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Salmon Culture in France

According to the statements of a Paris correspondent of the New York *Tribune*, great quantities of salmon spawn are to be imported from Canada and the United States by the French Fish Commissioners. The sum of twenty thousand dollars has been expended annually in stocking the rivers of France with the spawn of salmon and trout obtained in Scotland and the United States. The revival of salmon culture in France is now regarded as an assured fact. The home supply had become so deficient that eight million pounds of this much sought for fish were purchased in Great Britain alone at an average price of fifty cents a pound. Now there is so large a supply of native French salmon in the Paris market that the retail price for the best cuts is only sixty cents a pound, a price ten per cent lower than has been known there for a quarter of a century. Recently a salmon was taken in the river Yonne, a tributary of the Seine, at a point a hundred miles southwest of Paris. The salmon found in the Yonne, it is said, must have found their way from the Atlantic up the Seine, passing through Paris and the innumerable locks and barrages of the rivers.

The Brockton Horror.

An awful disaster, bringing instant death to some, and slow torturing death to many others, occurred in the city of Brockton, Mass., on Monday, of last week, caused by the bursting of a boiler in the shoe manufacturing establishment of the R. B. Grover Company. The explosion took place shortly after work had begun for the day. It was immediately followed by a collapse of a part of the building and by the outbreak of fire which rapidly reduced the factory to ruins. The boiler was carried up through the building by the force of the explosion, bringing immediate death to some. Then the floors collapsed, and many were carried down into what soon became a fiery furnace. Held down by broken timbers, escape or rescue for most of these was impossible. Those who were in parts of the building at a distance from the boiler room fared better. The exact number of persons in the building at the time of the explosion is not known. The number reported as having escaped is 283. Fifty-five bodies have been recovered of which only fourteen have been identified, and the number missing is forty-five. The accounts given of the agonies suffered by those who perished in the burning ruins in spite of the most heroic attempts to rescue them, is heart-rending. The cause of the explosion has not so far been explained.

Should the Tele- phone be Nation- alized?

A resolution moved by Sir William Mulock in the House of Commons, for a select committee to investigate the telephone problem with a view to recommending a means of securing the best service for the public was unanimously adopted. The committee named in the resolution is as follows:—Messrs. Burrows, Smith (Nanaimo), Johnston (Cape Breton South), Grant, Demers (St. John and Iherenville), Monk, Maclean (York), Boyce, Roche (Marquette), Zimmerman, and the mover. In supporting his motion Sir William said:—In its inception the use of the telephone was confined chiefly to cities, towns, and large centres of population connected together with trunk lines. Of late years it has found its way into the rural districts, into comparatively sparsely settled districts, and the time has arrived when Parliament might study with propriety the question whether it is possible to make the telephone as widespread in its usefulness to the people as the postoffice itself. At present in Canada there is one great company. And there are many other smaller companies, and there also are telephone systems conducted as private enterprises. Of late years the subject has received attention at the hands of the Imperial Parliament. He did not intend at this stage to indicate what the recommendation of the committee should be—it would be premature for him to do so—but he did think a careful and thorough inquiry into the conditions in Canada compared with other countries might furnish useful and safe guides, and when that information is gathered by the committee the House would be in a position to make some substantial progress. In view of the conflicting opinions that prevail on the subject, it was right that the public should be put in possession of evidence and of the arguments collected after careful, thorough and im-

partial study to enable the House to reach the safest conclusion. While he held an open mind on the subject, the Postmaster General confessed that he could not see why it was not as much the duty of the state to take charge of the telephone system as it was to conduct the Post Office system. This statement was received with cheers and the resolution was adopted without opposition, but some members expressed regret that the telegraph system of the country had not been included also in the scope of the committee's inquiry.

The Sleeping Sickness.

The mysterious and deadly sleeping sickness so prevalent in parts of Africa has been the subject of much investigation, and, according to the Scientific American, an important and valuable discovery in reference to the disease has been made by the Liverpool School of Tropical Medicine. The causes of this disease, according to the results of elaborate diagnoses that have been made, is attributive to 'trypanosomes', i. e., the presence in the blood and in the fluids of the brain and spinal cord of some form of the microscopic parasite known as 'trypanosoma', which is propagated by the tsetse fly in South Africa. From the close observations that have been made upon the afflicted patients, the symptoms and the danger bear some relation to the greater or less abundance of the parasites, and develop seriously when they have entered the cerebro-spinal fluid. The parasite may be present in the blood of deeply seated organs, when they are not to be found in that which is drawn from a skin puncture, and their frequent temporary disappearance from this surface blood renders it difficult sometimes to be certain of their presence in the system. The expedition organized by the school also discovered a blood-sucking larva, which thrives in many parts of the Congo. During the daytime this larva conceals itself in the cracks of the native floors, and only attacks its victims during the night. When dug up they are found to be full of bright red blood, thereby testifying to the severity of their attack during the previous night. It is the larva of the Glossina fly which is apparently harmless in the imago state. This discovery is of great value and systematic measures to combat its injurious nature will at once be inaugurated.

Machnow the Giant.

The London *Daily News* tells of the arrival in the British metropolis of Machnow, the Russian giant, almost ten feet in height, and now one of the attractions of the Hippodrome. When the giant appeared on the streets after landing, such crowds gathered round him that traffic was obstructed. At the railway station the Russian entered an ordinary compartment almost on his hands and knees, and sat on a seat which had carefully been shored up to support him. As the giant was being conducted to the Hippodrome a call was made at a tailor on the Strand where he was measured for a dress suit. Following are the measurements which the tailor secured with the help of a step ladder:—

Neck to waist	32 in.
Total length of coat	66 in.
Across the shoulders (behind)	31 in.
Shoulder to elbow	36 in.
Total length of sleeve	56 in.
Across chest	30 in.
Around chest	60 in.
Waist	55 in.
Trousers (outside leg)	72 in.
Trousers (inside leg)	50 in.
Trousers (around bottom)	30 in.
Thigh	40 in.

The tailor said the cloth required would amount to fifteen yards double width, which is between four and five times that necessary for an ordinary adult suit. The giant's hand measures 11, 7 1/2 in. from the point of the fingers to wrist, his foot is 24 in. long. It is stated that his breakfast consists of two quarts of milk, 12 eggs, and two loaves. For his lunch he has from two to three pounds of meat, five pounds of potatoes and a quart of beer; his dinner consists of soup, from three to five pounds of meat, with bread, potatoes, and two quarts of beer; and for supper he has 10 or 15 eggs, bread and butter, and a quart of tea. Machnow is 24 years of age and weighs 450 pounds. When he reached the Hippodrome he complained of being very tired. Before going to lie down he took a little light refreshment in the shape of five pints of milk, in which were beaten up 13 eggs. His bed was composed of four ordinary bedsteads placed side by side on which were six pairs of sheets sewn together. According to certain famous juvenile literature and the Pil-

grim's Progress, it seems to be the correct thing for a giant to have a wife. Machnow at all events has a wife, though whether or not she is a daughter of Anak we are not informed, and they have a "tiny" baby.

Educational Clauses of the Autonomy Bill.

Following is the Educational clause and sub-clauses of the Autonomy Bill as first drafted, and also the clauses as amended by the Government and announced in connection with the second reading of the Bill:

As First Drafted

Clause 16 of the autonomy bill, in its original form, was as follows:—

(1) The provisions of section 93 of the B. N. A. Act, 1867, shall apply to the said Province as if, at the date upon which this act comes into force, the territory comprised therein were already a Province, the expression "the union" in the said section being taken to mean the said date.

(2) Subject to the provisions of the said section 93, and in continuance of the principles heretofore sanctioned under the N. W. Territories Act, it is enacted that the Legislature of the said Province shall pass all necessary laws in respect of education, and that it shall therein always be provided (a) that a majority of the ratepayers of any district or portion of the said Province, or of any less portion of sub-division thereof, by whatever name it is known, may establish such schools therein as they think fit, and make the necessary assessments and collection of rates therefore, and (b) that the minority of the ratepayers therein, whether Protestant or Roman Catholic, may establish separate schools therein, and make the necessary assessment and collection of rates thereof, and (c) that in such case the ratepayers establishing such Protestant or Roman Catholic separate schools shall be liable only to assessment of such rates as they impose upon themselves with respect thereto.

(3) In the appropriation of public moneys by the Legislature in aid of education, and in the distribution of any moneys paid to the Government of the said Province arising from the school fund established by the Dominion Lands Act, there shall be no discrimination between the public schools and the separate schools, and such moneys shall be applied to the support of the public and separate schools in equitable shares or proportion.

As Amended.

The proposed amendment is as follows:—

Section 93 of the B. N. A. Act, 1867, shall apply to the said Province, with a substitution for sub-section 1 of said section 93 of the following sub-section:—

(1) Nothing in any such law shall prejudicially affect any right or privilege with respect to separate schools which any class of persons have at the date of the passing of this act, under the terms of chapters 29 and 30 of the ordinances of the Northwest Territories, passed in the year 1901.

(2) In the appropriation by the Legislature or distribution, by the Government of the Province of any money for the support of schools organized and carried on in accordance with said chapter 29 or any act passed in amendment thereof or in substitution therefor, there shall be no discrimination against schools of any class described in the said chapter 29.

(3) Where the expression "by law" is employed in sub-section 3 of the said section 93, it shall be held to mean the law as set out in the said chapters 29 and 30, and where the expression "at the union" is employed in said sub-section 3 it shall be held to mean the date at which this act comes into force.

It is contended by Hon. Mr. Sifton and others, and no doubt correctly, that the amended form of the clauses is very much to be preferred to the original. The difference is greater than would appear to the casual reader. The amended form makes it clear, we are told, that the school system to be perpetuated is not in accordance with the provisions enacted in 1875 but in accordance with amendments introduced afterward. This the original form did not do. The amended form also, according to Mr. Sifton, guards against the danger, present in the original draft, that if a Provincial College, a Technical school, etc., were established in Alberta or Saskatchewan, Roman Catholics would be able under the constitution to claim a like expenditure of public funds for education in their interest. If such improvements have been made in the Bill they are of course entitled to recognition, but these amendments do not remove what we must regard as the vicious principle of the Bill. It still remains an invasion of Provincial rights, which no considerations of expediency can justify.

A Year of War

REV. C. K. HARRINGTON.
(Concluded)

THE JAPAN WHICH THE WAR HAS REVEALED TO THE WORLD.
Japan has spent on military operations, during the year nearly \$300,000,000 and has put into the field about 500,000 well trained and thoroughly equipped troops. This of itself for a small Empire, a poor people as judged by western standards, and one only recently become a modern military power at all, is a remarkable showing. But there are things equally remarkable which do not loom so large in the public eye. One is the thoroughly up to date character of every branch of the service, the transport, the communications, the commissariat, the sanitary, the field hospital and so forth. Take it all around probably no nation could have equalled it, certainly no nation could have surpassed it. The husbanding of the fighting strength of the nation by the prevention of all preventable sickness in the army, and by prompt and skilful treatment of the wounded, has won the admiration of the world. In this way it is considered that the effective strength of the army has been doubled or quadrupled. It comforts one to know this cold winter weather, when the bitter winds are abroad on the Manchurian plains, that our troops camped along the Hun and the Sha are suffering no hardship that the free use of brain and money could prevent, and that it is only in the actual shock of battle that their brave lives are being sacrificed.

Another noteworthy matter is the business integrity shown by those who have had the financing of the war, and the expenditure of the vast sums consumed in the war under their direction. As far as we have reason to think there has been no "graft." The commercial world in Japan has rather a shady reputation abroad, and probably no worse than it deserves, but in its business dealings the army seems to have been above reproach. In the absence of a sense of honor developed under religious sanctions; the fervent patriotism of the nation, which almost amounts to a religion; and the keen sense of what is becoming in those who are fighting for Lord and land, has largely filled the place. And it may well be, too, that an honest pride in keeping clean hands before the western nations, especially before those Anglo Saxon peoples which are supposed to attach a high value to straight dealing in money, has contributed to the happy result.

Coming now to the rank and file of the army, it is sufficient merely to allude to the soldierly qualities the troops have to a man displayed. Brave, hardy, patient, resourceful temperate and orderly, the war correspondents who have studied them on the field tell us that no better troops can be found in the world. If a man is needed to die, a hundred stand waiting for the honor, as witness the attempts to "Hobson" Port Arthur, and the perfectly reckless assaults on the various Russian positions taken during the year. It will need a big book of Jasher to hold the story of all the heroic deeds that are being done. And the valor shown is not the wild ungovernable valor of savages, fighting for lust of blood. We can never think of the Japanese as ferocious and bloodthirsty as we usually conceive the Cossacks to be. From the blood of the slain, from the fat of the mighty, the bow of Kuroki turns not back, and the sword of Cku returns not empty, and the regiments from Kyushu jeopard their lives unto the death, and from Hokkaido upon the high places of the field, but when the day has been won the ranks of warriors are transformed into companies of orderly citizens, caring kindly for the wounded of the enemy, sharing their own suppers with hungry prisoners, and writing polished and flowery epistles to the anxious friends around the home hearth. Never was there a braver army sent into battle, and never one more well behaved. We hear of no profligacy among the officers, and of no drunkenness and rowdiness among the men. The Emperor and the nation have sent forth the army on a righteous and honorable mission, on the success of which the national prestige, and almost the national existence, is felt to depend, and a sense of the seriousness and dignity of the cause seems to restrain the troops from unworthy acts.

The humanity and magnanimity shown during the war, both by the nation as a whole and by the soldiers on the field, is also most gratifying. This has been incidentally alluded to above, but is worthy of special notice. I dare say many people at home feared that the Japanese, a heathen nation and one accustomed to older methods of warfare, would be found guilty of many atrocities, and would be fairly matched in this respect with the rude Cossacks of the Czar. Did they not in former days, when forays were made upon luckless Korea, bring home whole boatloads of ears or noses as trophies of the fight? But if anyone has been searching through the records of this war for barbarities he has found them almost without exception on the Russian side. It does much to reconcile one to the war, cruel as it inevitably is, to find our troops so self-controlled, so civilized, and so humane through it all. The Russian dead have received respectful treatment, the Japanese even going so far as to send the money, or articles of value, found on the bodies, to the families left in Russia, when their addresses could be ascertained. The enemy's wounded have been as well treated as those of the Japanese ranks. The prisoners of war, of whom there are at present over 30,000 in this country, are treated rather as the guests

of the nation than as whilom enemies. The native kindness and courtesy, which all travellers remark, have had a fine field for exercise, and have shown to special advantage against the ruder and harsher character of the Slav. When the Vladivostock squadron sank the Japanese transports they left a thousand helpless men to drown without lifting a finger to help them; but when a little later, almost on the same spot, Kamimura's fleet destroyed the Rurik, the ring-leader of those same ships, they took the truly noble revenge of saving every man who could possibly be rescued eight hundred or more. The poem recently composed by the Emperor embodies what seems to be the spirit of the nation:

"The Foe that strikes thee, for thy country's sake
Strike him with all thy might; but, as thou strikest,
Forget not still to love him."

Japan has returned good for evil throughout this war, and has shown herself truly chivalrous, not only by her bravery, but also by her humanity. The God who in dealing with heathen nations in old time, for three transgressions and for four refused to turn back the punishment from Syria or Philistia, or Ammon, may be trusted to reward the integrity and humanity displayed by this modern heathen nation.

THE PRESENT TEMPER OF THE NATION.

The fear has been expressed in some quarters that Japan's success in this great war would develop in her the "big head" that she would become altogether too bumptious and high-cock-a-lorum, to the effectual setting back of the tide of moral and spiritual influence which has been flowing in upon her, and to the serious checking of her own growth in things vastly more important than army and navy. And indeed any nation might well be expected to be a little light-headed with such a list of victories to its credit in a single year; and if some degree of elation is evinced what nation will feel inclined to cast the first stone? Neither of those represented by the British Lion and the American Eagle, surely, for had either of these so thoroughly downed the Russian Bear, would be now advertising for

"A lodge in some vast wilderness,
Some boundless contiguity of shade,

in which to hide his modest blushes, and escape the plaudits of bystanding nations?

As a matter of fact, the calmness which the nation has shown, not only the calmness of fortitude in the dark days of the war, of which there have been a few, but the calmness of self-restraint in its bright days, has been not the least remarkable feature of the year's history. Walk through the streets while they are fairly ringing with the bells of the "extra" boys, sowing broadcast the news of some decisive victory, and except a flutter of flags along the house fronts no sign of anything unusual will be noticed. At certain fixed times the great events of the war have been celebrated with wholesale decoration and illumination of the cities, and with monster torchlight, or rather lantern processions, and these have been entered into with gusto.

The capture of Liaoyang and the fall of Port Arthur, especially, were made occasions for general rejoicings of this kind. In Yokohama foreigners and Japanese vied with each other in doing honor to the deeds of the army. Some of the streets of the native town were a perfect picture both during the day and after nightfall, being transformed into "tunnels of flags," as the Japanese say, the houses on either side and the sky above being well nigh hidden by the profusion of flags, lanterns, and red and white striped festival bunting. Evening processions with thousands in march made the streets ring again with the Japanese hurrah, "Bankai." But the populace indulged in no excesses of any kind. Foreigners along the line of march were lustily cheered and treated with unvarying respect. It was just an orderly happy crowd, like a big family merry-making, men, women, children and babies having a good time in a simple way, and going home at nine o'clock tired but goodnatured.

Apart from these special celebrations the nation has seemed unusually quiet and serious. This may be partly accounted for by her realization of the strenuous nature of the struggle into which she has entered. America must look back to her Civil war, and England to the wars of Napoleon, to appreciate the gravity of the situation. The future of Japan as a self-dependent and expanding nation is felt to be at stake, and against such an antagonist as Russia she felt that she must put her back into the conflict. Each great success has of course lightened the cloud of anxiety, but she is not yet sufficiently clear of the shadow to be very light-hearted, not to say light-headed.

The burden of the war is not a light one, even from an economic point of view. Taxes are high and constantly tending upward, and all the necessities of life follow in their train. Even our missionaries have to draw in our belt buckle an extra inch, so to speak. The great mass of the people, who barely manage to live in frugal comfort at the best of times, must find the narrow margin left for farther economy very closely pared down, and many of the poor must be badly pinched indeed. The families which are represented by the 500,000 young men called away to the war are left in many cases in sore straits in spite of all that is done by the government and by private charity to relieve them. This latter is not a little, as the nation feels a responsibility to save the men at the front all anxiety in regard to their families left behind. I suppose no nation

has ever done better by its soldiers and soldiers' relatives, both through government channels and by spontaneous benevolence, than Japan is doing during this war; but the number to be helped is so large, and the resources of the average Japanese are so meagre, that at the best a great many of these families will find it hard to keep the wolf from their cabin doors, while their natural bread-winners are in the field driving back the Bear from the doors of the East.

And darker than this shadow of want is the shadow of sorrow cast over the land. There have been many victories. There has been nothing but victories. But after each victory there is the list of the dead, and the tale of the wounded. The three chief battles, Liaoyang, the Sha, and Heikoutai, alone aggregated over 40,000 casualties, and the siege of Port Arthur cost perhaps another 40,000. It is probably within the limit to say that a hundred thousand men of the flower of the nation have met death or wounds since the campaign opened. And who can say that she will not have to sacrifice another hundred thousand before the present year is out. The shadow of death and sorrow is a very real shadow upon the Land of the Morning Sun, and tends to sober the people in the proudest moments of victory.

Not inconsistent with what has been said above is the fact that Japan is coming to a new confidence in herself, as one result of this war. She has gone forth clad in modern armor, equipped with modern weapons, and has met a great Western power in fair fight, conducted according to the most approved modern methods; and has been more than victorious both on sea and land. Hereafter she need not fear that common fate of Asiatic countries, the eventual loss of independence; but may give herself with singleness of mind to the working out of the national destiny in other lines. The close of the war will probably witness a new era of rapid advance in all those directions in which Japan has already learned to move. Yet I believe that as a nation she will continue to treat Western Powers with respect, and that the individual Japanese will not soon lose that charming courtesy and air of deference which endears him to the tourist's heart.

The Life More Abundant.

REV. E. L. STREVES.

John 10:10. I am come that they might have life and that they might have it more abundantly."

Life is the strangest and most wonderful phenomena that for definition ever baffled the language of man. Men have written and will continue to write on the science of life but will no more comprehend that about which they write than can the common clouds of earth comprehend the daisies that spring from their mould, or the daisies understand the joy of the child who gathers and appropriates their native beauty. Life appears to have its origin in a kingdom that is higher than the material. It is God-breathed and God's a spirit. Though we have life, can measure it, appreciate it, enjoy it, we understand it not. Though we have intelligence, intellect has never yet solved the riddle of its origin or its process. As Darwin, the world's greatest naturalist philosopher has written, "In what manner the mental powers were first developed in the lowest organisms is as hopeless an inquiry as how life itself first originated. These are problems for the distant future if they are ever to be solved by man." (Descent of Man.)

In a blind way we grasp at life's phenomena and express our concept in definitions that do not define, or in metaphors that are themselves as obscure as the thing they are meant to make plain. We say life is "correspondence with environment" and think to cover our ignorance with the pleasant sound of scholarly definition, or in unscholarly simplicity we define life as existence and measure it by our years, moralizing with Franklin, "Dost thou love life? Then do not squander time for it is the stuff life is made of. But what has time to do with life? A man might live a thousand years and yet in Rip Van Winkle somnolence live unconscious of his years so that of a truth it may be said of him he never lived. To live is to comprehend, to enjoy, to be "up and doing" and while this in no sense defines life, there can be no life without feeling and action; and the more of feeling and action, the deeper and richer our sensations the "more abundant" our life.

The life of Methuselah is reckoned by nine hundred and sixty nine years and then his biography is completed with the words "he died." One sentence alone records this longest of human lives. How inadequately such a life compares with the rich and noble character of that disciple who though "born out of due time," was the instrument in leading many souls to Christ, and was able after unimagined horrors of persecution, to exclaim "I have fought the good fight, I have finished my course, I have kept the faith, henceforth there is laid up for me a crown."

Truly "we live in deeds not years, in thoughts not breaths, in feelings not in figures on a dial. We should count time by heart throbs. He lives most who thinks most, feels the noblest, acts the best."

Then in the first place we may say that life is the power to feel, to act, to suffer and to enjoy. In other words sensation is the primary difference between that which is dead and that which is set life. Rocks and stones have no sen-

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sation. Heat and cold, winter and summer are alike to them. And the nearer we approach to their dead cold and senseless condition the less of life have we. This is as true of intellect as of emotion and soul—a truth that has found beautiful but awful expression in Edwin Markham's poem, "The man with the hoe." A man with "the emptiness of ages in his face," "Dead to rapture and despair," "A thing that grieves not and that never hopes," "Stolid and stunned a brother to the ox." Oh! how can such a creature be said to live? And yet if existence be life even he lives, and lives as much as any man. Ah no, life is more than mere existence. To live is to feel, to love, to enjoy and to hope, and the richer and nobler these passions of the soul the "more abundant" is the life. This is what lifts us above the passionless and the dead. This is what makes us human—aye, almost divine, "a little lower than the angels," and this in its full-orbed spiritual richness Jesus came to give—the life more abundant.

This higher capacity in life is illustrated in the sensitiveness of all refined natures to all that is discordant with their ideals. A well attuned nature is keenly responsive to chords and discords. As to Beethoven a dissonance jarred upon his wonderfully attuned musical sense, so the nobler feelings of a refined nature are disturbed by the coarse and brutal that are or may be the natural concomitants of a rude life. On the other hand rough and brutal words meet with no foe in rough and brutal natures. There is an affinity of coarseness, and there is an affinity of refinement. The aolian must be attuned to meet the winds that blow—slackened chords for rougher winds, finer strings for sweeter strains. Ah, how much there is out of tune in life after all. And yet our natures make their own tunes and find their own harmonies, and as we make them so we live. The richer life's music is the more we live; and Jesus came to teach the soul to sing—to make life's chords harmonious with all that is noble and sweet and pure—to give us the larger life, the "life more abundant."

Life's refinement is the parent of our feelings. Even intellect builds its castles and finds its ideal according to its highest conception of that which it esteems good. An Indian girl treasured a string of yellow beads, for to her they were wealth and beauty. An eastern princess would wear none but diamonds for her pleasure was in the real worth of the rare stone. She had a larger grasp of values than the Indian girl, that was all. On the walls of a cotter's home there hung a common print, but this poor thing, perchance, was as much esteemed as would be a Raphaelite in a king's palace. The uncultured taste had no knowledge of the higher values. So it may be in things spiritual. Some soul has never learned the richer joy of large things in the kingdom of God, and so will be satisfied with small values and small experiences, while some other who has invested more largely in heavenly treasures will know both in time and eternity the more abundant joy that comes from the more abundant life. God gives to each that which he pays for, each surely shall enjoy only as we are qualified to enjoy and life will comprehend only that which it is competent to comprehend. One man is made ruler over two cities while another, in equitable recognition of larger investment and larger returns, is permitted to occupy a larger place. God gives to each as he invests.

2. Again in the second place life may be said to be the capacity to understand and appreciate its own existence, to look in upon and contemplate itself, rejoicing in its beauty and power, and grieving for its limitations and failures. And the higher that life, the more perfect its equipoise, the more keenly does it realize any short comings and the more will it rejoice in its victories. Thus life has in itself the capacity of joy and sorrow. There is a penalty and a reward with life. A dead thing can feel no remorse and no joy. The more keenly alive we are the more perfectly do we respond to the chidings of a violated conscience. In other words life cries out against its own sins, and the cry is loud or low according to the abundance of our life. One sins and thinks little of his sin, while another cries with Israel's erring king "my sin is ever before me." Thus our very sensitiveness may be the cause of our sorrow. Our virtue may be our pain. The more we feel, that is the more richly endowed with life are we, the more we suffer for life's delinquencies, for the richer the soul the more keenly must it realize human imperfections, until crushed with a conviction of sin we cry out—

"Can it be, oh, Christ in heaven
 That the highest suffer most;
 That the strongest wander farthest,
 And most hopelessly are lost,
 That the mark of rank in nature
 'Is capacity for pain;
 And the anguish of the singer
 'Marks the sweetness of the strain."

The more perfect the instrument the more easily will its harmony be broken; the more delicate the flower the more susceptible to the blighting winds; the more spotless the surface the sooner tarnished by flecks of earth's dark dross. But it is this very susceptibility that marks our higher life. Life pays the penalty of its own existence. The ignorant and the hardened think lightly of crime. As the physically dead can feel no suffering so the morally dead can feel no sin. When the hand recoils not at flame or frost the owner may know that he possesses a withered

hand. Our sensitiveness is our proof of life. As Cowper wrote:

"Cold as I feel this heart of mine,
 Yet since I feel it so,
 It yields some hope of life divine
 Within, however low."

Paul only began to live the higher life when he got his first glimpses of himself, and the prodigal son must regain some lingering traces of manhood ere he could appreciate the degradation of his fall and, conscience stricken say, "I have sinned." Jesus came to give us this knowledge of self—a knowledge that leads to self-examination, conviction of sin, and a resolution to arise and reach out to the life more abundant.

3. In the third place life may be said to be that which is capable of development and of decline. A stone may gather moss but it is never more than a stone, while the vine that clings about it, having life, may both blossom and die. So men develop and men die because they live. "While man is growing life is in decrease, and cradles rock us nearer to the tomb. Our birth is nothing but our death begun; as tapers waste when once the flame is on." Life never stands still, never is the same. Our very bodies consume themselves because they pulsate with life. Our heart will feed upon its own emotions. We die because we live.

"A millstone and the human heart
 Are driven ever round,
 If they have nothing else to grind
 They must themselves be ground."

Thus the proof of life like the penalty of life is death, for only that which lives can die. This may seem like the cruellest irony of fate, that the things that are most prized, the things that live, are the things we cannot always have. If rocks and mould of earth could die and leave us our blossoms, our birds, and our daisy spangled meadows, how happy would we be; but alas, these things of beauty must pay the penalty of their beauty, for they must die

"All that's bright must fade
 The brightest still the fleetest
 All that's sweet was made
 But to be lost when sweetest."

And yet if they did not live they would not be "sweetest." And this is the calamity of life. A calamity as applicable to human life as any other. And what a calamity if we die never to live again! "If in this life only we have hope in Christ we are of all men most miserable." But since Jesus came to give us the richer, higher life—the life that is not of "this life" we need have no melancholy. To a Christian it is not death to die. These little fleeting lives of ours are only budding and blossoming for a richer life. This blossoming day of human life will come to fruition in the life more abundant. With this knowledge we realize that time is but the porch of eternity; that our carnation is but the larva of a full-grown existence; that these little flames of human light shall kindle into stars of eternal beauty to shine with the Son when he shall have given us the life, more abundant. Oh, the possibilities of life! How far it exceeds any other treasure! any other joy! any other beauty!

On the banks of the Seine is a wonderful tomb. In the centre of the rotunda, beneath the frescoed vault of a great dome is the circular crypt surrounded by a heavy marble balustrade below which is the massive sarcophagus of dark red porphyry, jeweled and gold-bedecked, containing all that is mortal of one of the most marvelous combinations of intellect and will this world has ever known. It is the tomb of Napoleon. It is beautiful in conception, art and architecture, and yet a little flower growing in a "crannied wall" just above the tomb is more wonderful and in some sense more beautiful than this magnificent barn with its crumbling shreds of mortality, because always life is more beautiful than death, and the little bluebell forget-me-not has that which neither tomb nor bones can ever know. An acorn can boast itself over a diamond, a lily-bulb over a king's crown for the thing of life is God's best gift to the world. Youth is richer than manhood, babyhood than old age, because it has in it more of the possibilities of life. Decrepitude might well do homage to the buoyancy of noble manhood, for in strong life there are potentialities to move the world and summon heavens' choirs to songs of celestial joy. The world has ever been enthralled by the picture of an infant's crib and worshipped there with the Eastern sages who came to find the place where Jesus lay. The simple story captures more than children's hearts.

"Once there was a tiny baby
 Lying in the strangest bed;
 'Twas a manger in a stable,
 Where the cows and oxen fed"

And wisdom came to do him homage. There was something divinely fit in this scene of age and wisdom kneeling at an infant's couch. Age must die but the little mite of flesh and blood would some day move the world. Herein is embodied the superiority of life over death, of vigor over decrepitude, of the warm pulsating energy of a living entity to the sluggish form that already bears the signet stamp of the messenger who comes bearing in his hand the slackening sands of life's hour glass. And this child of Mary's flesh not only developed into the noblest manhood, not only lived superior to all human temptation, overcoming in his own life all immoral gravitation, his delicate moral perception responding to the voice of his God, his life reaching the

highest possible standard of human excellence, but breathing his own lovely virtues into the transformed natures of those who would be his disciples, he also led them up to a richer, fuller life, giving to them experiences, that but for him, they never could have known, and kindling in their hearts a fire that could have its origin nowhere but on the altar of our God. And this was not all he did. This divine example not only lived but he died. Like all else that lives he paid the price of life when on Calvary's cross he gave up the ghost and died. But he must needs die ere victory could be had over death. No grave could hold even the mortal remains of this Son of God. Joseph's tomb gave up its dead and he came forth victorious over mortals' last foe. He rose again bringing with him life more abundant. Henceforth he will live as mortal never lived. And not only this. Unsatisfied with personal victory he brings in his train all the lives of men, for "as in Adam all die so in Christ shall all be made alive." Not alive to pursue again this earthly journey, marred as it is by sin and failure, apparently so necessary a concomitant of the little lives of men, but alive to enter into higher joys and richer experiences than earth can ever know; alive to sing the songs and know the glory that they alone can know who have entered into the life more abundant.

* * *

If I Were a Girl Again.

If I were a girl again—if some benignant fairy should touch me with her wand and say "Be a good girl again," and I should feel bursting over me the generous impulses, the enthusiasm, the buoyancy, the ambition, that belong to sixteen—some things I should do, and some things I should not do, to make me as I fifty the person I should now at fifty like to be.

First of all, I should study self-control—the control of body, of speech, of temper; a power best learned in youth, before the current of habit has deepened the channel of self-will and impetuosity which seems to be cut in every human heart. I should count one hundred, like Taityrorum, before I would allow myself to utter unkind, impulsive words; I should scorn to burst into tears because of some petty correction or grievance; I should learn to sit quiet, to close a door gently, to walk calmly, even when my thoughts were boiling within me.

I should shun, if I were a girl again, the tendency to be sensitive and suspicious. Because my friend talks to another person, or because a group of acquaintances seem to be enjoying themselves apart from me; I should not fancy myself neglected. I should not construe thoughtlessness into intentional slights, nor abstraction into indifference. I should say oftener to myself: "My friend did not see that I was here; she has not heard of my return; she is busy with her music; she is tired after her journey. I will trust in her friendship, just as I would have her trust in mine."

If I were a girl again I should be more careful about my conversation. I should beware of slang and gossip and a tendency to drop into silence. I should avoid sarcasm like the plague, remembering that the person who uses it shows her sense of her own inferiority. Nobody ever had so many enemies as Disraeli; and it is to be remembered that sarcasm was his most powerful weapon. I should practice the art of such gay repartee as is free from satire and unkindness, learning to tell a story well and to dwell upon what is kindly and happy. I should be more ready to express my appreciation and thanks for services rendered; be quicker with my praise and tardier with my criticism. I should cultivate a distinct enunciation, enlarge my vocabulary and remember Lord Chesterfield's dictum "never to utter one word, even in common conversation, which should not be the most expressive with which the language could supply him."

If I were a girl again I should be a better student. I should worry less over my lessons and potter less, but I should think as I study and try to understand statements in one reading rather than by saying them over and over like a parrot. I should be more thorough, not passing to one lesson until I had mastered the last, and I should be ashamed of poor spelling or illegible handwriting or faulty pronunciation.

I should be more scrupulous about making and keeping engagements; I should be less daunted by obstacles and be less, I hope, the slave of petty but annoying habits.

These things I should do if I were a girl again. But suppose I have passed my girlhood! Suppose I am thirty! Still, shall I not at fifty wish that I could strive the past twenty years? Should I not employ them differently? Again, say I am fifty. At seventy could I not better use those precious years of preparation? There is always a Golden Age, soon to be behind us which at every period of our life is before us—just as tomorrow's yesterday is still to day. So we may all take courage. It is never too late to mend.—Lucy Keeler, in Pittsburg Christian Advocate.

* * *

"While a man, among the swine-troughs, is blandly confident of the fatherhood of God, and his own accepted and discovered sonship, he is, in the view of Jesus, as it were, not a son. God may be his Father; he is not God's son."
 —Robert F. Horton.

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A WORK OF EDUCATION.

Some weeks ago President Trotter reported that in connection with the second Forward Movement on behalf of Acadia about seventy thousand dollars had been subscribed, and no doubt since then substantial additions have been made to the subscription list. Dr. Trotter feels a large measure of confidence that by the end of the year the full one hundred thousand which the denomination has been asked for will have been subscribed. The report as to the situation is highly encouraging, and when it is considered that during the past seven or eight years our Baptist people in these Provinces, with a little help from Maritime Baptists living in the United States, have raised sixty thousand dollars in connection with the first Forward Movement in connection with Acadia and that they have subscribed some forty-five thousand dollars for a Twentieth Century Fund on behalf of Missions, of which subscriptions nearly thirty thousand have been paid, the present results and the prospects of the second Forward Movement must be considered remarkable.

If, eight years ago, anyone had predicted that within so short a time the Maritime Baptists could be inspired to do what they have now done in the way of subscribing and raising special funds for the advancement of our educational and mission work he would have found few among us sufficiently sanguine to endorse his prediction. For ourselves, when the effort was initiated to raise \$60,000 in connection with the first Forward Movement, while certainly we were careful not to utter any discouraging word, yet we must acknowledge to having had small hope that the sixty thousand could be raised. The result was a rebuke to our lack of faith, and we were glad to accept it as such. Since then we have had a much larger appreciation of what Maritime Baptists might be expected to do in response to wisely directed appeals on behalf of great denominational and Christian interests. It is good to find that as a people we are not altogether so unresponsive and close-fisted as we had believed ourselves to be. After all, there surely must always be a way to unlock a Christian's heart or purse on behalf of a good object, and Dr. Trotter may be congratulated on the fact that no one understands better than he how this is done.

And certainly we may as a people congratulate ourselves also on what Dr. Trotter and others have done and are doing to develop this grace in us. Scarcely can one do for an individual Christian or for a people a more valuable service than to teach him or them to give intelligently and cheerfully to good and worthy objects. It is no small thing that is being done for us if we are being led into the joy of larger service through the better development of the grace of benevolence. It may be that the President of Acadia feels at times some tendency to chafe under the conditions which make it necessary for him to spend so much time in this work of gathering funds for the College. It is not unnatural if he feels that this is not the work to which he was called as President or if he longs for the time when he may give himself wholly to his work as an educator and as the presiding genius of the College. But as we have pointed out, the work of President Trotter in connection with these Forward Movements has by no means been that of a mere money-gatherer. He has carried into this work the spirit of the highest education, and the results cannot but be far-reaching for good. It has not meant merely the raising of funds necessary for the successful prosecution of our educational work at Wolfville, important as that is in itself, but it has meant also a great increase of intelligent and benevolent sympathy with that work throughout the country, and more than this, it has meant an enlargement of the benevolent spirit of the Baptist people of these Provinces, which will make itself felt in every department of our denominational life.

It is something to get money for a good cause, but it is more to get the people. Paul congratulates the Corinthian Christians that they had not merely contributed of their means to a benevolent object, but had first of all given themselves. It is better to get \$100 from a man who has been led to feel a friendly and intelligent interest in the

cause which he aids then to get \$200 if it is given grudgingly or on the spur of a sudden impulse. Some men, while they plead earnestly for good causes, fail of the response they had hoped for, because they think more about getting the money than about winning the people. The success of these Forward Movements is due not so much to the support of the educational work being urged upon the people as a solemn duty, and not merely to that gracious courtesy with which Dr. Trotter knows so well how to approach men, winning their respect and softening their prejudices, but because also of the wise method in which, with great lucidity and patience, he has laid before them the character, fruits and needs of the work in which he is so deeply interested, enabling them in a measure to look at things from his own standpoint and to enter into his plans and his hopes for Acadia. This work is not one which has its aim and end merely in the getting of money. It means the winning of new friends for Acadia, the developing of a larger interest on the part of old friends and an impulse to active benevolence which will make itself felt all through our denominational work. The work which Dr. Trotter has been doing in connection with these Forward Movements is, we believe, an educational work of the highest and most fruitful character, and when, from a time, which we pray may be yet far in the future, he shall look back over his extended service on behalf of Christian education, he may feel that the result of the time spent in opening the hearts and purses of the people on behalf of Acadia was no less directly educative and no less fruitful for good than that spent in the professor's chair.

THE AUTONOMY BILLS.

The second reading of the Northwest Autonomy Bills was moved on Wednesday last by the Prime Minister in a comparatively brief speech, in which he contended for the constitutional propriety of the course which the Government is taking in embodying provision for a separate school system in the constitutions of the new Provinces. The leader of the Opposition, Mr. R. L. Borden, followed, discussing the constitutional question at much length. He contended for the rights of the people of the Northwest to full autonomy in respect to education as in other matters. Such interference in this matter as the Bill proposed he held to be contrary to the principle and the letter of the North American Acts. The Finance Minister followed supporting the Government position, and was followed by Dr. Sprule, Conservative, who opposed the school clauses of the Bill and Mr. Monk, French Conservative, who endorsed them. Hon. Mr. Sifton, late Minister of the Interior, spoke on Friday giving the Bill in its amended form his support, although he confessed it was not enthusiastic, and evidently he would prefer that the subject of education should have been left entirely in the hands of the new Provinces. If Mr. Sifton now finds himself able to support the Government's policy on the Northwest School question, it is not very clear why he considered it necessary to resign, and it is not surprising to learn that there is talk of his returning to the cabinet. The Government seems quite confident of the issue, so far at least as its following in the House is concerned. Its Northwest supporters will endorse the Bill, and apparently there are no signs of defection from the Government ranks in other quarters. Some individual Liberal members will no doubt vote against the measure, but some Conservatives will vote for it, and the Bill is perhaps likely to receive as large a vote as if the division on it were to be strictly on party lines. If it were the year before a general election, instead of the year after, we surmise that the Government's position would be considerably less comfortable. Politicians think it safe to trust a good deal to the effect of time. In four or five years the people who are now feeling pretty strongly about this matter will have forgotten—perhaps. For the present, at all events, the way of expediency is to be followed. It would be awkward for the Government in its present position to take a different course. This was made very plain by Mr. Fielding in his speech in the House on Wednesday last. If Parliament will not support the school clauses of the Autonomy Bill as they now stand, the Prime Minister must resign, and then, the Finance Minister asks, who could be looked to to form an administration? The existing situation is no doubt an awkward one. But why should the Government have brought Parliament and the country into such a situation? All that right and justice demanded was that the educational affairs of the Northwest should be committed to the new Provinces without restriction, as they have been to the Maritime Provinces, to British Columbia and Manitoba. This would have been in harmony with the spirit of confederation, and we do not believe that there is a constitutional lawyer of note in Canada, who would contend that it would not have been in accordance with the letter of the British North American Acts. The Government has a difficult task to persuade intelligent men that its position now is consistent with that of the Liberal party in 1896 when it stood so strongly, and as we thought so admirably, for Provincial rights in Manitoba. It is true that the Northwest is comparatively quiescent. The Northwest members are willing, so it is said, to accept the school clauses. But is that any reason why a great party should not stand by its principles? Whose rights are now in question? Is it the rights of the few

people now scattered over a territory of 350,000 square miles in extent, represented by a handful of men at Ottawa, or is it not rather the rights of the millions of people who are to fill these vast Provinces in the years to come? And yet these Provinces are to be sent forth to their destiny perpetually entrained in an outworn school system imposed at the behest of an outworn ecclesiasticism. This is not the kind of fruits we had expected of Liberalism in the twentieth century.

ACCORDING TO THAT WHICH A CHURCH HATH.

Alluding to the article of a correspondent on another page, entitled "Neglectful Pastors," we desire to say that the MESSENGER AND VISITOR has no wish to prescribe the measure of any church's duty and responsibility in the matter of contributing to denominational funds. What a church can do or cannot do in the way of benevolent contributions the pastor may be presumed to know better than someone at a distance. There is a possibility, however, of a man getting so near the thing which he is looking at as to get in his own light. There is perhaps something which he really does not see because he does not stand back far enough to let the light well in on it. The measure of a church's benevolence, we may feel sure, is acceptable with the Lord according to what it hath and not according to what it hath not. And if a church is doing its best, or anything like its best, surely no one will desire to goad it on to greater effort. Rather let its praise be heard in all the denomination. We do not know how many churches within the bounds of our Convention there may be which are giving beyond their means, but we think it would be difficult to convince our denominational treasurers that there are not a considerable number which are not in any imminent danger of being overcome by their liberality. While we rejoice that there are so many of our churches, some of them small churches, which are doing nobly in helping the cause of missions and other good work, we cannot but regret that there appear to be so many churches which are living a good way below their privilege and opportunity in this matter. A church, like an individual, needs to be interested in something beyond itself. It is healthful, it is enlarging for a church to learn what it can about the good work at large,—what need, what opportunities there are for the investment of Christian influence elsewhere. It is good for a church to hear about the missionaries on the home field and those in India about Grande Ligne, the Northwest and the College, good for the church to invest a little, ever so little if it can do no more, in these Christian enterprises. It is not required of a pastor, and is not required of anyone else for that matter, that he should drag on his people into giving to the support of the denominational work. But we cannot help thinking that a pastor is doing a grand service for his people if he is bringing them into intelligent, sympathetic touch with the denomination in all its different branches and interests. And in doing this his purpose need not be so much to induce them to give their money, but teach them to give their sympathies and their prayers, and when they have done this we may feel sure that before long there will be seen substantial fruits of their liberality.

Editorial Notes.

—We hope that our correspondents will cultivate the grace of patience. The contributions to our columns have been unusually generous of late both in number and in length. We have a number of contributed articles now on hand which we shall be pleased to publish as soon as space can be found for them.

—Many friends of Dr. Edward Young of Washington, D. C., will read of his sad bereavement in the death of Mrs. Young with feelings of deep sympathy. We can assure Dr. Young that he is not forgotten by his many friends in this country, with whom he spent so many useful and honorable years. May the evening of his life be bright with light prophetic of the larger and better day to come.

—It is well known that in proportion to the Christian population of Japan a remarkably large number of Christian men have come to the front in that country as leaders in civil affairs and as commanders in the army and navy. The Toronto Globe says:—"Admiral Togo is a member of the Presbyterian church and Vice-Admiral Uriu is a Presbyterian elder. Field Marshal Oyama is an adherent of the church and generous in its support, while his wife, a Vassar graduate, is a devout Christian worker. General Kuroki and General Oku are both members in full communion with the Presbyterian church, as are others of Japan's leaders in the present struggle, in which the perseverance of the saints is finding illustration."

—Arthur L. Wadsworth, writing from Los Angeles to The Watchman of Boston, gives an interesting account of a great revival of religion which has been experienced the past winter in the California city under the leadership of Dr. Wilbur F. Chapman. The meetings were largely attended from the beginning, the interest and power were cumulative from the start, and the city was stirred from centre to circumference. The civic conscience has been stirred and steps have been taken to banish the saloon from

the city and to abolish the race track gambling at Ascott Park, just outside the city limits. Many wonderful conversions are reported and hundreds have been turned from the paths of sin. Several of the Los Angeles churches have received large additions. A remote result of the revival, it is said, will be the organization of the churches of the city in a church federation.

The following interesting note is taken from the Canadian Magazine:—Combined with a real fund of inexhaustible humor, Rev. W. T. Stackhouse, Baptist Missionary for the Northwest, possesses the feeling and magnetism that so often go with real humor. He was preaching recently in the Jarvis Street Baptist church at Toronto. His subject was Consecration. "A year ago when I was in Alymer," he said at the close, "I was speaking on the needs of missions in the Northwest, and met a motherless little deformed girl. Her father in the West, was unable to support her, in spite of her deformity, she was making her own living. Moved by the appeal, she offered me her diamond ring—the gift of her dead mother. I refused to take it, but she insisted. Finally I took it, and went to a jeweler's with it. He offered me twenty dollars for the ring, but this I refused. No—" he broke in, suddenly, producing the ring in the pulpit and holding it up to the light, "I determined that, instead of selling the ring, I would raise \$2,000 with it for Western Missions. Already I have raised over \$1,000. Perhaps I shall get the balance of the \$2,000 here to-night. And when the service was over donors came forward by the score, and the total amount put in the plate held by Mr. Stackhouse was \$388. The ring was returned to the little girl the next day. Verily, "How great a matter a little faith kindleth."

—Answering in The British Weekly the question of a correspondent as to whether the resurrection body of our Lord was a spiritual or natural one Rev. R. J. Campbell says:—In my judgment, modern thought will come back to the physical resurrection, because it will be found to be the one which best reconciles all the facts and not simply some of them. The more we understand about the nature of matter the more does this probability become evident. If matter, as we are now told, represents the vibrations of force at a greater or less degree of intensity, considerable light is thrown upon its possibilities. The wall before me, as I write, represents a combination of forces vibrating at such a rate that my body cannot pass through it. The atmosphere is just as much a combination of forces, but its rate of vibration permits me to move through it at my pleasure. Suppose, now, that the combination of forces which compose my physical frame were to be intensified or diminished in such a way as to alter greatly its rate of vibration, the air might become impassable or the wall might become as yielding as air. My body might seem to acquire new properties or lose some of its old ones, and yet it would be the same body. I think it extremely probably that something of this kind took place in our Lord's resurrection body. It was the body which went into the tomb, but when reanimated it was reinforced, or newly energised, by the spiritual power he brought with him. In a few years time this kind of explanation will not seem so strange as it does now.

—A new book, by Professor Marcus Dods, entitled "The Bible: Its Origin and Nature," will doubtless be eagerly welcomed by a host of Bible students. The scope of the book may be judged from its table of contents which includes: The Bible and other Sacred Books; The Canon of Scripture; The Bible Revelation; The Bible Inspiration; The Bible Infallibility; Trustworthiness of the Gospels; and the Miraculous Element in the Gospels. In treating of the Bible and other sacred books, Professor Dods writes, "The value of the Bible results from its connection with Christ. He is the supreme ultimate revelation of God, and the Bible being the amber in which He is preserved for men, is as invaluable and unique as He. On all hands and in all ages there has been knowledge of God. He has never and nowhere left himself without a witness; through nature and through the conscience and through the experience of the misery of the knowledge which follows sin God has spoken to men in general and to the individual in a language that many have been unable to understand. But all such revelation is demonstrably incomplete without Christ. It is only in that crowning revelation that all becomes clear and that God is fully known. It cannot be too often repeated that the element in the Bible which differentiates it is not the supreme and unrivaled excellence of all its constituent parts, nor that in it alone God speaks to man, but that it is the record of His supreme manifestation in Jesus Christ."

—The case of Frank J. Reilly who on Tuesday last was sentenced to one year in jail for his connection with the West Hastings ballot box conspiracy, ought to carry with it a salutary warning for those who have been led to think that fraud in connection with political elections is a light offence for which one is not likely to be called to very strict account either by the law or by public opinion. If for all who engage in conspiracies or individual efforts to defraud constituencies the results were what they have proved to be in Reilly's case, such instances of fraud would be much less frequent than they are, and the public conscience would receive a much needed education. Reilly, who is a teacher and a young man apparently of considerable education, is

said to feel his position very keenly. If he had had the benefit of such an example as he is now affording to others, he would doubtless never have consented to lend himself to the criminal scheme of an unscrupulous politician. The jury in the case added to their verdict of "guilty" a strong recommendation to mercy, and Judge McMahon in sentencing Reilly said that he seemed to have been blinded to the true facts of the case, and he would make the sentence light that he might have a chance to redeem his character. It is much to be regretted that the politicians who hoped to profit by the conspiracy in which Reilly was involved have so far been enabled to elude justice by getting out of the country.

From Halifax.

THE RELIGIOUS STATE OF THE CITY OF HALIFAX.

An increasing interest in religion has been observable in Halifax for at least the last six months. It has appeared in public worship, especially in the social services of the churches. It might safely be said, that the city is ripe for a heroic forward movement; but whether there is faith to make such an undertaking general remains to be seen. The North church was first in the field. Courage in this respect has characterized this church, especially since the time when they rallied and wrought so successfully under the labours of the evangelist Chubbuck. Of the results of the cooperation of Mr. Shaver with the pastor, the Rev. J. H. Jenner, I have already written. Since the close of the evangelists work in the North church, he has been holding services in Brunswick St. church, with, I hear, so far, not very marked results. Brother Jenner has continued the extra services in the North church, and has baptized each Sabbath since; and expects more candidates for the ordinance. On the 12th of March, Rev. Dr. Kempton baptized seven young people, one of them the last in the family of deacon W. L. Barrs outside of the church. He has held no special meetings. A daily prayer meeting has been begun in the Y. M. C. A., from a quarter to one for an hour, especially for business men. It is largely attended and heart earnestness is manifest.

In the first church there has been a sympathetic, expectant state quite generally evident. A few weeks ago the pastor, Rev. F. H. Waring, made a special request of the church to pray for a revival; not for the coming of an evangelist, although he said he believed in such workers. Mrs. Spurgeon, a Congregationalist, once said to her son "Charles I always prayed that you might become a minister, but I never prayed that you should be a Baptist minister." "Well," replied the son "Mother you ought to be satisfied, for you have got all you asked for and more." The first church in answer to prayer, is now enjoying a revival, quite extensive and an evangelist in addition.

The Rev. P. J. Stackhouse of the Mission church, St. John was sent for and preached for the first time to a large congregation on Sabbath morning, the 5th of March. He was an entire stranger to the people. He in a quiet unostentatious manner, told the congregation of his church and work in St. John, that he was not an evangelist, but as a young pastor had come to assist a brother in the ministry. The congregation gave him their hearts and their confidence. The pastor gave him the full charge of the public services, both in the body of the church where he has preached twice on each Sunday, and every evening except Saturday until today, the 22nd, when he will finish his work. After each evening sermon, a second meeting has been held in the large school room which has been filled. The pastor works in the congregation and in visiting from house to house.

Mr. Stackhouse is largely endowed with the preaching talent. His voice is musical and plaintively pathetic. His mind drifts easily to historic events and personages, in and outside of the Bible, where he finds many of his lessons, which he gives with clearness and with good effect. His voice is what may be called a carrying voice, every syllable is heard in all parts of the room. Some members of the congregation, dull of hearing who have not heard the whole of a sermon for years, sermons given by different ministers have been delighted in being able to hear without effort all that Mr. Stackhouse has said.

The sermons he has given are such as might be delivered to his own church in the course of his ordinary ministrations. They have, however, been lacking in droll observations, that make people laugh; but I think this young preacher can go on as he has begun, and not be afraid that in the great day, some sinners will rise up in judgment against him and say, "We might have been saved if you had acted the clown and copied the cheap politician."

He also has good diction, facile utterance and contagious warmth of feeling; and evidently a passion and gift for leading souls to Christ. There was a decided response to his appeals in the first social meetings and in every subsequent one. There may be thirty or more additions to the church by baptism, Mr. Stackhouse has extended his labors to the Sunday school. A number from the blind school have decided to profess faith in Christ by baptism.

Rev. W. L. Archibald is in the city engaged in the work of the Second Forward Movement. Dr. Trotter is at Hanport and adjacent places. Both are encouraged and sanguine of complete success in their great undertaking.

REPORTS.

Acadia Seminary Notes.

Within a month two exceptionally interesting Recital Programmes have been presented, one by the pupils in Pianoforte, the other by pupils in Voice. At this time space will not permit the presentation of the programmes in full. But both Mr. Maxim and Miss Archer have shown what patient, painstaking endeavor can accomplish with a pupil who will work, and both are to be congratulated upon the very satisfactory results achieved.

The next event of importance educationally is Dr. Hanchetts' Pianoforte Recital. His coming is in pursuance of the plan initiated last year, viz, to afford the pupils of the Seminary year by year, in addition to the routine instruction of the school, an opportunity to hear an artist in music, vocal, or instrumental, or in oratory, etc., interpret the masterpieces. This Dr. Hanchett both as an educator and artist in pianoforte music is well able to do. This Recital on Friday Evg. March 31, is looked forward to with great interest.

Miss E. Portia Starr of the Seminary Teaching Staff has been awarded a diploma and the degree of Lic. Mus. of the Victoria College of music. London, for Pianoforte playing and Harmony. Miss Starr took the necessary examination in Berlin during her two years residence there. We congratulated her upon her well deserved success, and for pupils upon having a backer so well qualified for her position.

The Pierian at its first appearance last year was well received. The matter for the second annual is now being prepared. Plans are in course of execution which will increase its value and interest. It will be published about June 1, 1905. Any information about former pupils or Alumnae will be gratefully acknowledged by the editors, Address, Editors of the Pierian, Wolfville, N. S.

The many friends and patrons of the Seminary will rejoice to learn of the deepening spiritual interest among the girls. One has already been united to the church, and others are offering themselves. Pray that the good work may deepen and extend. Education which is the process of bringing the life into the right relation to all of the various manifestations of God in the universe, in nature, mankind, is obviously incomplete unless it shall bring the life into the right relation to God. This is eternal life that they should know the only true God. God grant that very many of our girls may become acquainted with him.

H. T. DEWOLFE.

—We have had "A Snowball" thrown at us from Wolfville, in the form of a handsome sheet printed on toned paper and filled with interesting original matter, mostly about snow, snowstorms, blockades, etc. Miss Margaret Barrs, is editor in chief, with Louisa Mears and Rosamond Archibald as sub-editors. It is not unpleasant to get hit with this kind of a "snowball," and who will say after this that girls cant "fire" straight? In MCL 15, 05

Soul-Building.

Souls are built as temples are—
Sunken deep, unseen, unknown,
Lies the sure foundation-stone.
Then the courses framed to bear
Life the cloisters pillared fair.
Last of all the airy spire,
Soaring heavenward, higher and higher,
Nearest sun and nearest star.

Souls are built as temples are—
Based on truth's eternal law,
Sure and steadfast, without flaw,
Through the sunshine, through the snows,
Up and on the building goes;
Every fair thing finds its place,
Every hard thing lends a grace,
Every hand may make or mar.

—Susan Coolidge.

THE NINETEENTH CENTURY AND AFTER.

EDITED BY JAMES KNOWLES. PUBLISHED MONTHLY. CONTENTS FOR MARCH.

- I. Democracy and Reaction. By the Right Hon. John Morley, M. P.
- II. The Breakdown of Russian Finances. By Dr. E. J. Dillon.
- III. Rome or the Reformation: A Rejoinder. By Lady Wimbore.
- IV. The Morality of Nature. By Prince Kropotkin.
- V. George Frederick Watts—From the Utmost to the Highest. By Sir William B. Richmond, K. C. B., R. A.
- VI. The Experiment of 'Impressionism'. By Sir Philip Burne-Jones, Bart.
- VII. The Zodiacal Light. By the Rev. Edmund Ledger.
- IX. War Dogs. By Major Huttonville Richardson, F. Z.
- X. Portraits of Some Indian Women. By Cornelia Soerhji.
- XI. The Greek Mysteries and the Gospel Narrative. By Slade Butler.
- XII. The Renewal of the Japanese Alliance. By O. Eitzbacher.
- XIII. Last Month

- (1) By Sir Wemyss Reid.
- (2) By Walter Frewen Lord.

Leonard Scott Publications Company, 7 and 9 Warren St. New York.

* * The Story Page * *

Irene's Discovery.

BY ANNETTE L. NOBLE.

Irene Wells when a child lost her mother, and an aunt begged the care of her for a few years. Irene's father was a busy doctor in a country town, and as he never-married again, Irene stayed with her aunt until she was eighteen years old. Then as her father's housekeeper had become rather infirm, Irene thought it was her duty to return to him. He was a large-hearted, wise man of whom any daughter should have been proud as she was fond, and Irene loved him devotedly. She was a good girl; and in the main sensible but she was a little romantic; in fact, she had read so many novels that she was vaguely dissatisfied with everything and everybody not after the pattern which she fancied most elegant.

Irene's father was delighted to have her at home, and she found that he had refurnished her room and done everything that his love could devise to make her happy. For a few weeks she seemed quite contented, but before the summer ended, Dr. Wells noticed an expression of discontent every day increasing on the pretty face of his only child.

One morning before he started out on his professional duties he playfully detained her, and asked if she were ill, or what was the matter with his little girl. Then it all came out in a burst. Irene declared that life seemed 'so stupid, so deadly monotonous,' and that all the people she met were 'tiresome to the last degree.' The men talked only of business or politics; the women about their babies, servants, of one another, and the girls were shy or 'shallow.' Her efforts to get up a club to study Browning's poems had failed; she had shown the young girls her photographs of the Elgin marbles in the British Museum. They looked at them politely, and then were ten times more enthusiastic about the amateur kodak pictures of their own friends, or of the interior of their houses. How had her intellectual father ever managed to exist in a town where all life was so 'stale, flat and unprofitable.'

Dr. Wells' gray eyes twinkled with humor and a keen speech was on the tip of his tongue, but he wanted to retain his daughter's confidence, so he only asked: 'Have you ever heard of Mrs. H—L—, or read any of her books?'

'Indeed, I have. Why some critics say that she is almost the best writer of fiction we have today in this country.'

'Yes, I know. Well, she is staying at the Boyd Hotel and is a patient of mine. She was on her way to California, but feeling ill stopped off for a night and has been detained here ever since. I have had some delightful talks with her and I will ask her to let you call this evening; she is by no means stupid, I can assure you.'

'No, indeed,' cried Irene. 'How I should love to meet her! I never knew an author in private life,' and then she thought, 'Perhaps she will tell me how she began, and give me suggestions how to write a novel,' for deep down in Irene's heart was the hope that she would some day write a book which would make her famous.

Dr. Wells called that morning on his distinguished patient, and perhaps gave her a hint of Irene's state of mind, for the lady, who greatly liked and admired her physician, invited him to bring Irene and leave her to spend that evening.

How the young girl's heart fluttered when she first met the gentle responsive lady who stood for all that seemed to Irene most to be desired! She was not 'common,' before middle age she had attained fame. They talked first of indifferent things, and then the lady said that, if she must be ill at all, she was very glad that it was with a malady which left her head clear so that she had been able to write every day, but most of all she was grateful to Dr. Wells, who had treated her so skillfully and proved so interesting a friend.

'Do you know, Miss Wells, that your father took me for a ten-mile drive this afternoon while he visited his country patients? When he was in their houses I sat in the carriage and scribbled; then as we drove about, he talked to me of them. He seemed to know every man, woman and child within a circuit of twenty-five miles. What a grand life a

good doctor leads! How many chances he has to do good. He gets so close to people.'

'Yes, I suppose it is so. I know that people are always coming to my father with troubles of mind as well as with those of the body. But you say that you were writing. I should like so much to know how you compose—how you imagine the people in your stories; they seem so like real life.'

Mrs. H—L—did not answer directly, but exclaimed. 'What novels your father might write if he had the time! He gave me so many ideas this afternoon told me of so many interesting characters here, that I longed to stay a month and get to know the people but the people are so interesting to me everywhere. Miss Wells if by any chance you have the desire and ability to write stories, what a suggestive place you live in, and what a wealth of material is all around you here.'

'I do not quite understand the people here—why they are the stupidest and most uninteresting of mortals it seems to me.'

'My dear girl, I am sure you are making a mistake. There is a Persian rhyme that says:

'Diving and finding no pearls in the sea,
Blame not the ocean, the fault is in thee.'

'Don't you like the people just because they are human? Don't their different temperaments and their peculiarities interest you? When their faces show joy or grief, don't you find yourself wondering what lies behind that expression?'

'Not unless I know and like the people already.'

'What made Shakespeare Shakespeare do you think?'

'Why he had a marvelous imagination and a wonderful gift of expression—and everything else that goes to make up genius.'

'True, but the one thing that made him the master story teller of all the ages was his sympathetic insight into the workings of all men's minds. And it was largely the common people whom he studied for he lived among them. I imagine that he could never be left five minutes with a human being without finding that person interesting and suggestive.'

'It was so with Dickens and with other writers of fiction. To-day as we rode past little cottages and by great farm houses, your father talked of the people who lived there—such tragedies, such comedies in life! and again such heroes, such saints! and such a host, too, of quaint characters as he knows! Why, I filled my note book to overflowing with types which I can use hereafter in stories; but even as I did it, I was half ashamed to be studying human nature for a purpose so much less noble than your father's purpose. I try to teach what is good and worthy of imitation, but your father enters into these lives for such help to body and mind.'

Irene was much puzzled by the turn the talk had taken, but she was more surprised when the lady asked, 'Do you know Janet Grey?'

'By sight. She is a plain girl who never says much.'

'But she is the heroine of a story exquisitely beautiful—get your father to tell it to you. And that Helen Nelson in the little tumble down cottage do you know her?'

'She never attracted me.'

'She is very poor, but your father says if she had not told the truth to the minutest detail in a law suit, where she might easily have kept back certain proof, she would have come into a large fortune, with the fine house on the hill. Against the wishes of her lover she told all, and he left her in consequence. She seems to be as much of a heroine as Scott's 'Jeanne Deans.'

Irene realized that she was dull and not the people about her; she had been told that if once she met them as her father met them, heart to heart, she would find them interesting, lovable and suggestive. From that night she tried to do this, and her discontent vanished like fog before sunshine. She never wrote a great novel, but she did better; she lived a happy helpful life, beloved by her neighbors and by all who come in contact with her. The girl who finds herself at odds with her surroundings, who finds no congenial souls around her, too often needs not to change her environment, but to realize her own dullness and her self absorption.—Good Cheer.

Guardian Angels.

BY MRS. C. DEER.

Two little heads, one brown, the other golden, bent over their lessons, on either side of the library table in a cozy room, one cold stormy evening. Everything in this neat comfortable home was quiet.

The lads were busy with their lessons. The mother sat in an adjoining room, with her sewing in her lap. She was evidently thinking, and not sewing as her gaze was fixed upon the fire.

All at once Bennie, the elder, threw up his head and said: 'Hurrah! I am through, Haddie.'

'So am I. What will we do? It is only half past 6, and mamma said we must not go out because it is too stormy.'

'Let's get our Sunday school lesson for next Sunday, if it is only Monday.'

'All right; that's just what we can do.'

The father in this home was in the 'mail service, and the mother was the boys' constant companion. The shadow in her life was the dangerous employment of her husband, and the knowledge that he was not a professional follower of the Master. He had been in several accidents, but had never been seriously injured; but she never could free her mind from fear. A dreadful storm was raging which made travel dangerous and she had been worried all day long.

The boys were busy with the lesson for the next Sabbath, when Haddie said suddenly: 'Say Ben, wasn't that a queer lesson yesterday. Miss Burns talked to us about the angels we can't see.'

'So did Miss Kerr. She said we were all like Klisha's servant. But if we could see, we would see God's angels near us.'

'I am going to ask mamma if she thinks the angels are always around. It makes me feel kind of queer.'

'Look here Had, don't you go to bothering mamma. She has been worrying all day anyhow.'

'Why what has she been worrying about?'

'Why she is just uneasy about papa, for fear there there will be a wreck and he'll get killed or hurt or something. I can always tell, for she can't read or sew or play the piano, or eat hardly a bit. She didn't eat a bite of supper.'

'If the angels are always around, why can't they take care of papa? Anyway, I am going in to ask her.'

As the boys entered the room the mother looked up and smiled, and said: 'Well, have my little men got all of their lessons ready for to-morrow.'

'Yes, but, mamma,' said Haddie, 'you know our Sabbath-school lesson yesterday. Now do you believe God's angels are everywhere around us?'

'Why, my dear child, of course I do.'

'Well, Bennie said you were worrying about papa all day. Why can't the angels take care of him, so he won't get hurt.'

'My darling, you are right,' and they all knelt down, and mamma prayed for her husband, that he might be kept safe and come to have the faith of his little sons. The mother and children slept peacefully till morning, little thinking of the awful accident and loss of life that occurred during the night hours.

Early in the morning a carriage drove to the door. Mother and sons went swiftly to the door and saw the husband and father being helped out. He was all white and trembling.

'Thank God,' he said, 'I am alive. I thought I would never see you again.' Then he told of the awful accident, where so many was crushed out before his eyes. 'Oh,' he said, 'I don't see how it is that I am left alive. I felt the shock and caught with my right hand and the car turned over and over. I don't understand it why I alone was left alive.'

'I know,' said Haddie, 'we all prayed God to send his angels to take care of you, and he did—oh, Bennie, ain't you glad?'

The father, not understanding, looked inquiringly at the mother, who told him of the little boys' wish and their prayers. The strong man wept like a child and said: 'I will never doubt God's goodness and mercy, and from this hour I will try to serve him faithfully.—Sel.

Mr. Smith's Apology.

BY ANNIE E. PRESTON.

A True Incident.

'Where do the new people over on the Parker farm attend church?' shouted a plain, little old woman driving her moderate stepping horse up very close in the fence of Mr. Smith's garden one bright September morning.

Mr. Smith, who was pulling onions, straightened his aching back and replied, looking around:

'Oh, it is you, Aunt Hannah, of course. I know nothing whatever about the Stedman family. I have been so busy I have not taken time to think whether they went anywhere to church or not.'

'It is a great pity to be so busy about your own work as to utterly neglect the Lord's,' replied the old lady, nodding her head shrewdly as she drove away.

Obedying a sudden prompting of the spirit Mr. Smith left the silver skins to dry in the sun, and jumping over the fence, strode across the field to the open kitchen door of a small house, where he paused and said abruptly to the little group busily employed paring apples to dry.

'I have come to make an apology.'

'Why, for what? We know of nothing for which you need to apologize.'

'Well, I do. I have allowed you to live here four months in sight of my house and have never asked if you were Christians.'

Mr. Stedman looked confuted as he emptied a bushel of shining red apples from one basket into another, and then replied:

'We ain't quite heathen, I hope; but we don't make any profession,' and his wife put in:

'My mother was a Christian, and I was brought up to go to a meeting, and to go to Sunday school; but since I was married I have got all off the notion of doing anything like other folk. I expect I didn't begin right.'

'I was to blame,' said the man. 'She used ter want me ter go to meetin' but I'd rather go to ride and that's how it happened.'

'Begin right now,' said Mr. Smith. 'It is not too late. There is to be a prayer meeting tonight at our house: come over to that.'

'We shouldn't be no help; we ain't that kind.'

'But you ought to be that kind.'

'Well, we are poor and we don't dress very well.'

'And the girls will all feel above us,' said one of the twelve year old twins. 'They did where we lived before.'

'I am sure you will find it different here when you get acquainted.'

'Perhaps. No one ever apologized before for not taking an interest in us. That it is different, sure enough.'

'Well it is not fair to judge us without a trial. I shall look for you to-night.'

That was the beginning, but Mr. Smith had some work to do to make his endeavor a success. After dinner he drove around to see his nieces, and asked them not only to speak to the strangers, but to give up their set of young people and sit with them until they felt at home in the meetings.

Lucy hesitated, then said: 'I have seen the Stedmans, but I will remember that Jesus pleased not himself. He did not spend all his time with the family at Bethany.'

It took a great deal of endeavoring first and last to win this family for Christ and the church; but it was done.

'And to think it all grew out of Mr. Smith coming over and apologizing for not having asked if we were Christians,' said Mrs. Sreadman a year later.

But Mr. Smith said: 'Aunt Hannah was at the bottom of it, as she is of a great many things in the way of progress in our community. She seems to know just when to stir people up with the abrupt questions.—Christian Intelligencer.

Night

When all of the things which I had for play,
Are put in their places and laid away,
I take off my tired clothes one by one,
And fold them away—for the day is done.

Oh, then is the time I have stories read,
As I lie in my nightgown—cool, in bed,
And out in the garden, the dark is deep,
So the lilacs and larspur may go to sleep.

The red cow will doze in her stall so wide,
The chickens will roost by the old hen's side.
The day brought beautiful things to do,
But isn't the evening pleasant, too?

—By Carolyn S. Baily.

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, 49 Preston St., Halifax.

The day for sending "Copy" has arrived. In the absence of the expected instalment of notes on the Prayer-Meeting Topic, we send some excellent comments on the general subject:—"Christ a servant, and we are servants." By my Friend, who is abundant in labors, Rev. W. B. Crowell.

Christ a Servant, and we are Servants.—Phil 2: 3-11.

The end for which all things are credited is perfect submission to the will of God. "And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all." 1 Cor. 15: 28. The highest life then is submission; for submission, strange as it may seem and self-contradictory also, brings us into intimate fellowship with God. Hence the happiest form of life is found in service. The submission of Jesus to the will of his Father shown by the fact that he "counted not the being on an equality with God a thing to be grasped, but emptied himself, taking the form of a servant" and demonstrated by his coming "not to be ministered unto but to minister to," teaches all disciples that their plain duty is to become servants, living that God's will be done in their lives, and serving their day and generation. The more the readiness to service the more the opportunities to serve, the more the opportunities are seized to serve the more Christ-like the life. As God "highly exalted him and gave unto him the name which is above every name," also shall the names of every servant be exalted. Blessed shall be that day when the consciousness "that no longer do I call you servants" but that now "ye are my friends if ye do the things which I command you" dawn upon the believer's heart. Then shall service no longer seem irksome, a thing dreaded and therefore avoided. Then shall begin the beginnings of the divine conditions and reign of "Thy will be done on earth as it is in heaven."

God's will controlling our hearts, there should be no repining because,

"There was a chance for loving service;
My idle hands were slow
There were messengers to carry; my
Feet refused to go.
There was place for words of kindness,
And time for songs of cheer;
But I left them all unspoken till
There was none to hear.
Yet I called myself a servant with
Him who died for me.
Nor knew I had denied my Lord
And pierced his heart again."

Dr. MacLaren in another connection has put this thought of service and its effects on the servant. He says:—"There is the measure of the possibilities of human nature. A somewhat arrogant saying affirms 'Whatsoever a man has done, a man can do.' Whatever that man is, I may be. It is possible that humanity may be received into the closest union with divinity, and is certain that if we knit ourselves to Jesus Christ by simple faith and lowly obedient love, whatever he is, he will give us to share. "Even as I also overcome and am set down with my Father on his throne" is his own message of what he will do for the men who are faithful and obedient to him."

Liverpool, N. S. W. B. CROWELL.

We are grateful to the Sec. of the Local Union in the Immanuel Baptist church of Truro, for the encouraging words sent us this week. We gladly give them place in this week's issue:—

The B. Y. P. U. of Immanuel Baptist church, suspend all work as a society during the month of January, because the noted Canadian Evangelists, Crossley and Hunter were working in our town and all the evangelical churches united in the services, in which some eight hundred souls were led to Christ. Our own church has shared in the blessing and this means an increase in the membership of our society, of some dozen or more of earnest-hearted young people, some men and women, some boys and girls.

Through February we could not hold meetings because our Sunday evenings were broken into by baptisms and communion service etc., but we were not sorry on this account.

We are now holding our usual services, and having good meetings. Our missionary meeting "Among the Telugus" was held on March 12th when we tried to learn a little more of our own Maritime Province Mission there.

A personal letter from Miss Blackadar was read by the

chairwoman of the Devotional missionary committee. We are hoping for better things ahead.

Yours in his work.

EFFIE A. JOHNSON.

Sec'y B. Y. P. U. of Immanuel Baptist church.
Truro, Nova Scotia, Saturday, March 18, 1905.

"If God calls you to a duty, he will supply the equipment."

"Don't let a reverse discourage you. A skirmish is not a battle."

A young man should not take liquor, because the time soon comes, when liquor takes him.

The Old Testament is full of Christ, but many besides the Jews are blinded and cannot see him.

Desire and search for Christ are a preparation for seeing and receiving him.

"No Christian is injured by being in the world. The damage happens when the world gets into him."

A FAIR ATHLETE.

She could swing a six-pound dumb-bell,
She could fence and she could box:
She could row upon the river,
She could clamber 'mong the rocks;
She could do some heavy bowling,
And play tennis all day long;
But she couldn't help her mother,
'Cause she wasn't very strong.

The words of the late Dr. Smith came to the writer with special force the other day, as a precious form, for 54 years associated with the 2nd Baptist Church, of Dorchester, was laid in the grave, to await the coming of the Resurrection hour:—

BY S. F. SMITH, D. D.

Dear Master of the tuneful lyre,
How shall we breathe the word "Farewell!"
How shall we touch the trembling wire
Which vibrates with thy mystic spell?

The world seems poor, of thee bereft,—
The evening sky without the sun,
The setting, not the gem, is left,
The frame remains, the picture gone.

As birds that float on heavenward wing,
Unseen, the air with music fill
Singing, they soar, and soaring, sing,
Thy broken harp yields music still.

Life's golden bowl was dashed too soon,
But love still holds thy cherished name,
No sunset thine, but fadeless noon,
No shadow, but immortal fame.

So the dear chrysalis we hide,
For God's safe-keeping, in the tomb,
And in firm hope and faith we bide
The dawn that breaks the silent gloom.

Wait the fair day, the glorious hour,—
The precious form, enshrined in clay,
Instinct with new-created power,
Shall wake, and heavenward soar away.

FIT YOUR BACK TO THE CROSS.

A lady employed an artist to carve for her in marble the figure of an angel carrying a cross. He began with the angel, and had succeeded remarkably well, when he found that he could not make the cross to fit on his back, nor could he alter the cross or the figure so as to get the cross to fit. He tried again and again but in the end he had to give it up.

The lady then employed another artist to complete the work or make another. He began with the cross and then made the back of the figure to fit it.

What a powerful sermon is contained in the story of the two artist's experiences! Our first impulse always is to attempt to alter our crosses to fit us, our final experience is that we must learn to fit ourselves to them.

He is with thee! with thee always.

All the nights and all the days;
Never failing, never frowning,
With his loving kindness crowning,
Turning all thy life to praise.

—Francis Ridley Havergal.

Through the week we go down into the valleys of care and shadow. Our Sabbaths should be hills of light and joy in God's presence and so, as time rolls by, we shall go on from mountain top to mountain-top till at last we catch the glory of the gate, and enter in to go out no more, forever.—Beecher.

The path of a good woman is indeed strewn with flowers; but they rise behind her steps, not before them.

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 St., St. John, N. B.

PRAYER TOPIC FOR APRIL.

Tekkall. That the Spirit's power may graciously descend on all the Missionaries, helpers schools and outstations, that the halting ones may decide for Christ. For Grande Ligne Seminary.

HINDU TEMPLE (TEMBUR).

Tembur is one of the small railway stations on the road from Nanpada (the junction of the East Coast and Parlaklmedi railway-) to Parlaklmedi, and is about midway between the two places. Here the train stops long enough for the engine to take in water.

There is quite a village a short distance from the station and a quarter of a mile across the paddy fields is a large, beautiful lake. During certain times of the year considerable shooting is done on the lake.

The only suitable bungalow for Europeans in the place belongs to the Kinedi Rajah. This bungalow is situated on an elevation and commands a partial view of the lake. It has two good sized rooms, with bathrooms attached, and a verandah around it. The bathrooms are parts of the verandah enclosed.

The Rajah has kindly given permission to Mr. Higgins to occupy the bungalow whenever he wishes to go to Tembur; so in March of '05 we made this the first touring centre of the year. Mr. Higgins had several helpers with him, and from that centre visited the surrounding villages and preached Christ to the people.

We were constantly reminded of the fact that the people bow down to wood and stone, for just at the corner of the compound to the back of the bungalow was a dilapidated little mud temple, within which were four idols of wood. What is left of the walls is of brick; but these are not burned brick, only sundried ones. Much of the walls had been washed away and the thatched roof was in disrepair. Inside it was dirty enough. There had once been other idols in the temple, but they had been destroyed by white ants. Their remains were still standing. Little earthen dishes of oil were on the ground in front of the idols. The whole is a sorry looking sight and makes the heart sick when one thinks of what it stands for—the substitution of man's worst handiwork, as an object of worship, for the Eternal God and loving Heavenly Father.

Several times we heard the native tom-toms (drums) and other instruments, nearing the house, and on looking to see what it meant, found a small procession of men and women coming to the temple to worship. One day the performance was more elaborate than usual. The devotees brought flowers, rice, etc. to offer to the gods. One woman among them was the chief actor and went into an ecstatic condition of mind; making all kinds of gestures, assuming various postures, and giving utterance to the strangest sounds. After a time she became natural but seemed weak from what she had been through. Presently the worshippers wended their way back to their homes, having satisfied in this, to us, sad way the instincts of worship within them.

Can you imagine a greater contrast than that existing between this small, tumbled-down idol temple with its images of wood and their crude worship by the natives,—and the churches in the home land devoted to the worship of the living God—the latter so helpful, reverence-inspiring, and strengthening? And what has made the difference?—the knowledge of the one true God and Jesus Christ whom he has sent. But for the abounding grace of God we would be where these people are.

Then what a debt we owe to them—possessing that which is as much their inheritance as ours, if they did but know it! The knowledge of this must come to them through us, and it will make of them what it has made of us—and more—not in one generation or in two, but eventually.

On that compound during that tour there was the worship of Jehovah and the worship of idols—in the bungalow, the singing of praise, earnest prayers, and the study of the word:—in the temple, only a few feet away, the offering of food and of sacrifice, the beating of drums, and the wierd sounds of the human voice in the worship of graven images. And Jesus was there looking on, seeing and feeling both.

Will you not pray that those poor deluded and ignorant Hindus, whom we saw worshipping at that heathen temple, may learn of their fatal mistake and may obtain salvation through our Lord Jesus Christ?

Pray also for God's messengers to them—for oh, how near we must live to the Master in order to be unclogged channels of blessing to these people!—that his messages may flow unblinded through us!

EDITH C. HIGGINS.

FREEPORT.

On the evening of Jan. 29, the W. M. A. S. of Freeport, N. S. met in their annual public meeting. There was a very excellent and appropriate program prepared and rendered to the entire satisfaction of all present. It was one of the most successful and impressive meetings the society has ever held. At the close two more united with us and a collection of \$11.67 was taken.

MRS. FANNIE MORREL, Sec.

Feb. 22, 1905.

AMOUNTS RECEIVED BY TREAS. OF MISSION BANDS.

FROM FEB. 4, TO MARCH 20.

From Canard to constitute Miss Minnie Eaton, life member, F. M., \$9.25, H. M., \$4.65; Hampton, N. S., to constitute Miss Estella Banks life member, F. M., \$16, H. M., \$8; Stony Beach, F. M., \$1.50; Bear River, H. M., \$6.23; Loekport, F. M., \$16.04; Sandy Cove, F. M., \$60; Chegogin, F. M., \$15, H. M., \$5; Advocate, H. M., \$5; Jacksonville, F. M., \$3.85, H. M., \$3.20; Cambridge, Hauts Co., F. M., \$1, H. M., \$1; Yarmouth support of children in Mrs Churchill's school, F. M., \$7.50; F. M., \$9.80; Charlottetown to constitute Mrs J. Kaye Ross life member, F. M., \$10; River Hebert, F. M., \$5; Upper Point de Rute, F. M., \$2, H. M., \$2; Lawrencetown to constitute Edward Freeman life member, F. M., \$10; St George, F. M., \$3.50; Hopwell Hill, H. M., \$10; Yarmouth (Forward Mission Band) support of Bangarama, F. M., \$12; Jordan Falls, Grande Ligne, H. M., \$5.

IDA G. CRANDALL, Treas. Mission Bands.
Chipman, Queens Co., N. B.

Foreign Mission Board.

NOTES BY THE SECRETARY.

The Fourth Avenue Church Pittsburg, Pa., Rev. Warren G. Partridge, D. D., pastor raised \$21,877 last year, of which \$11,752 was for Missions, and \$9,624 for self-support. There were welcomed into church fellowship 134, of whom 98 were received by baptism. This is worth considering, true, the church is strong and vigorous, but the point to be emphasized is that all is not given to the work at home, not even the greater portion, is thus given. The greater proportion is given to Missions, to work outside. Some of our churches and pastors too, we fear are making the mistakes of their lives by the suicidal policy of giving all for home and little or nothing for work abroad. Let us learn the lesson of what a church is for, before it is too late.

HOW IT WAS DONE IN ONE CHURCH.

For some time I have looked forward to our church, supporting a missionary on a foreign field, but until recently thought of it as something for the distant future, for we are young (seven years old) and small (only 240 members, and some of them nominal members only). Then we have recently paid several thousand dollars on our new church building, which we have entered with a debt of \$8,000 upon us. But a few weeks ago I had a meeting with myself, and these questions were considered:

1. Do you really believe in missions?
2. Do you really love the Lord?
3. Are you doing all you can to please Him?
4. Did he mean just what He said about preaching the Gospel to every creature?

After this meeting we appointed a committee of six—three ladies and three gentlemen. The committee decided to ask the church to give \$500. A personal letter was sent to each member, setting forth the desires of the committee, and asking prayerful consideration. For three weeks preceding the collection all the services were full of the missionary spirit. Our people have been generous and big-hearted in the work of church building, but, alas! no sooner had we taken hold of this work in earnest than all sorts of obstacles arose. Some thought the idea ridiculous; others, that it was impossible; still others, that we ought not to do it; and we found some opposed to missions, and many indifferent. This brought us on our knees before God, and we determined, by the help of God, to teach our people all things that are commanded, including missions. While there were many discouraging features, there were some very encouraging. Just at the time the sky looked darkest, one young brother called the pastor across the street and he said "Several years ago I promised the Lord that when I got a certain sum per month I would give one month's salary each year to the Lord for a missionary, and now I am ready to do it." Many other incidents cheered the pastor's heart, and enabled him (by faith) to say, two weeks before the collection, "We have the missionary." Some, who were at first lukewarm, became deeply interested before collection day. At the time for our regular collection for foreign missions, the church was well filled, and the subscriptions ran up to \$550, the Ladies' Missionary Society giving \$100; the contributions ranged from \$100 to ten cents, the Little Sunbeams giving \$25—all freely, quietly, and joyfully given, no one knowing what others were doing, and

we feel sure that the benefit to us will be as great as to the heathen. Praise the Lord!

HOW IT HAS BEEN DONE BY OTHERS.

One brother sends every Christmas a check for \$600 for himself and wife to pay the salary of a missionary—"not any particular missionary," he says, but he wants an interest in all, but will pay the salary of one.

Two other brethren have promised that their churches will each give at least the salary of a missionary. Whatever is lacking in their churches they agree to give.

A consecrated sister sends her check for \$500 a year, to pay the salary of a young man in China.

Two young men, at the close of a service, said: "Our church is not doing enough. We will each pay \$25 towards raising the salary of a missionary." They were advised to talk, and give time, as well as money, and then the church would do nobly. A week after their church rejoiced in becoming responsible for \$600 for the year.

Without the trust of God forgiveness is only indulgence and the experience of it becomes a mere escape. But with the sense of being trusted, forgiveness becomes a conscience and puts into a man a new sense of honor to do his best and his bravest for the God who believes in him.—George Adam Smith.

Assurance is of faith, and faith in him whose purposes are without variableness or shadow of turning. We have committed ourselves to Christ and he takes care for our salvation. He has committed himself to us and it is for us to take care of his honor.

When I desire Thee not, submerged in sin,
This thought of love, restless, beckons me,
That Thou hast given Thy life, my life to win,
So Thou desiredst me.

When trust is difficult, so heavy fall
Life's sordid cares and dull monotony,
E'en by these cares and trials I recall
Thy love that trusted me.

Not him who only serves because he must
Thou choosest on this dangerous post to be,
Lord let my heart be strong in answering trust,
Since Thou hast chosen me.

—Isaac Ogden Rankin.

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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. PATTS, 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.

SUMMERVILLE, HANTS CO., N. S.

The Kempt Church is without a pastor. Correspondence in respect to the pastorate of the church may be addressed to Joseph D. Mastus, Esq.

The Missionary Conference that was to have taken place at Albert on March 21 and 22 is postponed until April 18 and 19.—Tues. and Wed. on account of the probability of the Albert Railway being blocked with snow. Further notice concerning the program will be given. J. W. BROWN, Sec'y. Hopewell Cape, March 4.

DENOMINATIONAL FUNDS, N. S.

SUCCESSOR TO LATE TREASURER, JOHN NALDER As the Finance Committee for Nova Scotia have been unable to find anyone willing to assume the full responsibility for the work of the late Treasurer, A. Cohoon, Treasurer of former years has agreed to become responsible for it during the remainder of the year. All funds may therefore be sent to him and will be duly acknowledged and credited as directed.

Signed J. A. E. WALL, A. COHOON, Fin. Com. for N. S. Wolfville, N. S., March 9, 1905.

Any pastor in N. S. or P. E. I. who desires student help for the summer months, will please communicate with me as soon as convenient. E. J. GRANT Sec'y H. M. B. Arcadia, Yarmouth, N. S.

The C. B. Baptist Quarterly Conference previously announced to be held on the 13th, and 14th, of this month, at Glace Bay, has been postponed to take place on April 3rd, and 4th. All the Baptist Churches of Cape Breton are urged to send delegates.

A. H. WHITMAN, Sec'y.

The Lunenburg County Baptist Quarterly meeting will be held April 10 and 11, at New Canada. Delegates will be met by teams at New Germany station if their names are sent to Pastor Geo. H. Beaman, New Canada, stating by which trains they will arrive. S. WALTER SCHURMAN, Sec'y.

ITINERARY OF THE NEW BRUNSWICK SUNDAY SCHOOL ASSOCIATION.

TOUR NO. 2.

MAY 7 TO JUNE 5, 1905

Date.	County.	Place.
May 7.	St. John	St. John
May 8 & 9.	Kings	Hampton
May 10 & 11.	Albert	Hillsboro
May 12 & 13.	Westmorland	Sackville
May 14.	"	Moncton
May 15.	Kent	Rexton
May 16 & 17.	Restigouche	Dalhousie
May 18.	Gloucester	Bathurst
May 19 & 21.	Northumberland	Chatham
May 22 & 23.	York	Fredericton
May 24 & 25.	Victoria	Perth
May 26 & 27.	Carleton	Debec
May 28 & 29.	Charlotte	St. Stephen
May 30.	Sunbury	Cent. Blissville
May 31.	St. John	St. John
June 2.	Kings & Queens	W. Hampstead
June 3-5.	Queens E.	Chipman

The dates given above include the annual County Conventions for each county. Rev. Geo. O. Bachman of Pennsylvania will be the principal speaker, and the singing will be under the leadership of Mr. Tullar who gave such general satisfaction last year. The general Secretary for New Brunswick, Rev. J. B. Ganong, will also accompany the party.

QUARTERLY DISTRICT MEETING FOR COLCHESTER AND PICTOU CO'S.

The Quarterly District Meeting of this Baptist churches of these two counties was held with the church at New Glasgow on March 13th and 14th. There were but few delegates in attendance, owing perhaps to fear lest another railway blockade might be instituted, thus necessitating long absence from home. Pastor Smallman and his noble band were prepared to extend a most hearty welcome to all, the people vying with each other to add to the comfort and enjoyment of the delegates. On Monday evening a goodly number were present to listen to a sermon by Pastor Roop of Brookfield. Pastor Roop being absent the undersigned filled the gap, preaching on "The Art of Forgetting," Phil. 3: 13. On Tuesday morning after a very impressive and helpful devotional meeting conducted by the President, reports were heard from the churches represented.

The reports were most encouraging. Pastors Hutchins and MacLean reported somewhat fully the Hunter and Crossley campaign in Truro, more especially as it affected their respective churches. The other churches had also cheering news to tell, reports clearly pointing to the fact that good work has been done in the churches during the winter months.

In the afternoon an address was given by Rev. W. N. Hutchins on "Woman's Indebtedness to Christianity." The address indicated wide reading and was exceedingly helpful to all who heard it. This was followed by an address on "Soul-Winning," by Pastor MacLean.

Following these addresses some necessary business was transacted. Our beloved Secretary, Rev. G. Lawson, having removed to Halifax, Rev. E. T. Miller of London-derry was appointed District Secretary for the remainder of the year. Resolved that

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Ten times in ten

Abbey's Effervescent Salt

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time and place of next meeting be left to the Executive Committee.

On Tuesday evening Pastor Hutchins preached a very helpful sermon on "Counting the Cost," presenting the important theme under the two-fold division—First, What it Costs to be a Christian. Second, What it costs not to be a Christian.

It is always an inspiration to visit the little New Glasgow church. They are not a large body. But here will be found devotion as true, and heroism as great as can be found in any church in the land. Pastor Smallman and his devoted wife are workers that need not be ashamed, and they have mightily gripped the hearts of the people. They have one of the neatest, most up-to-date church plants in the provinces. Their need is for more people.

Some of the delegates were very much interested in visiting the church home which the African brethren are providing for themselves. It is a very neat building, on one of the best sites in the town.

They are now endeavoring to negotiate a loan from the Home Mission Board. And when this has been granted, the outlook for the Baptists of New Glasgow will be brighter than ever before.

M. A. MACLEAN, Sec. pro. tem. Truro, March 24th, 1905.

Personals.

We deeply regret to learn that the home of Pastor W. E. Carpenter of Half Island Cove, Guys. Co., N. S., has been invaded by death. There are many who can truly sympathize with our brother and sister in the loss of their little daughter. May God comfort them in their sad bereavement.

Rev. P. J. Stackhouse returned last week from Halifax, where he had been assisting Pastor Waring of the First Church in special meetings. Mr. Stackhouse enjoyed his work in Halifax, and speaks very hopefully of the results of the meetings and of Mr. Waring's work in connection with the First Church.

Rev. M. W. Brown who was for some time the efficient travelling secretary to the Home Mission Board of Nova Scotia and P. E. Island has accepted a call to the church at Lawrencetown, Annap. Co., and wishes all his correspondence addressed to that place.

ACKNOWLEDGMENT.

Mrs. P. M. Kempton, Muscatine, Iowa, wishes to express her thanks to the many kind friends who have sent loving and helpful letters of sympathy in her time of great sorrow as she cannot reply now.

The first conservative legislature of Ontario in thirty-two years, commenced its session on Wednesday. Legislation promises to consist of a bill making certain amendments to the education act; bill relation to forest reserves; bills changing designation respectively of the heads of crown lands department and the public works department from commissioner to minister; bill to create a department of mines with a minister at its head; bill relating to county councils act; and bill amending Ontario elections act and also numbering of ballots.



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A plan for the gradual admission of the policy holders of the Equitable Life Assurance Society of the United States to a share in the control of its affairs was adopted by the directors on Tuesday. Seven of the thirteen directors annually elected will be chosen by the policy holders, and six by the stock holders. The new method will become effective after four years.

George Ross, chief superintendent of the Post Office department at Ottawa, held a session with the council of the Board of Trade at Fredericton on Saturday, when post office matters were thoroughly discussed. Mr. Ross did not think an increased staff necessary. Mr. Phair's position would be filled and the staff should be sufficient if the employes' hours of work were properly regulated. Keeping the office open until 10 p. m. was assented to and other improvements promised.

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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 A. Cochon, Treasurer, Wolfville, N. S. Envelopes for gathering these funds can be obtained free on application.

The Treasurer for New Brunswick is Rev. J. W. MANNING, 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. MARSH; and such contributions P. E. Island to Mr. STERNS.

LOWE WOOD'S HARBOR.—It was my privilege to baptize twelve candidates here last Sabbath, March 10. God has richly blessed our union services at Port Clyde. GEO. C. DURKRE.

MARGARET'S BAY, N. B.—Since last reporting I baptized nine converts at Black Point, a section of the 2nd Margaret's Bay church, making eighteen in all baptized since we began special work. Others profess to be converted and wish to unite with the church, but are hindered from doing so. Although this is one of the Home Mission fields the pastor's salary has been paid in full thus far without any aid from the Boards besides giving the pastor and family some valuable presents. L. J. TINGLEY.

MCDONALD'S CORNER, N. B.—Baptized 12 more, 7 at the Narrows and 5 here, 20 others rose for prayer. Some of them have already professed faith in Christ. We expect to baptize again next Lord's Day. Rev. A. B. McDonald one of our faithful preachers who have not been in the regular work for some time has been with us. His loving words and earnest prayer have been a source of strength. J. A. MARPLE.

AMHERST.—We baptized nine on Sunday evening last, March 10th. The first Annual Banquet of the Pastor's Young Men's Class took place March 17th, and proved a great success. Rev. Dr. Steele, Rev. H. G. Estabrook, Mr. W. C. Manning and others made addresses. The class has grown until it is now numbers about one hundred members. A great many have been baptized from it into membership with the church. It is a recognized centre of usefulness. One of our leading young business men, Mr. C. L. Martin, is the energetic president of the class. S. W. C.

NOANK, CONN.—The church at Noank, Conn., which is ministered to by Rev. Elmer E. Gates, son of Mr. Wellesley J. Gates of Halifax, has enjoyed a powerful revival this winter. Since the beginning of the special meetings nearly five months ago thirty-three have been baptized and fifteen added to the church by letter. As the population of Noank is about 1500, (many of these being from Nova Scotia and New Brunswick,) the late addition to the church's membership represents more than one-third of the population of the village.

IMMANUEL CHURCH, TRURO.—Every department of our church work is in a healthy condition. The people are united and aggressive work is being done. The new life forces that have been added are making their influence felt for good. March 5th was the fifteenth Anniversary of the organization of Immanuel. The pastor preached the Anniversary Sermon, basing his message on the question, "What has the church to give to the world?" Acts 3: 6. A formal celebration had been arranged for the evening of March 6th, but owing to the tie-up on the railway postponement was necessary. The date of this function has been fixed at April 17th. The speakers will be the two former pastors, Rev. W. F. Parker and Rev. H. F. Waring, also Dr. Steele of Amherst. A special effort will be made in connection with this celebration to reduce our church debt. N. A. McLEAN.

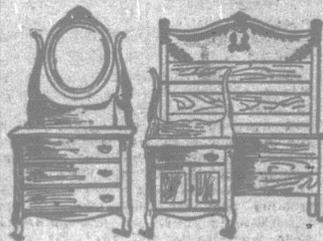
BOYLSTON, N. S.—On the evening of March 3rd about 75 or 80 members and friends of this church gathered at the parsonage to spend a few hours with the pastor and wife; and also to present their gifts as a donation. During the day teams hauled wood. In the evening

the ladies of the church spread a bountiful table which reflected great credit on them for such functions. Just before leaving, after an enjoyable evening had been spent, Bro. C. J. Atwater was called upon to present to the pastor a purse of money, to which the pastor replied in a few words with thanks. But it was not until after all had dispersed that we found how generous that gathering was for if we tried to put it in round numbers it would amount to over \$80.00. May the dear Lord bless this generosity. Just now the pastor is engaged in special meetings. Bro. Smith (Methodist) helping. Backsliders are being reclaimed and some have started for the Kingdom. But still we pray for the showers "Oh that to-day they might fall. S. A. MACDOUGALL.

FROM THE NEWPORT CHURCH.—Amid the snows of this wonderful winter we are seeking to do what we can for the promotions of all the interests of this historic church. In years that are past the church grew and flourished. In the past few years the church has been greatly diminished in numbers, leaving us a working membership of about fifty, with church property that cost about six thousand dollars. The strong one has become weak by death and removals. There is hope, however, of becoming strong again. If the snows and frosts of our country do not frighten our people out of it. Although the winter has been severe, it is not as severe as winters that have swept their biting blasts across our county, when that man of deep piety, faith, and prayer, Rev. John Whidden, was pastor of the church in Antigonish, and also cared for the few Baptists in Mabou, C. B. We had old fashioned winters indeed. On one occasion the roads were not passable, by the Strait of Canso. Our venerable brother viewed the situation, under a deep impression that he ought to go to Mabou, and preach. The roads were blocked in all directions, besides, the strait might not be passable. Seizing the ice that blocked the Gulf from the shores of N. S. to Mabou, he made up his mind to cross over. The morning was bright, with a keen frosty Northwest wind. Our brother committed himself and family to God in prayer and taking a lunch for himself and horse started for the distant shore and arrived safely on the C. B. side, a distance of about forty miles, the only man that I know of crossing the Gulf in an open sleigh. Although this winter is severe, I do not know that it could have been successfully accomplished this winter. Our prayer meeting and regular services of the church are kept up as well as could be expected under such storms and draw backs as we have been called upon to sustain. Two have professed faith in Christ. C. S. STERNES.

NORTH RIVER, P. E. I.—More than three months have passed since settling on this field. In that time, unprecedented storms have been our lot. The snowbanks are not to be described, for fear of having one's veracity questioned. It has been a period of disappointment as far as doing special work is concerned. It is only now that we are able to get ground amongst the people. Yet, in the midst of all the storms, we only missed one Sunday's appointments and we have been the recipients of much kindness from the people, so that we have not been, by any means unhappy and, furthermore, we are in the enjoyment of excellent health. Since coming here the great reaper has been busy. The day after our arrival, I was called to bury Bro. Allan McLean of Clyde River. The large number of people that attended his funeral, showed the high regard in which he was held. During the worst of the storms, Mr. Hector McLean, an aged friend of the cause at Long Creek, sickened and died, but owing to the impassable condition of the roads, it was impossible to get the pastor there. The Presbyterian pastor living near by, kindly officiated at his burial. At North River, I have officiated at three burials. Up the River, Mrs. Sanderson, an aged lady of the Presbyterian persuasion, and Mr. David Boisner, passed away. Mr. Boisner after a long and trying illness. Then in February, the church was called upon to part with Mrs. Bain, the wife of our faithful Deacon Jacob Bain. Mrs. Bain had spent a few weeks in the hospital in the fall, and from the time she was brought home, she gradually sank; but the sink-

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SAINT JOHN, N. B.

ing was a glorious rising to her into the eternal presence of her Saviour. She was always an active worker in the church, being deeply interested in all departments of its work. She will be very much missed. Deacon Bain and his family have our deepest sympathy, and prayer that he himself will soon recover his full health. DAVID PRICE.

DARTMOUTH, N. B.—Our church continues to hold its own, and to maintain a strong position among the larger rival churches, of other religious denominations in the town. The population of Dartmouth is fluctuating and there is a continual coming and going, of its people. Our church feels the influence of these changes. Within the past six months, four families, have left to take up a permanent residence in the United States and other localities in our province. And yet another family expects to leave us next week, to begin life in Canada's great North West. This of course means a great loss to us financially and otherwise, but we are glad to feel that our members, thus scattered abroad, are letting their light shine in the pathway of their new homes, to the gain and benefit of others. From those who move into our town, we do not fail to secure our share, and so the balance of religious power and influence is maintained. We have recently felt the influence issuing from the spiritual quickening which is prevailing in the neighboring city and in other parts of our province. On Sabbath morning, March 19th, our Pastor Dr. Kempton, gave the right hand of fellowship to eight new members, seven of whom had been baptized the preceding Sunday evening. We hope and pray for a yet more abundant ingathering. The recent unexpected death of Mr. John Nalder of Windsor, N. S., has removed one, who for a long time previous to his removal to Windsor, was a devoted and active member of our church. A resolution was passed at the weekly prayer meeting held on Wednesday 22nd inst, expressing the church's love and esteem for our deceased brother because of his consistent life and his abundant Christian labors on behalf of the church and Sabbath school and its sense of its deep loss and that of the denomination in his death; extending also to the widow and family sincere sympathy in their sad bereavement, with the hope that they may be divinely strengthened and sustained in the hour of trial. Pastor Kempton still makes very real to us, the truth as it is in Jesus, with his wondrous sincerity and spiritual power. His continued presence with us for over a dozen years, has fully established his worth as a preacher and a pastor. In his ministrations he is ever alert to the needs of his flock, in the pulpit and out of it. COM.

ORDINATION.

In response to an invitation from the Clementsvale Baptist church, a council met with the above church on Mar. 20th for the purpose of examining, and if thought advisable of ordaining Bro. I. Dwight Little. The council consisted of delegates from the following churches:—Clementsvale, Clements- port, Annapolis, Paradise and Clarence, Bridgetown, Middleton and Bear River, and was organized by the appointing Rev. H. H. Saunders of Paradise, moderator, and Rev. N. A. Whitman of Annapolis as clerk.

Bro. W. B. Long read an account of the action taken by the church in calling a council which was accepted. Bro. Little was then called upon to relate his Christian experience, call to the ministry and views of Bible doctrine.

After a lengthy and thorough examination the council withdrew and carefully considered the matter of his ordination. It was moved by Rev. I. W. Porter and seconded by Rev. H. H. Saunders, that having listened to the statements of Bro. Little regarding his Christian experience, call to the ministry, and views of Bible doctrine, the council consider these entirely satisfactory and advise the church to proceed with his ordination.

In the evening the following order of service was carried out, Reading of Scripture, Rev. H. H. Saunders; Prayer, Rev. N. A. Whitman; Sermon, Rev. I. W. Porter; Ordaining Prayer, Rev. J. H. Haslam; Hand of Fellowship, Rev. H. H. Saunders; Charge to Candidate, Rev. W. H. Warren; Benediction, Rev. I. Dwight Little.

This order was interspersed with excellent selections by the choir. Bro. Little we understand is in correspondence with a church in New Brunswick and will probably be settled with them as their pastor in the near future. H. H. SAUNDERS, Moderator.
N. A. WHITMAN, Clerk.

IN THE NURSERY.

Every mother should be able to treat the minor ailments of her little ones. Prompt action may prevent serious illness—perhaps save a child's life. A simple remedy in the home is therefore an absolute necessity, and for this purpose there is nothing else so good as Baby's Own Tablets. These Tablets promptly cure all stomach and bowel troubles, break up colds, allay fevers, destroy worms, aid teething, and make little ones healthy and cheerful. Guaranteed to contain no opiate or poisonous soothing stuff. Mr. John N. Pringle, Forest Falls, Ont., says:—"I think I can thank Baby's Own Tablets for my baby's life. He was badly constipated, but after giving him the Tablets he was relieved at once. I also find them good when he is at all restless, and feel I cannot say too much in their favor." Sold by all druggists or sent by mail at 25 cents a box by writing the Dr. Williams Medicine Co., Brockville, Ont.

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MARRIAGES.

JEWETT-BURSEY.—At 287 Main Street. St. John, March 15th, by the Rev. H. G. Colpitts, Duncan Jewett and Celia Ann Bursey both of St. John North.

PETERSON-ARBO.—At the residence of the bride's parents March 18, by Rev. C. P. Wilson, Henry Peterson, to Jane Arbo, of Upper Blackville, N. B.

ARBO PETERSON.—At the residence of James Arbo, March 18, by Rev. C. P. Wilson, Howard Arbo, to Annie Peterson, both of Upper Blackville.

FRASER-SCOTT.—At Cly de River, P. E. I., by Rev. David Price, March 1st, Colin Fraser to Jennie, daughter of Wm. Scott, all of the Baltic Road.

BROWN-MILLS.—At River Herbert, by J. W. Parker, Mar. 22nd, Fred Elias Brown and Hannah B. Mills, all of Flat Brook, Cumb. Co. N. S.

JOHNSON-DICKSON.—March 22nd at the Baptist parsonage, Onslow, N. S., by Pastor W. H. Jenkins, Brinton Johnston of Truro to Ida B. Dickson of Onslow.

MELLIOR-CUMMING.—On Tuesday, Feb. 28th, at the parsonage, Kingsboro, by Rev. J. W. Gardner, James Mellick of Elmira (brother of Rev. E. Y. Mellick, Regina) to Mrs. Cumming of Boston.

STEWART-MCDONALD.—On Wednesday, March 15th, at parsonage, Kingsboro, by Rev. J. W. Gardner, John Alex. Stewart, West River, (Lot 47) to Lydia A. McDonald of Kingsboro, (Lot 47).

DAVIS-PROVAN.—At the home of Mr. Medley Provan, Central Norton, on March 16th, by Rev. Allan Spidell, John Davis to Louisa E. Provan, both of the parish of Cambridge, Queens Co., N. B.

DEATHS.

CARPENTER.—At Hall Island Cove, Guysboro, N. S., on the 16th inst., Annie Elizabeth Carpenter, youngest daughter of Mr. and Mrs. W. E. Carpenter, aged two years and six months. Gone to b with Jesus.

BRANSCOMBE.—At Ballisic Creek on March 14th inst. of pneumonia, William A., the infant son of Mr. and Mrs. Douglas A. Branscombe. Interment was made at Midland burying ground.

BEANSON.—March 15th, at her late residence O'Brien street, Windsor, N. S., Mrs. Caroline Benzanson, wife of Benjamin Benzanson, after a short severe illness, fell asleep in Jesus, aged 60 years and 3 months. A husband and five children are left to mourn the loss of a devoted Christian wife and mother.

LANTZ.—March 19th, from the home of her parents, Wentworth street, Windsor, N. S., Carrie Florence, aged 21 years, the only daughter of Mr. and Mrs. Lenas Lantz, departed to be with Christ, to whom she gave her heart when a little girl, and whom she followed to the end of her earthly life with a desire to see him whom not having seen she loved.

BETTLE.—At his home in Passleag, Kings Co., N. B., March 15, 1905, after a lingering illness, Mr. John A. Bettle passed away to his eternal reward in the 77th year of his age. Our brother was an industrious, respected, citizen a member of the Titusville Baptist church for many years. A widow, one son and one daughter remain. The body was interred in the Titusville Cemetery. Rev. Allan Spidell performed the funeral ceremonies.

LANGILLE.—At North West Lunenburg Co., N. S., March 13, Dennis Langille, aged 58 years and six months. His illness was very painful, but it was indured with Christian fortitude. The last time that he saw his pastor he declared "I am trusting in Jesus as my Saviour." Bro. Langille leaves a wife, a son and a daughter, to mourn the departure of a loving and faithful husband and father. But they sorrow not as those who have no hope. Our brother was very highly esteemed by all who enjoyed his acquaintance.

SPIDEL.—At Lunenburg, N. S., February 17th, Sister Elvina Spidel, daughter of John Spidel, at one time a member of our church, who of late had been living in the States and a member of the Baptist church there. Our sister died as she lived—in full confidence

and peace. Her life was a perpetual witness. Her devotion to her aged parents was the evidence of a noble spirit within. The funeral service, conducted by pastor Schurman, was very impressive. The sweet peace of our sisters dying moments seemed to pervade the place.

DAKIN.—At Centreville, Digby Co., March 1st, 1905, Bro. Jacob Dakin aged 72 years. For two long years our Bro. was confined to his bed a great sufferer. His trust in his God was firm and unshaken. He was baptized upwards of 45 years ago and united with the First Baptist church of Digby Neck of which he was a member until his death. His end only witnessed to the truth "Blessed are the dead who die in the Lord." He leaves a widow and a large family with many friends to mourn their loss. Digby Courier please copy.

CARD.—At Belmont, Hants County, N. S., Feb. 10th, 1905, Mr. John Card in the 56th year of his age. The death of our brother was unexpected. On Wednesday he was in his usual health. He retired to rest that night as usual but did not rise to speak again. Paralysis of the brain seized him in the night taking away all power of speech and leaving him unconscious until he expired Friday. His death is a severe shock to Mrs. Card. So unexpected, so sudden. Left with two little children no wonder our sister was prostrated with grief. In the church and community he will be much missed. He was a good man and zealous in church work. May the Lord sustain the widow in her severe affliction.

MCDONALD.—On the 23rd inst in Wheeling, West Va., Miss Margaret Jean, daughter of our Bro. Geo. A. McDonald, of Halifax, so well and favorably known in all the churches. While visiting her sister Mrs. Spurr who resides in Wheeling, Miss Margaret was taken ill and died. It had not been realized that her illness was so serious and Mrs. McDonald started last Wednesday for Wheeling to bring her daughter back with her; but before she had reached Boston en route a telegram was received at home telling the sad news of the daughter's death. Miss Margaret has been a member of the North Baptist church for seven or eight years and was beloved by the church. Mr. and Mrs. McDonald will have the sympathy and prayers of a large circle of loving friends in their bereavement.

JOHNSTON.—The death of Mrs. Jane Johnston occurred at her late home in New Haven, Conn., March 4th, exactly sixteen years after the death of Mr. Johnston. Mrs. Johnston leaves five sons and three daughters to survive her: Mrs. George Pond of Greenfield, Mass., Mrs. Samuel Price of London, England, Alexander of Waterbury, Conn., Frederick of Selenostady, N. Y., Arthur of Ashbury Park, Bustaco, Charles and Jennie of New Haven, Conn. All of these were at her bedside when she passed away except the daughter who lives in London, England. Mrs. Johnston was a woman of rare character. The world is certainly better because she lived in it. Mrs. Johnston formerly lived in Nova Scotia and was for many years a member of the Isaac's Harbor Baptist church. When the family moved from County Harbor, N. S. to New Haven, Conn., she joined the First Baptist church, in which she has done a glorious work and left an abiding influence. The funeral service was conducted by her pastor Rev. Frederick Lent, assisted by Rev. F. J. Salsman, a relative and life long friend of the family. The casket covered with beautiful flowers was borne by her five sons and a nephew to its resting place in the Evergreen cemetery. "Blessed are the dead who die in the Lord"

SPINNEY.—At Harmony on the morning of Nov. 12th, 1904. Mrs. Elizabeth J. relict of the late Austin N. Spinney, fell "Asleep in Jesus" in the 75th year of her age. The departed sister had been for over sixty years a member of the Lower Aylesford Baptist church. When only about twelve years of age she gave her heart to the Saviour and united with the above named church, she was baptized by Rev. W. C. Rideout. She was also a member of the W. M. A. Society. As a Christian woman she was a sister greatly beloved, in the community, one ever willing to lend a helping hand to those in need. Her love for God's house was very strong although advanced in age yet her seat was seldom vacant at any of the services. She will be greatly missed from the social and conference meetings of the church in which she was ever ready and willing to bear an active part, she was a very smart woman and spent much of her time visiting among her children and grand children until about seven weeks before her death she was stricken with typhoid fever from which she seemed to rally, but never gained her strength and sank rapidly in a decline. She realized that the end was drawing near "but she was heard to say it does not matter I have done my work. She had been a widow for fourteen years, and was the mother of twelve children, six of which had passed on before her, the remaining ones are three sons and three daughters, twenty-two grand children and sixteen great grand children. The funeral service, which was very largely attended, was at Greenwood, and was preached by Rev. Mr. Davis from Wolfville, preaching from (Romans 13: 12)

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New Method Co., The 200 Trays received just all to sell them. In fact, the 200 were not sufficient to supply the demand; so would you kindly send us by address as soon as possible, 100 more the same as the last.—Mrs. Geo. S. FRASER.
HARRISBURG, B. C., Feb. 7th, 1905.
ALBANY, N. Y., December 12, 1904.
New Method Co. The souvenirs were taken off our hands at 50c a day-school and after church. The demand exceeded the supply. Send us more at once.—
REV. OSCAR KRATZER.



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ed on before her, the remaining ones are three sons and three daughters, twenty-two grand children and sixteen great grand children. The funeral service, which was very largely attended, was at Greenwood, and was preached by Rev. Mr. Davis from Wolfville, preaching from (Romans 13: 12)

wavering faith in Christ as Saviour and Lord. Though her sufferings were most severe she never complained. Her sick room was always a place of good cheer. She never spoke of her departure as "death" but the oft repeated phrase was "Do you think that I will soon get the victory?" Her unwavering faith and calm trust in God awake within many the desire for a closer walk with God, and many trembling ones had the fires of their faith kindled anew as they stood at the altar of her sufferings. Truly with her as with Paul, "To die was gain." Beside the beloved and ever faithful husband, she leaves to mourn two brothers and two sisters. The sisters are Mrs. Finlayson and Miss Isabella Forbes. These two sisters ministered to the departed with great love and faithfulness. Our sister leaves with us the memory of a blameless life, the exercise of an overcoming faith, and a most triumphant death, "and the memory of the just is blessed."

LITERARY NOTE.

Several stirring articles immediately attract the readers of The Missionary Review of the World for March. Amos R. Wells opens the number with a striking parable of the church as the Body of Christ in its missionary bearing. This is followed by an editorial on the "Welsh Pentecost," which is now so widely heralded. The writer was one who helped lay the foundations. "A War Correspondent's Work for Missions" tells the romantic story of Sir Henry M. Stanley and his relation to Christian evangelization of Africa. Several other articles bring the story of the Uganda Mission up to date. The articles on Japan are especially timely in view of present-day over-laudation of Japanese character. Dr. Geo. Wm. Knox, Dr. Wm. E. Griffis, and Dr. Sidney L. Gulick all write on important phases of the Japanese need of Christianity. Other articles deal with India, China, Central America, etc. Published monthly by Funk & Wagnalls Company, 44-60 East 23d Street, New York. \$2.50 a year.

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GOD REIGNS.

God reigns. O heart be still!
Thou needest not have a fear;
Nor he who savest by his strong right hand,
Bids storm-clouds disappear.

God reigns. O heart be glad!
Thou needest not have a care;
For he who satisfies the longing soul,
Gives blessings rich and rare.

-Olive B. Stephens.

Instead of a gem or even a flower, we would cast the gift of a lovely thought into the heart of a friend, that would be giving as the angels must give.-Geo. McDonald

Heaven is above us, but going in different directions from such a little world as this is no more than a bee's leaving different sides of a bruised pear exuding honey.

HE WILL SATISFY.

Rest in expectation we may all have now, if we believe in God and know we are His children. Every taste of Him that we have ever had becomes a prophecy of His perfect giving of Himself to us.

We should be very glad that we are Christ's disciples. When students of music or of art spend a time with some great composer or master in Europe, they are very proud when they come home to announce themselves as his pupils.

The rewards of great living are not external things, withheld until the crowning hour of success arrives; they come by the way—in the consciousness of growing power and worth; of duties nobly met and work thoroughly done.

THE RISEN LORD.

The journey to Emmaus is, both in its apparent sadness, and in its final joy, an allegory of many a life. We traverse our appointed path with a sense of a void unfilled, of hopes unsatisfied, of promises withdrawn.

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happier, and thrice happy if, when our hearts first burn within us, while life is still fresh and the way is still open, as One speaks to us in silent whisperings of reproof and discipline, speaks to us in the ever-living record of the Bible, we recognized the source of the spiritual fire.—Bishop Westcott.

LEAD US NOT INTO TEMPTATION.

For after all it is not the temptations which meet men, but the temptations which they go to meet, which they purposely find out, and use all kinds of art and management and subtlety to put themselves in the way of which do the great mischief in moral and spiritual things.

Jack and Gill were going up the hill. "There's one thing I'd have you remember," said Jack, as he gazed thoughtfully into the pail.

When the song's gone out of your life you can't start another while it's ringing in your ears; it's best to have a bit of silence, and out of that maybe a psalm will rise by and bye.—Unknown.

DR. WEAVER'S TREATMENT. WEAVER'S SYRUP For Humors Salt Rheum Scrofulous Swellings, etc. WEAVER'S CERATE Cleanses the Skin Beautifies the Complexion.

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This and That

WHAT THE POSTMASTER DID NOT KNOW.

Recently the assistant postal officer at Hankow, China, was talking with his superior. The latter a Scotchman, was expressing himself on the subject of Chinese Christians. He spoke as foreign officials generally do. "The minute you tell me a Chinaman is a Christian," said he. "I want nothing more to do with him. He is no good."

The assistant postal officer happened to be not only a Christian, but also well acquainted with the facts. So he asked the postmaster a question. "What do you think of Mr. Liu?"

"He is a good man. We could not do without him."

"Well," said the assistant, "he is a Christian."

"H'm!" was the postmaster's only comment.

"What do you think of Yang?"

"Thomas Yang in the registry department?"

"Yes."

"He is good. We have just promoted him to entire charge there."

"He is another," said the assistant. "What do you think of Tsang?"

"You mean John Tsang, that big fellow in the registry department?"

"Yes."

"He is a first rate fellow very trustworthy."

"He is another Christian."

"Oh!" said the postmaster.

"What about Joseph Tsai, at Han Yang?"

"Well we have given him entire charge of that office," said the postmaster.

"He is another Christian."

"Indeed," said the postmaster.

"How about Tsien?"

"You mean the man we have just sent to Hunan, to take charge of the new office at Hsang-tan? There is nothing the matter with him."

"Well, he's a Christian."

"Oh, keep still!" said the postmaster.

"That will do!"

The facts are even better than this incident indicates. Of eight Chinese employees in the Hankow office, four are Christians and these four are the ones who have steadily earned promotion, and now occupy the highest positions. They are the best men in the office.—Lookout.

GOOD INTEREST.

"My son," said a banker to his son, "I want to give you a lesson in business. Here is a half dollar. Now if you can find any boy whom you can trust, who will take this money and pay you interest on it, you may lend it to him and if you invest this wisely I'll increase your capital."

"When night came the banker said, "My son, how did you invest your money today?"

Well, father," replied the little fellow, "I saw a boy on the street without any shoes, and he had no dinner; so I gave him fifty cents to buy something to eat with."

"You'll never make a business man in the world," said the banker; "business is business; but I'll try you once more. Now here is a dollar to invest; see how well you can do it."

The boy laughed aloud and then explained: "My Sunday school teacher said giving to the poor was leading to the Lord; and she said he would return to us double, but I didn't think he would do it so quick."

THE CAUSE OF THE DELAY.

She—If you had told me you weren't feeling well, I'd have fixed up some of these old-fashioned remedies a couple of days ago.

He—Yes, I know. That's why I didn't say anything about it.—Puck.

SO DIFFERENT NOW.

"Until I met you, Matilda," he murmured in a voice husky with emotion, "I believed that all women were deceitful, but when I look into your clear beautiful eyes I behold there the very soul of candor and loyalty."

"George," she exclaimed with enthusiasm, "this is the happiest moment I have known

since papa took me to the London oculist."

"London oculist!"

"Yes, dear; you never would have known that my left eye is a glass one."

Then the moon went under a cloud, and George sat down and buried his face in the sofa cushion.—Tit-Bits.

A QUESTION.

Little Lucy Locket
She hasn't any pocket—
No place to carry anything at all
While Lucy's brother Benny
He has so very many
In which to put his marbles, top or ball,
That when he's in a hurry
'Tis sometimes quite a worry
To find the one he wants among them all.

Now why should I Lucy Locket
Not have a little pocket—
A handy little pocket in her dress?
And why should brother Benny,
Who doesn't need so many,
Be favored with a dozen more or less?
The reason, if you know it,
Be kind enough to show it,
For really 'tis a puzzle, I confess!
—Ellen Manly in January St. Nicholas.

Our little youngster, six years old, has just reached the "learning to write" stage in school. Sometimes his teacher has the children copy moral precepts from the black-board into their copy books. Among these was the statement: "Kind words are never lost." When he was asked, "Where is the t, Freddy?" he replied, "O, there was no room on the paper for the t, so I left it on the desk. You can see it there if you go to the school." —New York Tribune.

Miss Lighted—I was very much admired at the wedding ceremony last night. I noticed one gentleman who never took his eyes off me the whole evening.

Miss Sharpe—Did the gentleman have a black moustache, waxed on ends?

"Yes; do you know him?"

"I know him. He is a detective. He was there to watch the presents.—London Tit-Bits.

A NOVEL SUIT.

At the equity court in Fredericton last week a novel case, in which the firm of Baird & Peters are plaintiffs, the Fredericton Agricultural Society, J. J. McGaffigan and the Blue Ribbon Tea Company of Toronto are defendants, was tried before Judge Barker, which resulted in a mandatory injunction and a prohibitory injunction being issued in the same suit. It is understood that there is no case on record in this province in which the court has granted both of these injunctions—in fact a mandatory injunction is very rarely granted.

In addition to this the suit itself is without precedent so far as can be ascertained. The case arose out of a competition instituted by the Fredericton Agricultural Society at an exhibition held by them in Fredericton in September, 1903, between three competitors of teas, namely, Baird & Peters, Vim tea, and McGaffigan Co., Tea Rose Blend, and the Blue Ribbon Tea Co., Blue Ribbon tea, the first and only prize in which was to be a gold medal. The judges to award this medal were Mrs. Julia A. Metcalfe of Port Hope, Ont., and Miss Kelsie E. Ross and Miss Margaret Sharkey, both of Fredericton, who after thoroughly testing and tasting the various teas unanimously awarded the gold medal to the plaintiff. The society, owing to objections made by one of the competitors, declined to deliver the medal to the plaintiff, who having exhausted every effort to obtain it was finally obliged to resort to the equity court.

At the close of the whole case and after the judge had intimated that the plaintiff's case was established, the plaintiff's counsel stated that in view of the fact that the society was not a commercial body and was not a money making concern the plaintiff desired to waive his claim for damages and offered to bear a portion of his own costs, which would otherwise be taxable against the defendant society.—St. John Sun, March 13th.

Indigestion

It isn't always the stomach fault that food is not digested. Torpid liver brings constipation. Bile gets in the stomach. The kidneys become affected. The whole process of digestion is weakened. No wonder you feel so uncomfortable after eating.

Fruit-a-tives

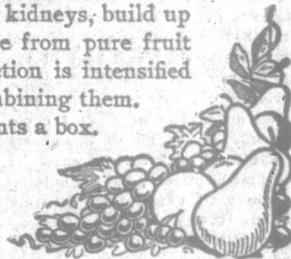
or Fruit Liver Tablets

make digestion complete by making the liver strong and active. They cause more bile to be excreted, thus effectively curing Constipation. They tone up the stomach, regulate the kidneys, build up the whole system. Made from pure fruit juices, their medicinal action is intensified by a secret process of combining them.

In tablet form, 50 cents a box.

At all druggists.

FRUITATIVES, Limited, OTTAWA.



Advertisement for Surprise Soap. Text: Hang on to a pure hard soap. Always use Surprise. if you wish to retain the natural colors in your clothes. Surprise has peculiar qualities of washing clothes, without injury and with perfect cleanliness. Remember the name Surprise means a pure hard Soap. Includes an illustration of a woman hanging laundry.

MADE IN CANADA! FOR CANADIAN STOMACHS.

Advertisement for K.D.C. (The Wonder Working D.C.) for stomach troubles. Text: The Wonder Working D. C. is prepared for the Relief and Cure of all STOMACH TROUBLES. Within 30 Days, on Receipt of rec., we will mail to any address one large trial bottle. TEST IT. Includes testimonials from Dr. McDonald, Rev. A. Harlock, Rev. Geo. H. Andrews, and others.

When answering advertisements please mention the Messenger and Visitor.

A SPRING TONIC

Something that will Make Rich Red Blood and Drive Out Disease.

All physicians are agreed that every one needs a fresh supply of new blood in the spring. The reason is plain—close confinement in overheated, imperfectly ventilated homes and work places, have clogged the blood with impurities. The Liver is sluggish, the kidneys fail to perform their work properly. The impure blood is shown in a score of ways. You may only feel a little tired, or easily depressed, but these are mere symptoms from which more serious trouble will follow. In other cases impure blood makes itself manifest in pimples and disfiguring eruptions, occasional headaches, a variable appetite, attacks of indigestion or rheumatism, pains in the back and limbs. But whatever the trouble, there is only one sure way to get rid of it, and that is through the rich, red, new blood which comes from the use of Dr. Williams' Pink Pills. Every pill you take makes new, rich blood, braces the nerves, overcomes all weakness, drives the germs of disease from the body and gives you vim and energy to resist the torrid heat of the coming summer. Mr. Charles Saulnier Corberrie, N. S., says:—"I was very much run down, and so weak I could hardly work. It seemed as though my blood was little better than water. I tried several medicines, but got nothing to help me, until I began Dr. Williams' Pink Pills. It was simply astonishing how quickly these pills began to help me, and how much new life and vigor they put into me. They have made me as sound as ever I was."

Good blood is the secret of health and strength. The secret of good blood is Dr. Williams' Pink Pills. These pills do not act upon the bowels—their whole mission is to make new, rich, health-giving blood, which strengthens every organ, and every nerve and drives disease from the body. Don't take anything but the genuine pills, which have the full name "Dr. Williams' Pink Pills for Pale People" printed on the wrapper around each box. If in doubt write the Dr. Williams Medicine Co., Brockville, Ont., and the pills will be sent at 50 cents a box or six boxes for \$2.50.

THE INTERCOLONIAL.

The Intercolonial Railway has issued a number of pamphlets, in form like time-tables. The exterior of these publications is attractive, the interior is illustrated, furnished with maps and filled with information respecting Canadian cities, towns, villages, lakes, streams, shores etc, which tourists and the sportsmen will be sure to find of much interest. With such aid as is here afforded visitors can have little difficulty in finding their way to the most attractive parts of the country. These publications reflect credit on the Intercolonial, and will doubtless bring business to the road and visitors to the country.

I was cured of a bad case of Grip by MINARD'S LINIMENT.

Sydney, C. B.

C. I. LAGUE.

I was cured of loss of voice by MINARD'S LINIMENT.

Yarmouth.

CHAS. PLUMMER.

I was cured of Sciatic Rheumatism by MINARD'S LINIMENT.

Burin, Nfld.

LEWIS S. BUTLER.

A Cold, Cough or Sore Throat, which might be cured by a simple remedy like Brown's Bronchial Troches, if neglected, may result in a chronic Throat Trouble. For Bronchitis, Asthma and Consumptive Coughs, the Troches are beneficial.

NEWS SUMMARY.

At Belleville, Ont., Frank J. Relly was sentenced to one year in jail for his connection with the bogus ballot box conspiracy.

At Viborg, European Russia, on Mar. 20, Governor Miasaredoff was shot and seriously wounded by a fifteen-year-old lad whose identity has not been ascertained.

The lieutenant governor of Quebec, on Tuesday, sent for Hon. L. Gouin and called upon him to form a cabinet. Mr. Gouin accepted, and will announce his cabinet when the house meets on Thursday.

Two young men, named O'Brien and Anderson, from Sydney, C. B., enlisted for the garrison at Halifax, were arrested on their arrival at Levis for robbery, and condemned each to four months' imprisonment.

Senator Allison of Iowa is authority for the statement that President Roosevelt will call Congress in extra session on October 1, two months in advance of the regular session, for the purpose of considering the railroad rate question.

Hon. Arthur Peters was on Tuesday elected by acclamation for St. Peter's district, P. E. Island. This by-election was ordered because Premier Peters and his conservative opponent, H. D. McEwen, had the same number of votes at the general election.

A meeting of four thousand citizens at Toronto on Monday night adopted a resolution protesting against the adoption of the educational clauses in the Northwest autonomy bill, and asserting that the government should either abandon the clauses or appeal to the country.

At a meeting of the council of the Halifax Board of Trade, Tuesday, a communication to the effect that a whole colony of Welsh settlers comprising 7,000 persons who want to come to Nova Scotia to live was read. They are now in Patagonia and are anxious to change.

The Russian army in Manchuria is still to have the service of Kuropatkin. Sinking all personal feeling, the former commander-in-chief volunteered to remain in any capacity with the army, and has been gazetted leader of the first Manchurian army, which Linovitch formerly commanded.

Arrangements are being perfected by London, England, Chamber of Commerce for a tour of Canada by English university students. It is proposed to leave Liverpool in June, returning some time in September. Montreal and Toronto Boards of Trade, McGill and Toronto Universities and other Canadian authorities will co-operate in the arrangements for the tour, which is expected to become an annual affair.

Joshua Peters, of the Record Foundry and machine company, Moncton, has left for the Pacific coast and will look over the ground there with the object of establishing a branch, probably at Vancouver. The company now has an agency at Winnipeg, established last year, as well as at Montreal and Toronto, and when the British Columbia agency is established the firm will cover the ground from the Atlantic to the Pacific.

TIGER TEA IS PURE

(Save your money.)

France grows the lily and beautiful its poise,
Everybody knows where the Shamrock grows,
Scotland the Thistle grown high on the hill,
But the buyer of TIGER TEA will grow (?) the dollar bill.

BREAD MAKERS!

Is your yeast fresh and healthy? It is useless to expect good bread even with

ROYAL HOUSEHOLD FLOUR

unless you have good yeast. Warm your flour before mixing it and see that it does not get chilled or overheated during the night. If the dough is allowed to get chilled it drags along all through the day and late in the afternoon; when the housekeeper puts it in the oven, it is still not ready for baking. Mistakes like this are what make bad bread.

'BANNIGER' WILL BE THE VOGUE

This season for a Sheathing Paper
It can be used in so many ways
It can be printed so many colors
It can be used inside or outside.

EDDY'S Impervious Sheathing,

SCHOFIELD BROS., SELLING AGENTS.
St. John, N. B.

A Sample Package Free.

To any person sending us their name and address, with a 2c. post stamp, we will mail a sample package of Dr. Blosser's Great Catarrh and Asthma Cure. This remedy for those diseases of the head and throat has cured thousands of people; many of them having suffered for many years, having spent large sums of money on douches, sprays, tablets, and all kinds of sure cures advertised in papers, without any beneficial results. This medicine is not to be obtained in drug stores. It is sold only by the manufacturers, at Atlanta, Georgia, and their special agents in other places. Rev. J. H. Hughes, is our Sole agent for the Maritimes of Canada. All persons in any of those Provinces who want this remedy will please send their orders to him at St. John, N. B. This remedy known as Asthma Cure, or Catarrh Cure, is applied in the form of a Medicated Smoke Vapor, which being inhaled makes a direct treatment of the diseased parts. A most wonderful success has attended the use of it wherever it is known. It is put up in boxes, to be used with a pipe, and in cigarettes to suit the preference of patients, and is sold at one dollar and 20 cents a box. A box will last 30 days using it three times a day, and even if it takes several boxes to effect a cure, it is cheaper than any other treatment. We would advise sufferers to order a box at once, as a sample is only intended to see if the patient can use it. It is not sufficient in quantity to prove its curative power. We are receiving testimonies from hundreds of people every week, saying it is the best remedy for Catarrh and Asthma that can be had anywhere. CLARENCE BLOSSER, Manager of the DR. BLOSSER CO., Atlanta, Georgia.

March 20th, 1905

Notice

APPLICATION will be made to the New Brunswick Legislature at its present session for an act in amendment of the Auto Road Company's Charter.

J. S. ARMSTRONG,
For Applicants.

Notice

NOTICE is hereby given that application will be made to the Legislature of New Brunswick at its approaching session to revive, extend, and amend the Act of Assembly 45 Victoria Chapter 60 entitled An Act to incorporate the St. John Canal and Dock Company; Also to revive, amend and consolidate therewith the Acts of Assembly 49 Victoria Chapter 38 entitled An Act to revive, continue and amend the several Acts relating to the Courtenay Bay Bridge Company.

(Signed) J. S. ARMSTRONG
For Applicants.

Marriage Certificates

Printed in two colors
on Westminister Bond.
50c. per dozen, post-paid.

PATERSON & CO.

107 Germain street,
St. John, N. B.

Red Rose Tea Is Good Tea