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Messenger and Visitor

THE CHRISTIAN MESSENGER
VOLUME LXVII.

THE CHRISTIAN VISITOR
VOLUME LVI.

Vol. XXI.

ST. JOHN, N. B., Wednesday, March 15, 1905.

No. 11

Ralph Connor on the Northwest

School Question.

Rev. C. W. Gordon of Winnipeg, better known as 'Ralph Connor,' the most popular of Canadian authors, is a man who knows the West at first hand and is deeply interested in its welfare. In a letter written to the secretary of the Canadian Club of Toronto, and now published in the *Toronto Globe*, Mr. Gordon declares his strong opposition to the provision for separate schools in the Northwest Autonomy Bills now before Parliament. Mr. Gordon has been an ardent admirer of the present Premier of Canada, but finds it hard to understand how a man possessed of the ability, wisdom and justice with which he has hitherto credited Sir Wilfrid could consent to fastening on the Northwest a school system which, if suitable today, may not be at all suitable a generation hence. "I am the more surprised at Sir Wilfrid," writes Mr. Gordon, "because he has shown himself the champion of Provincial rights, and because especially he has shown himself superior to the influence of the clerical party in his Province. No one will doubt for a moment that this legislation is proposed simply because a certain section of our people fear that the interests of their church will be adversely affected in the creation of the new Provinces. It does seem a strange thing that the Territories, which have during all their past history dealt in a manner perfectly satisfactory to the Roman Catholics with the school question, should not be trusted to deal with equal fairness with that church in the future; and, while none of us would for a moment approve of interfering with the secular and religious rights of our fellow-citizens, I feel sure that it is in keeping with the genius of western Canada, and with its intensely democratic spirit, that Provinces should be allowed to work out their own destiny, and should have the fullest control of their internal affairs. The parallels cited by Sir Wilfrid failed to apply simply because they are not parallels. I cannot tell you how deeply I am disappointed in our Premier, a man who has been to me, throughout his whole career, my ideal of a Canadian statesman, but I cannot help feeling that in this instance he has allowed his judgment to be clouded and his mind to be disturbed from its wonted equable poise by the undue influence of a bigoted and sectarian group of his followers. . . . I am quite convinced that this step of Sir Wilfrid's is a step backwards, one entirely opposed to the spirit and genius of the western people. It is quite possible that, owing to party influence, no agitation may take place. It is also possible that the legislation may be hurried through, so as to prevent effective protest, but all the same, to my mind, it will be a calamity. I am glad to see that Sifton and the western men in Parliament are standing up for Provincial rights. The rest will back them up."

National Rights—

Who Shall

Determine Them?

Theodore Roosevelt was formally inaugurated President of the United States on the fourth of March. In the course of his inaugural address President Roosevelt said: "Much has been given to us, and much will rightfully be expected from us. We have duties to others and duties to ourselves—and we can shirk neither. We have become a great nation, forced by the fact of its greatness into relations with the other nations of the earth, and we must behave as becomes a people with such responsibilities. Toward all other nations, large and small, our attitude must be one of cordial and sincere friendship. We must show not only in our words but in our deeds that we are earnestly desirous of securing their good-will by acting toward them in a spirit of just and generous recognition of all their rights. But justice and generosity in a nation, as in an individual, count most when shown not by the weak but by the strong. While ever careful to refrain from wronging others, we must be no less insistent that we are not wronged ourselves. We wish peace, but we wish the peace of justice, the peace of righteousness. We wish it because we think it is right and not because we are afraid. No weak nation that acts rightly and justly should ever have cause to fear us, and no strong power should ever be able to single us out as a subject for insolent aggression." These are characteristically forceful words and we have no wish to question their general sincerity. Probably Mr. Roosevelt would not care to endorse the saying of a late United States Senator to the effect that the Golden Rule as applied to

politics is an iridescent dream. But it is evident that the President does not hold the opinion that his nation in dealing with other nations can afford to be guided by the Sermon on the Mount. There is no turning of the other cheek in his doctrine of international politics. Probably President Roosevelt's doctrine in this matter is quite as high in regard to morality as that of other nations. He puts it rather more frankly than some others would do, perhaps—that is all. It is a very admirable doctrine to teach that the United States should evince an earnest desire to secure the good will of other nations "by acting toward them in a spirit of just and generous recognition of all their rights." The President does not however say by whom the question of other nations' rights should be interpreted. If it is his own nation, and it is represented—not even by its "judges of repute" but by its practical politicians, which is to decide this important question, then no doubt the United States Senate will agree with the President.

The Zemsky

Zobor.

Probably many persons who have seen the phrase "Zemsky Zobor," so frequently appearing of late in dispatches concerning Russian affairs, have wondered what it meant. The phrase itself contains nothing intelligible to the ordinary English reader and the correspondents employing it have not for the most part seen fit to give much explanation of its meaning. The reader has been able to gather perhaps that the Zemsky Zobor was some kind of a representative assembly which formerly existed in Russia and which it was hoped the Czar would be persuaded to revive, but as to its character he has been left in the dark. Concerning this ancient institution the *Montreal Witness* says:—"In its origin the Zemsky Zobor was similar to that of the Witensagomote, or great council of the Saxons, which developed in England into representative parliamentary institutions, but in Russia was strangled and finally suppressed by the autocracy. Down to the time of Peter the Great, the Zemsky Zobor was the law-making power, the grand dukes of Moscow and their successors, the Czars, having the right of veto, the same as the President of the United States now has over acts of Congress. As a matter of historical fact, as a recent Russian writer has shown, all important legislation emanated from the Zemsky Zobor and was approved by the sovereign. The codes of 1497, or 1550 and of 1649, which form the foundations of Russian substantive law, were enacted by the Zemsky Zobor and approved in this way. The Romanoff dynasty was elected to the throne by a vote of the Zemsky Zobor just as the house of Hanover was placed on the British throne by Act of Parliament. During the whole of the seventeenth century the Zemsky Zobor was regularly evoked. It opposed the reforming policy of Peter the Great, who, by a 'coup d'etat,' substituted for it a legislative body of his own appointment and obedient to his will, which he called the Senate, and which still performs its functions as he defined them. Objection by the conservatives to the revival of the Zemsky Zobor is based on the assertion that the Russian people are incapable of making laws for the government of the empire. That may be true of the depressed peasantry of today, but a people who hundreds of years ago were capable of exercising this power can hardly have degenerated into hopeless incapacity. If they have, the fact is the strongest condemnation possible of the autocratic system."

The Battle of

Mukden.

The great battle between the Japanese and Russian armies in Manchuria, which had been in progress for several days when our note on the situation last week was written, has continued during the week, and with increasing disaster to the Russian arms. The armies of the Czar, though occupying strongly entrenched positions, have been forced back before the advance of the Japanese under the mastery of General Field-Marshal Oyama. Mukden has been abandoned and the Russian General has again been compelled to seek safety for his army in retreat. The extent of the disaster which General Kuropatkin has suffered is not yet fully known. He has withdrawn his scattered forces northward, and has suffered heavy losses in supplies, ammunition and artillery. The Pass which the retreating General's objective, and this he has probably succeeded in reaching, but in a crippled condition. According to Japanese accounts the Russian losses in killed and wounded amount to 90,000 and 40,000 have been taken prisoners. If this statement is

correct it appears that as a result of the last great battle one-third or more of the men of General Kuropatkin's army have been put *hors du combat*. The Japanese also report the capture of two ensigns, sixty guns, sixty thousand rifles, 105 ammunition wagons, 1000 army wagons, 2000,000 shells, 25,000,000 shots for rifles, 74,000 bushels of grain, a large quantity of railway material, 2,000 horses and a large quantity of feed for horses, considerable quantities of bread and 150,000,000 pounds of fuel. As the Japanese report the capture of only 63 guns, it is inferred that General Kuropatkin succeeded in getting away with most of his heavy artillery. The Japanese report casualties on their side aggregating a little more than 47,000, but this is not a full report, and anything like an exact statement of the losses on either side will not be obtainable for some days. It is impossible as yet to say what the outcome of the great battle will be. If Kuropatkin has been able to reach The Pass with two-thirds of his army and most of his artillery he may be able to make a successful stand there for a time. But this is uncertain. Military experts appear to be of the opinion that Marshal Oyama will immediately follow up his victory with an attack upon the Pass, and that the Russians in their present condition will not be able to resist the attack. In that case Kuropatkin will if possible retreat to Harkin, leaving Manchuria virtually in the possession of the Japanese. What effect the battle will have in bringing peace nearer remains to be seen. The voice of the Czar and his advisors is still for war. But the voice of the Russian people however inarticulate, is no longer to be disregarded, and if their temper is strongly opposed to the continuance of this bootless war, the Czar may deem it the part of discretion to call halt.

The Autonomy

Bills

So far there has been no notice of amendments to the school clauses of the Autonomy Bills which were introduced a fortnight ago by Sir Wilfrid Laurier in the House of Commons. It is reported, however, that an agreement has been reached in the matter that will be generally satisfactory to the Government's supporters in Parliament, and that an amendment embodying this agreement will probably be introduced very shortly. What the nature of this agreement is the public is not yet informed. It would seem however that it is likely to be of the nature of a compromise, and it is to be feared that it will perpetuate in some form the principle of sectarian schools in the constitutions of the new Provinces. The Northwest members are, it appears, willing to accept a compromise which, while it will eliminate some of the more objectionable features of the school clauses, will nevertheless perpetuate in the Provincial constitutions the separate school system as it now exists in the Territories. There is good evidence, however, that such an arrangement would be contrary to the wishes of the great majority of the people now in the Territories. The people of the Northwest may be willing for the time being to continue it indefinitely, but they do not want any such system forced upon them forever by having it made a feature of the Provincial constitutions. And in this they stand upon the ground of common right and justice. It is the inherent right of these prospective commonwealths, soon to have within their bounds millions of people, to control their own educational systems, and the Dominion Parliament, with or without the consent of the Northwest members, has no right to fetter their free action in a matter of so great and far-reaching importance. As it is the right and fair thing to leave the prospective Provinces untrammelled in regard to their educational work, so also it will be, as we believe, a matter of political wisdom for the present Government and the Liberal party to pursue that course.

Low Diet for

Strength.

According to Dr. Russell H. Chittenden of the Sheffield Scientific School of Yale University, the people who can afford only the tougher kinds of meat, and not too much of that, may be better off, so far as health and strength are concerned, than those who are able to supply themselves with the tenderest and choicest portions. Dr. Chittenden says that strength tests show that the men who cut down their diet to about one-third of their ordinary consumption have increased in strength from 35 to 100 per cent. in every case. He told the Sheffield School men not to drink milk at the same time they ate meat, because the milk, he said, showed a tendency to collect in little hard, indigestible masses when brought into contact with meat. He recommended that either be taken to the exclusion of the other. He announced also that tough meat, if ground first, as in the case of round steak, was fully as nutritious as tender meat. In the same lecture Dr. Chittenden advised cutting down the food consumption and recommended the Yale boys to imitate the Japs, who eat to live and do not make their dinners their highest pleasure.

The Pastor's Sermon and the People's Prayers.

BY O. P. GIFFORD, D. D.

THE NEW Theology is defined as a "Transfer of Emphasis." A fresh phrase, like a new coin, is of more value as currency than as a keepsake. We use the words to point our plea. The time has come for a transfer of emphasis from the pulpit to the pew, from the sermon, an appeal from man to man, to prayer, an appeal from man to God. Schools, colleges, seminaries, are busy making preachers; churches seek preachers; the emphasis in most Protestant bodies is put upon the sermon; and the sermon gang is too often intellectual, too seldom spiritual. The time has come to change the emphasis and plead with men for more pleading with God.

The two great preachers of the early church—Peter and Paul—stand in striking contrast. Peter preached on the day of Pentecost, and three thousand gladly received the word. Paul preached on Mars' hill. "Some mocked, and others said, we will hear thee again of this. Howbeit certain men clave unto him." Each was a messenger of Christ; each preached the truth. Peter adapted his message to a Jewish audience, quoting from Joel. Paul adapted his message to a Greek audience, taking the altar that marked their limit for this point of departure, quoting from Aratus and Cleanthes; the difference in result was marked, the cause is clear.

Peter had a praying band about him; for ten days the disciples continued in prayer. Paul stood alone. He was waiting for the brethren. The one had, the other lacked, power. All too often the modern pulpit is like Mars' Hill. The preacher waits for the brethren, his own spirit stirred within him; the result is mockery, delay; a small number cleaving to the preacher, a discouraged man turning from Athens to Corinth. When the preacher stands as Peter did, surrounded by a praying church, the result is a multitude of converts, steadfastness in church life, self-denial, and gladness. Peter's sermon was born of prayer. A praying church is blessed in many ways. A praying people cannot quarrel; strife, malice, backbiting—open springs that feed church quarrels—are dried up by the south wind of prayer. A church on its knees looking to Christ, overlooks much. He that studies the stars has no time to criticize his fellows; the telescope that walls in the planet, walls out men. A praying people do not oppose the pastor; molten metal easily takes the shape of the mould set for it; hearts united in prayer conform to the pastor's plans, fill up, and give value to his purposes.

"Satan trembles when he sees
The weakest saint upon his knees,

And the—

Pastor trembles when he sees
The saints but seldom on their knees.

For well he knows, like bits of unmelted metal, they will spoil the pattern and ruin the mould.

The pastor who works in an atmosphere of prayer chooses vital texts; plant trees not posts, is a forester, not a lumberman. North winds strip the leaves from sapless trees, weaves a winding sheet of snow for the dead earth, hushes the brook to silence and denies life to corn. South wind changes all this. At his coming, the trees put on their beautiful garments; the earth blossoms and fruits; the brooks take up their forgotten songs, and life abounds. It is a question of atmosphere. The same man who in a prayerless church, is cool, reserved, intellectual, becomes, in a prayerful church, sympathetic, confidential, spiritual. The people control the pastor by the atmosphere they throw about him. A critical audience congeals the stream of thought that flows from the pulpit, though it be a hot spring; a spiritual audience, like the Gulf Stream, melts the veriest iceberg that drifts down into it. The consumers decide the kind of goods to be made; the market, not the mill, is master.

Converts are multiplied in a praying church. Temperature, as well as seed and soil, enters into the question of harvests. There may be good seed and good soil, but if the church thermometer indicates a nearness to zero there will be no gathered sheaves; the soil stiffens; the seed sleeps when the temperature is low. Converts take on the type of the church in which they are born. Paul was but a father in the gospel. Mother church moulds the offspring. Laodicea has Laodicean Christians; Ephesus, Ephesian Christians. The articles and the tropics give wide variations to all forms of life. The church that conquered the Roman Empire was a praying church; the sermons that overwhelmed Judaism, as Vesuvius overwhelmed Pompeii, poured forth from the heart of a praying church.

Charles H. Spurgeon said: "As for me, I beg a special interest in your prayers, that I may be sustained in the tremendous work to which I am called. A minister must be upheld by his people's prayers or what can he do? When a diver is on the sea bottom, he depends upon the pumps above, which send him down air. Pump away, brethren, while I am seeking the Lord's lost money among the timbers of this old wreck. I feel the fresh air coming in at every stroke of your prayer pump; but if you stop your application, I shall perish."

Paul said long ago to the Ephesians, "Praying always for me;" and to the Thessalonians, "Pray for us;" feeling that utterance and the free course of God's words alike depended upon praying churches.

The heart of the church throbs in the pulse of the pastor. If that beat strong and high, he is mighty; if that be feeble he is weak. Pray for your pastor, at the family altar, in the conference meeting, in the great congregation; pray for him as he studies that he may be guided in the choice and treatment of portions of God's word; pray for him while he preaches, that the word may be in "demonstration of the Spirit and of power."

Let not the pulpit rest upon the church as the electric lamp does upon the wire pole, but rather let it be wired to the dynamo of spiritual power by a praying church. Thus shall pastor and people become indeed "the light of the world."—Zion's Advocate.

Glimpses.

A long, barren waste of sand and scrubby pine trees, with here and there a little pond or stream, and at less frequent intervals, an unpainted, unhome-like house. Nothing beautiful or attractive; nothing to draw the eye or hold the mind away from the paper or book which we, sitting in the railway car, are pretending to read. "Commonplace? monotonous? uninteresting!" we yawn indifferently.

But all at once flashes into the monotony a bit of meaning. The sea! Yonder it lies, fair and sparkling in the morning sunlight, with a dot of white here and there, far off or nearer, where

"the stately ships go by
To their haven under the hill."

Just for a moment we see it, as the trees and hills stand back. Then the view is lost, and we are whirled on in the wearisome monotony of the nearer commonplace.

Yet that one glimpse has helped. What does it mean that in almost everybody there is one chord that vibrates at the sound of the sea's deep voice? What is that instinct that makes it almost impossible not to arise and follow at the beckoning of the breakers' white-tipped fingers? Is it heredity? Does the spirit of our sea-king ancestors yet linger in us, their far-away descendants? We have seen the ocean! It has spoken to us one brief word; it has flashed one glance of recognition and fellowship into our eyes. Now, bays and sands and pine barrens do your worst! In the memory of the sublime that we have seen it will be easy to forget you; or if we cannot forget there is for us that harder but still possible thing—we can endure you. That single glimpse has helped us for the whole day's journey.

And then the thought presses home. Glimpses. Is not the greater part of life made up of just glimpses? Are not our feelings and understandings only now and then—a momentary rift in the clouds, a momentary lull in the discords, a momentary glimmer of meaning; and then the old commonplaces again—darkness, dumbness, doubt?

Sometimes we catch a glimpse of the wide-stretching ocean of his love. Just a glimpse. We are not near enough to go down into its waters and bathe in them to the washing away of every stain and the satisfaction of every desire; only near enough to see the possibility of this, and to wish that we might. And then we are whirled along into the pine barrens, and only the glimpse remains. A blessed memory, indeed. Earth would be poor and dark without even these occasional visions. And we thank God for the memory; but we sigh even as we thank him. O, what would it be to walk always on the shore of that glorious sea! to be buried in continual baptism beneath its waves? Why must we have the pine barrens and the sands and the bogs at all?

And sometimes we come near enough to look on the ocean of his power. The floods lift up their hands. They shout aloud in their strength. They are like giants in their play. Before their mighty rush we stand amazed, awed; humbled, yet, withal, strangely exalted and exhilarated. It is the Lord! Truly there is no god like unto our God! Is anything too hard for him? And then the hurrying wheels bear us on, and the vision is gone. Only a glimpse and a memory! O, what if that glimpse could be a perpetual seeing! what if God's people could always dwell within the sound of those mighty breakers, and within sight of those mighty waves which declare his strength! If the church of God is able to venture so much—to hope, believe, achieve so much—because of these occasional glimpses of the power of her Lord, who could measure the length and breadth and height and depth of her venturings and her hopes and her beliefs and her achievements, if her tabernacle were pitched upon the very stand where the unobstructed sight of the ocean of that power should be ever in her eyes?

Must it be thus—glimpses only? Is this all that he meant when he said, "I am with you always?" Ought the sand barrens to hide the ocean? Perhaps, after all, it may be that the reason we see the sands and the pines so much more is that we really love them more. If we really love the ocean we will see it! We will push our way to it from the farthest inland; we will turn from the beckoning fingers of the forest and stop our ears to the lulling songs of the brook, and hasten on until at last we come out upon its broad white beaches. We must if we are of the ocean-born children of men. We cannot be content with an occasional glimpse. It is part of our very life to be near it and in and on it.

It may be that we are quite content to abide away from that other ocean that is in our thought. We love it, we are delighted to see it; now and then; we may occasionally make excursions to it, at no little pains and cost. Yet we do not care to live within sight of its waves or within sound of its breakers. And if the glimpse is all we crave, the glimpse is all that we can have. Having, always means hungering first.

And yet what is the best and largest experience that we can have here but a glimpse—just one far-off, hurried, not wholly satisfying glimpse? Like the vision of the child who looks with dim, vague wonder and fear upon the ocean, seen for the first time. It will not always be so. By and by we shall come up from our wanderings into his presence. "We shall see him as he is!" Can you think what that will mean? If the glimpse has been so blessed, what will the seeing be? If to draw near fills the soul with such joy, what will it be to abide near? "Mother," said a child, looking into the starlit skies one evening, "Mother if the wrong side of heaven is so beautiful, what must the right side be?"—J. W. K. in Christian Advocate.

More Faith and Push in Approved Methods of Work

There are those who are constantly observing and studying how other people do things and who think that something after the same order is just what is needed in their church organization. They, however, forget to overlook the fact that the same conditions of success do not exist in both cases. The plan which suits the genius, training and habit of one church will not work equally well in another.

Thus viewed, it is the part of wisdom for the members of a church to put greater faith in the lines of action and methods of operation which are the result of her experience and the outgrowth of her history and peculiar form of Christian life. The effort to introduce new machinery, or to engraft upon the body a foreign mode of doing things, tends to weaken and to divide her energies, to awaken antagonisms, and usually ends more in harm than in benefit. A better course to pursue is to infuse greater zeal and force into existing methods with which people are familiar and under which their spiritual life has been developed. Novelty is the panacea, generally, of the discontented, the restless, the adventurous and the ambitious. Give us something new; we are tired of the old. Many fall in with this requisition, because, as they imagine, it favors of progressivism and shows that they are not behind the age. Nothing hurts some people so much as to be charged with belonging to a past generation. Conservatism is regarded as a sin. Progress is the rallying cry. Well, progress in the right direction and along well-approved paths is a good thing, and is just what the church needs; but mere change is not progressive. Innovations are neither real nor abiding gains. They often retard. Progress lies in going forward where we are, and pushing on Christian work according to ways which have been defined and sanctioned by experience, which accord with church polity and order and which harmonize with the peculiar circumstances of the people. It is not progress to mix Congregationalism and Presbyterianism, or to introduce the methods of Prelacy where Independence prevails, or to inject Lutheranism into Methodism. But it is progress to push Presbyterianism along Presbyterian lines and according to Presbyterian usages, and Methodism in the way which experience has demonstrated to be in harmony with her doctrinal and ecclesiastical structure.

For years our church has been discussing new theories and modes of work and has been seeking to advance her interests in a multiplicity of agencies. She has all kinds of societies for developing her activities. Some of them have worked well in some places and in some hands, and in others not so well. But is there not a growing danger of rolling the individual responsibility upon these various organizations, or upon the few who manage them? Do they not impose too heavy a burden upon the same zealous workers who must be the brain and heart, and purse in each and all of them? Is there not danger also of their losing the church impress and spirit, or of getting away from the culture the sympathy and the force which are developed through activities in which the pastor and people jointly share, and which are adjusted according to the prescribed regulations of our church order?

Whatever one's opinion upon these points, we surely have enough of societies and officers and distributed work and novel device for catching the popular ear. What we especially need now is to do our work in our several relations and stations as members of the church, and put more prayer, zeal and devotion into her various channels of activity. We must have more confidence in her organization, doctrine and instrumentalities, which will lead us to seek, in richer measure, God's blessing upon her, and which will enlist, to a larger extent, our powers, our time and our means. There is a mighty adaptation in the truth which she teaches, in the polity which she upholds and in the agencies which she employs for the salvation of souls, for the training of believers and for the evangelization of the world, and her full activity and power are to be evoked and developed, not by additional machinery, but by an in-

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creasing baptism of the Holy Spirit upon her membership, and by her pastors, sessions and people doing their duty in their respective departments of labor, and working together in an orderly, cordial way for the benefit of Zion, the welfare of the community and the redemption of the world.—Presbyterian.

The Habit of Finding the Good in Others.

In one of her books Miss Mullock tells of a gentleman and a lady walking one day in a lumber yard beside a dirty, foul-smelling river. The lady said, "how good these pine boards smell!" "Pine boards!" sniffed her companion. "Just smell this foul river!" "No, thank you," the lady replied, "I prefer to smell the pine boards." She was wiser than he. It is far better for us to find the sweetness that is in the air than the foulness. It is far better to others of the smell of pine boards than of the heavy odors of stagnant rivers.

Yet too many people seem ever to have an instinct for the unpleasant things. They never see the beauty, but they always find the disagreeable. They have no eye for roses, but they are sure to find even the smallest thorn. They never discover the good qualities in those about them, but they instantly detect the faults. It is a far nobler thing when one has learned to find the things that are lovely and good and true in those about one and to be blind to the blemishes and defects. It is a pitiful waste of time and strength for one engaged in Christian work, for example, to do nothing but look for mistakes or imperfections in that which others are doing. It is far wiser to devote one's life and energy to doing good in a positive way. We do not have to answer for other people's mistakes. We are not set to be judges of other people's motives. The only true Christian course is to do our own part as well as we possibly can, having charity, meanwhile, for all about us who are engaged in the work of our common Master.

It shows a narrow spirit to have nothing but evil to say of those who are working alongside of us in the same vineyard. Very likely they are quite as good as we are doing quite as well as we are doing ours. But if they are not, our sin of watching them with unkindly eye is worse than any ordinary mistake in their service could be. We are told that once the disciples criticised very sharply another friend of their Master's, calling her way of working a wasteful way. But we should not forget that it was Judas who led in this criticism and fault-finding, and that Jesus severely rebuked the censorious spirit in his disciples and spoke in warmest defense of a gentle woman who had done what she could. We should train ourselves, therefore, to the utmost patience with those who work beside us in the service of the same Master. We should seek to encourage them in every possible way. There may be faults in their method—but, if so, the Master will look after these, and certainly it is no part of our duty to judge, to find fault, to condemn.

We are likely to overlook the unlovingness of the spirit of criticism and fault-finding. "By this shall all men know that ye are my disciples, if ye have love one to another," said the Master himself. Love implies not only patience with the infirmities of others, but also readiness to help them and to work with them in all kindly, sympathetic ways. Love sends us forth to be helpers of each other, not hinderers; encouragers, not discouragers. It is easy for us to go forth any day and make life harder for every person we meet. We do this when we assume a superior air, when we relate ourselves to others only as a critic, and a fault-finder.

We understand the spirit of the gospel of Christ only when we get its thoughtfulness, forbearance, gentleness, into our life. We begin to be like Christ only when in us is born the desire to be of use to every one we meet. Many people go among others, however, bearing the name of Christ, yet lacking the spirit of Christ. Instead of making life easier for those among whom they mingle, they make it harder. They say discouraging things. Even when they imagine they are giving comfort, they are only adding to the burden of sorrow. Some good people go into sick rooms, with true sympathy in their heart and desire to do good, but only add to the pain of those they would help. Job's three friends the suffering and bereft man found to be "miserable comforters;" scarcely any better comforters are many of those who come to people in these days as messengers of consolation. They go over all the sorrow, opening the wounds afresh, instead of laying cheerful, uplifting, inspiring things which would have made the sad hearts braver and stronger.

Shall we not train ourselves to speak only kindly words, to say only encouraging things, to give only cheer? It is a great thing to live so that every one who meets us shall be a little happier, with a little more courage for life's struggles and with new hope in the heart. Words of encouragement and good cheer are better than angel's visits to those to whom they are spoken.

Thackeray tells of an English nobleman who always carried his pockets full of acorns as he walked over his estate, and whenever he found a bare spot he would plant one of these. So should we carry with us ever a heart full of loving thoughts and impulses, and whenever we find a life that is sad, discouraged, or defeated, we should drop a seed of

kindness which by and by will grow into something beautiful.

"If any little word of mine
May make a life the brighter,
If any little song of mine
May make a heart the lighter,
God help me speak the little word
And take my bit of singing
And drop it in some lonely vale,
To set the echoes ringing."

—Forward.

The Three Characteristics of the Welsh Meetings.

BY REV. G. CAMPBELL

It was a meeting characterized by a perpetual series of interruptions and disorderliness. It was a meeting characterized by a great continuity and an absolute order. You say, "How do you reconcile these things?" I do not reconcile them. They are both here. If you put a man into the midst of one of these meetings, who knows nothing of the language of the Spirit, and nothing of the life of the Spirit one of two things will happen to him. He will either pass out saying, "These men are drunk," or he himself will be swept up by the fire into the kingdom of God. If you put a man down who knows the language of the Spirit he will be struck by this most peculiar thing. I have never seen anything like it in my life; while a man praying is disturbed by the breaking out of song, there is no sense of disorder, and the prayer merges into song, and back into testimony, and back again into song for hour after hour, without guidance. These are the three occupations—singing, prayer, testimony.

In the afternoon we were at another chapel, and another meeting, equally full, and this time Evan Roberts was present. He came into the meeting when it had been on for an hour and a half. He spoke, but his address—if it could be called an address—was punctuated perpetually by song and prayer and testimony. Evan Roberts works on that plan, never hindering any one. I ventured to say that if that address Evan Roberts gave in broken fragments had been reported, the whole of it could have been read in six or seven minutes. As the meeting went on, a man rose in the gallery and said, "So and So," naming some man, "has decided for Christ," and then in a moment the song began. They did not sing Songs of Praises, they sang Diolch Iddo, and the weirdness and beauty of it swept over the audience. It was a song of praise because that man was born again. There are no inquiry rooms, no penitent-forms, but some worker announces, or an inquirer openly confesses Christ, the name is registered, and the song breaks out, and they go back to testimony and prayer.

In the evening I stood for three solid hours wedged so that I could not lift my hands at all. That which impressed me most was the congregation. I stood wedged, and I looked along the gallery of the chapel on my right, and there were three women, and the rest were men packed solidly in. If you could but for once have seen the men, evidently colliers, with the blue seam that told of their work on their faces, clean and beautiful. Beautiful, did I say? Many of them lit with heaven's own light, radiant with the light that never was on sea and land. Great, rough, magnificent, poetic men by nature, but the nature had slumbered long. To-day it is awakened, and I looked on many a face, and I knew that men did not see me, did not see Evan Roberts, but they saw the face of God and the eternities. I left that evening, after having been in the meeting three hours, at 10.30, and it swept on packed as it was, until an early hour next morning, song and prayer and testimony and conversion and confession of sin by leading church members publicly, and the putting of it away, and all the while no human leader, no one indicating the next thing to do, no one checking the spontaneous movement.—Christian Commonwealth.

An Easy Yoke of Christ.

The service of Christ is easy as compared with a great many forms of service in which worldlings are willing to engage, and as compared with the losses and privations that every one must bear who lives without God and without hope in the world.

Salvation is free. We may well thank God for this. But even while we thank him we are to remember that we shall have none of it unless we stir ourselves to accept the conditions of the Gospel. What Christ did for us he did freely, and no other person in the universe could have done it. But if we receive the benefit of it we must come to Christ in faith, and accept his grace and enter into his service, and no other person in the universe can, or will, do this in our stead. The air is free, but we must breathe it. Salvation is free, but we must trust Christ and obey him, or none of it is for us.

The father of a family bears a yoke, but if he is a good father, and his children are obedient and intelligent and loving and promising, he bears his yoke with joy. The citizen who bears his part in the public taxation is under the yoke, but if he lives in a good, free, Christian land, he

gets more than he gives. The member of a church has something of a load to carry, but in the religious and social and intellectual privileges he enjoys he would bear a burden a hundredfold heavier if he were deprived of the church. The follower of Christ must watch against sin, and must strive for holiness, and must pray and must do all the good he can, and do well all the time, but he gets so much in the way of forgiveness and comfort and grace and help for the present and for the future, that he cares not of what he does or loses for thinking of what he is saved from and of what Christ does for him.

The unsaved bear a thousand times heavier than the Christian ever does. For one thing he bears the load of unpardoned sin. He bears the burden of his own unsanctified and undisciplined nature. He is not at peace and rest. He cannot be. Oftentimes he carries the load of a guilty conscience. Oftentimes he lives a life in which he gives up everything desirable in the service of Satan, as the drunkard, the gambler and the thief.

A man has been living the life of a drunkard. He has spent all his fortune and all his earnings. He is in rags, and he is on fire with the burnings of hell. His appetite inflames him. His family are hopeless and ashamed and in torture. He has done all and given all in the service of sin, and has found it a hard and cruel master. Farthy projects are blighted. The future is dark as perdition can make it. Christ does not so reward those who serve him. His yoke is easy as compared with the burdens of a Christless life. His burdens are light as compared with those that Satan puts on his servants.

It is a joy to be a Christian. It stirs our hearts with joy to think that we may tell the world of so blessed a service, rich with glad experiences for both earth and heaven.—Exchange.

Seed Time and Harvest.

Genesis 8:12-22

This the promise of our Father, given in the olden days,
And each year unto the present, its fulfillment well displays.
When the lengthening days grow warmer, then the seeding
time has come.
And the short, cool days of autumn, bring the joys of harvest home.

Thus, as in all situations, in all times and every place,
On the seasons, his handwriting every thoughtful soul may trace.
Thus, each phase of each experience may reflect his light of love,
And as seed time and the harvest, come as blessing from above.

Oh, our Father, oh, our Saviour, have we sown the seed of truth
As the spirit has directed, in the soil of age and youth?
May the harvest prove us faithful while this wave of blessing rolls
Into thine eternal safety may we gather many souls?
M.hone, Feb. 24, 1905. ADDISON F. BROWN.

"Better Then."

C. C. WYLLIE.

It was the hour of midnight. The room was shaded in mellow light. Upon the bed there tossed and moaned with burning fever the only child of the house. He was a lad of great promise, combining rare gifts of head and hand with a sweetness of disposition which made him a favorite wherever he went. Around him the parents had built many a fairy castle. But now it was all to be abruptly ended. Human skill could do no more. The doctor had gone, saying: "No hope, only a few hours at most."

The minutes passed. Besides the bed the grief rent father and mother pled agonizingly for the darling of their home to be spared. An hour passed—he rested; another hour—he slept. Daylight—the crisis was passed—he would live.

Twenty years after, in the same room, the same two were watching. The lad of promise, called back from a boy's grave had failed to fulfil the expectations of the hearts which had striven with God for his restoration. He had idled, he had sinned, he had dishonored the family name, and after years in the far country, had come back emaciated, broken, dying.

The last moments had come and the gray-headed man and wife prayed that Heaven's mercy might rest upon the prodigal. He sank into the heavy slumber which is the herald of death. Silently they waited; at last the end.

The father looked into the tear-filled eyes of the mother and said: "Would it had been twenty years ago."—Presbyterian.

At Night.

Sometimes when dark has spread for me her robe of rest,
And silence guarded by;
The night-bird, steep, would startle from her nest,
Stirred by the baby's cry.

When night is deepest now, again and yet again,
I lie with wide eyes wet,
It was his little cry which waked me then;
His silence wakes me yet.
—Edmund Vance Cooke, in Lippincott's

Messenger and Visitor

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

The Maritime Baptist Publishing Co., Ltd.

TERMS: \$1.50 per annum in advance.

S. McC. BLACK

Editor

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

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

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

CONCERNING REVIVALS.

The fundamental idea of revival is the quickening and increase of life. A revival is not a resurrection but a resurrection; not a recall of the dead from the grave, but a restoration of the feeble to fulness of health and strength. The revival does for religion what the springtime does for the orchards. During the winter months life in the orchard is dull and stagnant. Stripped of their foliage the trees stand bare and gaunt. There is something spectral about them as they creak in the wind or rattle their icy fringes in the blast. But when the springtime comes with its magic touch, the sun-kissed buds are stirred and begin to draw for sap. Vessel after vessel all the way down to the root excites his neighbor, until, touched and thrilled, the generous bosom of mother earth yields up its sap, which, rising through the tree, becomes in it a vital force to clothe it with verdure, steep it in fragrance, deck it with blossoms and load it with precious fruit. A revival of religion means the emergence of the soul from spiritual sluggishness and barrenness into the bloom and beauty and fruitfulness of abounding spiritual vitality.

The revival is primarily a life-movement in the church. Its presence is marked by a more acute and vivid consciousness of God, a deeper peace, a holier joy, a more passionate love for Christ and a mightier yearning for the salvation of the lost. These conditions would constitute a revival, even though no conversions accompanied them. Sinners may be converted in a community where the church is languid, weak and cold. God fulfils himself in many ways. An insensible church cannot altogether block his paths of power. His Word is quick and his Spirit mighty when we are dull and pulseless. Yet it is true of course, that the larger displays of saving grace are always coincident with the revived spirituality of God's people. Kindle the smouldering embers of the church's life into vivid glow and the fire spreads. The darting flame, seizing upon the inflammable material that is always at hand, envelops the community in its holy blaze.

The genuine revival is a work of God. It is a vital process and all vital processes are divine. Physicians understand this. When the patient is down with pneumonia mechanical appliances are resorted to. Poultries are ordered and hot water bags and cotton wool jackets. Medicines are given with a view to fighting the hostile germs through the avenues of the blood. Nourishment in concentrated form is supplied with frequency. But when all is done the doctor says: "Everything now depends upon his vitality. We cannot tell what the result may be. If the heart is able for its work we shall expect recovery. He is in the hands of God." It is because a revival of religion is a vital process that it is such a subtle thing. It may fail to come when the most elaborate preparations in the way of organization and machinery have been made. It may flame forth in power and splendor where no such preparations have been thought of. Torrey and Alexander are toiling tremendously for a revival in London. In the way of organization nothing is lacking. They have a great hall, a great fund, a great choir, a great crowd, a great group of committees. Yet the results are meagre. The evangelists are earnest, the audiences are interested, but the note of power is lacking. How different the case in Wales. Without any organization, with no human leadership, the whole Principality is aflame with religious fervor. The people gather under a common impulse. Meetings open of themselves and somehow get themselves closed. Ministers come and go. The people pray and sing, and exhort and rejoice. And God saves sinners by thousands. The Welsh people have been honoring G-d. They have cast themselves in helplessness upon His Sovereign power, His Sovereign wisdom, His Sovereign grace. The result is one before which we stand in awe.

It is reported that Dr. Francis E. Clark has sent an invitation to Evan Roberts, the Welsh evangelist, to be present at the Christian Endeavor Convention which is to meet during the coming summer in Baltimore. There is no intimation yet that Mr. Roberts will accept the invitation.

RESPONSIBILITY FOR CHRISTIAN WORK?

Any one who is at all well acquainted with church-work is aware of the fact that there is at the present time general dissatisfaction among church workers with the results that are being attained. In some quarters there is a confident optimism that better days are coming, while in other quarters there is a dismal, pessimistic feeling respecting the prospects. Because of this situation we find men on every hand sincerely seeking to discover the cause of the present difficulty. The most lamentable feature of the situation is that all or nearly all, seem eager to shift the responsibility on other shoulders. Perhaps the most hurtful tendency is the very popular one of attributing the present situation of the church to those who are not church members and who make no pretence of actively serving its interests.

The facts are familiar to every person. If a church is not succeeding in the work it elects to do, if people are passing its door and refusing to contribute to its expenses, if its services are dead and lifeless and its organization dwindling, whom do the members of that church blame? Themselves? Very rarely! The responsibility is usually placed upon those who persist in passing by and who will not come in. We may very well ask the reason for the shifting of responsibility.

When Jesus called his disciples he did not call them to a position of authority from which they could dispense the privileges of religion, but he summoned them to a life of service in which they were to become "fishers of men." He did not say that because he was the Messiah men ought to seek him, but he felt that because he knew the power of God in his life he was responsible for imparting that to men who were being lost without it. But because he sought men and brought to them that which was the power of God to salvation they began to seek him and to acknowledge in him an authority unique in its character. As was his experience so has been that of his disciples. Over and over again when men in the spirit of Jesus have eagerly sought their fellows and have brought to them effectively the message of Jesus, men have been ready to acknowledge their power and their right to authority. But when men have lost the power to bring the message of Jesus to the hearts of others and when the passion for the highest welfare of humanity has died out, there has survived an ecclesiastical organization with an assumption of authority unbearable in its arrogance or detestable in its peevishness. Men have never been ready to recognize the authority of any church that had come to that state. It is however a symptom of such a condition when it is possible for us to seek to blame people outside the church for the failure of its work.

There can be no such feeling on the part of a Christian man, nor on the part of a church composed of Christian men. For these know that they possess in the Gospel a power which the world cannot know and which it cannot give. There will be among such men no disposition to shirk the responsibility for the success of Christian work. If the results are not satisfactory they will acknowledge one of two things. Either the Gospel has lost its power or we do not know how to proclaim it effectively. We are not ready to accept the first alternative. Rather, thousands of men will protest that by the Gospel of Jesus they have been brought into a life that is eternal. We are accustomed to avoid the second alternative by pointing to the correctness of our doctrine, or the conformity of our practice to an accepted standard. Such is not the test which Jesus propounded. He said "By their fruits ye shall know them." We must begin seriously to question our methods. We will doubtless find that to preach successfully the Gospel of Jesus we will need more than right doctrine and the accepted polity. We may perhaps discover that the power lies in the possession of that wonderful force which we call the love of God.

Jesus gave his followers the command to make disciples. The question is, can we do it?

TORONTO BAPTISTS AND THE NORTHWEST SCHOOL QUESTION.

There is little room for doubt that the Baptists of Ontario are as a body ready to utter a vigorous protest against legislation by the Dominion Parliament imposing a separate school system on the new western Provinces. The Baptists of Toronto, at all events, are not willing to be silent in the matter. Last week, in the Bloor Street Baptist church of that city, a large and representative meeting of Baptist citizens was assembled to consider the situation which is involved in the Autonomy Bills now before Parliament and to give expression to their views. Mayor Urquhart who is a prominent Baptist, connected we believe with the Walmer Road church, presided. A resolution, moved by Mr. D. E. Thompson, K. C., and seconded by Professor H. F. Tracy, Ph. D., was carried unanimously by a standing vote, protesting against the proposed educational legislation and expressing the hope that the Government would so modify the Bills as to leave the whole educational future of the new Provinces to their own determination. In moving the resolution Mr. Thompson said that Sir Wilfrid Laurier had himself observed the spirit of conciliation in the speech made at the introduc-

tion of the Autonomy Bills. That was the true spirit with which to approach such a subject. If it were a matter of passion or prejudice that was behind the agitation now rising against the Bills it would pass away, but if the measures were found to be an invasion of inherent rights that would be another matter, and politicians would find it a serious thing to deal with. Under the powerful leadership of Hon. George Brown the Liberal party had made a stand for the principle of local government and Provincial rights. The Liberal party was returned to power in 1896 on that stand, and while the party admitted the right to remedial legislation it did not propose to use it. To pass the Autonomy Bills now before Parliament would be a complete reversal of the policy both of the Liberal leader and the party. "If Sir Wilfrid Laurier is sincere in his suggestion that the provisions of the British North American Act cover the ground, why not leave the question to the Act? But if it does not cover the ground the clauses referring to separate schools are unjust," said Mr. Thompson. The bringing forward of such legislation after a general election was a great surprise to the country. If it had been known before the last election that such bills were contemplated, "if for one would have voted against the Government, even though the Opposition had no policy on the question. It is the Government and not the Opposition that is on trial in an election." "If Sir Wilfrid Laurier had told his policy in advance he would have come out of the election twenty short," declared Mr. Thompson. The ante-election rumors of a deal with the Roman Catholic church were not believed. They seem plausible now, though he would not say any bargain was made. In conclusion Mr. Thompson said that such legislation should not be introduced until the country had been heard from.

Editorial Notes.

By an anonymous gift of \$1,100,000, recently received, Union Theological Seminary, New York City, is said to become the most richly endowed divinity school in the world. The new gift to Union includes a very choice building site on Morningside Heights, near Columbia University and the tomb of General Grant, and the plans of the directors include the immediate erection of new seminary buildings on this property.

The attention of those interested is called to the notice on our ninth page which states that owing to the death of our lamented brother Nalder, Rev. A. Cohoon of Wolfville has consented to resume the work of the treasurer of denominational funds for Nova Scotia for the balance of the Convention year. It is to be regretted from one point of view that this work must be laid upon shoulders already quite sufficiently burdened, but we can all feel assured that the work will be well done.

The First Avenue church Toronto, the congregation to which Rev. Alex. White, formerly of Main St. this city, ministers have recently reopened their splendid church edifice after extensive repairs and renovations including upholstery, painting and additional lighting, and an adjoining lot has been secured for future Sabbath school enlargement. Negotiations are on foot for installing a new pipe organ. Pastor White has a large number of friends in this city who will rejoice to learn of the prosperity of the work in which he is engaged.

Contrary to its most invariable experience, the American Baptist Missionary Union is unable this year to obtain all the missionaries which it is ready to send to the Foreign Field. *The Watchman* learns that an appeal has been received by the Union from the recent conference of South India Missionaries for ten new men in the near future to occupy important posts. "The Union," *The Watchman* says, "really needs about forty men to meet pressing calls for help. It would be glad to send at least twenty if they were available, but as yet the officers know of but ten who are ready to go."

President Harper of Chicago University, who recently underwent an operation for internal cancer, will, it is said, as soon as he is able to leave the hospital, return to his position and duties as President of the University. The reports as to the results of the operation would seem to afford small ground for hope of Dr. Harper's permanent recovery. But with that indomitable industry and force of character which have always characterized him, the distinguished educator will resume work and make the most of whatever time may yet be granted him in the interests of the cause which he has hitherto so ably served. It is said that Dr. Harper will work to complete in detail plans for the future of the University, which he has had in mind for more than ten years, but which he has never yet fully made public.

It is said that all the Chinese in Canada have come from the Province of Canton, and it is at the solicitation of the Chinese of Montreal that a mission has been started by the Presbyterian Church of Canada in Macao of that Province. It is gratifying to learn that many Chinese in this country have so high an appreciation of the value of the gospel to themselves that they are eager to have it sent to their own people. The efforts put forth to evangelize the Chinese in Canadian towns and cities will no doubt have far reaching and

blessed results. In this connection it is interesting to note that in Shakki, a city of 8,000, in Canton Province, a new church has been erected in connection with the Presbyterian Mission, costing \$2,000, and of this sum \$1,200 was contributed by Chinamen returned from Australia.

A Berlin despatch reports, on the authority of a newspaper of that city that 200,000 Russian Stundists are preparing to emigrate to Canada. The Stundists are a Russian religious community originating, it is said, about the year 1860. They are distinctly Protestant and evangelical and as such of course outside the pale of the orthodox Greek church. Their views and practices, we believe, coincide to a considerable extent with those of Baptists. For a long period after 1870 the Russian Stundists were harshly persecuted by the Government, but they remained faithful to their convictions and are said to have increased considerably in numbers. Of recent years little has been heard regarding the community, but from their resolution to emigrate it may be inferred that they are still the objects of Government ill-will. The name Stundists is derived from the German "Stunde" (hour), and was given them on account of their habit of meeting periodically for Bible reading.

It would seem that there is some danger of hockey in Canada becoming as rough and brutal a game as foot-ball has become in the United States. Several cases have lately been reported in which players have suffered injuries more or less severe at the hands of their opponents, and last week at Cornwall, Ont., a young man named Allen Loney was committed in the magistrate's court to stand trial at the approaching Assizes on a charge of murder, he having, as is alleged caused the death of Aleide Laurin in the course of a hockey match by deliberately striking him on the head with his stick. It is said that Loney was known as a rough and reckless player. Evidently he is a man of an ungovernable temper, who should have been inhibited from playing in a match. If the punishment he deserves shall be meted out to him he will likely have much time to reflect on his criminal folly. It is to be hoped that the incident may prove a salutary warning to all who engage in this exciting sport to exclude rigidly all unsportsmanlike conduct both on their own part and in those with whom they play.

Mr. Edward Candler, one of the correspondents who accompanied the Younghusband Tibetan expedition, writes concerning Lhasa, the sacred city of the Tibetans: "We found the city squalid and filthy beyond description, undrained and unpaved. Not a single house looked clean or cared for. The streets after rain are nothing but pools of stagnant water, frequented by pigs and dogs searching for refuse. Even the Jokhany appeared mean and squalid at close quarters, whence its golden roofs were invisible. . . . The few Tibetans we met in the street were strangely incurious. A baker kneading dough glanced at us casually and went on kneading. A woman weaving barely looked up from her work." For any traces of the buildings of the Capuchin mission, which were erected in the early part of the eighteenth century, Mr. Candler sought in vain. The most enlightened Tibetans were ignorant, or pretended to be so, that any Christian missionaries had resided in their city. In the cathedral, however, a bell was found with the inscription, "Te Deum Laudamus," which may probably be set down as a relic of the sojourn of the Capuchins.

Basis of Union.

EDITOR OF MESSENGER AND VISITOR:—

Please add to the list of churches already published as favorable to union with the Free Baptists of N. B. on the Basis as passed by the Free Baptist Conference and our Convention the following:—

N. S.—Carleton, Jordan Falls, Falmouth, Oxford, Hammond Plains, East Jeddore, Litchfield, Kingston, Indian Harbor, 1st St. Margaret's Bay, and St. Margaret's Bay, Mira Bay, Homeville, West Jeddore, Aylesford, Morristown, Lunenburg, Chester, North Brookfield, Diligent River, New Germany, Amherst.

N. B.—Petitcodiac, South Musquash and Dipper Harbor, Peel.

P. E. I.—Bayview, Dundas, Alexandria.

Our committees will now be called together in a few weeks after which we hope to make announcements relative to the consummation of the union. There seems to be no good reason for delaying longer the desired end. If other churches have any word to send our Committee we shall be delighted to receive their message. Why not all come to the front in the aid of a movement that means the good of Baptists—the whole Baptist family and as well the glory of God.

St. John, March 13.

G. O. GATES, for Com.

Acadia Notes.

THE ABUNDANT SNOW. # 197

The "beautiful" snow has been as beautiful this year as ever, but the descriptive adjectives oftener upon the lips of Nova Scotians this winter when speaking of the snow have been those denoting its unprecedented abundance. The

story has been graphically told in the daily papers and need not be repeated here. The blockade brought Wolfville to the edge of a very serious situation, as the supply of fuel was well nigh exhausted. The public school, the public laundry and all the churches had to be closed, and many private houses were reduced to serious straits. "Lest we forget," Miss Bars and a couple of young lady friends have published a neat four-paged sheet entitled "A Snowball," in which the outstanding facts of those miserable weeks are recorded for preservation. Our children's children, therefore will have a chance to learn the facts, and to escape the impositions of the legend makers. During the blockade the work of the College and Academy was suspended for several days, to enable the students to give their assistance to the railroad. They did yeoman service.

THE SECOND FORWARD MOVEMENT.

This movement like all other movements demanding extensive travel, has been somewhat hindered by the weather conditions. It has not, however, stood still even for a week. Since my last report, Mr. Archibald has made an extensive tour in Queens Co., embracing Liverpool, Milton, Brooklyn, Maitland, Grafton, Kempt, Harmony, Caledonia, S. Brookfield, N. Brookfield, Libby Mes, Middlefield, Greenfield, Charleston, Mill Village, Port Medway. The Baptists throughout most of this wide region are but a scattered folk, nor have they a great abundance of this world's goods, but the aggregate receipts make a generous sum, and we are very grateful for the encouraging response. Mr. Archibald has also canvassed Barwick, Waterville, Lawrencetown, and Bridgetown. These places have all done splendidly. Mr. Archibald is a most devoted and successful helper in this great undertaking. We cannot speak too highly of him. The writer has visited Nictaux, Moncton, Fredericton, and Springhill, and during the blockade has been plying his pen in behalf of the movement, as well as attending to other important duties at Wolfville. The spirit of our people everywhere we go is nobly responsive, and carries with it the pledge of great possibilities not only for the educational institutions, but for all our denominational enterprises.

A GENEROUS REQUEST.

The executors of the estate of the late Rev. Ralph M. Hunt of the class of 1870, have recently communicated the fact that Mr. Hunt, in the disposition of his means, generously remembered the college. He bequeathed to the Governors the sum of \$300.00 for the general purposes of the college, and instructed his executors to make over to the Governors, annually, the interest on another \$500.00, for the aid of some needy and deserving student. The will provides also that later, when certain annuities to two aged friends have expired, a further sum of \$1,000.00 shall become available, the interest to be employed in aiding needy and deserving students and in founding prizes.

Mr. Hunt, it will be remembered, was a son of the late Rev. A. S. Hunt, who for so many years was himself a devoted friend and servant of the college. He was a brother of Messrs. Johnstone and Aubrey S. Hunt of Halifax, of Mrs. Savary of Annapolis and of Mrs. A. C. Chute of Wolfville. He was pastor successively at St. Stephen, N. B., and Jamaica Plains, Mass. For a short time before his death in 1902 he was acting pastor of the James St. Baptist church, Hamilton, Ont. He was a man of scholarship and refined tastes, of warm sympathies and noble Christian character. He maintained the liveliest interest in the work of his Alma Mater, and had great sympathy with needy students in their struggles to obtain an education. The record which will be necessitated in the calendar, in connection with the "aids" furnished by his generosity, will constitute a perpetual memorial of his name.

Wolfville, March 10th.

THOS. TROTTER.

Notes From Horton Academy.

DEAR MR. EDITOR:—I fancy some of your readers may have been wondering why they have seen nothing from my pen concerning Horton Academy. Several times it has been in my heart to send you word of what was going on at the Academy, but I have learned that purposes and deeds are not exchangeable terms. Press of immediate duties interfered each time until I have been forced to find the time lest it may appear that I am unmindful of what the public knows about us.

Our work, in the main, has been pleasant and encouraging. The spirit of both teachers and pupils has been commendable. Eagerness for the advancement and strengthening of the pupils has characterized the patient and untiring efforts of the teachers. These efforts the various classes have responded to manfully. True, all the pupils have not been marked by the same degree of earnest application, but the great majority of the young men have showed a willing diligence that made it a delight to work with them.

Our accommodations have been taxed to their utmost ever since the school opened in September. The Home has been more than full and we have been obliged to find rooms for several of the young men outside our own walls. This large attendance has been an encouragement and speaks of better days ahead. The growing interest shown in Horton Academy calls loudly for extension and enlargement. We trust the day is not far distant when the Acad-

emy may be so situated as to be able to meet in every respect the demands which our constituency may make upon us.

The religious life of the school has been healthful. The Academy Y. M. C. A. has been doing good work and its meetings have been well attended, interesting and profitable. The spiritual life of very many of the Academy students has been deepened during this school year, and several who were not professing Christians have expressed a strong desire to become Christians and to live the Christian life.

Mr. Mercereau's serious illness, by which he was incapacitated for work during a good part of the Fall Term, added materially to an otherwise pretty full list of duties to be performed by the Principal. We were glad to welcome him back to his work at the opening of the Winter Term, and to find that he was able once more to face the responsibilities of his position with his usual vigor.

Mr. Shepherdson, the master in charge of the Business Department, has been forced to resign his position since the holidays, owing to impaired health. Mr. Shepherdson had made a large place for himself in our school life and his departure is regretted by both teachers and pupils alike. He is succeeded by Mr. John Fowle who comes to us from New Brunswick well recommended for experience and ability.

The school to-day is practically working at full capacity. But in spite of this, Horton Academy does not begin to do the work for the denomination that it ought to do. In very many sections of our Provinces the name of the school is practically unknown, and in many others the merits of the work done are as little known. Were the Academy to do for our people what it ought, the numbers now in attendance would be multiplied two or three times, perhaps even more. Such an increase in numbers, however, is not to be thought of today, because the Academy has no place in home or class for such additional pupils. The problem, then, that faces us today in Academic work, is how to meet the needs of our people in this respect. But of this, Mr. Editor, I hope to have more to say later. The Board of Governors already has projects for enlargement under consideration. I hope at an early date to bring before your readers certain facts concerning our Academy which will show what is required at our hands as a people to whom God has committed grave responsibilities.

Respectfully yours,

Wolfville, March 9, 1905.

EVERETT SAWYER.

From Halifax.

BAD STORMS.

"The oldest inhabitant agrees that this is the winter above all others within their recollection, the most distinguished for storms, cold and deep snow. Letters have taken eight days to travel from Wolfville to Halifax. It is a fortnight since the D. A. R. was clear.

STUDENTS CLEARING THE TRACK.

The students both of the Academy and the College, the Seminary is held as reserves, have been wielding pick and shovel to clear the rail. Say not that Acadia's student have degenerated. Fifty years ago Wolfville called on the students to do work on the public roads. Every one is absolutely refused. This brought them face to face with a court of justice. The students retained Dr. Camp. Led by the venerable president, all marched down to Lower Horton. Before Mr. Bergen, the magistrate, Dr. Cramp examined the law handling a volume of the Statutes of Nova Scotia with the skill of a well practiced lawyer. The justice of the peace was soon found to be in sympathy with the student's attorney. Dr. Cramp saw this, this plea having been on the spirit and not on the letter of the law, he seized the favorable signs and generously offered to pay all costs and let the matter drop. This was accepted by Mr. Bergen. Dr. Cramp acted, quickly turned out the contents of his purse and paid up the costs. In those days there was no "yah, yah, yah, Acadia." Had there been, it would have gone off as soon as the students emerged from Mr. Bergen's office. It is needless to say, that Dr. Cramp was reimbursed, and thanked for acting as attorney for the students. Contrast this lazy, selfish conduct of the students of fifty years ago, with the public spirited, self-sacrificing conduct of the students of today.

REVIVAL IN HALIFAX.

A spirit of revival has seemed to hang over the churches of the city through the winter; but there has been no "cloud burst." In one Methodist church, Charles street, and in the North church gracious seasons have been enjoyed. The labours of Mr. Shaver have been blessed in a high degree. Mr. Jenner has baptized twenty-one converts and more are expected. The labours of the evangelist were extended until Wednesday the 2nd of March. I have heard that he will then commence services in Brunswick street one of the principal Methodist churches of the city. The Rev. Mr. Vincent baptized five last Sunday. His services at the Tabernacle is assured. The ministers wives are taking an active part in the work of the Lord in the city. Mrs. Jenner, as President, is leading the Women's Christian Temperance Union; and Mrs. Waring is conducting a Bible class and leading in missionary studies in

(Continued on page eight.)

The Story Page

Aunt Ethelinda's Monument.

BY L. M. MONTGOMERY.

'I suppose,' said Aunt Ethelinda, in her most biting tones, 'that you never do anything like this, Elizabeth. You would be afraid of spoiling your hands.'

Elsbeth—her name was Elsbeth, not Elizabeth, but Aunt Ethelinda was prejudiced against 'foreign' names—laughed. There was nothing better to do, and she was so used to Aunt Ethelinda's sarcasm that it did not hurt her much—now. There had been a time when the sharp things that Aunt Ethelinda's said would cut her sensitive little soul to the quick. But Elsbeth had learned to make allowances for Aunt Ethelinda, who wasn't her aunt at all, or anybody else's, although everybody in Brookvale called her so.

'O, yes, I always help when it is to be done,' Elsbeth said, pleasantly. 'We were cutting sets at home three days last week. But I do my hands up in lemon juice and kid gloves for the night after it,' she added, by way of teasing Aunt Ethelinda a trifle.

Aunt Ethelinda sniffed.

'I suppose you got that notion out of some of those silly magazines you read so much of. I wonder your mother allows you. Girls weren't brought up so in my time. But your mother has always spoiled her children. We all thought when George Sheldon married her that she wouldn't be a suitable wife for him.'

Aunt Ethelinda sighed heavily, as if all her forebodings upon the occasion of George's marriage had been amply and darkly fulfilled. Elsbeth made no answer this time. A little red spot came out on each of her soft round cheeks, and she primmed up her rosy mouth as if shutting in some hasty words. Elsbeth did not care what Aunt Ethelinda said to her, but she had not yet learned to take slurs at her mother amiably. Sue Barrie, who had come in with Elsbeth and was sitting very demurely back in the corner, looked indignant. But she had a wholesome fear of Aunt Ethelinda, and so she too held her tongue.

Aunt Ethelinda was cutting potatoe sets with great energy. She wore a faded old wrapper, and her crisp grey hair was decidedly untidy. In short, Aunt Ethelinda was in a mess, and she did not like being caught 'in a kilter,' by anybody. Moreover, she detested cutting potatoe sets, and so she went out of her way to be disagreeable. To be sure, that was nothing new for Aunt Ethelinda.

Finding that her last taunt did not visibly ruffle Elsbeth's composure, she returned to personal weapons.

'You'd rather be strumming on the piano than doing anything else, I supposed. That wouldn't stain your soft hands—and it's a good deal easier than work.'

'Of course,' said Elsbeth, good-naturedly, 'I'm very fond of music, Aunt Ethelinda.'

'The Martins all were,' said Aunt Ethelinda. Elsbeth's mother had been a Martin, and from the indescribable emphasis which Aunt Ethelinda put into her sentence you would have understood that the Martins' fondness for music was the distinct hall-mark for their degeneracy and utter unfitness to live. 'They never was good at much else. It's a pity you take after them. Jangling tines won't do much for you: I heard that you wanted to go to Riverside and take music lessons. Are you going?'

'No, indeed,' said Elsbeth, with a little sigh. 'Father can't afford it.'

'I should think not, Elizabeth. Your father is worked and harried to death as it is. It's pretty hard for a man to support an extravagant family. You take my advice and give up your notions of music and settle down to some good honest work that'll earn your keep. Look at Mary Ann Di son—teaching school at the corner. Mary Ann's a smart girl.'

'Yes,' agreed Elsbeth, ungrudgingly. She was never envious of other people. 'But you know I couldn't teach school, Aunt Ethelinda. I'm the worst dunce at arithmetic that ever lived. I thought if I could take music for a few months in Riverside that I'd be able to teach music to beginners in Brook-

vale. I could get a good class. But there is no use in thinking about it just now. Mother sent me down to bring you this little pot of jelly. We made it yesterday, and she thought you might fancy some.'

'My appetite has been dreadful poor, lately,' admitted Aunt Ethelinda. 'It needs coaxing—but your mother's jelly is always too sweet for my taste. However, you can leave it, and I daresay I can worry some down. If it isn't too much trouble will you be condescending enough to put it in the pantry? I'm in a dreadful hurry to-day—I want to get these spuds done by night. I'll get goes into my monument fund.'

'Are you getting on with it pretty well?' asked Elsbeth, with a smile. Brookvale people generally smiled when Aunt Ethelinda's monument fund was spoken of.

'I've got eighty dollars saved up,' replied Aunt Ethelinda, with chastened triumph. 'But I want twenty more. One hundred is the price of the monument I picked out at Carter & Seaman's the last time I was in town. It's a real handsome one, I tell you. I've always been proud and determined to have a good, handsome white marble monument. All the Clydes have them, but I'm the last of the family, and there won't be any one to put up one for me; so I'll get it myself before hand. It's bigger than Mrs. Roderick Clyde's. I'll be buried next to her, alongside of mother, and I wouldn't rest in my own grave if her monument was better than mine. You're not going so soon, are you? Well, I suppose you can't find much amusement in talking to an old woman like me.'

'O, it isn't that Aunt Ethelinda,' protested Elsbeth. 'But I must go—mother wants me home to help her this evening.'

'Anything does for an excuse, of course,' said Aunt Ethelinda, amiably. 'Just whip in and whip out before you have time to say how-do decently. Well, it's the style nowadays. Tell your mother I'm obliged for the jelly. You ought to wear a bigger hat when you go out, Elizabeth. You're freckling something scandalous—Martin-like. Give your mother my respects. Miss Barrie. It's over a year since she's been to see me, but I suppose I can't complain. There's nothing very attractive for stylish folks here, no doubt.'

'O, isn't she dreadful!' gasped Sue, when they were safely out of earshot down the lane. 'How could you put up with her insults, Elsbeth? I'd have lost my temper and 'sassed back,' as Teddy says: I know I would.'

'She isn't always quite so biting as she was to-day,' said Elsbeth. 'Sometimes when I go she'll be just as nice and kind as can be—and, you know, she is always really pleased to have people go and see her, for all she talks to them so sarcastically. Mother has always impressed on us that we must always be kind to Aunt Ethelinda and not resent her sharp speeches. She has had a very hard, lonely life, and it has soured her. Perhaps it has been largely her own fault, but that must make it all the harder to bear, don't you think?'

'Yes, I suppose so. It must be pretty dismal when the only interest you have left in life is buying your own tombstone,' admitted Sue. 'Will she pick out her own epitaph, I wonder? I'm sure I can't think of many good qualities to inscribe on it.'

'I'm really sorry for Aunt Ethelinda,' said Elsbeth, 'but I must admit it never cheers me up much to go there. She has made me feel that I ought never to mention music in father's hearing again.'

'It is too bad you can't have a chance, Elsbeth. You have such a beautiful voice, and you play better now than lots of girls who have been taking lessons for years. Perhaps you will be able to go to Riverside, after all.'

'Perhaps,' said Elsbeth, quietly, and changed the subject. It hurt her to think about it. After Sue had turned into her own lane she walked slowly homeward, thinking over her own disappointed little hopes and plans and Aunt Ethelinda's remarks.

'Anyway,' she concluded, with a little sigh, 'I won't let father see that it hurts me. He has a good deal to worry him—Aunt Ethelinda was right there, although it isn't exactly the fault of his family as she insinuates.'

Six weeks later Aunt Ethelinda fell down her cellar stairs, broke her leg and arm and wrenched the muscles of her back. Elsbeth went to see her three days after the accident and found her lying in bed scowling darkly at Cyrilla Potter, who had come in to wait on her and to attend to her small household affairs. At least nothing had happened to Aunt Ethelinda's tongue.

'So you did manage to remember me at last Elizabeth,' she said. 'I suppose I ought to feel quite flattered that you took the time to do it from more important duties.'

'Mother hasn't been very well said Elsbeth, gently, 'and I couldn't come before. I'm very sorry about your accident, Aunt Ethelinda.'

'So am I,' said Aunt Ethelinda, crisply. 'Sorrow won't mend broken bones. I've got to lie here for six weeks at the least, the doctor says. To think that Cyrilla Potter will be in charge here all that time! I never could abide Cyrilla. Well, it might have been worse, I suppose. I might have broken my neck instead of my leg, and then my monument fund would never have been completed. As it is the doctor's bill will make a nice hole in it. I don't know as I'd grumble so much if I'd had any way of passing the time. It's terrible tedious to lie here day in and day out. If my eyes would let me read I might worry through but they won't; and as for getting Cyrilla to read to me, I'd rather listen to a buzz saw—as I told her flat when she offered. There's swarms of people coming here to see me, of course, but I get desperate tired of their chattering. I never was very much interested in gossip. And how am I going to put in six weeks of this and maybe more?'

That afternoon Elsbeth went around to all the girls she knew and asked them to take turns going to read to Aunt Ethelinda. One and all declined. They could not do it, they declared. They could never endure Aunt Ethelinda's tongue. Besides, she won't want them; she was so critical that nobody could please her.

Elsbeth sighed a little. Summer in Brookvale was a very pleasant time, and just now what might be called 'the season' was in full swing. There were picnics and drives and sails and rambles galore. It was not a very charming alternative to think of spending long hours reading to Aunt Ethelinda. But Elsbeth went to her and offered to do it.

Aunt Ethelinda did not appear to be particularly grateful.

'Well, I don't know,' she said. 'I don't suppose you are an extra good reader—though I'd be glad of most anybody, short Cyrilla. But if it's to be come one day and stay away another I'd as lief not. If I could depend on you to come every day I might accept.'

'I'll come every afternoon,' promised Elsbeth. 'Well, see that you do. And ask the minister's wife to send me up some good solid books. I don't propose to listen to anything frivolous.'

There Elsbeth went faithfully every afternoon and read for long hours to Aunt Ethelinda. It was not an easy or pleasant employment. Aunt Ethelinda's choice of literature was not precisely interesting when taken in such large doses, and she had an especial penchant for volumes of gloomy, old-fashioned sermons and treatises. Moreover, she was very hard to please and criticized Elsbeth's elocution and pronunciation until even the girl's sunny temper almost faded her—almost, but not quite. Elsbeth always managed to choke down any angry retort that rose to her lips.

'The idea of you making such a martyr of your self,' protested Sue. 'Why you are missing all the fun cooped up there reading to that cross old woman.'

'She suffers a great deal,' said Elsbeth, gently. 'And I think my reading helps to pass the time for her. If I were in her place I'd want people to make allowances for me.'

The six weeks spun out to eight before Aunt Ethelinda could use her broken arm again and dismiss Cyrilla Potter to her own place. One day when Elsbeth came she found her knitting.

'Thank goodness, I'm my own woman again,' Aunt Ethelinda announced. 'I'm allright, now that I can knit. I feel as if I didn't want ever to see a

book opened again, such a dose of reading as I've had. Not but what I admit I'd never survived without it. I'd have died of sheer lonesomeness and other folks' gossip. And you've been real good to come so constant, and that when you might have had more agreeable occupation, no doubt.

'I'm glad if I have been of any service to you, Aunt Ethelinda,' said Elsbeth.

'Yes, I actually believe you are. Once I'd have thought you were just putting on if you talked like that, but actions speak louder than words. What are you going to do with yourself this fall? Is your father going to send you to Riverside?'

'O, no. He cannot afford it. I—I think I will go to Ronald Gresham's store at the Corner for the winter. He wants a clerk—'

'Now don't tell me that any Sheldon could come down to clerking for a Gresham,' interrupted Aunt Ethelinda, scridly. 'I draw the line at that. Go in to my bed-room and bring me out that inlaid box on the bureau.'

Aunt Ethelinda took the box, selected a key from the huge bunch dangling at her belt, and opened it. From it she took a little roll of money.

'Here, Ethelinda, is sixty dollars—what was left of my monument fund after the doctor's bill was paid. It's for you. It'll pay your board and get you a quarter's lessons in Riverside at least.'

'Aunt Ethelinda,' protested Elsbeth, 'I could never think of taking it—never! But thank you, just the—'

'Fiddiesticks! Of course you're going to take it. I've given up the idea of a monument. When I was lying there on my back, thinking, thinking, thinking half the day and most of the night, I can tell you, Elizabeth Sheldon, I took count of the things that were worth while, and monuments weren't among them. What's the use of my trying to have a handsomer monument than Mrs. Roderick's?'

I thought, 'If I toiled and milled for a hundred years I could never get such a monument as Mrs. Roderick has, the memory in folks' hearts of all her kind deeds and words and smiles. If I had tons of marble over me it would only serve to remind folks what a cantankerous old crank I was.' So I just said to myself, 'Ethelinda Clyde, you will take what money you've got and do some good with it before you die. And you'll hurry, for you're an old woman and will likely go off sudden, like all the Clyde's.' Now Elizabeth, you've been as good as an angel to me this summer in spite of all the biting things I've said right along. It used to be a real satisfaction to say them at the time, but after you had gone they hurt me worse than they ever hurt you. If you won't take this money it will be about the cuttingest revenge you can get on me.'

Elsbeth flushed crimson.

'Aunt Ethelinda,' she said, gently. 'I will take it—as a loan. You must let me pay you back in time. I'll be able to do it after I get a start.'

'Well, well, if nothing else will do you we can arrange it so. But you're not to feel hurried about paying it back, mind that. I'm never going to use it for a monument, anyhow. And—thank you Elizabeth, for all your goodness to me this summer.'

Elsbeth ran over and threw her arms about Aunt Ethelinda, she said, kissing her. 'You've given me my heart's desire.'

'Well, well, don't say anything about it,' said Aunt Ethelinda, beginning to knit furiously. 'Thanks are embarrassing things. I declare they are, whether they're given or taken. Now, you go to Riverside and do your best. But I must say I hope when you come home you won't be like Amelia Fisher—able to play nothing but them shivery, up-high-there-and-way-down-here 'classical' things. For pity sake, get your professor to learn you something with a tune to it.'—N. Y. Advocate.

Wise Silence.

He had studied by himself, and came up for examination to college with inadequate preparation. He approached ancient history with fear and doubt, for he had had little time to stuff himself with the history of the Caesars. The paper contained a question at which the young man looked with dismay.

'What can you say about Caligula?'

He did not know that Caligula was the worst of a long line of mad and bad Roman Emperors. But a witless inspiration came to him, of the sort that often saves the young and the ignorant. He wrote:

'The less said about Caligula the better.'

He passed.

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 Prescott St. Halifax.

Prayer Meeting Topic, March 19th, 1905.

Glorifying God in our Daily Work. Matt. 5: 13 16. Rom. 12: 11.

Salvation is not an individual affair alone, its larger purpose is a world redeemed. True it is redeemed unit by unit but the units are, not stored, they are employed. Each saved one is a factor in this larger accomplishment until the forfeited heritage is restored, until the indwelling of God in man and in men as well as in all his world, is an actual fact. As we are redeemed, we come into this relationship, and when we pass off the active stage and we rest, "our work do follow us." The life of each redeemed one is the life, undoubtedly, intended from the beginning which was to be fellowship with God on earth as fellowship is now with him in Heaven. Hence the life I now live, I live by the Son of God. "Nevertheless I live, yet not I, but Christ live in me." Therefore the natural outflow of such living is the glorifying of God in our daily work. God glorifying is the bringing to pass of his grand design.

Why like salt and light? Our first scripture is a section from the Sermon on the Mount. This section of the Sermon logically follows the preceding one which deals with the character of the members of the kingdom. If one is a such a moral pauper, i. e. if he stands before God in a state of absolute destitution, a beggar with no power to alter his condition or to make himself better, he is in the kingdom. Realizing that this is his true condition, the condition in which God sees him, he mourns because of it. If his mourning does not result in hopelessness, it produces meekness, and that meekness fills him with desire—a desire for righteousness as strong and urgent as hunger and thirst are in the physical realm—he cannot become other than salt and light in the world.

However these are but the characteristics of a redeemed human nature, more glorious transformation is for the believer. He inevitably takes on the divine characteristics of the King of the Kingdom, for his nature becomes God-like. "Filled with righteousness the man is now prepared to exercise the divinest prerogative of sovereignty—mercy—the special prerogative of its rightful exercise, it must rest on righteousness. The exercise of mercy, except by righteousness is wrong. It cannot be mercy in its full, clear shining character, if there be not the fullest conception of righteousness accompanying the act. Otherwise it is moral indifference or sentimentalism." Is that not as salt and light in the world?

Such practices find administration in purity of heart, and being pure in heart we shall see God. Even in this life behold him by faith, and surely our faces and characters will glow with the divine life, even as Moses' face shone after he had spoken with God. Thus shall we be lights in this world.

The most extraordinary of all lighthouses is to be found on the Armish rock, Stornoway Bay—a rock which is separated from the island of Lewis by a channel over 500 feet wide. It is in the Hebrides, Scotland. On this rock a conical beacon is erected, and on its summit a lantern is fixed, from which, night after night, shines a light which is seen by the fishermen far and wide. Yet there is no burning lamp in the lantern, and no attendant ever goes to it, for the simple reason that there is no lamp to attend to, no wick to trim and no oil well to replenish.

The way in which this peculiar lighthouse is illuminated is this: "On the island of Louis, 500 feet or so away, is a lighthouse, and from a window in the tower a stream of light is projected on a mirror in the lantern on the summit of Armish Rock. These rays are reflected to an arrangement of prisms, and by their action are converged to a focus outside the lantern, from which they diverge in the necessary direction." The consequence is that, to all intents and purposes, a lighthouse exists which has neither lamp nor lighthousekeeper, and yet which gives as serviceable light—taking into account the requirements of this locality—as if an elaborate and costly lighthouse, with lamps, service room, bedroom, living room, storeroom, oil-room, water tanks and all other accessories were erected on the summit of the rock.

With characters, having their blemishes and imperfections daily being removed by the "pierced hand," we rest on the clear shining of the indwelling God in our hearts."

As salt we shall preserve unless we come in contact with the world, so as to be of the world, then becoming worldly we shall lose our savor, or as the Greek signifies "to become insipid, also meaning to play the fool." Dr. Thomp-

son, (The Land and the Book) cites the following case: "A merchant of Sidon, having farmed of the government the revenue from the importation of salt, brought over a great supply from the marshes of Cyprus—enough in fact, to supply the whole province for many years. This he had transferred to the mountains, to cheat the government out of some small percentage of duty. Sixty-five houses were rented and filled with salt. Such houses were merely earthen floors, and the salt next the ground was in a few years, entirely spoiled. I saw large quantities of it literally thrown into the road to be trodden under foot of men and beasts. It was 'good for nothing.'"

'LETTING THE LIGHT SHINE.'

BISHOP E. R. HENDRIX, D. D., L. L. D.

He who said, "I am the Light of the world," also said "Ye are the light of the world." The source of the world's light in either case is the same; for ours is derived a reflected light. Our graces of character are like the rays which illumined the face of Moses when he came down from the mount of God; they are but a reflection of the light of the knowledge of the glory of God shining in the face of Jesus Christ. Our graces come from his grace. Like the stars (planets) our light comes from looking upon the glorious face of the sun. If we have any power to illumine the pathway of life, it is because the sun of righteousness hath risen upon us with healing in his rays.

Our Lord never bade his disciples to let their light shine until he had shown them the seven-fold rays which make the white light of Christ: an character; Humility, Contrition, Meekness, Mercy, Purity, Peace, Endurance. Each is "blessed." Peter, who heard the sermon on the mount, reproduced it in a sentence when he said, "Finally, be ye all like-minded, compassionate, loving as brethren, tender-hearted, humble minded; not rendering evil for evil or reviling for reviling; but contrariwise blessing; for hereunto were ye called, that ye might inherit a blessing.

It is this inherited blessing, which we are to share with the world and which blesses him that gives as well as him that receives. Truth first embodied in a personal Saviour and then in saved persons saves others.

The unanswerable argument against unbelief is the life of the believer. "Ye are our epistle, written in our hearts, known and read of all men; being made manifest that ye are an epistle of Christ, ministered by us, written not with ink, but with the Spirit of the living God; nor in tables of stone, but in tables that are hearts of flesh." The stars [planets] no more tell us that the sun is shining some where than these "living epistles" tell of "a light that never was on sea or land" save as it shines in: the face of Jesus Christ. No marvel that City hath no need of the sun or of the moon to shine upon it, for the Lamb is the light thereof. There can be no night there where each face is bright with the joy of the Lord. Nor can there be any night here if we obey our Lord's command to let the light shine and are ourselves luminous with his presence, the power that worketh in us mightily.

The last time our Lord was ever seen by mortal eye was when he was walking amid the golden candlesticks to see if this command were obeyed. The churches are his golden candlesticks whose office it is to send afar the light, the beautiful light of God. This is serving the Lord in "the beauty of holiness," when piety in both natural and appropriate ways—the light on the candlestick and not under a bushel, as if in very shame—gives light unto all in the house.

The surprises of "that day" will be in having recounted in our hearing countless beautiful works, radiant with comfort and love, of which the believer has no recollection, because it had become second nature to do good to all men, especially to them of the household of faith. Equally surprising will be the command, "Depart from me ye workers of iniquity," given to those whose supposed good works were their passport to the skies, but whose righteousness was simply that of the Pharisees. Moses, the meekest of men, knew not that his face shone even when he had spent forty days and nights with God, but the beauty of the Lord God was upon him. It was what he was that made him God's spokesman to the nations, although like Paul he deemed himself "less than the least of all saints," or with the Baptist, "I am not that Light, but am sent to bear witness of the Light."

Liverpool, N. S.

W. B. CROWELL.

Salvation alone can rouse in us a sense of our sinfulness. One must have got a good way before he can be sorry for his sins. There is no condition of sorrow laid down as necessary to forgiveness. Repentance does not mean sorrow; it means turning away from the sins. Every man can do that, more or less. And that every man must do. The sorrow will come afterwards, all in good time. Jesus offers to take us out of our own hands into his, if we will only obey him.

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 MARCH.

For workers among the Scandinavians, Germans, Russians and Icelanders in the North West. For new interests in growing towns. For Mission Band leaders. That Band members may be converted while trying to work for others.

FOR MISSION BANDS.

Concluded.

Since writing the above we have had more Christmas still, and despite my already long letter, I must tell you of it. Yesterday we had our church services. We had tried to have some missionary present to preach a Christmas sermon, but were disappointed; but we had a very sweet helpful service among ourselves. There was plenty of singing of Christmas hymns, and we had for our subject—"God's Christmas Gift to the World." Nine little folks told us of the first Christmas day—and the larger boys repeated verses showing the world-wide blessing received from that unspeakable gift while Veeracharyulu Garu gave an excellent address from "His name shall be called Wonderful," and etc.

In the afternoon we had a praise and testimony meeting when we thanked God for His great Christmas gift and told what that gift meant to us. After we parted the boys sang a hymn at the door of every Christian home.

This morning, however, I heard voices and on asking who was passing, found it was the boys, who said a body had already come to take them to Polepilly. We did not invite the Polepilly Christians in here for Wednesday, but said we would come there. So they invited us to-day and a rich surprise they gave us. Soon after midnight one of them had come in here with a band, to take Veeracharyulu and three of our boys out and they rapped at our door and said they wanted us to reach there as soon as possible as they expected the Rajah of Polepilly to be present; so we decided to sacrifice our home mail for a little (our Christmas mail had been lying in the Post Office since yesterday afternoon) and reach Polepilly earlier than we had planned. But in this land we are very dependent upon coolies and the Aryan brown does not believe in hurrying himself, so the result was we were there an hour later than Somalingam had requested; but when we entered we found that he had not needed our help as he supposed. We enjoyed it all the more because we had absolutely nothing to do with the arrangements.

A screen of red blankets hid the wood pile at the end of the courtyard, and the remainder was prettily decorated with leaves, flowers, and picture rolls. Just as we got there the school children were being marshalled into their places at one side of the court, while on the verandah facing them were chairs for the two Rajahs expected. These were placed under a canopy formed of a pretty orange cashmere shawl, the gift of Somalingam's brother-in-law on his return from visiting Benares, etc. To the left were chairs for Miss Clarke and me. Everything had been well planned and was really nicely arranged. All was ready for the rajahs and a messenger was despatched for them. Instead of two there came but one, who for the first time since Somalingam became a Christian, crossed the threshold of that Christian home. It was a red letter day for Somalingam. His face glowed with joy and gratitude. A very appropriate programme had been arranged. The boys from here had violins and played and sang; the school children sang two hymns learned in the school, the little Christian children sang another; Easvara Ras told in a clear, concise way the meaning of Christmas; Somalingam had prepared a dialogue which he and one of the school boys gave. He began with the year 1904, what it meant, and after a little touched upon the great Hindu festival in memory of Krishna's birthday, compared Krishna and Christ, and then closed with our need of a Saviour and Christ that one. This was listened to, not only by the Rajah, but by the crowd that had come in to see the Christian feast.

Veeracharyulu Garu gave the address of the morning and a fine one it was too. It seemed as if he could not help talking and that the earnest words would not come fast enough while he held up Christ the Saviour to the people. As I sat there I enjoyed all this that had been planned and arranged without a single hint or suggestion from us. As I saw the mingling of those who once had been caste and outcaste without the least trace of caste that we could see, and remembered that it was not so very many years ago that the Christian missionary would hardly be allowed to cross the threshold of that then bigoted Hindu home and the mere touch of the outcaste was thought defiling, while sin blackened the home and lives of those in the home, my heart sang for

joy and I felt as never before that the Gospel is the power of God unto salvation in very truth.

But to return to the programme. A small boy read a short account of the school, then the names of the prize winners were read and the Rajah gave away the prizes. Finally Somalingam Garu asked the Rajah to speak, and he responded, speaking in praise of the school which was the successful rival of his own, and despite all his threats when it was first started, had grown while his had died. He also paid a passing tribute to Christianity and to Christ; but we fear that as yet it was simply with his lips he said this, while his heart is still wedded to his heathen worship. Still it was a great thing for him to say what he did. He had brought sweets and plantains for the children, which were distributed. Miss Clarke and I distributed the treat and presents we had, in which you have a share; and Somalingam Garu passed around the dates and plantains he had brought for the occasion; so it was a great day for the children who gave three cheers for the Rajah with evident satisfaction. Finally Somalingam Garu, in a very tactful way, referred to the British Empire and its greatness, the secret of which Queen Victoria had said was the Bible, and turning he presented the Rajah with a Telugu New Testament which must be the secret of India's greatness as well. The exercises were opened and closed with prayer. A servant, bearing a small tray of plantains and another of dates followed the Rajah home, and thus closed a most successful affair.

With glowing face Somalingam Garu said to us— "Very different were his words today from those uttered when I became a Christian. Then he said I had better leave the village for my staying there would defile the whole place." Today that same man presided at the closing exercises and prize giving at the school managed by that very man and held in his own house. May the Rajah's first words come true, and the heaven that is at work continue until the whole village has been defiled, as the Rajah would express it,—that is Christian! After the school had been dismissed the women began to prepare the meals while Miss Clarke and I eagerly devoured our home mail that had reached us when the exercises were in progress. How I did enjoy my Christmas mail! 12 letters beside other remembrances. You do not know what that means, but let me assure you it means very much indeed.

We had another Christmas of rice and curry and finally reached home tired but very happy and thankful for what we had seen and heard.

My letter does not do it justice at all. I am very tired and my head aches rather badly but I want you to get your report of what we did with your help as soon as possible.

With hearty thanks and love I am yours for the Master and the Telugus.

ADA M. NEWCOMB.

The W. M. A. S. of the Guysboro Baptist church have held ten meetings during the year with an average of seven present. Although not accomplishing all we would like to do, and in view of the great spiritual need, all that we ought to do, or perhaps might have done, yet we are grateful that we have been enabled to do something to advance Christ's kingdom, and thus have a part in fulfilling the great commission. In March was held a missionary social, when the jugs were broken, contents noted, and found to be, with the collection taken at that time, \$37.00. This amount with the membership fees sent to the Treasurer of the W. B. M. U. amounted to \$56.00 for the last year. Our meetings have been characterized by a spirit of consecration and real worship and have been to an unusual degree devotional, prayer having a large place in them.

The Thanksgiving social which was such a success, was planned and executed by the members of this society, resulting in \$137, being gathered in as a free will offering to the Lord, and thus being the means of freeing our beloved church from its debt. The year has not been all brightness. The shadow came and from out the gloom the call came to our dear sister Peart. We feel her loss even yet, as we constantly miss her from the Lord's house. On Dec. 1st, the society observed Crusade Day by gathering at the parsonage. After a very helpful meeting, we tarried for a social hour, after which we gathered around the well spread table, the young people joining us in the evening. We all felt that it was time well spent, especially as we gained one new member. We have had the pleasure of making one life member, our faithful and efficient worker Mrs. Burton Jost.

MRS. MCLARN, Sec.

FROM HALIFAX.

(Continued from page five.)

The first church with rare tact and efficiency. In the other churches, the congregations have been good, notwithstanding the bad state of the streets and the severe storms. The spiritual sentiment is sympathetic and hopeful.

PRESIDENT SCHURMAN AND THE REV. MR. BALL.

The Rev. Mr. Ball, Universalist minister, who succeeded

the Rev. Mr. Eddy, is alert, and catches stray sentiments that drift in the newspapers, with as much skill as his predecessor.

Mr. Ball has given President Schurman a most loving embrace. These are his words used in a sermon to his people not long since, and published in the city papers; his subject being "President Schurman's View of the Bible and Infidelity."—"President Schurman," said the preacher, "warned his students against a common danger.

They would learn that the Bible was neither history nor science; but he wanted the students to realize that there was a body of religious principles eternally true; that they must not give up these truths of the gospel, when they were obliged to discard the dogmas of the preceding centuries. Very many when they found that the Bible was not historical or scientific, as they had been taught at home, had forsaken religion entirely, and gone to materialism and atheism." Said Mr. Ball, "This address of President Schurman is a terrific indictment of those churches which teach 16th century dogmas, pagan cruelties, primitive myths and legends as revealed truth."

While in the Southern States many years ago, I found that any person having the least strain of negro blood, was claimed by the blacks. All the sects and classes who reject the Bible and agree only in such rejection, passionately claim as blood kindred every one who in any respect sounds a note of discord with Pauline orthodoxy. The words of speculation can scarcely pass the lips of a known evangelical before the author of them finds himself in the arms of some one who rejects the Scriptures as the Word of God.

Our old ministers met such cases, and dealt with them in their own homely fashion. It is said that on a certain occasion in Halifax, Father Manning preached on the love of God. At the close of the service a well known Universalist, and a man of the world, rushed up to Mr. Manning and said: "I liked your sermon tonight. It fed me." "Ah, ah," said the preacher, "I have noticed at home when I feed my sheep the pigs will sometimes come and eat."

That President Schurman might have said something "off color" theologically is intimated by a paragraph in "The New York Examiner" which appeared about the same time. This is the paragraph:—

"Why should not a Christian President when he preaches to his students, preach to them the gospel of the grace of God, as revealed in Jesus Christ, instead of babbling about unsettled critical questions, the only effect of which can be to undermine the faith some of them may have, and to establish those who have none in their unbelief? A revival of Christian faith among college-presidents and faculties seems to be one of the urgent needs of the hour."

Acadia, Mount Allison, Dalhousie, MacMaster, Brandon, and other colleges in Canada have Presidents who stand by the Bible as the only authoritative revelation from God. Many of their professors are devout evangelical Christians.

THE REVIVAL IN GREAT BRITAIN AND ITS CRITICS.

"The Tory Alexander Mission in London," says "The Christian" has awakened in some quarters an outburst of criticism, chiefly, however, amongst the people who hold what they called "advanced" views about the Bible and theology. "This is hardly surprising, but it is gratifying to learn of Mr. W. S. Stead emphatically reliking them. He went down to Liverpool recently on purpose to see the work for himself; and, to a contemporary, he contributes his impressions. . . . He says of the critics:

"I am firmly convinced that they will make one of the worst mistakes of their lives, if they oppose, or even if they refrain from according to the Mission their heartiest and most enthusiastic support. Intolerance and narrow-mindedness are never so intolerant and narrow-minded as when they array themselves in the garb of broad views and modern thought." This is what we have all seen. What wasps, what hornets these rational critic-folk are, when they are opposed. Irritable, impatient and resentful when they are compelled to face soberable criticism. But sit by and acquiesce while they, like an army of mice, nibble at the Bible, and make rationalistic nests for themselves with the shreds of its books, and a more pleasing delightful society one could not wish to enjoy; but hold them up, and compel them to submit to a sound examination of God's word, and, as Mr. Stead intimates, they become intolerable tyrants. Who among the critics of to-day on the public stage has shown a more intolerant spirit than Dr. Charles Briggs of New York?

I have seen people in the country at the time of extreme drought fighting fire until they were discouraged. Disparagingly they would say, nothing but rain will keep it from spreading and destroying the country. They prayed for rain descends—the fires are extinguished. A plentiful rain of revival will extinguish the fires of destructive criticism. Evan Roberts and the revival in Wales are God's reply to the radical critics of the world; also a rebuke as well as a reply. Fancy a Higher Critic standing up in one of the crowded meetings in the Principality, where the Holy Spirit is manifest in the holy fervor and faith of the congregation; and saying "My friends I want to show you that much of the Old Testament is made up of myth and legend." A burst of song of praise would drown him and bury him out of sight. REPORTER.

Men of Oak

Timbers of oak keep the old homestead standing through the years. It pays to use the right stuff.

"Men of oak" are men in rugged health, men whose bodies are made of the soundest materials.

Childhood is the time to lay the foundation for a sturdy constitution that will last for years.

Scott's Emulsion is the right stuff.

Scott's Emulsion stimulates the growing powers of children, helps them build a firm foundation for a sturdy constitution.

Send for free sample.
SCOTT & BOWNE, Chemists,
Toronto, Ontario,
Ld. and \$1.00; all druggists.

Notices.

OUR TWENTIETH CENTURY FUND \$50,000.

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

Rev. J. H. P. ¹⁸⁸⁸
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 Digby Co., quarterly meeting will convene at Plympton on March 20th and 21st.
A. J. ARCHIBALD, Sec.

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, Secy.
Hopewell Cape, March 4.

P. E. ISLAND CONFERENCE.

The Quarterly Conference of Baptist churches of P. E. Island will be held at the Baptist church at Bedford on March 20th and 21st. The pastors and clerks will please take notice and appoint delegates.
C. R. WHITE, President.
J. WEBB, Secretary.
Mount Albion, P. E. I.

MESSRS C. C. RICHARDS & CO.

Gentlemen,—My three children were dangerously low with diphtheria. On the advice of our priest my wife began the use of MINARD'S LINIMENT. In two hours they were greatly relieved, and in five days they were completely well, and I firmly believe your valuable Liniment saved the lives of my children.

Gratefully Yours,
ADILARD LEFEBVRE.
Mair's Mills, 10th June '99.

DENOMINATIONAL FUNDS, N. S.

SUCCESSOR TO LATE TREASURER, JOHN WALDER.
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 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 Secy H. M. B.
Arcadia, Yarmouth, N. S.

HER FIRST RAILWAY TRIP.

An old lady on her first railway trip noticed the bell cord overhead, and turning to a boy she pointed to the cord and he said: "That, marm," with a mischievous twinkle in his eye, "is to ring the bell when you want anything to eat."

Shortly afterwards the old lady reached her umbrella up to the cord and gave it a vigorous pull. The whistle sounded, the brakes were put on, the train began to slacken its speed, windows were thrown up, questions asked and confusion reigned among the passengers. The old lady sat calmly through it all, little dreaming that she was the cause of the excitement.

Presently the conductor came rushing through the train and asked:

"Who pulled the bell?"
"I did," replied the old lady, meekly.
"Well what do you want?" snapped the official, impatiently.
"Well said the old lady, meditatively, 'you may bring me some ham sandwiches and cup of tea if you will.'—Ex.

A DRUNKARDS DELIVERANCE.

A man in Glasgow has rejoiced to testify that Christ has saved him, and has taken from him, all desire for drink. He wrote to Dr. Torrey:

On Saturday I was in hell; on Sunday evening at 6.30 I was in heaven. Drink was my great sin, and every day I was sinking lower and lower to perdition. My wife left me a fortnight before I was saved, with these words, 'you will never stop drinking; there is no hope for you.' Now, I don't think even you who have seen such wonderful things would believe a man could be changed from a hopeless, good-for-nothing to an earnest worker for Christ in so short a time. I am sometimes afraid the joy of living like this is too good to last till the end of my days, but as I trust in the Lord I have no doubt that He will take care of me. The strange thing is that from the moment I was saved I never felt the least desire to taste drink. I could never have given it up myself, for I have tried hard for twenty years to do so. After I accepted Christ the drink gave me up. It shows the wonderful power of the Blood"

In the House of Commons on Monday Mr. Swift MacNeill moved the adjournment of the House to call attention to the appointment of Lord Shelborne as high commissioner in South Africa, he having filled the post of under-secretary of the colonies at the time of the Jameson raid and during the friction with the Transvaal prior to the Boer war. The motion was defeated at 11 o'clock p. m. the government majority being 58.

With so much attention directed toward Western Canada, a dainty little up-to-date map of Manitoba is a timely gift from its publishers, the Stovel Company, of Winnipeg. This map is the first one produced in Canada by the "rototype" or wax process, the method by which the finer maps of modern atlases have been produced. In addition to the handsome map in eight colors, there is an index containing the name of every post office and railway station in the province. The railways are very clearly shown without the defect of over-emphasis. The little vest pocket convenience is sold at fifteen cents a copy.

Alexander J. Hassard this morning presented a petition to the Justice department on behalf of Martin, the Toronto child murderer, condemned to be hanged on March 10. The petition bears thirteen hundred signatures. The youth of the condemned man and the fact that he is not a professional criminal are the principal grounds of appeal for executive clemency.

The over due steamer Silvia, from New York and Halifax, arrived at St. John's, Nfld., on Monday, after a terrific experience in a blizzard which struck her on Wednesday, driving her eighty miles seaward among great ice floes on the Grand Banks.

Kitty—And when we're married will you insist on my reading your novels? Author—We'll make a bargain, dearie. If you'll read what I write, I'll eat what you cook.

"The Basis of Union."

We will mail, post paid, copies of the Basis of Union at the following rates: 25 copies for 20c; 50 copies for 38c; 100 copies, 75c.

Paterson & Co.
107 Germain St.,
St. John, N. B.

The Baird Company's

Wine of Tar Honey and Wild Cherry

A Lubricant to the Throat.
A Tonic to the Vocal Chords.

The Baird Co.'s WINE OF TAR, HONEY AND WILD CHERRY is the best remedy for coughs and colds I have ever used.
MARY A. SHAW.
Woodstock, N. B.

"Thine own friend and thy father's friend forsake not." For more than thirty years

Puttner's Emulsion

has been in daily use all over the Maritime Provinces. During that time it has relieved and cured a vast number of sufferers from coughs, consumption, bronchitis, asthma, and other disorders of the chest and lungs. Weary brain workers—pale, thin, weak people—have been restored to health and vigor.

Be sure you get PUTTNER'S the original and best Emulsion.



A. Kinsella

Steam Polishing Granite and Marble Works.

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

All orders delivered free.

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

Baby's Second Summer will be a happy, healthy summer, if mother starts NOW to feed

Nestle's Food

Just add water—no milk. Always ready for use.

Sample (sufficient for eight meals) sent free to mothers.

THE LEEHING, MILES CO., Limited, MONTREAL.

A JERSEY CREAM SURPRISE

Many people who never tried a tin of "Jersey Cream" until the recent snow blockade were surprised to find how rich and suitable for tea making it is.

ALL GROCERS SELL IT.

Marriage Certificates

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

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Society Visiting Cards

For 35c.

We will send

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

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

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

Wedding Invitations, Announcements, A Speciality.

"Hopeless" expresses the view of railway people in western Nova Scotia as to the outlook for raising the snow blockade. Last night's gale and to-day's snowstorm have undone the work of the past week. The over-taxed section men, who have been working night and day for weeks, collapsed from sheer exhaustion when the storm drove them from toil. With them it is felt to be a matter of personal honor to keep trains moving. For a week now they have toiled in vain. Nothing, it is believed, short of soft weather can open up the railway, and if that comes too abruptly great damage will result from freshets. Some lumber camps are short of supplies, grub and hay being very scarce.

The Home

HOUSEHOLD NOTES

For hoarseness beat up the white of an egg, flavor with lemon and sugar, and take some occasionally.

Hay sprinkled with a little chloride of lime and left for an hour in a closed room will remove the smell of new paint.

A tin cup filled with vinegar and placed on the back of the stove will prevent the smell of cooking getting over the house.

No kitchen should be without scales to test the integrity of things purchased by weight, and to measure the quantities of various recipes.

There is nothing that so promptly cuts short congestion of the lungs, sore throat, or rheumatism as hot water when applied promptly and thoroughly.

To soften the hands, make a lotion of ten cents' worth of bay rum, fifteen cents' worth of glycerine, five cents' worth of alcohol, and five cents' worth of quince seed.

A great convenience when cleaning house is a stick with a notch in the end that will lift picture cords off hooks without so much stepping up and down.

To freshen black kid gloves when the outer surface has rubbed off, mix a few drops of sweet oil with the same quantity of black ink and apply to the rubbed spots.

Ivory that has been spotted or has grown yellow can be made as clear and fresh as new by rubbing with fine sandpaper, and then polishing with finely powdered pumice-stone.—Ex.

MEN EAT TOO MUCH.

The chief paper read before the National Academy of Sciences at its meeting in Washington, gave a description of a series of experiments recently conducted by the Sheffield Scientific School of Yale, to determine if the average human being is not eating too much. Prof. Russell H. Chittendon, the director of the school, who conducted the experiments and who read the paper, made the statement that the average healthy man eats from two to three times as much as he needs to keep him in perfect physical and mental health and vigor. Prof. Chittendon said three classes of men were experimented on, several professors at the school, including Prof. Chittendon himself, several students, and a squad of United States soldiers. There was a gradual reduction of meat and other proteid foods, with little if any increase in starch and other foods in nearly all the tests. No fixed regimen was required in any case, the endeavor being to satisfy the appetite of each subject. In only one case was meat entirely eliminated from the diet. At the end of the experiments, which lasted from six months until nearly a year, and were concluded only a short time ago, all of the men who had been Professor Chittendon's subjects were in the best of health. Their weight in some cases was almost exactly the same as when the experiments were begun, and in some slightly lower. Their bodily vigor was greater, and their strength was much greater, partially owing to their regular physical exercises during the experiments and partially owing, Prof. Chittendon believes, to the smaller amount of food eaten. The daily consumption of food at the close of the experiments was much less than the recognized standard, and from a third to a half as much as the average man eats.—Christian Observer.

CHILBLAINS.

Chilblains are caused by exposing the hands or feet to heat when they are severely chilled. Children or women of feeble circulation who are unable to bear the sudden changes from mild weather to cold suffer the most from chilblains. All persons who thus suffer should wear warm stockings. The hands should never be plunged in either hot or very cold water, and should be protected when out of doors by warm mittens with long wrists.

When chilblains first appear they may usually be easily cured by bathing them in one part alcohol, 90 per cent, and five parts

spirits of rosemary. Rub the parts affected briskly with the lotion, and then rub them with the palms of the hands. Do this every two or three hours, and, after a few applications, the chilblains will generally disappear if the precautions suggested are also exercised in keeping the hands and feet warm, and never exposing them to violent changes from heat to cold or from cold to heat. Obstinate chilblains, which have become ulcerated, require the advice and treatment of a physician.—Tribune.

RECIPES FOR CURING MEATS.

To Sugar-Cure Hams and Bacon.—Pack the meat, the hams and bacon, in a barrel (a molasses barrel is best) and cover well with brine made as follows: Of salt enough in four gallons of water to make a brine that will bear up an egg, and four ounces of pulverized saltpetre, two ounces of soda and four pounds of sugar. Put some weights on the meat to hold it well under the brine. Handle the pieces over on the fifth, fifteenth and thirtieth days, so as to change the position of the meat. Leave in the brine from four to eight weeks; preferably the longer time. Short, thick, hams with thin skin will cure the best.—Ex.

TO PREPARE AN EGG FOR AN INVALID.

Beat the yolk and white separately until extremely light, add a pinch of salt, pour into a china cup, which set in a saucepan of hot water, stirring constantly till soaled, but not cooked. When this is done slowly the egg just thickens slightly, but puffs up until the cup is almost filled with creamy custard. Set in the oven a moment and serve at once.—Ex.

ORANGE MARMALADE.

Cut the fruit in halves and remove the pulp with a spoon. Take one lemon to five oranges and prepare in the same way. Cut the shells of the oranges in two and scrape out the white lining, and put the skins on to boil in water enough to cover them. Weigh the pulp, take half as much sugar, and simmer together for fifteen minutes. When the peel is transparent and tender take it up, and by putting several pieces together cut it quickly into the narrowest possible strips. Mix with the pulp and sugar, cook till very thick, and put in glasses, and seal when cold.—Ex.

KITCHEN-WIVES' GOWNS.

"Why do women choose such ugly colors for their kitchen aprons?" lamented an artistic young woman.

"Because those colors do not wash out," responded her practical friend.

"That's the melancholy part of it," was the sad reply. "Now, the girls at the art league wear long-sleeved pinafores of dark green or blue or golden brown, according to complexion, and they protect the gown just as well as a hideous brown check or a magenta nightmare. If a woman's got to spend half her life in the kitchen, why doesn't she put a little thought on what she wears there, instead of saving every penny and every stitch for her afternoon frock, and wearing any old thing in the morning?"

The practical one did not rise to the defense of her magenta nightmare; she was too busy concocting an elaborate pickle, containing fifteen ingredients and requiring twenty days' intermittent attention.

"When I am married," continued the artistic one, "I shall wear the prettiest sweeping caps I can devise, instead of doing my head up in a towel. My husband shall admire his kitchen-wife as much as his front-veranda wife."

It is a pleasant sight to see anybody thanking God, for the air is heavy with the hum of murmuring and the roads are dusty with complaints and lamentations.—Spurgeon.

Advertisement for Fruit-a-tives or Fruit Liver Tablets. Nature gives us fruit to keep us healthy. Bot fruit can't bring back health after we lose it. It takes something more effective than fresh fruit to cure Stomach, Liver and Kidney Diseases. FRUITATIVES, Limited, OTTAWA.

Advertisement for BUSINESS MAXIMS. A good thing is worth a fair price and is the cheapest. BUT An inferior thing is dear at any price. Compare our Curriculum, equipment, individual instruction, experienced teachers and large patronage for trained help with any other school, and we know which school you will attend.

Advertisement for O. J. McCully, M. D., M. R. S., London. Practise limited to EYE, EAR, NOSE AND THROAT. Office of late Dr. J. H. Morrison. 163 Germain St.

Advertisement for Absolute Security QUEEN INSURANCE CO. Ins. Co. of North America. JARVIS & WHITTAKER, General Agents. 74 Prince William Street, St. John, N. B.

Advertisement for MILBURN'S Heart and Nerve Pills. Are a specific for all diseases and disorders arising from a run-down condition of the heart or nerve system, such as Palpitation of the Heart, Nervous Prostration, Nervousness, Sleeplessness, Pain and Dizzy Spells, Brain Fag, etc. They are especially beneficial to women troubled with irregular menstruation. Price 25 cents per box, or 3 for \$1.00. All Dealers or THE E. MILBURN CO., Limited, Toronto, Ont.

Advertisement for Bells 100 lbs. to 10,000 lbs. McShane's. Any tone desired—Chimes, Pells, Single. McSHANE BELL-FOUNDRY, Baltimore, Md., U.S.A.

Advertisement for Bells Favorably known since 1826. Bells. WEST-TROY N.Y. BELL-METAL CHIMES, ETC. CATALOGUE & PRICES FREE.

Advertisement for Get the Doctor Quick! When accidents happen in the home quickly get the bottle of Pond's Extract—the old family doctor. Always ready—always sure, at any time, day or night. A bottle on the medicine shelf is like having a doctor in the house. When pain racks the body it relieves and cures. Impurities are weak, watery, worthless; Pond's Extract is pure, powerful, pleasant. Sold only in sealed bottles under buff wrapper. ACCEPT NO SUBSTITUTE.

Advertisement for Treated by Three Doctors for a Severe Attack of Dyspepsia. Got No Relief From Medicines, But Found It At Last In Burdock Blood Bitters. Mrs. Frank Hutt, Morrisburg, Ont., was one of those troubled with this most common of stomach troubles. She writes: "After being treated by three doctors, and using many advertised medicines, for a severe attack of Dyspepsia, and receiving no benefit, I gave up all hope of ever being cured. Hearing Burdock Blood Bitters so highly spoken of, I decided to get a bottle, and give it a trial. Before I had taken it I began to feel better, and by the time I had taken the second one I was completely cured. I cannot recommend Burdock Blood Bitters too highly, and would advise all sufferers from dyspepsia to give it a trial."

Advertisement for The King of Terrors Is Consumption. And Consumption is caused by neglecting to cure the dangerous Coughs and Colds. The balsamic odor of the newly cut pine heals and invigorates the lungs, and even consumptives improve and revive amid the perfume of the pines. This fact has long been known to physicians, but the essential healing principle of the pine has never before been separated and refined as it is in DR. WOOD'S NORWAY PINE SYRUP. It combines the life-giving lung-healing virtue of the Norway Pine with other absorbent, expectorant and soothing Herbs and Balsams. It cures Coughs, Colds, Hoarseness, Bronchitis, and all affections of the bronchial tubes and air passages. Mrs. M. B. Lisle, Eagle Head, N.S., writes: "I have used Dr. Wood's Norway Pine Syrup for coughs and think it is a fine remedy, the best we have ever used. A number of people here have great faith in it as it cures every time. Price 25 cents per bottle."

Advertisement for New Announcements From FREDERICTON BUSINESS COLLEGE. A complete new outfit of Typewriters. Seating capacity increased by one third. Largest attendance yet in history of College. Offer by the United Typewriter Co. of a handsome GOLD WATCH, to the Short hand Student making highest marks. YOU may enter at any time. Send for Catalogue. Address W. J. OSBORNE, Fredericton, New Brunswick.

LESSON Treasur Jesus your wh But lieve the God; at through The first nin Perso the pers in the l Time from th ministr Table of see and life the The C acriterist Test; by one tion of nearly s ing the truth be nesses to Let of and the r. H many both? This to prese of his go to make In a late Christia Yala, str are of gu teaching influen what we can and read woman. a permis "The de Christian characte spirit of faster an gets tow tion of C churches Scriptur seem mo ably the the large glory an cence of Christian and we v With fore the the scho I. Th chapters for salva and gra II. of whi III. T to man. IV. T of us, an V. L Christ as he appea he can; work, his will be a THE "Why favorite vivacious her attrac by a won "Because stantaneo ply. G ioned vir that our brusque n neverthe finable g large ele social su stranger, commo only win

The Sunday School

BIBLE LESSON.

Abridged from Peloubet's Notes.

First Quarter, 1905.

JANUARY TO MARCH.

Lesson XIII.—March 26.—Review.—A Treasury of God's good gifts to man through Jesus. A portrait of the ever-blessed Saviour drawn from what he does for man, and what he says to him.

GOLDEN TEXT.

But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.—John 20: 31.

EXPLANATORY.

The lessons of the Quarter extend over the first nine chapters of John's Gospel.

Persons. Let the scholars write a list of the persons, or classes of persons, mentioned in the lessons.

Time. They consist of selected incidents from the first and third years of the public ministry of Jesus. A. D. 27 and 29. The Table of the Harmony will help scholars to see and realize to what portions of Christ's life the incidents recorded belong.

The Gospel according to John, its characteristics, its aim (as in the "Golden Text") and its method of teaching this aim, by one of its chief peculiarities in the selection of the incidents recorded, that it may nearly all be included under Signs, Illustrating the work of Jesus, and pointing out the truth he taught by them; and under Witnesses to the truths taught.

Let each scholar make a list of the lessons and then note.

1. How many record signs? 2. How many bear witness? 3. How many do both?

This review gives an unusual opportunity to present Christ so attractively, in so much of his goodness and beauty of character, as to make a deep impression on our scholars. In a late article on English literature and Christian culture, Professor Whitney, of Yale, states very clearly some facts which are of great importance to those who are teaching in the Sunday School. "The most influential thing in the world is, we suppose, what man sees in other people's lives; and, if we cannot see, we can know by conversation and reading." "The story of any noble woman in life or in realistic fiction, becomes a permanent force for uplifting the race." "The deeper thing is Christian character, Christian manhood, womanhood. . . a character, a culture that have most of the spirit of Christ." "We all know that the faster and the more completely the world gets toward the realization of that conception of Christ which is common to all the churches and that can be drawn from the Scripture and from the lives of those who seem most Christlike, the better, unspokeably the better, will it be for the world. In the largest sense of Christian culture, in the glory and beauty and sweetness of beneficence of true Christlikeness, we want a Christian culture, we want it in its fulness, and we want it soon."

With the lesson titles and subjects still before the class, let the teacher draw out from the scholars.

I. The choicest passages in these nine chapters of John, those most helpful to us for salvation, hope, and growth in character and grace.

II. The noblest, bravest, kindest actions of which we have made a study.

III. The greatest blessings Jesus brought to man.

IV. The most important duties required of us, and virtues to cultivate.

V. Let the class make a Word Picture of Christ as, in the presence of all these things, he appears to them, each one adding what he can: so that in his nature, his power, his work, his character, his deeds, his life, he will be an ever-present reality and power.

THE IMPORTANCE OF MANNER.

"Why is Miss A.—not more of a social favorite? She is capable, good looking, vivacious. Why is it that men do not find her attractive?" The question was asked by a woman of a man in honest perplexity. "Because she is not gracious," came the instantaneous and thoughtful provoking reply. Graciousness is rather an old-fashioned virtue; at least it must be confessed that our modern girls, with their frank, brusque ways, often lack this quality. It is nevertheless closely linked with those indefinable gifts, charm and tact. Indeed, a large element in the charm which makes for social success is manner. In greeting a stranger, for example, words may be ever so commonplace if the tone and manner be only winning and gracious, while the most

brilliant remarks may make an unfavorable impression if uttered in a chilling, indifferent way. "In conversation the how is more important than the what," some one brightly says. Certainly the genuine social favorite is one who is not afraid to show the friendliness she really feels, and is unselfish enough to draw out the best there is in others by an inviting and welcoming manner.—Congregationalist and Christian World.

PATIENCE AND TRUST.

You want to be true, and you are trying to be. Learn these two things—never to be discouraged because good things get on slowly here, and never to fail daily to do that good which lies next to your hand. Do not be in a hurry, but be diligent. Enter into that sublime patience of the Lord. Be charitable in view of it. God can afford to wait; why cannot we, since we have him to fall back upon? Let patience have her perfect work, and bring forth her celestial fruits. Trust in God; to weave your thread into the great web, though the pattern shows it not yet.—George MacDonald.

BEYOND TODAY.

If we could see beyond today,
As God can see;
If all the clouds should roll away,
The shadow flee—
O'er present griefs we would not fret,
Each sorrow we would soon forget,
For many joys are waiting yet
For you and me.

If we could know beyond today,
As God doth know;
Why dearest treasures pass away
And tears must flow—
And why the darkness leads to light,
Why dreary paths will soon grow bright—
Some day life's wrongs will be made right;
Faith tells us so.

If we could see! if we could know!
We often say:
But God in love a veil doth throw
Across our way;
We cannot see what lies before,
And so we cling to him the more,
He leads us till this life is o'er,
Trust and obey.

THE VALUE OF CHARCOAL.

Few People Know How Useful it is in Preserving Health and Beauty.

Nearly everybody knows that charcoal is the safest and most efficient disinfectant and purifier in nature, but few realize its value when taken into the human system for the same cleansing purpose.

Charcoal is a remedy that the more you take of it the better; it is not a drug at all, but simply absorbs the gases and impurities always present in the stomach and intestines and carries them out of the system.

Charcoal sweetens the breath after smoking, drinking or after eating onions and other odorous vegetables.

Charcoal effectually clears and improves complexion, it whitens the teeth and further acts as a natural and eminently safe cathartic.

It absorbs the injurious gases which collect in the stomach and bowels; it disinfects the mouth and throat from the poison of catarrh.

All druggists sell charcoal in one form or another, but probably the best charcoal and the most for the money is in Stuart's Charcoal Lozenges; they are composed of the finest powdered Willow charcoal, and other harmless antiseptics in tablet form or rather in the form of large, pleasant tasting lozenges the charcoal being mixed with honey.

The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath and purer blood, and the beauty of it is, that no possible harm can result from their continued use, but on the contrary, great benefit.

A Buffalo physician in speaking of the benefits of charcoal, says: "I advise Stuart's Charcoal Lozenges to all patients suffering from gas in stomach and bowels, and to clear the complexion and purify the breath, mouth and throat; I also believe the liver is greatly benefited by the daily use of them; they cost but twenty-five cents a box at drug stores and although in some cases a patent preparation, yet I believe I get more and better charcoal in Stuart's Charcoal Lozenges than in any of the ordinary charcoal tablets."

THE RIGHT OF SACRIFICE.

To give up some precious thing which is legitimately yours, to shut your eyes upon visions of glory or safety or luxury which you might make your own without a shade of blame, that is so truly one of the marks of nobleness that no man is accounted by the best standards truly noble who is not doing that in some degree. The man who is taking all that he has a right to take in life is always touched with a suspicion and a shade of baseness. There is a paradox in it no doubt—one of those moral paradoxes which make the world of moral study always fascinating. Man has no right to take his full rights in the world; he is not wholly noble unless he sees the higher law which declares that all is not his to take which is his legitimately to own.—Phillips Brooks.

AN INVALUABLE PIN.

Johnny Sampkins, said the school teacher, impatiently 'what is it you are fidgeting with?'

Johnny did not reply, but the class sneak was ready, as usual, with the information.

'Please, teacher,' he said, 'it's a pin he's got.'

'Take it away from him, and bring it here,' was the next command. And the offending pin was accordingly brought.

There was no more trouble from Johnny until his turn came to read, and then, instead of standing up, the poor little fellow made no sign, except that two big tears rolled down his cheeks.

'Why don't you go on with the reading?' cried the much-tired mentor. 'If you don't behave better, young man, I shall have to make an example of you!'

'Please, mum,' whispered Johnny, 'I can't stand up! That pin you took he-keeps me trousers up!—Ex.

AN UNSOUND MINISTER.

A story is told of a young clergyman North of the Tweed who had not been long placed on his charge when rumors began to circulate about his orthodoxy. Some of his friends, hearing these reports, set themselves to inquire into the grounds for them. But they could only elicit vague hints and suggestions.

At last they came upon an old woman who declared roundly that the minister was "No sound."

"Not sound? What makes you think that?"

"Weel, then," she answered, "I maun tell ye, I was sein' him wi' my ain een standin' at his window on the Lord's Day, dandin' his bairn!"—Ex.

INTERCOLONIAL RAILWAY

On and after MONDAY, November 21st, 1904, trains will run daily (Sunday excepted) as follows:

TRAINS LEAVE ST. JOHN.

6—Mixed for Moncton,	6.30
2—Exp. for Point du Chene, Halifax, Sydney and Campbellton	7.00
26—Express for Point du Chene, Halifax and Pictou	12.15
4—Mixed for Moncton and Point du Chene	13.15
8 Express for Sussex	17.10
134—Express for Quebec and Montreal	18.00
10—Express for Halifax and Sydney	23.25

TRAINS ARRIVE AT ST. JOHN.

9—Express from Halifax and Sydney	6.30
7—Express from Sussex	9.00
133—Express from Montreal and Quebec	13.50
5—Mixed from Moncton	15.20
3—Express from Moncton and Point du Chene	16.50
25—Express from Halifax, Pictou and Campbellton	17.40
1—Express from Halifax	18.40
81—Express from Moncton (Sunday only)	24.35

All trains run by Atlantic Standard Time 24.00 o'clock is midnight.

D. POTTINGER,
General Man.
Railway Office,
Moncton, N. B. Nov. 18th, 1904.

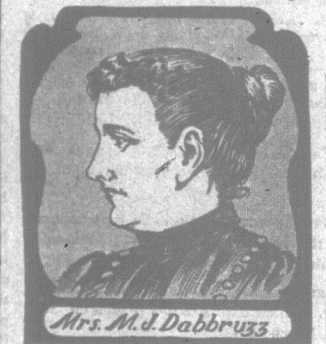
CITY TICKET OFFICE,
7 KING STREET, ST. JOHN, N. B.
Telephone, 1053.
GEO. CARVILL C. T. A.

A HEALTHY OLD AGE

OFTEN THE BEST PART OF LIFE

Help for Women Passing Through Change of Life

Providence has allotted us each at least seventy years in which to fulfill our mission in life, and it is generally our own fault if we die prematurely.



Nervous exhaustion invites disease. When everything becomes a burden and you cannot walk a few blocks without excessive fatigue, and you break out into perspiration easily, and your face flushes, and you grow excited and shaky at the least provocation, and you cannot bear to be crossed in anything, you are in danger; your nerves have given out; you need building up at once! To build up woman's nervous system and during the period of change of life we know of no better medicine than Lydia E. Pinkham's Vegetable Compound. Here is an illustration. Mrs. Mary J. Dabruzzo, of 150 Main St., Winnipeg, Manitoba, writes: Dear Mrs. Pinkham—

"Lydia E. Pinkham's Vegetable Compound has been a blessing to me through that delicate period known as the change of life. For six years it disturbed my entire system. I had hot flashes, was extremely nervous, became pale and debilitated, very irregular in the monthly flow, and the blood all seemed to be in my head. I had frequent palpitation and throbbing of the heart; in fact, my whole system seemed to be in disorder.

"I received no relief from the suffering incident to this period until I took Lydia E. Pinkham's Vegetable Compound; but I date my relief from the time I took the first bottle. I gradually improved, nature took her course painlessly, and in due time I was a well woman."

Mrs. Pinkham, of Lynn, Mass., invites all sick and ailing women to write her for advice. Her great experience is at their service, free of cost.

SNOW & CO., Limited.

UNDERTAKERS and EMBALMERS

90 Argyle Street,

HALIFAX, N. S.

Fire Insurance

effected on Dwellings, Furniture, Stocks and other insurable property.

WHITE & CALKIN,
General Agents.

Office phone 630 3 King Street.

OUT AT LAST—Ladies hat fasteners. Does away with hat pins, which makes new hole every time used not so with Handy Fasteners Mailed anywhere 25c. a pair Agents wanted. Big profits

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

Two Prizes,
GOLD MEDAL
GOLD WATCH



For best marks in 1905. Only two persons can take these prizes. Still better prizes are the positions we secure for our students, and these are open to everybody who will fit himself for taking and holding them.

Catalogues free to any address.
S. KERR & SON,
Odd Fellows' Hall.

From the Churches.

DENOMINATIONAL FUNDS.

Fifteen thousand dollars wanted from the churches of Nova Scotia during the present Convention year.

The Treasurer for New Brunswick is Rev. J. W. MANNING, D.D., St. JOHN N. B. and the Treasurer for P. E. Island is Mr. A. W. STUBBS, CHARLOTTETOWN.

CANNO, N. S.—Six young persons were baptized on Sunday evening, March 5th. O. N. C.

GERMAIN ST.—Nine persons were baptized by the pastor at the close of the Sunday evening service, March 2nd.

LEINSTER ST., ST. JOHN.—Pastor Christopher Burnett baptized four persons on Sunday, March 12th.

PRINCE ST. BAPTIST CHURCH, TRURO, N. S.—On Sunday March 5th, it was again my privilege to enter the baptismal waters when I baptized three candidates.

W. N. HUTCHINS

TRURO, ZION.—Last Sunday we had the pleasure of welcoming eight persons into the fellowship of the church, seven by baptism and one restored.

W. A. WHITE.

HOPEWELL, N. B.—Special services have been held at Hopewell Hill with good results. Rev. Z. L. Fash of Hillsboro gave valued and much appreciated assistance for a few nights.

J. W. BROWN.

AMHERST, N. S.—The good work continues. A large number were given the Hand of Fellowship last Sunday morning, twenty-one having been baptized during the past month.

S. W. C.

VANCEBORO, MS.—The people were surprised when they were made to understand, that the Rev. H. D. Worden, was talking of giving up the good work here and going back to New Brunswick.

GORDON KNOWLES.

March 2nd, 1905.

PARSBORO.—Sunday, 5th, was an interesting and profitable day with us. In connection with our morning service we ordained Bros. D. D. Layton and Albert Mills as deacons.

Bro. Dea. Jenks is now worthily filled by these two, one of whom has been but recently given to us.

F. M. YOUNG.

DEAR EDITOR:—I neglected in my hastily written obituary of John Nalder to make reference to the fact of his having been elected by Convention to the position of Treasurer of Denominational Funds for Nova Scotia.

FRATERALLY YOURS,

W. F. PARKER.

Windsor, March 3.

SOMMERVILLE, HANTS Co., N. S.—A pleasant, I trust profitable, pastorate of nearly four years, was brought to a close yesterday Feb 26, with large and attentive congregations at all the services.

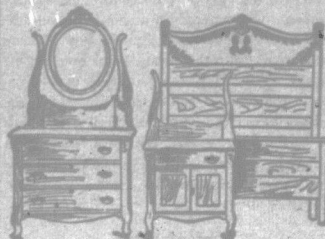
M. C. HIGGINS.

SHELburne, N. S.—Evangelist C. W. Walden spent three weeks, in January, with us in a union meeting with the Baptist and Methodist churches of Shelburne.

J. B. W.

WHITNEYVILLE, N. B.—The following sketch of the history of the Northesk Baptist church here may be of interest to many of the readers of the MESSINGER AND VISITOR.

NOW FOR NEW SPRING FURNITURE!



THE LARGEST AND BEST ASSORTED STOCK OF UTILITY AND ORNAMENTAL FURNITURE IN LOWER CANADA.

In Bedroom Suites, Separate Beds, Mattresses, Springs, Iron Beds, Separate Bureaus and Commodes, etc., we have lines that will suit every enquirer.

ASK FOR ILLUSTRATED CATALOGUE.

Manchester, Robertson, Allison, Limited. SAINT JOHN, N. B.

ing completion. It had been tastefully painted outside, and was ready for plastering. Mrs. Whitney, widow of the above named gentleman, gave the building to the congregation to finish.

TABERNACLE, HALIFAX.—The Tabernacle church of Halifax was pastorless on Oct. 15th, and before the close of that month Rev. A. J. Vincent of Sydney received and accepted a call, and preached his first sermon as pastor on Nov. 27.

are again actively engaged in the work of the Lord. He believes when the Holy Spirit enters the heart in all its fulness, whatever is harbored there, which is not pleasing to God will be revealed and put away.

CHURCH CLERK.

Sir Donald Currie, the Scotch ship-owner, has given £25,000 to Edinburg University to extend its usefulness and assist the Carnegie Trust in carrying out its work.

AN AID TO MOTHERS.

Derangement of the stomach or bowels is responsible for most of the ailments that afflict infants and young children. For keeping the stomach and bowels in order nothing can equal Baby's Own Tablets.

The Surest Remedy is Allen's Lung Balsam

It never fails to cure a SIMPLE COLD, HEAVY COLD, and all BRONCHIAL TROUBLES.

BIRTHS.

CANN.—At Tidnish, N. S., March 2nd, to Rev. and Mrs. H. W. Cann, a daughter.

MARRIAGES.

HOLT-LAMBERT.—At St. George, N. B., by Rev. M. E. Fletcher, March 8th, Lewis A. Holt, of Hecabee, to Beatrice Lambert, of Deer Island.

GOUGH-TERRIS.—At Springhill, N. S., March 9, 05, by Rev. H. G. Estabrook, Henry W. Gough and Miss Bessie L. Terris, both of Springhill.

POND-HOVY.—At the residence of the bride's father's, March 8th, by Pastor C. P. Wilson, Melien Pond of Ludlow, to Ivy Hovy, of Ludlow, North Co., N. B.

GOODALL-DRYDEN.—At the parsonage, Hopewell Cape, Feb 18, by Pastor J. W. Brown, Gilbert Newcomb Goodall of Riverside, and Esther Jane Dryden, of Hopewell Cape.

KINLEY-FLEMMING.—At Port Hillford, March 7th, by Pastor H. Carter, Robert Kinley to Della Blanche Fleming, both of Port Hillford.

CONRAD-WENTZEL.—In Bridgewater, N. S., March 8, by Rev. C. E. Freeman, Mr. Barnabas Conrad and Miss Millie Blanche Wentzel, both of Branch La Hane, Lun. Co., N. S.

CROMWELL-CROMWELL.—At Weymouth, N. S., March 6th, by Rev. J. T. Eaton, Sanford Daly Cromwell to Maggie Mabel, daughter of Charles Cromwell of Southville.

NEWCOMB.—At Bridgewater, N. S., March 3, Joseph Newcomb, in the sixty-seventh year of his age.

WENTZEL.—At Foster Settlement, Lun. Co., Feb 27, Daisy Wentzell, youngest child of Mr. and Mrs. Clark Wentzell, aged 8 months.

BAKER.—At Farmington, Lun. Co., Feb 16, Mrs. Elizabeth Baker, aged 82. "Blessed are the dead who die in the Lord."

HUXFORD.—At Melrose, Mass. Feb 25, 05, Clara H., wife of Charles M. Huxford and eldest daughter of the late Rev. A. W. Berra.

BETTS-COLE.—At the home of Chas. Betts, Hopewell Cape, Feb. 21, by pastor J. W. Brown, Eugeno Ulysses James Betts and Edith Jane Cole, both of Hopewell Cape.

BRAY.—At Hopewell Hill, Oct 25th, '04, Allan Bray aged 92 years and six months. Mr. Bray was a consistent Christian, respected by all who knew him. He was a member of the Hopewell Baptist church.

EATON.—At Lower Canada, Feb. 7, of diabetes. Brother Horard D. Eaton. For over forty years he was a faithful and consistent member of the Canada church. The community will long cherish his memory. The widow and four young children have the sympathies of a very wide circle of relatives and friends.

WAGNER.—At Lower Granville, N. S., Tuesday, Jan. 24th, Abner Wagner, aged 33 years. The funeral sermon was preached by his pastor on Wednesday at his late home. According to his own request remains was brought to new Canada, the place of his childhood for burial. Pastor B. conducted the service at grave on Sunday. He leaves a wife, four small children and a large number of relatives to mourn.

BRAY.—At Hopewell Hill, Feb. 18th, Mary Bray. Sister Bray joined the Sussex Baptists during the pastorate of Rev. Sydney Welton. She was a teacher in the Sussex school for eight or nine years, and during the same time he was the primary teacher in the Baptist Sunday School. She afterwards removed to Hopewell Hill and taught in the Superior school there. She has always been a prominent church worker, was greatly beloved and will be much missed.

MCPHER.—Entered into rest at Halifax, after an illness of six weeks, Margaret McPhee, beloved wife of John Cameron McPhee in her 77th year, leaving a husband, three sons and two daughters to mourn their loss. She united with the

Tabernacle church by letter from the North church on Foby, 21, 1886, and has been a faithful follower of Jesus during all these years. She was a life member of the W. M. A. S. and was actively engaged in church work. Pastor A. J. Vincent conducted the funeral services.

MASON.—At Country Harbor Cross Roads, Tuesday March 7th, John Mason in the seventy-fourth year of his age, leaving a sorrowing wife, five sons and one daughter to mourn the loss of a devoted husband and father. Our brother united with the Country Harbor Baptist church and was a faithful and consistent member for more than thirty years. As a citizen he was highly esteemed by all and will be greatly missed. The bereaved family have the sympathy of the entire community. "Blessed are the dead, who die in the Lord."

Young People, published by the American Baptist Publication society, is the only Baptist paper published exclusively for Baptist young people. It is an eight-page weekly of large size, beautifully illustrated, and overflowing with interest. Serial stories by the best writers are constantly running in its columns, and shorter stories with articles on all subjects connected with the life of young people, give the paper an extraordinary value. Subscriptions may be sent in at any time.

SPEAKING OF CLEANLINESS.

The thing to wish for is health. With that as your armor and your lance you can make the bogies of life skip in high order. Firm muscles, a healthy, glowing skin, eyes bright with energy and ambition—these make the foundation of the woman beautiful. Careful, sensible, becoming grooming plays a big part also.

THE INTERCOLONIAL RAILWAY GETS GOLD MEDAL AND DIPLOMA.

AWARDED FOR ITS FINE DISPLAY AT THE WORLD'S FAIR.

(Moncton Daily Transcript, March 2nd, 1905.)

The General Traffic Manager of the Intercolonial Railway has received official notification from the President of the Superior Jury of Awards of the Louisiana Purchase Exposition, to the effect that a gold medal and diploma had been awarded the Railway for the handsome display made at St. Louis last season.

This is a substantial recognition of the efforts of the I. C. R., to have at the "Greatest of World's Fairs," an exhibit that would attract wide spread attention. The Railway display was one of the leading features in the Forestry, Fish and Game Building, where it was viewed with great interest by thousands of people and made a place of assembly by many sportsmen. The gold medal is awarded for the best collection of mounted animals and mounted fish, in which Department the Railway had certainly the best variety and finest specimens. The diploma is for the general excellence of the exhibit. Both are prizes that were most coveted by exhibitors at the Fair, and are consequently greatly appreciated.

Abbey's Effervescent Salt

takes away the weight of years. It renews the youthful vigor of stomach, liver and bowels—gently stimulates these vital organs to normal, healthy action; cures constipation and biliousness.

AT ALL DRUGGISTS, 25c and 50c a bottle

SETTLERS TRAINS TO CANADIAN NORTHWEST.

If sufficient business offers, the Canadian Pacific Railway will run Settlers Excursions to Manitoba and the Canadian Northwest, leaving Carleton Junction at 9.00 pm, every Tuesday during the months of March and April. The object in running Settlers excursion trains is to give Colonists an opportunity to travel with their stock, and still have good accommodations, and make good time. For rates, conditions, and all explanations regarding the transportation of Settler's effects intending passengers should consult local railway agent early so that cars may be arranged for the movement of freight, etc. 1905 copies of "Settlers Guide" and "Western Canada" pamphlets may be obtained free on application to F. R. Perry, D. P. A., C. P. R., at St. John, N. B. These reliable pamphlets should be in the hands of every one who has any idea of seeking a home in the great northwest.

A Few Drops of Kendrick's Liniment to the sore throat or swollen tonsils, or any swelling, lameness or painful part, convince you of its power to relieve promptly. Kendrick's Is King. At all dealers. THE BAIRD CO. LIMITED, Proprietors.

FREE. We are giving away Gold Watches, Rings, Jewelry and other valuable premiums to those who help us introduce our remedy. Write to-day. GOOD HOPE REMEDY CO., Dept. M. MONTREAL, Can.

Notice NOTICE is hereby given that application will be made to the Legislature of New Brunswick at its approach session to revive, extend, and amend the Act of Assembly 45 Victoria Chapter 65 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.

USE FERROVIM TRADE MARK A Splendid Tonic Builds up the System Strengthens the Muscles Gives New Life Sold by all medicine dealers. Davis & Lawrence Co., Ltd., Montreal.

THE CANADIAN NORTHWEST. Homestead Regulations.

Any even numbered section of Dominion Lands in Manitoba or the Northwest Territories, excepting 2 and 30, which has not been homesteaded or reserved to provide seed land for settlers, or for other purposes, may be homesteaded upon by any person who is the sole head of a family, or any male over 16 years of age, to the extent of one quarter section of 160 acres, more or less.

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

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

- (1) At least six months residence upon and cultivation of the land in each year during the term of three years. (2) If the father (or mother, if the father is deceased) of any person who is eligible to make a homestead entry under the provisions of this Act, resides upon a farm in the vicinity of the land entered for by such person as to homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by such person residing with the father or mother. (3) If a settler was entitled to and has obtained entry for a second homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by residence upon the first homestead, if the second homestead is in the vicinity of the first homestead. (4) If the settler has his permanent residence upon farming land owned by him in the vicinity of his homestead, the requirements of this Act as to residence may be satisfied by residence upon the said land.

The term "vicinity" used above is meant to indicate 30 acres substantially fenced.

The privileges of a second entry is restricted by law to those settlers only who completed the duties upon their first homesteads to entitle them to patent on or before the 2nd June, 1888.

Every homesteader who fails to comply with the requirements of the homestead law is liable to have his entry cancelled, and the land may be again thrown open for sale to indicate the name township, or an adjoining or cornering township.

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

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

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

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

The Philadelphia Ledger says: The great trouble with the most of us is that we say in a subdued tone that we are against war, but then when indications of militarism appear we join the brutal and ignorant mob and help to prepare for war. The way to stay the war spirit is to fight every manifestation of it all the time.

THE MORNING CALLER.

"Why cannot women be more business-like in their dealings with one another?" said one sorely tried housekeeper to another.

"There is always the probability of having a caller for an indefinite time just when one is busiest, and yet there is scarcely one woman in fifty who would have the nerve to step to the door and excuse herself."

"And you would scarcely find one in fifty who would not put a wrong construction on such an excuse, and feel injured."

"But why? Surely the duties of a housekeeper should be as important as anything else. A man, engaged at his work, would not be expected to stop in at any time to chat with a friend, though it might be a more enjoyable way to pass the time, neither would a woman who is employed outside of her home; but the long-suffering housekeeper must neglect her work, perhaps to its ruination, whenever a thoughtless friend calls in the morning."

"I will admit it is a difficult question to settle; and the trouble is it devolves upon the housekeeper to find a way to do it. She really ought to do what she thinks is right and just to herself, and take the consequences. If the caller is offended, (a real friend would not be) even to the extent of cutting her acquaintance, she will have to live through it, and also be brave enough not to mind what people say."

"It would be a great relief, certainly if we could do that, but don't you think it would make one very unpopular? Some people are so queer."

"Woman's time has always been treated too lightly, and strange to say, the one who sets the least value upon it, generally speaking—is herself."

"We are not apt to be taken at greater value than we put upon ourselves."

"It is not the mere caller I am thinking of so much as the prolonged caller, the one who is always going and never goes; because aside from any pressing and particular work there are the regular routine duties which if neglected for any length of time will cause the entire household to be upset."

THE BURDEN OF HOME LIFE.

When newly married young people make their own home and beginning housekeeping they take upon themselves the responsibility lightness and joy. There is a real burden in it, but they carry it with ease, as their strength is fresh and there is a delightful sense of being fully responsible. In process of time the increasing family, the heavier expense, the multiplied cares and enlarged outside duties and obligations make the burden heavier upon shoulders somewhat tired. There is a burden which is felt and carried with conscious effort and at times is exceeding onerous. Times come when one wishes for relief from the unceasing strain and in this age many seek freedom in boarding houses or apartment life. But burdens mean something real, substantial and solid that has worth as well as weight. In the home burden may be found independence from outside annoyances, cords of tender family relation, pure atmosphere of thought and living, sense of security and peace, holy and sweet memories and opportunity for spiritual culture. If the burden lightens something is gone from the soul's wealth. How reluctant are the aged to relinquish the home, for they knew the loss of independence, of memories and of sweetest joy of soul. All good things cost but they are worth the price.—Watchman.

Whatever views may be entertained respecting the religious revival in Wales, all professing love to Jesus Christ will be very thankful to God that the movement is bringing into prominence the moral and spiritual longings and needs of human nature. Many good people had come to think, if not believe, that the nation had lost touch with the spiritual. Such was regarded by them, justly so, as the direst calamity. They were ready to have anything rather than this. Sport and strong drink have long held sway. Hence the gladness that fills many of us today to hear of the revival in Wales. In all such awakenings people realize their need

Millions of people, of nine different nations, are constant users of Ligozone. Some are using it to get well; some to keep well. Some to cure germ diseases; some as a tonic. No medicine was ever so widely employed. These users are everywhere; your neighbors and friends are among them. And half the people you meet—wherever you are—know some one whom Ligozone has cured.

If you need help, please ask some of these users what Ligozone does. Don't blindly take medicine for what medicine cannot do. Drugs never kill germs. For your own sake, ask about Ligozone; then let us buy you a full-size bottle to try.

We Paid \$100,000

For the American rights to Ligozone. We did this after testing the product for two years, through physicians and hospitals, after proving, in thousands of different cases, that Ligozone destroys the cause of any germ disease.

Ligozone has, for more than 20 years, been the constant subject of scientific and chemical research. It is not made by compounding drugs, nor with alcohol. Its virtues are derived solely from gas—largely oxygen gas—by a process requiring immense apparatus and 14 days' time. The result is a liquid that does what oxygen does. It is a nerve food and blood food—the

of fellowship of God in Christ—a deep sense of their acceptance with Him, and an inward certainty of the life beyond the things of time. It is at such times of the outpouring of the Spirit that men come to themselves by coming to God in true penitence, prayer and faith.—R. Harrison.

Years ago a vessel was wrecked off the northwest coast of Ireland. Crowds gathered on the beach to witness the scene. A few brave men came forward and put out to the sinking vessel. As they came back to the shore with their burden of human lives the watchers cried: "Have you got them all? Are they all saved?" "Yes," was the answer, "all but one; if we had stayed for him all would have been lost." Instantly a stalwart fellow stepped out from the crowd and called for volunteers. The mother begged her son not to go, saying: "Your father was lost at sea, your brother William sailed away and we have never heard from him; if you go my all will be lost." Embracing her he said, "I must go." In a short time he was seen returning. "Have you got your man?" cried the watchers. "Yes," was the reply, "and tell mother it is brother William.—Sel.

In the eyes of the children of the friends of Job the crime of Christ was his confidence in men. He was every day trusting the most unlikely and impossible men and women without reserve. Few of the Pharisees lived long enough to see that it had been a safe policy. But one of them not so long afterwards, looked upon himself with wonder as one less than the least of the apostles to whom had been committed the greatest work that any man but Christ himself has ever done on earth.—John Kelman.

Advertisement for Weaver's Syrup and Cerate, describing its use for boils, scrofula, and eczema.

Nine Nations

Now Use Ligozone. Won't You Try It—Free?

most helpful thing in the world to you. Its effects are exhilarating, vitalizing, purifying. Yet it is a germicide so certain that we publish on every bottle an offer of \$1,000 for a disease germ that it cannot kill. The reason is that germs are vegetables; and Ligozone—like an excess of oxygen—is deadly to vegetal matter.

There lies the great value of Ligozone. It is the only way known to kill germs in the body without killing the tissue, too. Any drug that kills germs is a poison, and it cannot be taken internally. Every physician knows that medicine is almost helpless in any germ disease.

Germ Diseases.

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

- Ashtma, Hay Fever, Infants, Abcesses-Anemias, Kidney Diseases, Bronchitis, Le Grippe, Blood Poison, Gonorrhoea, Bright's Disease, Liver Troubles, Bowel Troubles, Neuritis, Neuralgias, Coughs-Colds, Hay Fever, Rheumatism, Consumption, Piles-Pneumonia, Cholera, Cholera, Heart Disease, Catarrh-Cancers, Rheumatism, Dysentery-Diarrhea, Scabies, Dropsy, Rheumatism, Dyspepsia, Rheumatism, Strain-Hysterics, Rheumatism, Rheumatism, Rheumatism

Fever-Gallstones, Tubercle-Cancers, Colic-Gout, Vertigo, Gonorrhoea-Gleet, Yaws, Venereal Diseases, All diseases that begin with fever—all infectious—all contagious—all venereal diseases—all the results of impure or poisoned blood. In serious deadly Ligozone acts as a vitalizer accomplishing what no drug can do.

50c. Bottle Free.

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

Ligozone costs 50c. and \$1.

CUT OUT THIS COUPON

For this offer may not appear again. Fill out the blanks and mail it to the Ligozone Company, 555-56, Wabash Ave., Chicago.

My disease is..... I have never tried Ligozone, but if you will supply me a 50c. bottle free I will take it.

.....

.....

..... Give full address—write plainly.

Any physician or hospital not using Ligozone will be gladly supplied for a test.

NONE

Has a better record than WOODILL'S GERMAN BAKING POWDER.

Nearly half a century has passed since it was first manufactured and it is yet unexcelled.

ON A POST CARD

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

JAMES S. NICKERSON

Gates' Acadian Liniment is well-known as being without an equal. After exposure to cold a few drops in a cup of sweetened hot water will effectually break up a Cold or Cough.

A bottle in the home is a necessity for such winter ills as Toothache, Chilblains and Quinsy.

For Rheumatism when applied hot it brings relief. Diphtheria and Sore Throat are quickly and efficiently cured by it.

Best because strongest. Sold everywhere by C. GATES SON & CO., Middleton, N. S.

IF YOU HAVE PIGS

TO SELL, WRITE US. We pay highest market prices. F. E. WILLIAMS CO., Limited.

St. John, N. B. COWAN'S COCOA and CHOCOLATE

They are the choicest of all. Try them.

WANTED.

BOYS and GIRLS to sell our household specialties. Cash commission or premiums given. Address

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

KIDNEY DISEASE.

Diseases of the Kidneys are numerous, from the fact that these organs act as filters to the blood, and form one of the great channels for the removal of impurities from the system, which, if allowed to remain, give rise to the various kidney affections, such as Dropsy, Diabetes, and Bright's Disease.

The following are some of the symptoms of kidney disease: Backache, aches, swelling of the feet and ankles, frequent thirst, puffiness under the eyes, floating specks before the eyes, and all disorders of the urinary system, such as frequent, thick, cloudy, scanty, or highly colored urine.

DOAN'S KIDNEY PILLS

are exactly what the name suggests. They are not a cure-all, but are a specific for kidney troubles only. Price 50 cents per box, or \$ for \$1.00. All dealers, or THE DOAN KIDNEY PILL Co., Toronto, Ont.

CANADIAN PACIFIC RY

LOW RATES SECOND CLASS TICKETS

Table listing travel routes from St. John, N.B. to various cities like Vancouver, Victoria, Seattle, and Portland with ticket prices.

On sale daily March 1st to May 15th, 1905. Proportionate Rates to other points. Also to points in COLORADO, IDAHO, UTAH, MONTANA and CALIFORNIA. Call on..... or write to F. R. PERRY, Acting D. F. A., C. P. R., ST. JOHN, N. B.

This and That

MORE HAY.

Two clubmen were praising the pluck of dogs.

"A good dog," said one, "has the same kind of pluck that old Jerome McWade used to show.

"He was a farmer, seventy years old, but still hale and gay. One morning he and his two sons got to wrangling over their strength, and Jerome declared that he could load quite as fast as they could pitch it.

"You at your age, do that?" said the young men. "Never."

"We'll have a trial," said Jerome. "Come out to the fields, and we'll have a trial now."

"So to the fields they went, and Jerome got into a hay wagon with his fork, and the two boys, down below, began to pitch the hay up to him as fast as they could pitch it.

"The old man stood up to his work stoutly. He loaded with lightning speed, and all the while he kept calling down. 'More hay! More hay!'

"The boys worked hard. Their youth told in their favor. Old Jerome got to loading more and more untidily. Still as he scrambled about on top of the uneven mounds, he continued to shout 'more hay!'

"All of a sudden he tripped as he dug in his fork, and fell from the wagon to the ground.

"Aha," said his oldest son 'what are you doing down here?'

"Jerome, as he rose, answered: 'I came down for more hay.'"—[Harper's Weekly.

The Indian never makes up after falling out with any one. He may speak to an enemy as he passes, but dies with the hatred in his heart.—(Eufaula (I. T.) Journal.

READY TO MOVE.

Douglas Robinson, the New York lawyer, was commissioned by a small Jewish tradesman in West Forty second street to negotiate for a store occupied by a neighbor. The neighbor was Irish.

Mr. Robinson only succeeded in being a source of annoyance to the Irishman, without prevailing upon him to move in favor of the rival.

"I am not making money here," admitted the stubborn tenant, "but I won't move for the likes of your client."

So the matter hung for a week or more, and finally, in desperation, Mr. Robinson sprung a sensational proposition.

"I will pay you liberally to move," said he. "I will pay you more than you can make in a year. I will pay you \$1,500."

"When do I get it?"

"Now."

"I'll take it."

"There you are."

The money was counted out and the Irishman folded it carefully, after reckoning the amount to verify it.

"I'll move, and I'm very much obliged to your client for this money," he said. "I sold the place yesterday."—Cleveland Leader.

RECONCILED TO IT.

The car was crowded to its full capacity and the two who had just entered were compelled to hold to the same strap.

"We seem to be sentenced to hang," observed the maid.

"Yes," whispered the young man, as his fingers closed over hers. "Capital punishment."—Chicago Tribune.

We often give ourselves a great deal of trouble and lose much peace by worrying over questions which can only be solved by thee, and will be so if we have patience.—Rev. Alexander McLaren, D. D.

ONLY PARTLY TRUE.

Popular Ideas Regarding Catarrh.

It is the common belief that what is popularly known as Catarrh is simply a chronic cold in the head. This is true as far as it goes, but as a matter of fact catarrh is by no means confined to the nasal passages, but extends wherever the mucous membrane extends, which means nearly every part of the body.

The mucous membrane is the inside skin of the body and is nearly as extensive as the outside skin, and any inflammation of this membrane causing an extra secretion of fluid is really catarrh.

Catarrh is, therefore, an old enemy disguised by many confusing names, for instance: Rhinitis is nasal catarrh; laryngitis and pharyngitis, throat catarrh; gastritis, stomach catarrh; cystitis and nephritis, catarrh of the bladder and kidneys.

Therefore although the location of the trouble gives it various names, in reality the sum total is catarrh and nothing more.

Do not make the mistake of thinking you have no catarrh because the head and nose appear to be clear. If there is a cough, tickling in the throat and hoarseness you have throat catarrh, if there is no appetite, but nausea, gagging and disgust for food especially in the morning, you have catarrh of the stomach.

The surest treatment for every form of catarrh is an external remedy which acts especially on the blood and mucous membranes; such a remedy is the new preparation sold everywhere by druggists under the name of Stuart's Catarrh Tablets, a medicine in pleasant tablet form and containing all the best and latest specifics for catarrh.

Stuart's Catarrh Tablets contain in highly concentrated form, bloodroot, red gum of the Eucalyptus tree, and many other equally valuable curative elements, and no one who suffers from any form of catarrh and has seen the inefficiency of douches, sprays and powders will ever go back to them after once trying so pleasant a preparation as Stuart's Catarrh Tablets and one which gives so much relief in so short a time.

All druggists sell Stuart's Catarrh Tablets at 50 cts. for full sized package and the regular, daily use of them will effectually cure this troublesome and dangerous disease.

HE NEARLY BURST.

Dr. William Osler, formerly of Johns Hopkins, new regius professor of medicine at Oxford, was talking, during his recent Canadian tour, about the importance of precision in the writing of prescriptions.

"Whenever a sentence may have two meanings," said Dr. Osler, "rest assured that the wrong meaning will be taken. Hence, it is important in prescription writing, and in directions to patients, that the greatest clarity and precision be obtained.

A young foreigner one day visited a physician and described a common malady that had befallen him.

"The thing for you to do," the physician said, "is to drink hot water an hour before breakfast every morning."

"Write it down, doctor, so I won't forget it," said the patient.

Accordingly the physician wrote the directions down—namely, that the young man was to drink hot water an hour before breakfast every morning.

The patient took his leave, and in a week he returned.

"Well, how are you feeling?" the physician asked.

"Worse, doctor, worse, if anything," was the reply.

"Ahem. Did you follow my advice and drink hot water an hour before breakfast?"

"I did my best, sir," said the young man, "but I couldn't keep it up more'n ten minutes at a stretch."—Ex.

INDIAN SUPERSTITIONS.

The Indian believes there are boa constrictors in the streams of North America, and also that the South American tapir lives in North America. He calls the boa constrictor the iste-ack-war-nayer, and calls the tapir nocas-oh-mier.

The Indian believes he has a cure and preventive for rabies or hydrophobia. He also believes he can cure any snake bite on earth, from a ground rattler to a velvet tail or diamond rattler. An Indian never was known to go mad from a dog bite or die from a rattler's bite, while other races succumb to the venom of a snake or go mad from the bite of a rabid dog.

The Indian, when in battle and fatally wounded, believes that if his medicine man can reach him with his bitter medicine before he dies it will give him instant relief and he will be able to escape from the battlefield. He thinks every man is honest until he finds him out, in which event he loses all confidence in him, and never get over it.

'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.

Only a Tea Kettle of Hot Water



is needed with Surprise Soap

Don't boil or scald the clothes. It isn't necessary. The clothes come out of the wash clear white, perfectly washed. The dirt drops out, is not rubbed in.

Child's Play of Wash Day. Use Surprise the ordinary way if you wish but we recommend a trial the Surprise way.

Read the directions on the wrapper. Surprise is a pure hard Soap.



MADE IN CANADA! FOR CANADIAN STOMACHS.

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

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

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

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

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

Rev. A. Murdock, N. A. L. L. D. Springfield, Ont.—"It is only justice to you to state that in my case your K. D. C. has wrought a perfect and I believe a permanent cure."

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

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

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

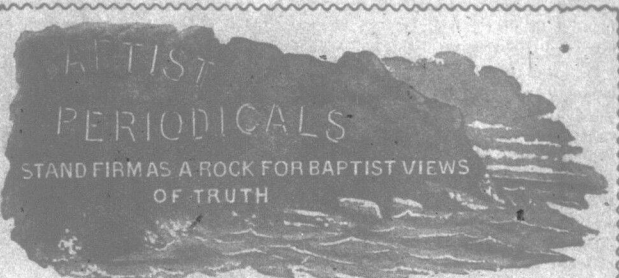


Table listing prices for Lesson Leaflets, Home Department Supplies, and Monthlylies.

Table listing prices for Illustrated Papers.

Good Work (monthly) 15 cents per year; in clubs of ten or more, 10 cents per year. Biblical Studies, now complete, is printed in three parts: I. PREPARATION FOR CHRIST; 30 lessons in the Old Testament. II. PERSONAL PRESENCE OF CHRIST, 40 lessons in the Gospels. III. CHRIST IN HIS PEOPLE, 30 lessons in the Acts and the Epistles. Price, in paper cover: Parts I. and III., 15 cents each; Part II., 20 cents. The complete work, 40 cents.

American Baptist Publication Society NEW ENGLAND HOUSE, 256 and 258 Washington Street, Boston, Mass.

BLOOD WILL TELL.

Rich, Pure Blood Will Drive Out the Most Obstinate Case of Rheumatism.

Growing pains, aching joints, stiffened muscles, tender, swollen limbs—that's rheumatism—a blood disease that causes ceaseless agony and cripples thousands. It is acid in the blood that causes rheumatism. Liniments may ease the pain temporarily—but they never cure. To cure rheumatism you must remove the acid in the impure blood. Dr. Williams' Pink Pills positively cure rheumatism, acute or chronic. They act directly on the blood, driving the acid out. They make new, warm, pure blood and send it throbbing through the heart, and lungs and limbs. This new blood banishes every ache and pain—brings good health and full activity. Mr. T. H. Smith, Caledonia, Ont., says:—"For a number of years I could scarcely do any work. I tried quite a number of medicines, but they did not help me. Then I saw Dr. Williams' Pink Pills advertised for this trouble, and I got a number of boxes. Before the third box was used, I found myself improving. I continued to use the pills throughout the winter and they have completely cured me. I got so that I could work on the coldest day without a coat and not feel a tinge of the trouble. I have told quite a few of my neighbors about the pills, and they are a popular medicine here."

It is because Dr. Williams' Pink Pills make new, pure, warm blood that they have such great power to cure disease. They positively cure rheumatism, sciatica, neuralgia, St. Vitis dance, paralytic paralysis, kidney and liver troubles, anemia, and the ailments which women alone suffer from. The purchaser must be careful to see that the full name, "Dr. Williams' Pink Pills for Pale People" is printed on the wrapper around each box. Sold by all medicine dealers or sent by mail at 50c a box, or six boxes for \$2.50, by writing the Dr. Williams Medicine Co., Brockville, Ont.

NEWS SUMMARY.

Miss Ellen M. Stone, the Missionary who was captured by brigands in Macedonia, is now preparing to return to work among the Macedonians.

Capt. John Carlon, of the Royal Regiment, has been appointed A. D. C. to Lieut. Governor Snowball, in room of Capt. Winslow, resigned.

The corporation of Norwich, England, has reduced the cost of its electric light service about 10 per cent, and advertises in the local papers to wire premises free of initial cost to the consumer.

Dr. Ami, of the Geological Survey of Canada says there is every reason to believe that rich diamond-bearing fields will yet be found in the district lying between the great lakes and Hudson's Bay.

Sir Richard Sankey estimates that Ireland's bogs contain the equivalent of 5,000,000 tons of coal and he advocates creative power for varied industries by converting the fuel into electricity on the spot.

Percy Bourne, a son of H. W. Bourne, Woodstock's treasurer, was seriously injured on Wednesday. He was caught between a railway car and the freight shed, in a space of seven and a half inches. The doctor found Bourne's collar bone broken and internal injuries, the extent of which is not known at present.

20th Century Pastor.

The "20th Century Pastor" is an undenominational magazine of 36 pages monthly devoted entirely to the interest of Christian Workers. If you are not already a subscriber, send 25 cents for 4 months trial. You will be pleased.

The April number ends 16th volume. 20th Century Pastor, 2365 E. Dauphin St Philadelphia, Pa.

Investigation into the charges against Premier Parent will be granted to-day. It will compel the premier to remain in the office until the committee of inquiry are through with its labours and renders a decision.

Receipts of the Home Mission committee of the Presbyterian church for the financial year ended February reached a record sum. Foreign Mission contributions increased and the total sum of all the contributions is estimated at half a million dollars.

In view of the startling fact that in a single year 1,634 London children have died in consequence of injuries received from open fireplaces, an effort is being made to have a law enacted to punish parents who leave children unguarded in rooms that have such fireplaces.

In California it is found that peach stones burn as well as the best coal and give out more heat in proportion to weight. Large quantities of the stones taken out of the fruit that is tinned or dried are collected and sold. Apricot stones also burn, but not so well as peach stones, and do not command so high a price.

Another recent and novel use to which paper is being put is in the manufacture of barrels. The wine growing of Greece, being badly off for wood with which to construct their casks, and the cost of its import being excessive, lately resolved to employ paper the manufacture of their barrels, which will, it is said, be soon in universal use throughout the country.

The Superintendent of Public Instruction in Iowa, after a careful study of the question has reached the conclusion that pupils in consolidated schools enjoy better privileges and are taught by better teachers than under the old district plan, and that besides these advantages the slight additional cost which transportation of the pupils involves is a small matter.

Says a London cable:—"Marconi, lecturing at the Royal Institute, said the Canadian Government had granted him £16,000 for the erection of a large power house on the Atlantic coast. Messages passed better from Canada to Britain than vice versa. He attributed this to the fact that the station in Canada, owing to support from the Government, is better than the one in Cornwall, where economy had been practised.

The prospects for gold in the Hudson's Bay country are to be investigated this summer by a party of prospectors, who are to leave Prince Albert on March 20 for a district in which some placer gold has already been discovered. The party is composed of Fred Blanchard, Rufus Mosher, Wm. Campbell and Daniel Mosher, formerly of Fort Frances. The men are sent out by a wealthy Canadian.

At Amherst, on Wednesday, Sheriff Logan sold all the property belonging to the Canadian Coal & Railway Company. The property covered by the bonds was sold for \$50,500. The timber lands, embracing about 1,900 acres, and a number of tenement houses were also sold for \$5,500. The property embraces the line of railway from Macan to Jiggins and the large coal mines.

A New York dispatch says that there is authority for the positive statement that the President has fully decided upon the appointment of Charles W. Anderson, the negro lawyer of New York, as internal revenue collector for the district of New York to succeed Charles H. Treat, who will be appointed to succeed Ellis H. Roberts, treasurer of the United States at Washington. These changes, however, will not be made until next June, when Mr. Roberts will have completed an eight year term.

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