which I saw were positively needful to the future requirements of the body. Some \$3500 have been expended and a debt of \$1200 remains. My successor will find a fairly good plant at his hand to utilize. This work of building has tended to keep the minds of all on temporal concerns and my desire for the spiritual life of the people has not been realized. The fellowship, however, of the church and congregation has possibly never been as apparent as at present and the harmony between them and the pastor has continued unbroken. Though I have not been permitted to baptize many, I believe a good number of the congregation are secret disciples and I am hoping to hear of a large ingathering in the near future. Four have recently been received into fellowship by baptism and letter.

B. N. NOBLE.

LUNenburg.—We held our annual meeting on Monday evening Jan. 30th, 1905. Reports show that seven have been received into membership, four by letter, one by experience and two by baptism; one death, three removals; increase three, present resident membership forty; surplus \$68. Repairs on parsonage have been completed at a cost of \$600, \$400 unpaid leaving a debt of about \$333.00. We decided to raise and raise this debt and before the meeting closed we received pledges to amount of \$200 on condition that the rest be made up by the 15th day of February. We average about if not quite, \$150 per member for convention and mission funds. During the year the ladies have put into the parsonage an "Atlantic Grand" Range and Electric Lights. We receive help from the Home Mission Board to the amount of \$150, and our expenses for the year, aside from repairs were \$600. The ladies made aprons and fancy articles, had a tea and sold them clearing \$109. We served dinner. Nomination day clearing about \$30. An Autograph Quilt is almost finished which has brought in nearly \$40 (if you would like to have your name on send us 10 cts or \$1 for family block.) One brother during the year released a mortgage he held on the church for \$100. Now this is not altogether a new record but the average work done by this faithful little band for years past. One can better appreciate the greatness of this report when it is known that there are less than fifteen male resident members.

CENTREVILLE, DIGBY CO.—We have been holding a few meetings at Rossway and Centreville hoping for a greater degree of united earnest effort amongst our church members, looking for the conversion of sinners. Notwithstanding the storms and drifts which very much interfered with our work, we were encouraged by the good interest manifested in both places, in the prayers for the outpouring of God's Spirit, one new voice was heard praising God in the meetings, dear brethren pray for us. On the evening of the 30th a large number of our friends gathered at our house to let us know they were thinking of us. A very pleasant evening was spent first at a well loaded table with the good things the sisters brought with them, then in pleasant chat and singing. When the evening was well spent some one said now the collection must be taken for our pastor, then for the pastor's wife. After some speech making the company dispersed the people feeling they had one of those good times that makes one forget the sorrows of life, and they left the pastor and his family the richer by about \$20, this with other gifts already reported with other tokens of esteem continually coming in would make one of the old fashioned "Big Donations." We are very thankful to the kind people and we praise God for them and hope that his blessing may always abide with them in Spiritual and temporal things.

S. LANGILLE

CARLETON FREE BAPTIST CHURCH.—The 50th anniversary of the Free Baptist church Carleton, on Sunday and Monday January 29 and 30, was a most enjoyable affair. Fifty years cover a large portion of a man's life, but to a church, it is only the beginning of life. This church has only had three pastors, Rev. J. Noble, Dr. G. A. Hartley and R. W. Ferguson. It was organized with 21 members. Since that time 960 names have been added to the roll. Dr. Hartley was pastor 45 years. It was the privilege of the first pastor, Rev. J. Noble to be present and participate in these jubilee exercises. Rev. Dr. McLeod, the son of one of the ministers who took part in the organization, was present and took his father's place. The services on the Lord's day were delightful, a veritable "feast of fat things." The sermon in the evening by Dr. McLeod "was a most helpful one, his theme being, The Church—what it is and what it is for." Mr. Noble was present all day and took a prominent part at the morning service. This brother in the 61st year of his age, is a veritable father in Israel. While he feels the infirmities of age, his mental faculties are strong and vigorous. On Monday evening there was a congregational social, at which addresses were given by Father Noble, Dr. McLeod, Rev. W. E. McIntyre representing the Baptist brotherhood, the pastor of the Presbyterian church, D. Long and Dr. Manning. These addresses were interspersed with musical selections by the choir and others, after which the congregation adjourned to the vestry where a bountiful collation was served by the ladies of the church and congregation as they know so well how to do. Nearly all the resident clergyman were present or sent regrets explaining their absence. The church under pastor Ferguson starts out under most favorable circumstances. The Messenger and Visitor extends most cordial good wishes to both pastor and people.

LITTLE BOYS' OVERCOATS



- \$3.50—BLUE FRIEZE RUSSIAN COAT, with fancy Brass Buttons, Slash pockets and Velvet Collar.
- \$4.25—BLUE FRIEZE RUSSIAN COATS, with Brass buttons, Velvet Collar and Black Leather Belt.
- \$5.00—GREY CURL CLOTH RUSSIAN COAT, with a cloth belt at the back, Slash Pockets, Velvet Collar and Cuffed Sleeves. Gun Metal Buttons.
- \$6.00—GREY VICUNA RUSSIAN COATS with a naval badge on the sleeve; two pleats down the back, with a Cloth Belt, Gun Metal Buttons, Velvet Collar. Fancy stitching around the Cuffs.
- \$3.75 BOYS' BLANKET COATS, of Blue Blanket Cloth, trimmed with Scarlet. Detachable Hood and Deep Collar. Lined through the shoulders with Red Cloth. Very warm and comfortable. A \$4.50 size also.

BOYS' OVERCOATS in all sizes and styles—Coats that can be rolled-upon.

Boys' Durable and Stylish Clothing of All Kinds.

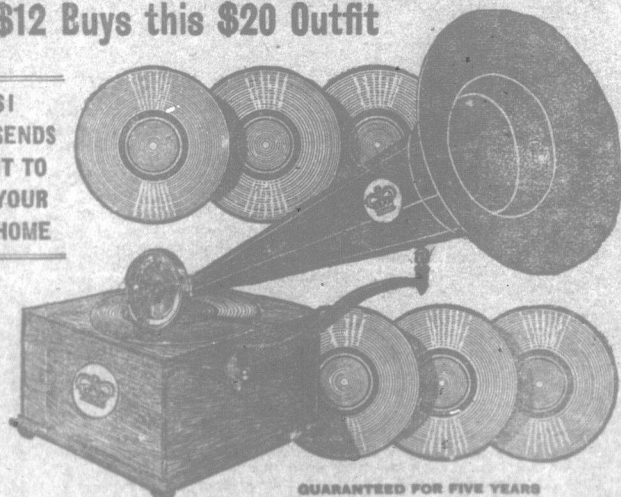
(New Building.)

Manchester, Robertson, Allison, Limited.

SAINT JOHN, N. B.

\$12 Buys this \$20 Outfit

\$1 SENDS IT TO YOUR HOME



QUARANTEED FOR FIVE YEARS

Our \$1 Offer

A payment of only \$1 and your promise to pay the balance (\$11) in five and a half monthly payments of \$2 each will buy the new Crown Melophone, guaranteed to be equal in every respect, and superior in many important respects, to machines sold for \$12 without records, also a Needle Box, 500 finest quality Diamond Steel Needles, and six brand new 78-inch, 50 cent records—great \$20 value for only \$12 on easy payments or \$10 cash.

Description

The new Crown Melophone is a hand-made instrument, substantially made, and so simply constructed that a child can easily operate it. It can be wound while running, and will play any make or size of disc record. It has a beautifully polished oak cabinet fitted with a real talking machine motor (not clock-work motor) with worm gear.

COUPON

JOHNSTON & CO.,  
191 Yonge St., Toronto.

Gentlemen,—Enclosed find one dollar in first payment on one Crown Melophone and Outfit. If perfectly satisfactory in every particular, I agree to pay you \$2.00 a month for five and a half months. If unsatisfactory, it is understood that I can return the Outfit and this order will be cancelled.

Name .....

Address .....

Occupation .....

Age .....

Nearest Express Office .....

It has the new combination brake and speed regulator, the regular standard full size sound box. The horn is 15 inches long, finely nickel-plated and red lacquered on the inside. The unusual length, improved shape and extra large bell, 9 inches in diameter, renders out the tones beautifully, so that when they issue from the horn they are loud, full, clear, musical, very distinct and as sweet as a bell.

The Records

Are suited for their superior clarity and brilliancy of tone. There are hundreds of titles to choose from including solos on all the different instruments, band and orchestra selections, comic, sentimental and new songs, hymns, choruses, ballads, grand romances, duets, quartets, sketches, minstrel, talking, whistling and dialect records.

What entertainment have you for those long dull evenings? Just think for a minute how happy one of these outfits would make your family; what a treat to have in your home—the best music ever played, the new-toned, so-gone ever since the best music ever told. It keeps the young folks home at night.

A Last Word

We have been receiving so many orders lately that the factory has had hard work to keep up with the demand, so if you wish yours to be filled promptly, send in the coupon at once and we will guarantee a packed and well tested instrument. Understand you run no risk. If the outfit does not come fully up to your expectations you can return it to us, and we will refund your dollar. If you wish to take advantage of the cash price, send \$1 just the same and we will ship the outfit C.O.D. to your nearest express office. Then, when thoroughly tested and found perfectly satisfactory, you can pay the express agent the balance, 5% and express charges.

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JOHNSTON & CO., 191 Yonge Street  
TORONTO, CANADA  
CANADA'S LARGEST AND LEADING TALKING MACHINE DEALERS

"HEADLIGHT"

Is the Best and most Popular brand of  
PARLOR MATCHES  
ASK ANY GROCER FOR THEM.

MADE IN CANADA BY

THE E. B. EDDY CO.  
SCHOFIELD BROS., SELLING AGENTS.

MARRIAGES.

DAWSON-FILMERE.—At Waterville, N. B., Jan. 24th, by Rev. M. Ardicen, William Dawson and Matilda Filmere, both of Albert Co., N. B.

TRITES-DUFFY.—At the residence of G. R. Jones, Lewisville, by the Rev. Ira M. Baird M. A., Hiram Trites of Moncton, to Annetta S. Duffy of Lewisville.

WETMORE-MACKINTOSH.—On Jan. 25th 1905, in the Baptist Church, Liverpool, N. S. by the Rev. W. B. Crowell, Alfred James Wetmore, to Miss Elizabeth Evelyn Mackintosh, both of Liverpool, N. S.

BOUTILIER-MOREHOUSE.—At Mrs. Morehouse, the brides home, Centreville, Digby Neck, on the 18th inst, by the Rev. S. Langille, Mr. S. A. Boutillier, merchant of Centreville, to Lizzie A. Morehouse, of Centreville, Digby Co.

KEILOR-NICKERSON.—At the residence of the bride's daughter, Mrs. H. B. Minard, New Grafton, Queens Co. N. S. Jan. 27th, by Rev. H. E. Maider, Thomas Keilor, of Kempt, to Mrs. Carrie Nickerson, of Sandy Cove, Queens Co.

DEATHS.

TIBBITS.—At the Highlands, Amherst, Jan. 28th, infant son of Mr. and Mrs. Willard Tibbits, aged 5 months.

MACOMBER.—At Mills' Creek Road on Jan. 18th, Robert Macomber, aged 19 years. Our brother professed faith in Christ two years ago. His sickness was short but exceedingly severe. He will be much missed. A large number of people attended the funeral, to pay their last respects to one whom they esteemed. The Lord strengthen the bereaved parents Mr. and Mrs. Hardy Macomber and the other members of the family.

BRUCE.—On the 20th Jan. at West River P. E. I., Mrs. Ale Bruce, after a lingering illness, born with Christian patience, peacefully fell asleep in Jesus, leaving a sorrowing husband and heart-broken family to mourn their loss. On Sunday the 22nd, a very large number gathered at the funeral services. The pastor (J. W. Gardner) preaching from the 8th. Luke 52 and 53 verses: "Not dead, but Sleepeth."—May the Lord comfort the hearts of the mourners.

DIMOCK.—At Scotch Village, Hants Co., N.S., Jan. 18th, Mr. Richard Dimock, aged 86 years. Our brother was one of the well known Dimocks who have done so much to build up the Church of our Lord in Central N. S. His death is significant in that he is the last of the old race in these parts. He did not profess faith in Christ until a man in middle life. He walked with the Church until stricken with paralysis of which he suffered for a number of years until released from the earthly torment. He parted from us to join the others on the other shore.

PULSIFER.—At Parrsboro, N. S., on the 16th inst, Amanda beloved wife of D. W. Pulsifer. The departed was in her 73rd year, and, for over fifty years she has been a member of the Baptist Church. For the past year, or more she had been feeling the weight of years, so she was not often seen in the place of prayer as was her custom for so many years, but we found her resting on the finished work of the Christ. About ten days before her death paralysis claimed her as a victim, and on the night of the 16th she fell asleep. What a delighted "good morning" must have been hers as she awoke in the presence of the King. She leaves a devoted husband and four children with many friends to mourn the loss. Our special prayers are for the husband who, being in poor health himself feels keenly the loss of his companion of years. May the God of all comfort sustain him in his loneliness.

HUNTINGTON.—At Salmon River, Cape Breton, on the morning of Jan. 16th, Esther, relict of the late William Huntington, fell asleep in Jesus, in the 86th year of her age. She had retired on the previous evening in her usual health, and as day dawned on the following morning her happy spirit entered upon that "blessed sleep from which none ever wakes to weep." Sister Huntington was one of the constituent members of the Baptist Church at Grand Mirs; having been baptized about 46 years ago by Rev. Hugh Ross. She was truly a mother in Israel, and

ALLEN'S LUNG BALSAM

will positively cure deep-seated

COUGHS, COLDS, CROUP.

A 25c. Bottle for a Simple Cold. A 50c. Bottle for a Hoarse Cough. A \$1.00 Bottle for a Deep-seated Cough. Sold by all Druggists.

Always safe, pleasant and effectual for all coughs, colds, irritation of the throat. The Baird Company's

Wine of Tar, Honey and Wild Cherry

will give rest and comfort to the sleepless. Bronchial and asthmatic coughs are promptly relieved. At all dealers in medicine. THE BAIRD CO., LTD., Proprietors.

MADE IN CANADA FOR CANADIAN STOMACHS.

The Wonder Working D. C. is prepared for the Relief and Cure of all STOMACH TROUBLES. Within 30 Days, on Receipt of 10c., we will mail to any address one large trial bottle. TEST IT.

[Rev. P. C. Hedley

667 Huntingdon Avenue, Boston, Mass.—"Of all the preparations for dyspepsia troubles I have known, K. D. C. is the best, and seems to be entirely safe for trial by any one."

Rev. Wilson McCann

Rector of Onemee, Ont.—"I have tested K. D. C. and knowing its value can recommend it to all sufferers."

Rev. J. Leishman

Argus, Ont.—"It gives me much pleasure to testify to the excellency of K. D. C. as a cure for dyspepsia."

D. C. COMPANY, Limited, New Glasgow, N.S.

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Ste. Agnes de Dundee, P. Q.—"I have never known K. D. C. to fail where fairly tried."

Rev. A. Murdoch, P. A. L. L. D.

Springford, Ont.—"It is only justice to state that in my case your K. D. C. has wrought a perfect and I believe a permanent cure."

Rev. Geo. M. Andrews, D. D.

Auburndale, Mass.—"I recommend K. D. C. very strongly—in my case it has proved singularly efficient."

We hold a host of Testimonials from the best people of America. Testimonial sheets on application. Above are a few extracts.

STAMMERERS

THE DR. ARNOTT INSTITUTE, BERLIN, GERMANY. For the treatment of all forms of SPEECH DEFECTS. We treat the cause, not simply the habit, and therefore produce natural speech. Write for particulars.

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PATERSON & CO. 107 Germain Street, St. John, N. B.



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Steam Polishing Granite and Marble Works.

Having a large supply on hand parties placing their orders before the 1st of May will get a discount. Material and workmanship guaranteed. All orders delivered free.

165 Paradise Row, St. John, N. B.

Robt W Swallow, \$1; Mrs D Starratt, \$1; Lester Starratt, \$1; Mahone Bay—Rev A F Browne, \$5; Church per J E Lantz, \$13.85; Nathant L'Amble, \$3; J E Lantz, \$3; Jessie Lantz, \$1; W H Longley, \$1; H B Brannon, \$1; John E Mader, \$2; Miss A Venotte, \$2; Collection \$3.

Nictaux—Norman Beckwith, \$5; Albert Gates, \$5; Mrs A Gates, 2; H V Gates, \$4; Chester Church—Mrs B Mitchell, \$1; Henry Mitchell, \$1; Geo Mitchell, \$1; H A Church, \$1; Abner Webber, \$1; Austin C Smith, \$1; Burton Hennigar, \$1; David N Corkum, \$1; Miss Hettie Corkum, \$1; Mrs I M Corkum, \$1; Stephen Corkum, \$1; Geo P Hume, \$1; Harvey Hume, \$1; Arthur Smith, 25c; Chas A Smith, 2; Cotham Smith \$2; Two Friends, 75c; Collections, \$7.72; G S Millett, \$2; Rupert Millett, \$1; Mrs J Hiltz \$1; Silas Corkum, \$1; Lester Hume, 35c; Mrs C Larder, \$1; Miss F M Zirc, \$1; Mrs Thomas, Gorman for the late Thomas Gorman, \$10; E C Gorman, \$2; Mrs Hawbolt, \$1; Joseph Rezanon, \$1.

Chester Basin Church.—St. Clair Rafuse, \$1; Mrs Joseph Eisner, \$1; Mildred Eisner, \$1; Ephraim Hennigar, \$1; a Friend 25c; Alphonso Hennigar, 50c; Mrs H L Oxner, \$1; Elmer Hennigar, \$1; Resby Corkum, \$1; Wellington Whalen \$1; David Whalen, \$1; John Whalen, \$1; Mrs John Whalen, \$1; Reginald Hennigar, \$1; Nina Hennigar, \$1; S. G. Croft, \$1; L S Croft, \$1; Hiram Hennigar, \$1; Mrs Hiram Hennigar, \$2; Miss B Hennigar, \$2.

Middleton.—N H Parsons, \$4; W S Pineo, \$5; Mrs E Armstrong, \$1; Mrs E Neily, \$1; Bear River.—W W Clark, \$25; Mrs W W Clark, \$30; W G Clark, \$25; E Clark \$2; Mrs E Bery, \$2; Capt. Barton, (thank offering) \$5; Seth Wade, \$1; W E Read, \$5; Chas Wilson, \$1.

Berwick.—Miss J H Foshay, 50c; Selden Sanford, \$2.50; S C Parker, \$5; Mrs E J Best, \$2; A L Morse, \$4; G K Chute, \$2.50; E S Bartraux, \$1; Mrs A C Hilsley, \$5; Bridgewater.—Mrs R P Trefry, \$2; Mrs

A SMILE IN EVERY DOSE.

If your little ones are cross, peevish and fretful give them Baby's Own Tablets, and they will soon be cheerful, smiling and happy. Worried mothers who use this medicine will find there's a smile in every dose. Mrs. N. Nathieu, Nobsbousing, Ont., says: "Before I began using Baby's Own Tablets my little one was always sickly and cried day and night. But the Tablets have regulated his stomach and bowels, given him strength, and he is now good-natured and growing finely." Mothers need not be afraid to use this Medicine—it is guaranteed to contain no opiate or harmful drug, and may be given with perfect safety to a new born babe. Sold by all medicine dealers or sent post paid at 25 cents a box by writing The Dr. Williams' Medicine Co., Brockville, Ont.

her pastor during all these years can bear testimony to her kind and gentle Christian Spirit. Four sons and three daughters, all of whom were present at the funeral except Arthur who resides in Mass., are left to mourn the loss of a loving mother, and to emulate her virtues, but to them the joy of knowing that she is only gone home. The funeral services were conducted by her former pastor, E. A. McPhee, and although the day was entirely cold, friends from far and near gathered to pay their last tribute of respect to the memory of one they had so long known and loved.

MERSEAU.—At Bridgetown, N. S., on the 6th, of Jan., 1905, Adeline A. Smith, daughter of the late William Ellis and Mary Philips Smith and beloved wife of Daniel W. Merseau. She leaves a sorrowing husband and four daughters—Mrs. Gilbert Hayward, of Fredericton Junction, N. B.; Mrs. A. Hartt, St. John, Mrs. J. W. Peters and Miss Dora B. Merseau, of Bridgetown, one sister Mrs. Abner Hoyt, of Blissville, N. B., and two grandchildren. She contracted that terrible disease, pneumonia, her loved ones had every hope of her recovery, but just when they thought the crisis had passed, she suddenly left them. Being of a retired disposition her noble Christian character and sterling worth, can only be appreciated by those who knew her best. To the husband a devoted and loving companion, to the children the kindness of mothers, the light, life and guide of the home and to the community, one ever willing to lend a helping hand to those in need. Those who were privileged to be with her during her illness, can never forget her joy and peace and her glorious prospect of Heaven. The funeral services were conducted by the Rev. F. E. Daley, pastor of the Baptist Church here—assisted by the Rev. Dr. Joist. Interment in Bridgetown Cemetery.

BALLARD, WASH. U. S.—Rev. Trueman Bishop, of Ballard, Wash., U. S., in remitting his subscription for the MESSANGER AND VISITOR says: It seems to span the thousands of miles separating us from our native Province and the pleasing memories of by gone days. Providence seems to have decreed that the balance of our work be performed out here, we can but cast our thoughts toward the home and association of childhood. The Lord has richly blessed our work upon this field. Thirty seven additions have been made to our membership. Our church property has been much improved and general prosperity has prevailed. We entered upon our second year with a united and zealous membership and with good prospects for a successful campaign.

20TH CENTURY FUND FOR NOVA SCOTIA.

COLLECTED BY THE REV. H. F. ADAMS OCT. 1 TO DEC. 18.

1st Digby—H B Short, \$5; D. Sproul, \$5; Maynard Denton, \$3; Mrs Laura Potter, \$1; Miss J Vye, \$1; Miss A Vve, \$1; G H Peters, \$2; C Lewis, \$2; Mrs L E Turner, \$1; Abram Nicholls, \$2.

Smith's Cove.—Jas Rice, \$1; Mrs J Rice, \$1; John H Smith, \$2; J L Sulis, \$1; H A Sulis, \$1; Miss M Dowley, \$1.25; S J Sulis, \$1; Spurgeon Weir, \$1; Geo R Weir, \$2; Mrs J Potter, \$1; John McGuire, \$2; Harvey Weir, \$1.50.

Kentville.—H G Harris, 50c; W E Porter, \$6; Mrs W E Porter, \$3; C O Allen (check) J W B, \$3; A E Dunlap, \$1.50; J B Carroll, \$2; Mrs DeWolfe, \$2; Mrs E M Steadman, \$5; J I Lloyd, \$6; Mrs T Cox, \$1; Mrs H H Lovitt, \$2; Mrs B M McRae, \$1.25.

New Albany.—S School, \$2.50; Church, \$7.50.

Springfield.—Albert McVair, \$1; J C Grimm \$1; Mrs J C Grimm, \$1; Charles Roop, \$2; J F Bent, \$1; Mrs J F Bent, \$1; Atwood Bent, \$1; Major Roop, \$3; Arthur Hirtle, \$1; William Roop, \$1; J H Freeman, \$1; E C Durling, \$1; Gertrude Roop, \$1; Roy Roop, \$1; Mrs H Marshall, 50c.

Falkland Ridge—Mrs Marion Marshall, \$1; Mr and Mrs C R Marshall, \$5; Aubrey Marshall, 25c; Roland Marshall, 25c; E H Marshall, \$1; Ernest Carder, \$1; F G Carder, 1; Mrs John Grinton, 50c; Miss O Roland, 25c;

THE GRACE OF PLODDING.

The Bible puts a great premium on plodding. "But not weary in well-doing." "Ye have need of patience." "Go to the ant, thou sluggard; consider her ways, and be wise." "Let patience have her perfect work." There is need in these days for these sober counsels, for we live amid an atmosphere of rush and hurry. Speed is more esteemed than safety, and the very word "slow" is often a term of reproach. This rage for apid money-getting, rapid social advancement, and fast living is very demoralizing. People will sit up till midnight at a concert or a play or a party; but an instructive gospel discourse must be cut down to the minute! Religion catches too often this prevailing fervor. There is an unwholesome demand for pulpit sensations, hasty methods, superficial church-joinings, which end in halfway, halting and feeble piety. My friends, I lovingly warn you against all this railroading of our holy religion!—Christian Endeavor World.

TREASURES OF MEMORY.

It has often been noted that what is stored in the memory when young comes most easily to the mind in old age and in the trying crises of life. Under the shadow of sorrow or in the sudden stress of great distress some gem of thought springs into the mind like light bursting into a darkened room. Many a man and woman has been saved from despondence and despair in a critical moment by the flashing into conscious thought of a passage of scripture learned when a little child in the Sunday or week-day school. All the greater therefore is the responsibility of those who have the opportunity to decide what children shall commit to memory. Recently a little boy came home with his mind filled with a jingle about a "gingham dog and a calico cat" which the teacher had been drilling into the minds of a whole class of little children in a public school. Considered in the light of the loss of the opportunity to teach them something which should aid in shaping their lives for good, and perhaps prove an anchor of hope in a time of storm and stress, the teaching of this foolish jingle was nothing less than a crime. How much better to have used the time and mental power to have stored up words of strength and power!

"DON'TS" FOR PREACHERS.

The following "don'ts," given out by Dr. S. A. Northrup to the ministerial students and faculty of William Jewell College, Missouri, will bear repeating. He said:—"Don't exaggerate. Don't fool with doubts. Don't let success tip you over. Don't dabble in business ventures. Don't snub anybody, not even a book-agent. Don't jolt in ruts; vary your services and methods. Don't make long pulpits prayers. Don't imitate others—better be a poor original than a fine copy. Don't preach long sermons. Don't be cold in your delivery—preach red-hot from the positive Gospel. Don't speak in a monotone—the voice has numerous keys; play on as many as possible. Don't harp to much on one string—Variety is pleasing, and God's Word gives ample choice of themes. Don't tire people out with long introductions—you can spoil the appetite for dinner by two much thin soup. Don't neglect study and closet prayer—the finest human pipes give forth no music unless filled with the divine breath. Don't brawl or scream—too much water stops millwheels, and two much voice drowns sense. Don't scold your congregation or your burden-bearers. Don't go on after you have finished, saying, "As I said before; if you said it before, say something else after; let the clatter of the mill cease when the corn is ground."

BLESSINGS THAT COMPENSATE.

This pathetic little story of a blind girl is told by Ian Maclaren: "If I dinna see"—and she spoke as if this were a matter of doubt, and she were making a concession for argument's sake—there's somebody in the glen can hear like me. There's no footsteps of a Drumtochty man comes to the door but I ken his name and there's no voice out on the road that I canna tell. The birds sing sweeter to me than to anybody else, and I hear them cheeping to another in the bushes before they go asleep. And the flowers smell sweeter to me—the

We paid \$100,000 for the American rights to Ligozone, the highest price ever paid for similar rights on any scientific discovery. We did this after testing the product for two years, through physicians and hospitals, in this country and others. We cured all kinds of germ diseases with it—thousands of the most difficult cases obtainable. We proved that in germ troubles it always accomplishes what medicine cannot do. Now we ask you to try it—try it at our expense. Test it as we did; see what it does. Then you will use it always, as we do, and as millions of others do. You will use it, not only to get well, but to keep well. And it will save nearly all of your sickness.

Kills Inside Germs.

Ligozone is not made by compounding drugs, nor is there alcohol in it. Its virtues are derived solely from gas—largely oxygen gas—by a process requiring immense apparatus and 14 days' time. This process has, for more than 20 years, been the constant subject of scientific and chemical research. The result is a liquid that does what oxygen does. It is a nerve food and blood food—the most helpful thing in the world to you. Its effects are exhilarating, vitalizing, purifying. Yet it is a germicide, so certain that we publish on every bottle an offer of \$1,000 for a disease germ that it can-

not kill. The reason is that germs are vegetables; and Ligozone—like an excess of oxygen—is deadly to vegetal matter. There lies the great value of Ligozone. It is the only way known to kill germs in the body without killing the tissues, too. Any drug that kills germs is a poison, and it cannot be taken internally. Medicine is almost helpless in any germ disease. It is this fact that gives Ligozone its worth to humanity. And that worth is so great that we have spent over one million dollars to supply the first bottle free to each sick one we learned of.

Germ Diseases.

These are the known germ diseases. All that medicine can do for these troubles is to help Nature overcome the germs, and such results are indirect and uncertain. Ligozone attacks the germs, wherever they are. And when the germs which cause a disease are destroyed, the disease must end, and forever. That is inevitable.

- Asthma, Abscess-Anemia, Bronchitis, Blood Poison, Bright's Disease, Bowel Troubles, Coughs-Colds, Consumption, Colic-Croup, Constipation, Catarrh-Cancer, Dysentery-Diarrhea, Eczema-Erysipelas, Hay Fever-Infuenza, Kidney Diseases, La Grippe, Malaria, Liver Troubles, Measles-Neuralgia, Myocarditis, Nephritis, Piles, Rheumatism, Scabies-Syphilis, Skin Diseases, Stomach Troubles, Tuberculosis, Typhoid, Typhus, Venereal Diseases, Whooping Cough, Yellow Fever.

Fever-Gall Stones, Gout-Gonorrhea-Gleet, Tuberculosis, Typhoid, Venereal Diseases, Women's Diseases. All diseases that begin with fever—all infantile diseases—all catarrhs—all contagious diseases—all the results of impure or poisoned blood. In nervous debility Ligozone acts as a vitalizer, accomplishing what no drugs can do.

50c. Bottle Free.

If you need Ligozone, and have never tried it, please send us this coupon. We will then mail you an order on a local druggist for a full-size bottle, and we will pay the druggist ourselves for it. This is our free gift, made to convince you; to show you what Ligozone is, and what it can do. In justice to yourself, please, accept it to-day, for it places you under no obligation whatever.

Ligozone costs 50c. and \$1.

CUT OUT THIS COUPON. For this offer may not appear again. Fill out the blanks and mail it to The Ligozone Company, 558-5/4 Wabash Ave., Chicago. My disease is... I have never tried Ligozone, but if you will supply me a 50c. bottle free I will take it. Give full address—write plainly. Any physician or hospital not using Ligozone will be gladly supplied for a test.

NONE Has a better record than WOODILL'S GERMAN BAKING POWDER. Nearly half a century has passed since it was first manufactured and it is yet unexcelled.

ON A POST CARD. Roachvale, N. S., Jan. 10, 1905. Please send me two dozen of Gates' Acadian Liniment. That liniment sells fast. It is good. Yours, JAMES S. NICKERSON

Gates' Acadian Liniment is well-known as being without an equal. After exposure to cold a few drops in a cup of sweetened hot water will effectually break up a Cold or Cough. A bottle in the home is a necessity for such winter ills as Toothache, Chilblains and Quinsy. For Rheumatism when applied hot it brings relief. Diphtheria and Sore Throat are quickly and efficiently cured by it. Best because strongest. Sold everywhere by C. GATES SON & CO., Middleton, N. S.

IF YOU HAVE PIGS TO SELL, WRITE US. We pay highest market prices. F. K. WILLIAMS CO., LIMITED, St. John, N. B.

Prize Gold Watch THE UNITED TYPEWRITER CO. Offer the student in our Shortland Department making the highest marks during the year 1905, a seven jeweled Waltham Stem-winder, Stem Set Watch, warranted for 25 years, either lady or gentleman's. Our new term begins TUESDAY, Jan. 3rd. Catalogue free to any address.

S. Kerr & Son, Oddfellows' Hall.

MILBURN'S LAXA-LIVER PILLS. Stimulate the sluggish liver, clean the coated tongue, sweeten the breath, clear away all waste and poisonous matter from the system, and cure Sick Headache, Biliousness, Constipation, Heartburn, Jaundice, Water Brash, Catarrh of the Stomach, etc. Mrs. C. Windrum, Baldur, Man., writes:—I suffered for years from liver troubles, and endured more than tongue can tell. I tried a great many different remedies, but they were of little or no benefit to me. Some time ago I got a trial package of Laxa-Liver Pills, and they proved so beneficial to me that I procured more. I highly recommend them to anyone suffering from disordered liver. Price 25 cents or 5 for \$1.00, all dealers, or THE MILBURN CO., LIMITED Toronto, Ont.

CANADIAN PACIFIC RY.

The Direct Line the Short Route to MONTREAL THROUGH FAST EXPRESS LEAVES HALIFAX 8.40 a. m. LEAVES ST. JOHN 6.00 p. m. Daily except Sunday ARRIVE MONTREAL 8.35 a. m. Daily, except Monday

OTTAWA SLEEPING CAR SERVICE RESUMED. Leave Montreal 10.10 p. m. Passengers may remain in Car until 9 a. m. For particulars and Tickets call on or write F. R. PERRY, ACTING D. P. A., C. P. R., ST. JOHN, N. B.

MARRIAGE CERTIFICATES mailed, postpaid, for 50 cents per doz. PATERSON & CO., 107 Germain St., St. John.

This and That

THE ENGLISH LANGUAGE AS SHE IS BROKEN UP.

English is said to be one of the most difficult languages in the world for a foreigner to learn.

"I begin to understand your language better," said my French friend, M. De-Beauvoir, to me, "but your verbs trouble me still.

"I saw your friend, Mrs. Berky, just now," he continued. "She said she intends to break down her school earlier than usual.

"Break up her school, she must have said."

"Oh, yes, I remember; break up school."

"Why does she do that?" I asked. "Because her health is broken into."

"Broken down?"

"Broken over?" Oh, yes. And, since fever has broken up in her town—

"Broken out."

"She thinks she will leave it for a few weeks."

"Will she leave her house alone?"

"No; she is afraid it will be broken—broken—how do I say that?"

"Broken into."

"Certainly it is what I meant to say."

"Is her son to be married soon?"

"No, that engagement is broken—broken—"

"Broken off."

"Ah, I had not heard of that."

"She is very sorry about it. Her son broke the news down to her last week.

Am I right? I am anxious to speak English well."

"He merely broke the news; no proposition this time."

"It is hard to understand. That young man, her son, is a fine young fellow—a breaker, I think."

"A breaker and a fine fellow. Good—"

"A breaker and a fine fellow. Good-day."

So much for the verb "break."—Philadelphia Ledger.

LEGAL CONUNDRUMS.

A manufacturer of cocoa, Smith, has put up in a tram car an advertisement plate on which appeared in large glittering letters "Smith's Cocoa is the Best."

At a railway station in India there was erected an automatic machine for telling persons their weights, in return for a penny put into the slot in the ordinary way.

A New York lady, Mrs. Harcott, brought an action against the publisher of the New York Herald, because he had described her a year before in his paper as "a rich and benevolent lady."

In consequence of having done so, Mrs. Harcott had subsequently received 8,000 letters, had had 14,000 persons calling at her house, and the requests for money made upon her amounted in total to \$30,000,000.

Only remains that some robber should be found to fall upon me in the night, in order to make off with the property which the editor has falsely attributed to me."

If a person has taken a photographic snapshot of another, does the copyright of the negative belong to him? Is he liable in damages if he publishes reproductions of the photograph? Supporting it is a public personage who has been "snapped," say, while bathing or during sea-sickness?—From "Law in Daily Life."

The Anson Phelps Stokeses have a large and imposing place in Berkshire Hills, and their hospitality is famous.

The following incident, however, shows that even the capacity of that hospitable house was limited:

Some time ago the son of the family was at Yale. It was early in October, the time when the Berkshire region is at its best.

Young Stokes thought he would take a half dozen or so of his classmates up with him on Friday and keep them over Sunday.

So as to make sure that everything would be in readiness he sent a telegram ahead which read:

"I am going to bring a party of '96 men up to stay over Sunday."

This was the reply he got from one of the members of the family:

"Can accommodate twenty-five or thirty, but not room enough for ninety-six."—Epworth Herald.

The author of "The Ingoldsby Legends" had a school chum named Diggle, who was a participator with the humorist in many a joke.

One occasion was in the course of a walk, when the pair came upon a quaker Chapel, and, peeping in, found the congregation, after the manner of Friends, engaged in silent meditation.

Now, Master Diggle had just been enjoying a raspberry jam tart at a neighboring pastry cook's, so running back, he purchased a duplicate, and, entering the chapel, he startled the congregation by the words: "Whoever speaks first shall have this raspberry tart."

Friend go thy way," said a very sedate gentleman in drab. "The tart is yours, sir, quoth Master Diggle, placing the delicacy beside the speaker, and promptly withdrawing.

A CROWDED CAR EPISODE.

"My, but the cars are crowded!" "I should say so."

"Why, last evening my car was so jammed that there wasn't foot room for all the passengers.

Somebody stood on my left foot for ten minutes, and I got so tired of it I turned to the man next to me and said: "Would you just as soon stand on my right foot instead of my left, for a change?"

He looked down and replied: "I beg your pardon, but you've made a mistake. I'm standing on this stout gentleman's foot, and, besides, your right foot is occupied by the lady with the four parcels."

—Cleveland Plain Dealer.

"Hallo, Bill, old man! Well well! I haven't seen you since the old days when we used to run around together!"

"No, Jack. Ah, those old days! What a fool I used to be then!"

"I tell you, I'm glad to see you. You haven't changed a bit, old man."

"Jabez is gettin' used to public speakin', ain't he?"

"Oh, yes. I remember when you could hardly get him to stand up, an' now you can hardly get him to sit down."

WHAT THE MINISTER SAYS

Is Most Convincing.

"I thought I would write you what Pyramid Pile Cure has done for me. I had a most aggravated case of bleeding piles; indeed I dreaded when I had to go to my stool.

One fifty cent box cured me. I feel like a new man. I have recommended it to others as being the most wonderful remedy known. It is indeed a great blessing to suffering humanity. You are at liberty to use this for all it is worth, and I hope it may do good."

Rev. W. E. Carr, No. 355 Holbrook St., Danville, Va.

Clergymen (like all professional men who lead sedentary lives) are especially addicted to piles, in various forms, and are continually on the lookout for a remedy which will give relief, with little or no idea of obtaining a cure.

Recognizing this fact, Rev. Mr. Carr consents to the use of his name in order that other sufferers may know there is a cure called Pyramid Pile Cure, which is sold by druggists everywhere for the low price of fifty cents a package, and which will bring about for every one afflicted with piles, the same beneficial results as in his own case.

Be careful to accept no substitutes, and remember that there is no remedy "just as good."

A little book describing the causes and cure of piles is published by Pyramid Drug Co., Marshall, Mich., and will be sent free for the asking. All sufferers are advised to write for it, as it contains valuable information on the subject of piles.

THE DISCOVERER Of Lydia E. Pinkham's Vegetable Compound, the Great Woman's Remedy for Woman's Ills.



No other female medicine in the world has received such widespread and unqualified endorsement.

No other medicine has such a record of cures of female troubles or such hosts of grateful friends as has

Lydia E. Pinkham's Vegetable Compound.

It will entirely cure the worst forms of Female Complaints, all Ovarian Troubles, Inflammation and Ulceration, Falling and Displacement of the Womb, and consequent Spinal Weakness, and is peculiarly adapted to the Change of Life.

It has cured more cases of Backache and Lencorrhœa than any other remedy the world has ever known. It is almost infallible in such cases. It dissolves and expels tumors from the Uterus in an early stage of development.

Irregular, Suppressed or Painful Menstruation, Weakness of the Stomach, Indigestion, Bloating, Flooding, Nervous Prostration, Headache, General Debility quickly yield to it. Womb troubles, causing pain, weight and backache, instantly relieved and permanently cured by its use.

Under all circumstances it invigorates the female system, and is as harmless as water.

It quickly removes that Bearing-down Feeling, extreme lassitude, "don't care" and "want-to-be-left-alone" feeling, excitability, irritability, nervousness, Dizziness, Faintness, sleeplessness, flatulency, melancholy or the "blues" and headache. These are sure indications of Female Weakness, or some derangement of the Uterus, which this medicine always cures. Kidney Complaints and Backache, of either sex, the Vegetable Compound always cures.

Those women who refuse to accept anything else are rewarded a hundred thousand times, for they get what they want—a cure. Sold by Druggists everywhere. Refuse all substitutes.

Advertisement for Surprise Soap featuring an illustration of a woman and the text: 'A Yard of flannel is still a yard after washed with Surprise Soap. Its pure hard Soap—that's why. Don't forget the name—Surprise'.

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**PAINFUL RHEUMATISM.**

How it is Caused by Bad Blood, and Why Cured by Dr. Williams' Pink Pills.

Not many years ago doctors thought rheumatism was only a local pain caused by cold or wet in ageing joints and muscles. Now they know that rheumatism is caused by the blood becoming tainted with uric acid from disordered liver and kidneys. This acid eats into the vital organs. It destroys their vitality, contracts the muscles, stiffens the joints and irritates the nerves. Then cold and wet make every bone groan with aching rheumatism. You blame the weather, but the real cause is acid in the blood. The stiffness spreads and the pains grow worse each year until you are a helpless cripple tortured day and night. Perhaps the disease may spread to the heart—and that means sudden death. You must not neglect rheumatism—but you cannot cure it with liniments, plasters or hot cloths. They cannot possibly touch the blood. The only sure scientific cure is Dr. Williams' Pink Pills, because they actually make new blood. They sweep out the painful acid, loosen the joints and muscles, brace up the nerves and strengthen the liver and kidneys for their work in casting out impurities. This is proved by the thousands of suffering rheumatics who have been made well and strong by Dr. Williams' Pink Pills. Mr. T. H. Smith, of Caledonia, Ont., is one of these many witnesses. He says: "For a number of years I was badly troubled with rheumatism, and was so crippled up I could scarcely do any work. I tried a number of medicines, but they did not help me. I saw Dr. Williams' Pink Pills advertised as a cure for rheumatism and decided to try them. Before the third box was gone I found myself much better. I continued to use the pill and they have completely cured me. I got so I could work on the coldest day without a coat and not feel a twinge of the trouble. I think every rheumatic sufferer should promptly take Dr. Williams' Pink Pills."

Dr. Williams' Pink Pills cure men and women who are crippled with lumbago, rheumatism, sciatica, paralysis and even locomotor ataxia, because they actually make new, rich, red, blood. This new blood sweeps the painful, poisonous impurities out of the system and puts the whole body into a healthy state. Nothing but good, rich blood can do that—and nothing can give you healing blood except Dr. Williams' Pink Pills. If the blood is bad the nerves are bad, for the nerves feed on the blood. That is the cause of sleeplessness, nervousness, hysteria, St. Vitus dance, neuralgia, and loss of vitality in men and women. Dr. Williams' Pink Pills faithfully used cure these diseases and other blood disorders, such as anaemia, biliousness, indigestion, heart troubles, backache, kidney trouble and decline. But you must get the genuine pills. The "something else just as good" medicine, which some dealers try to persuade their customers to take never cured anything nor anyone. See that the full name, "Dr. Williams' Pink Pills for Pale People," is on the wrapper around every box. If in doubt, write directly to the Dr. Williams' Medicine Co., and the pills will be mailed at 50 cents a box or six boxes for \$2.50.

**NEWS SUMMARY.**

As a result of lectures delivered by Father Moran, of the Paulist Fathers, of New York, 500 persons have signed the total abstinence pledge at Sydney Mines.

Surveyors of the Grand Trunk Pacific have discovered nine distinct railway passes through the Rocky Mountains. Hitherto it was thought that only three were available.

Frank S. Vickery, arrested Sunday at Amherst, charged with forging his father's endorsement to a \$40 note, on the Bank of Nova Scotia, Oxford, has been sent up for trial.

The city of Mexico had its third snow-storm in fifty years recently, and some of the inhabitants were badly frightened, as they had never seen snow before.

The period of service for Russian soldiers is fifteen years—four in the ranks, two years on furlough (liable to recall at any moment), and nine years in the reserves, which can only be called out in case of war or national danger.

By the award of the arbitrators in the case between the Newfoundland government and the Reid Company, on the telegraph system, the company are allowed \$1,503,190. The arbitrators receive \$15,000 each.

Of sixty-eight samples of sausages, examined by the government analyst at Melbourne, Australia, not one was found unadulterated. In the so-called pork sausage not a particle of pork could be discovered.

France is searching diligently for coal beds along the borders of Lorraine, with a view of making the neighboring French territories independent of the Alsace-Lorraine supplies. Important discoveries are said to have been made.

A train on the Pittsburg, Shawmut and Northern Railway on Wednesday night, near Arkport N. Y., crashed into a sleigh containing a party of thirteen women, killing ten of them and seriously injuring the remaining three. Some of the latter are in a serious condition.

A hundred and forty thousand immigrants from Great Britain, the continent and the United States will come to Canada this year and take up homes in the Canadian West. This is the information received at the Dominion immigration head quarters in Ottawa.

Miss Lilian McLeod of Kentville was severely injured a day or two ago by the bursting of the water pipes in the kitchen range, a fire in which had been lighted when the pipes were frozen. The range was demolished by the explosion.

On the Government steamer, Lansdowne, at Yarmouth, Thursday afternoon, a deck-hand named Burt got his leg caught between the windlass and the outgoing hawser, almost severing the limb from the body. Dr. parish amputated the leg above the knee. He is a Newfoundlander.

A private letter received at North Sydney that a leading firm of Scottish Shipbuilders are seriously thinking of removing a part if not the whole of their plant from Scotland to North Sydney. One of the firm is expected to come over on a tour of inspection about the end of March.

The Hay-Bond reciprocity treaty between the United States and Newfoundland was called up by Senator Lodge on Thursday in the meeting of the Senate committee on foreign relations. The Senator announced that Premier Bond had manifested a willingness to grant some important concessions in relations to fishing interests in addition to those covered by the treaty, and asked that the treaty be taken up at the next meeting. The committee agreed to meet on Saturday, but did not decide definitely to consider the Newfoundland treaty.

If the Sturgis bill now before the Maine Legislature, providing for the appointment of a State commission to enforce the prohibitory State liquor law, is passed there will be nothing in Portland for the commissioners to do. Sheriff Pennel, who does not believe in the prohibitory law and admits that he is "regulating" the saloons and not trying to close them, says he will make Portland dryer than the Sahara desert if the Sturgis bill passes, and will stop liquor selling not only in saloons, but in hotels and drug stores. "I'll give them all the enforcement they want," he declares.

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TIGER TEA IS PURE**

and if you will use Tiger tea you will know the nice flavor it has; also benefit by its sustaining power.

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Broken lines of Overcoats and odd Overcoats (one two and three of a kind) must be sold.

Overcoats, regular prices \$10.00 \$12.00, \$13.50, \$15.00,

Now \$5.75

Overcoats, regular prices \$15.00 to \$19.50,

Now \$12.00.

All marked in plain figures—you can see for yourself the saving on each coat. It is clear to you that it is better for us to clear up our stock at a sacrifice than to carry the goods over.

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Close at 6; Saturday, 10.

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**SPECIFIC**

For the Treatment of

**Alcoholism.**

Used in connection with the Province of Quebec Probation System with Unvarying Success.

The City Council of Montreal has endorsed this marvellous discovery. The Finance Committee of Montreal recently voted \$500 to defray the expense of placing the medicine in each of the city Police Stations, as prompt application of the treatment to bad cases will prevent the fatalities continually occurring in the cells. No Sanitium is required. The Treatment can be taken at home. No special diet required. The desire to reform is simply necessary and spirits avoided for a few days.

This medicine is now within the reach of all, the price having been reduced. The wonderful results obtained with the worst class of drunkards coming before the Judges of the Recorders' Courts in Quebec and Montreal warrants the statement that the disease of Drunkenness can be cured—readily and surely—under ordinary circumstances and with the reasonable desire upon the part of an inebriate.

This treatment is simply the medicine of the medical profession—the only secret is as to its administration. Dr. Mackay's discovery is the result of 25 years of practice as a specialist and expert. He is a member of the College of Physicians and Surgeons of the Province of Quebec.

The Government of Quebec, through the Judges ordered over 500 boxes of the medicine for prisoners appearing in the Courts in 1904—Official Reports establish 80 per cent of cures with these cases.

With the public and official endorsement and the record of results published it is unnecessary to waste money experimenting further. All communications private.

**THE LEEMING MILES CO., LTD.**

MONTREAL.

SOLE AGENTS FOR

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**COWAN'S COCOA and CHOCOLATE**

They are the choicest of all. Try them.

**Baptismal Suits**

Best Quality Black Alpaca  
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**Hot Water Bottles**

The kind that gives service, and are guaranteed.

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