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A Critical Situation.

The Toronto *Globe* regards the situation at Ottawa in connection with the Autonomy Bills and the school question as "to the last degree critical." The warring and irreconcilable elements in the situation and the peril of the outcome *The Globe* says, create a very real and a very serious crisis. The origin of the crisis *The Globe* finds in the seemingly incurable tendency of the Federal Parliament to encroach on the sphere of the Provincial Legislatures. And Federal interference with Provincial rights on the question of education is especially dangerous, because education has been the storm-centre of the worst and most hurtful controversies in the past. All the confusion, peril and humiliation which now attaches to the situation might have been avoided "had the whole question of education been left untrammelled to the Provinces, with such safeguards for the rights and privileges as the British North America Act itself provides. The intrusion of Mr. Sbarretti and the raising of the school question in connection with the enlargement of Manitoba, is only an aggravation of the trouble, and adds to the acuteness of the crisis. The intelligent people of Canada have no share in the abuse of the Papal Delegate, but neither he nor any other ecclesiastic, nor any deputation or committee of any church, Protestant or Catholic, can with impunity hold conferences with politicians, and negotiate for the settlement of political problems because of their ecclesiastical standing or their supposed control of a corporate vote. The interference of any ecclesiastic only aggravates and gives foundation to suspicion and distrust." Is there any way out of the crisis? "None." *The Globe* answers "that is free from danger and loss. Both political parties must suffer, for both have blundered. Not a few politicians on both sides may learn to their cost the lesson which the experience of others should have made plain. But the chief damage will be to those interests that are higher than the fortunes of parties or of politicians." The legislation necessary to secure the rights and privileges of minorities should have been left to the Provincial Legislatures, where it rightly and constitutionally belongs. "If mistakes are made, let them be made by the people who must suffer because of them. If there must be strife, let it be among those whose interests are immediately at stake. The Dominion Parliament has trouble enough of its own without borrowing from the Provincial arena. In the last analysis the question must be faced by the Provinces, and it will never be settled except on the floor of the Provincial Legislatures. Why, then, should Parliament deceive itself, and continue to vex the country over a question which Parliament cannot solve?"

The British Budget.

The British Chancellor of the Exchequer, Mr. Austin Chamberlain, made his annual financial statement in the House of Commons on April 10th. The statement on the whole must be regarded as satisfactory. Mr. Chamberlain was able at the outset to make the agreeable announcement that the revenue of the year just closed had exceeded his estimate by nearly \$15,000,000. This means that there has been a very substantial improvement in trade, so that instead of the heavy deficit of a year ago there is now a balance on the revenue side of the account. Although 1904 began badly, the supply of cotton proved to be bountiful, reviving the Lancashire industries, shipbuilding also has showed signs of recovery and the iron and steel industries have slightly improved. The country, Mr. Chamberlain finds, is on the path of moderate but steady recovery, but if cannot be said that the year has been wholly satisfactory in respect to commerce and finance, since there has been much pauperism and distress. The consumption of beer and spirits has been less in 1904 than in any of the preceding fifteen years. The expenditure of the fiscal year 1904-5 was below the estimate by \$7,070,000. The national debt has been reduced by \$37,790,000. This seems a large sum as it stands by itself, but when it is subtracted from a total public debt of \$3,775,860,000 the reduction does not appear very great. The nation is paying off the debt incurred by the Boer war which added several hundreds of millions to the big total and will continue

to form a part of the British taxpayer's burdens for years to come. For the year 1905-6 Mr. Chamberlain estimates that the expenditure will be \$705,100,000, and the revenue on the existing basis of taxation \$720,020,000, leaving a surplus of \$14,860,000. There will be no reduction in the income tax, but the duty on the tea will be reduced by four cents from July 1st. Incidentally the Chancellor said he hoped that the first instalment of the \$150,000,000 of the war contribution promised by the Transvaal would be available in 1906. An interesting and a gratifying feature of the budget speech was the reference to the decline in revenue from excise duties on spirits and the statement that the consumption of beer and spirits was less in 1904 than in any year for the past fifteen years. This decline is not attributed to hard times and the inability of the poorer classes to spend so much for drink as formerly, but to changes in the habits of the people. Out-door recreations and excursions, Mr. Chamberlain says, are becoming more popular and a majority of the people are finding other employment for the part of the money which they used to spend in the public houses.

Abnormal Personality.

There is something very wonderful about personality. When one tries to fathom it he is lost in the "abyssal depths" of his own being. How strange is the unity and persistence of personality which obtains under normal conditions! The old man of seventy remembers himself as a little child, and recognizes himself as the same person he was then, although every particle of his physical being has changed several times during the intervening years. And the problem of personality is not rendered less, but even more, mysterious by the fact that there are occasional exceptions to its normal unity. Cases of double and even of multiple personality are well attested. The latest of these to come under our notice is one of which a London cable says, *The Lancet* gives particulars. The patient in this case is said to be a girl, between twelve and thirteen years of age, who has developed ten varieties of abnormal personality. She comes of healthy parents and was herself healthy in mind and body until she was attacked with influenza. Then the changes of personality manifested themselves. Some were complete and others incomplete, some sudden and others gradual in appearance. In some cases the patient was totally and in all partially ignorant of her life during other states. Acquirements such as drawing and writing and also the normal faculties were present in certain states but lost in others. While in a blind condition she developed the faculty of drawing with the aid of touch alone, this sense being enormously increased in delicacy. Her character and behaviour in some states differed widely from what they were in others. The phases varied from a few minutes to ten weeks. The normal state grew gradually less frequent and of shorter duration until it finally disappeared. The various stages lasted about three years altogether, until ultimately a particular abnormal stage was reached, in which she remembered at the date of the report. In this stage she was intelligent and able to work.

Earthquake in India.

Earthquake shocks of much severity, attended with great destruction of property and very serious loss of life, occurred during the first week in April, in Northern India, principally in the Kangra district. At Dharmasala, a hill station 95 miles north of Simla, four hundred soldiers, members of the 7th Gurkhas, are reported to have been killed by the collapse of a stone barrack building. In addition twenty members of the first battalion and fifty members of the second battalion of the 1st Gurkhas were killed, while it is roughly calculated that from twenty to thirty per cent of the native population of the surrounding villages were killed. A number of Europeans also were among the victims. Three of the London church Missionary Society's representatives at Kangra were killed by the fall of the Mission-house there during the earthquake. At Simla, Lady Curzon, wife of the Viceroy, had a narrow escape from the fall of a chimney. Later ac-

counts show that the earthquake was even more disastrous than was at first believed. Of a total population of nearly 5,000 in the town of Kangra, it is believed that only 500 are left alive. Many of these have fled. Of the police only a deputy inspector and four sergeants are alive. Many people are still imprisoned in the ruins. Dharmasala, Kangra, Palampur, Dhawan and all the neighboring villages were completely wrecked. Scarcely a building remains standing. Not much damage was done at Haripur, Deragopipur, Nadaum, Hamirpur, but Sujampur, (sixty six miles from Amritsar, and having a population of about 6,000 souls), is reported to be in ruins. An official despatch from Dharmasala says the place is a scene of complete desolation. Owing to the scarcity of labor great difficulty is experienced in excavating the ruins, but the Gurkhas are doing excellent work.

Suffering in Spain.

In the Province of Andalusia, Spain, there is great suffering because of a scarcity of food and intense drought which is killing the cattle. Many villages have been deprived of their water supply by the drought, and in some of the towns the inhabitants can obtain only a tenth of the proper supply. At San Lucas on April 6 the thermometer registered 105 degrees in the shade. The city of Jerez de la Frontera is threatened with a complete water famine. The suffering of the live stock is intense, and hundreds of cattle are dying for lack of food and water. Owners of starving cattle offer to sell their carcasses at two cents a pound; but the peasants are penniless and unable to buy food of any kind. Hunger is begetting desperation and lawlessness. Numerous bakers' stores have been pillaged by the starving people. Bands of unemployed men are parading the streets of Antequera. They threaten to plunder the houses of the grandees if their sufferings are not relieved. Troops have been sent to maintain order. In Cordova 2,000 famine sufferers demanded of the mayor that he supply them with work or food. The mayor replied that he was unable to do either. The demonstrators thereupon left the town, saying they would walk to Madrid and appeal to the king for aid. The Bishop of Malaga, preaching in the cathedral, denounced the indifference of the wealthy to the sufferings of the poor. He announced that he was willing to sell the episcopal jewels to provide food for the starving. King Alfonso has signed a decree reducing the duties on corn and flour during the distress. The Government contemplates wholly suspending the duties. It will ask the Cortes for an appropriation for the relief of the Andalusians.

The Virginian.

The turbine steamer *Virginian*, the second vessel of the kind which the Allans have placed on the Canadian mail service, reached Halifax at 10.15 o'clock on Friday morning. Her time from Moville was six days twenty-one hours and thirty-four minutes, beating the best previous record for the Moville route, six days, and twenty three hours, held by the Allan line *Bavarian*. The *Virginian*, however, took the southern route to avoid ice and steamed 2,500 miles, which is nearly 250 miles more than the distance covered by the *Bavarian* which followed the northern route. The performance of the *Virginian* confirms strongly the excellent impression created by the *Victorian* in favor of the turbine steamship for trans-Atlantic work. The passengers were enthusiastic in praise of the turbine and were especially gratified at the complete absence of vibration in every part of the ship, the engines working so smoothly that one could hardly tell that the steamer was moving. Though some unpleasant weather was experienced, there was comparatively little seasickness. Dr. J. Trumbull, the ship's surgeon, who had made a hundred trips across the Atlantic, said that he had never so little suffering from that cause. The *Virginian* was given excellent opportunities on the voyage to prove her ocean-going qualities, and stood the test with flying colors. She experienced two or three days of nasty weather, and in a stiff gale which raised heavy seas proved a fine sea boat. She was tried with the gale ahead, behind and on her side, and under all conditions behaved admirably, riding the waves like a sailing vessel and shipping no seas.

John, the Apostle.

SERMON BY REV. A. J. ARCHIBALD, DIGBY, N. S.

John 13:23. "Now there was leaning on Jesus bosom one of his disciples, whom Jesus loved."

Long before the first history was written the human race had its heroes. Mighty men who had brought deliverance in the day when some dire calamity threatened. They must not be forgotten, so all through the ages fathers have given to their sons the stories of the noble lives of their ideal men. So we have the mythologies of Greece, and the peculiar stories of early Rome, and heathen nations in recounting the glories of their ancestry carry you back through thousands of years, to that era, when their race issued from some fountain of divinity. Now John the apostle is not one of these purely traditional characters, he is one of the heroes of the New Testament days, and we have written records giving us some of the facts of that noble life; but evidently some of the early Christians thought that John was too great a man to have so little passed on to future peoples, and to the written testimony they have added an immense amount of traditional material. It may not be worth much to us, but it is interesting; for it is not John the favorite New Testament human character? Tradition tells us that, in the maturity of his power, John went to Rome. Now how he aroused the Emperor's antagonism it does not say, but tells us that he was thrown into a caldron of boiling oil, and as the early Israelites walked through the fire unscathed, so John comes forth from his awful trial uninjured. Tradition tells us that John had made a convert in Ephesus whom he loved with utmost fervency, a young man. The young man failed to keep his vows and in despair ran away to the forests and joined himself to a notorious band of cutthroats and robbers. This was a little thing to the great love of John, and away he went to the forest to bring him back. Nought he cares for the dangers of the way or the ferocity of the robber band, and as the shepherd seeking the lost sheep dares all to rescue it, so John here defied death, not in vain. Loves' rescue! Tradition tells us that when he was a very old man, they often found him playing with a tame partridge, and wondering that he, an apostle, should so waste his time, they asked him of it. He replied that a bow could not always be kept bent without injury. And then cruel tradition will not even let poor old John die when his time had come, for it insists that Jesus had said that John should not die, and notwithstanding the fact that John himself in the last chapter of his gospel explains Christ's words otherwise, the men of those early days insisted that the dead John was merely asleep. It was confidently affirmed by intelligent men that the ground where he lay rose and fell with his breathing and that the dust was moved by his breath. You know how much credence to give these stories. There are others, but enough; and after looking at four of them it is a relief to be able to come back from this loose footing to the solid ground of fact.

WHAT DO WE KNOW OF THE APOSTLE JOHN?

I. We know something of the family from which John came. His father's name was Zebedee, his brother's name James. They lived in Galilee close by the lake, and rowing in the early morning, defying the elements had given them strength of body that served John exceedingly well in his arduous work that was to be his unto the end of the first century. Fishermen, probably not very poor, for their servants accompanied them on their expeditions. Probably not exceedingly obscure, for John was known to the high priest and used that acquaintance to secure an entrance for Peter and himself at the trial of Jesus. There are those that say that this John was a blood relation of Christ. It cannot be substantiated. John's mother was alive at the time of Christ's ministry; but the fact that these minor things are being mentioned will suggest to you that we are not very fully informed as to the early home of the apostle John. How we would like to know more! Then we might be able to take that strong character at its highest and determine how much of that nobility was due to heredity and environment and how much was the direct result of ennobling work of Jesus Christ. O John you are not a little man, you stand not among the pigmies, but among the giants of history, and by your life you have written your name on many million hearts, we would like to analyse the power that lifted you up, the cause of so universal an esteem. How much of it was due to your parentage and home? For they are few to day who do not see that the natural man is to a large measure the product of his parentage and early surroundings; and even the regenerated man never wholly recovers from the defects of either.

Havelock Ellis in a recent article on "the mental differences of men and women reminds us of the fact that we inherit ability, and pernicious tendencies from both parents equally. Sometimes we forget this and wonder why a son is not more like a father or a daughter more like a mother. Listen, "Men and women on the average inherit equally from both of their parents." That is, that the son gets just as much of his disposition and character from the mother as he does from the father. That does not seem to mean much in one generation, but when you look at the youth of today and realize that his nature is the product of three hundred marriages, then the question of heredity becomes stupendous. Then you see why the God of Israel forbade the Jews to take heathen wives. To get them to become pro-

phelytes was not enough, it would take many generations to get the lower heathen strain out of that family. If ever a woman was, by nature, her mother's daughter and her father's child, it was Queen Elizabeth. Love of flattery foolish care for apparel, daring coquetry, vain display of jewelry, in the toss of head, in the gesture, in the variety of moods the older courtiers saw a new Anne Bolyne without the older ones' beauty. But besides these they saw courage and resolution and power to rule, that characterized the great king Henry who had defied Rome and won. And then they saw traits of character that seemed like neither of her parents. For was she not the daughter of the many kings and queens? Did not the blood of William the Conqueror, and Coeur de Lion and John and Madcap Harry and Henry VII, flow in her veins? Yes, and of the Spanish and French, and German princesses that they married. What a combination she was! And what a ruler she was to spoil the pride of Spain! And when we turn to the Apostle John and enquire as to his family we do not know that much of him. No, we do not know the name of Zebedee's father, not even the name of his wife. We see John the product, we know not who came before, Jesus knew. He knew his man. He best suited his purpose. He took him and worked his work upon him and the world had the great apostle John. And how much of his greatness is due to his ancestry and how much to the hand of Christ we cannot say. But that the man was worthy we do not doubt.

II. We know how John was called. How graphically Luke describes it! The people thronged Jesus so that he thought it best to secure a rostrum with a strip of sea between him and the multitude. He stood in the bow of Simon's boat and gave the people the greatest message ever delivered to humanity. In return for the use of that boat we hear him say, "Launch out and let down your nets," they obey and have more fish than they and their partners could handle. Peter got down on his knees, "Depart from me;" but the great voice said "Fear not from henceforth thou shalt catch men." Now we have it, "When they had brought their ships to shore they forsook all and followed him. That 'they' means Peter and Andrew, James and John. That was John's call to discipleship. He left the fish on the shore, just as they were, all tangled in the meshes of the net and went after Jesus because he had a clear proof of his Messiahship. This was not the first time that John had seen him. He had stood with Andrew on the banks of Jordan as John the Baptist had cried "Behold the Lamb of God" and they had followed after Jesus till he had told them where he dwelt, and they abode with him that day. Perhaps John was with him at Cana, and probably near him, now and then, during that year that Jesus toiled near Jerusalem. He had been attracted by Him, but had never yielded to him. John was not a quiet, cool, calculating man but he was not so rash as to throw away his livelihood to follow a new prophet till he was sure of his worth. Yes he had been attached, and drawn, and now after the miracle of the fish John says to himself, "now I have enough to convince me and he dropped all and went after him from Tiberius to Calvary and to Patmos and the Eternal City.

In this great world of ours there are many that walk with the Christ, but how many there are that have been attracted by him that have not left the world to follow him. Why do they wait? Do the men of our day need proof of his Divinity? Then turn to the word, to the world, to the lives of the many, and find it. Why do they wait? Would to God we could diagnose the cause that we might find a remedy. When Hannibal had swept over the Alps and brought terror down into Italy, the Roman army thirsted for the fight. They hastened out to meet the foe and died in sore defeat. The African swept down past Rome to stop the supplies of that city; and a great Roman general, Maximus said "Do not hurry O my countrymen let them exhaust themselves in delay." But the haughty Romans could not sleep with the men of Chartage on their soil; so out they went to do, and again to die in sore defeat. At length they saw that Maximus was right. The foregears from sunny Africa could fight. Yes, under Hannibal they seemed invincible, but far removed from home and all supplies, they could not wait; and when Rome left them alone to wait, they got on ships and in disgust went back to their dark continent. At that hour, Maximus, the apostle of delay, was the hero of Rome. Yes, there are times when it pays to wait. When the course that you are about to take is of doubtful nature then go slowly, till you are sure. But when before you stands the great strong Son of God bidding you follow in his steps, shall we then, adopt the Maxian policy? I trow not; we have looked not upon a miraculous draft of fishes, but we have seen and are seeing today a wondrous draft of men. He is the Christ! He is the Christ. Follow if it means to drop all.

III. We know something of John's weakness. In a sense we should be thankful for this. For if Jesus so loved the imperfect John then he can so love the imperfect me. What are John's weaknesses? He never betrayed, he never denied, he never went back. How was he weak? There is just one place in the whole New Testament where John appears before Jesus alone, that is where he comes and says "We saw a man casting out devils in thy name and we forbade him because he followed not with us." There he was jealous of Christ's power. He wanted to keep it in the

Apostle's hands, and he received the rebuke accordingly. Another weakness is recorded in Lk. 9. As Jesus passed on toward Jerusalem, James and John went ahead into a Samaritan village to prepare for his coming. But when the Samaritans knew that he was on the way to Jerusalem they would not receive him. The Apostles were angry at the slight to their Lord. Now John and his brother go to Jesus and say, "Lord wilt thou that we command fire to come down from heaven and consume them?" John waited vengeance, and received another rebuke. A third recorded weakness of the beloved apostle is given by Mk. when he tells us that James and John tried to secure a promise of the two first places in the kingdom, and so received the third rebuke. Now these three weaknesses are not small, jealousy, vengeance, and self seeking. No not small, they mark him well, a man—they distinguish him well from the Master. They show us why John in after years did write in his epistle, "If we say we have no sin we deceive ourselves." What a pity! Why could he not have been flawless? For the same reason that you are not flawless. You are dust. The ancient Greeks did fit rude vessels out and go to seek the "Golden fleece." They sought it long and gained experience.

The ancient scientist did seek the stone that would turn all to gold and in the search discovered many useful things, but not that stone. Champlain came out from France to find the shores of India. He came to that great gulf upon our North, and up he went and though he did not find the land he sought, he found another land that in the course of years means something to the world. Discovered Canada. Are there any today that seek the perfect man in life, in history? They'll get experience. They'll find good men. But it is an innocent man or an innocent maiden indeed today that sees their choice without a flaw. No we are too old for that. All we demand, all we expect is that they shall have virtues enough to bury the flaws. No John was not flawless. But how often do we think of his mistakes? His virtues rise so high that the defects are in the shadow. If we cannot be perfect, can we not by a life of service, live in all humanity, cause men to forget the flaws? The cross of Calvary is our assurance that God will not remember them.

IV. We know something of John's bequests to a world. What did he leave behind? At the beginning of his ministry he said, "silver and gold have I none." He could have said it as truly on his deathbed. He left no millions, he founded no universities, not even an orphanage; but where is the philanthropist that is to rank with John. His seven churches in Asia are gone. Swept away in the Mohammedan hurricane, in the seventh century. Yes gone, but not till they had passed on their message to the four winds of heaven. Yes gone, but the members are in glory with their first teacher. We are not sure that John ever stepped on the continent of Europe, if he did not, it matters little, his gospel has. It has come to Europe and Asia and Africa and Australia and America to stay. The other gospels give the words and deeds of the Master. His gospel lays bare the Saviour's heart. And in the centuries it is heart that counts. It is the best beloved portion of the word of God. And his three epistles are simply love songs. Byron and Shakespeare have given us love songs of a certain type, the lower type. And when a man is fired by affection for his country he gives us love songs of a higher type. The Southerners are erecting a monument to the man who wrote Dixie. Should not the French remember him who wrote the Marseillaise? But when a man is inspired by his love for Jesus Christ, then take up the song reverently and sing it on your knees, for it is the highest of the high. And then what an artist (by the grace of God) John was? If Jesus had wanted us to understand the details of heaven he would have given them to us. And this is where the greatness of that picture in John's Revelation comes in. After he has given us the last stroke, we do not know more of the shape nor size nor location of Heaven than we did before. From that picture we grasp something of God's holiness and of the adoration given Him by the eternal throng. We see happiness at its highest and suffering at the deepest. He gives us a wonderful confusion of materialistic terms and after he has ended we have a firmer faith in both the glory of Heaven and the darkness of the pit. But yet in all that use of worldly colors he has not presented a single idea that will not fit in with the most spiritualized conception of the world of the Redeemed. Before John took up his pen we had "The Father's house." After John had written, "The Father's house," meant more to us, though we cannot the better describe it either outside or in.

They tell us that when John was too old to walk to church, they carried him there on a litter. Then he grew too weak to speak at length, and always gave the same brief address, "Little children love one another." His disciples weary of hearing it, asked why he always gave the same message. He replied, "These are the words of the master, if we did that only it would suffice." Only a story yet that short message would fit in well with what we know of John before.

O John you are gone, and whether thy dust does rest on Patmos isle or floats with the Aegean tide, it matters not, thou art with him in the Great City! And down here, we have the influence of the "seven churches" thy gospel, thine epistles, yes, and the inspiration of thy vision of the eternal city! And for thy life we thank him that called thee from thy boat to a world, beloved John!

The Effect of Mother Love.

BY MRS. ANDREW MCLEISH.

Those who have read Prof. Drummond's beautiful lecture on "The Evolution of the Mother," will remember that he finds the beginnings of love with all that that involves, tenderness, patience, sympathy, in the human mother as the result of her care for her little helpless baby. It is a beautiful thought that the babies have brought into the world all that makes life beautiful and full of joy. And what mother will gainsay the statement? Has she not felt her own nature deepen and sweeten with the advent of her baby? Has she not found patience, self-denial, sympathy and understanding growing in her own soul with its growth? To the mother who will take it, God sends with her children the richest training, the noblest development. She has no need to ask for a wider sphere than that her children offer her. The highest stimulus to mental, moral and physical growth is hers.

"Heaven lies about us in our infancy," says Wordsworth, and it is not only the baby that lies in that blessed light. The mother, too, may stand there, and she consciously, because it is her own attitude of willing self-denial, the free giving of herself for the object of her love that opens the door to her. If this, then, is what mother love means to the mother, what is it to the child? To him it is the sunshine of life, the only condition for natural and wholesome unfolding of the little life. We are so made that to grow naturally and spontaneously we must be happy, and we cannot be happy without love. This is true of human life at all stages, but a thousandfold it is true of the tender little being in its first beginnings.

Nature has used all her energies to secure for the baby this essential love. She has bound it to its mother by the strong bands of its helplessness and need. She has made the little body so bewitching in its beauty that it must always be lovely to those about it. She has made the awakening of the little mind a matter of such absorbing interest that all who watch it bow down and worship. Nature in short, knows that that baby must be loved, and so creates it that it cannot fail to secure, at least, some measure of its need.

If you would see what mother love is to the child look at those who are deprived of it—the motherless children of our institutions. They have care and kindness and love in a general way, but what a hungry look their faces have and how little real childish joy we find among them. I am often reminded of what one of our noble doctors, who fell at his post a few years ago, said in a lecture before a class of nurses. "If you have a little baby," he said, "who must be fed artificially, always hold it in the arms in the position of the nursing baby. I do not know the reason, but it is a fact that the food digests better." If the doctor had been a mother he would have known that it was the warm, cuddling sense of love that the baby needed.

Let us look deep into the matter. Why is it that love is so precious to the child? What does it do for him? First of all it gives the mother the key by which she may unlock the mystery of his nature, his own individuality. Some one has beautifully said that it is melody that gives individuality to music. Underneath all music lie the great principles of harmony and rhythm, but rippling through and over these runs the melody that gives the distinctive character to each musical composition. So under each life lie the eternal verities of all being, but running through and through them go the golden threads of individuality, and the mother who could fully understand the child must know the laws of being, the great principles that govern human life, and then will her loving eyes to her soul wherewith she may see and know her own child in his special individuality and in his relation to the whole. Love, then, gives insight and from insight comes sympathy.

As the mother learns to understand her child she grows to feel with him. And how the human heart responds to that. What is there that is at the same time so restful and so stimulating as the sense of being perfectly understood and sympathized with? No wonder the little child opens in that atmosphere as the flower to the sunshine. And what a solid rock it is to build character upon. How seldom do we hear of a child going astray who is perfectly understood by a wise father and mother. So far we have been speaking of a love that is perfectly ideal. In such a love there can be no danger. But, alas, we do not attain unto it, and in just so far as we fall short is our love fraught with danger to those dearer to us than life; our children.

There is but one model for the love of a mother to her child, I say it with all reverence. It is the love of God to man. That is infinitely tender, but infinitely strong. It desires the present comfort of its objects, and it will secure at any cost their highest welfare. It is all wise, all merciful, ever patient, but inexorably holding to the highest standards of achievements. It will not coddle nor weakly sympathize. It is ever stimulating. It demands the best. It is terribly honest. It sees all the flaws, but it is full of tender encouragement, and hope, and it sees the first efforts towards better things. It is the love that suffereth long and is kind; the love that beareth all things, believeth all things, hopeth all things, endureth all things; the love that never faileth.

We are too apt to think of love as the sentiment of

affection, which demands for its satisfaction nearness to its object, which would see the object always happy for the present moment, even at the cost of future good. That is the love that makes the mother unwilling to send her child away from her, even to secure the development which he cannot get at home. It is the love that deprives a mother of strength, that makes it possible for her to see her child suffer, even though a little present suffering may make his whole life fuller of happiness to himself and others. The mother who would train her child to the greatest power and usefulness must have heroic stuff in her.

Then there is the love that is not honest, that cannot take an unbiased view of its object; the mother who can see no faults in her own children, who dwell upon their strong points and will not see the weak ones. Such a mother fails at once of the points of greatest usefulness to her child. He goes out into the world with a character otherwise admirable, perhaps, but marred by one fatal flaw. In all tests for power, you know, the strength of the object tested is measured at its point of least resistance. Of what use to the world, for example is a character otherwise amiable and lovely but lacking a sense of responsibility? The fault which might have been corrected by the mother in the little child grows to be an ineradicable weakness in the man, and the world does not regard him with the charitable eyes of his mother. We often see children of whom we must say, "How lovable she would be if only her faults had been corrected, and how much affection and esteem her mother has deprived her of by not seeing and correcting them."

Then there is the love that seems so beautifully self-sacrificing—that of the mother who effaces herself in an effort to secure happiness for her child. But alas, this satisfaction of the mother's sentiment of devotion leads to selfishness in the child. The mother has forgotten that the thing which is good for her, the constant denial of self and selfish comfort is good for her child also. She has gotten her own development at his expense. And the saddest part of it all is that the child fails to appreciate the wealth of love that has been poured out upon him. How sad and yet how frequent are the cases where the mother has given up everything for the child, and the child accepts it all as his just due with no sense of its value, making but meagre return.

There seems to be two reasons for this. In the first place the mother, in making no demands for herself, has not preserved her proper dignity in the eyes of the child, and in failing to convert his love into action she has allowed his latent possibilities for unselfishness to fail of their development. For love is truly love only when it is active. Like everything it grows by exercise. Perhaps you remember what Froebel says upon this point. He represents the child in three stages of development in this matter of receiving service from others. In the first he simply accepts. It is the period of unconscious innocence. He is too young to know that the acceptance of service from others puts him under obligation. But he cannot remain in that state. As soon as he is old enough to understand he must be taught to appreciate the kindness of others to him and to acknowledge it in thanks. But that is not enough. As he grows older the kindness of others to him should rouse in him a desire to make a return in kind. His training should lead him in this direction, and he should be encouraged to express his impulse in action. The doing of a kind deed increases his appreciation of the kindness done him and strengthens his nature on the side of love and unselfishness. Without training in this direction we cannot hope that he will later develop that broad sense of brotherly love and obligation to his fellow men which is the crown of a noble manhood, and which makes him count as a helpful factor in the world.

The three points of weakness in our love for our children would seem to me, then, to be—lack of strength and courage, lack of clear-sighted honesty, and the lack of proper demand for a return in kind. They may all be summed up in the one great word—lack of wisdom. Who does not feel an appalling sense of need? But we are working in harmony with the Creator, and all nature, all history, and all revelation go to prove that to those who seek with all their heart the treasures of wisdom shall be opened.—Chicago Tribune.

The Motto on the Clock.

One of the speakers in a recent church convention in Dublin said: "Some years ago, a new clock was made to be placed in the Temple Hall. When finished the clock-maker was desired to wait upon the Benchers of the Temple who would think of a suitable motto to put under the clock. He applied several times, but without getting the desired information, as they had not determined on the inscription. Continuing to importune them, he at last came when the old Benchers were met in the Temple Hall, and had just sat down to dinner. The workman again requested to be informed of the motto. One of the Benchers who thought the application ill-timed, and who was fonder of eating and drinking than inventing mottoes, testily replied, "Go about your business." The mechanic, taking this for an answer to his question, went home and inserted at the bottom of the clock "Go about your business!" and placed it in the Temple Hall, to the great surprise of the Benchers, who considering the circumstances,

argued that accident produced a better motto than they could think of, and ever since the Temple clock has continued to remind the lawyer and the public to go about their business; fervent in spirit; serving the Lord."—Christian Herald.

Lecture on Hiawatha.

At the Baptist Ministers' meeting in Boston on March 6, Rev. Austen T. Kempton of Lunenburg, Mass., gave an illustrated lecture on "Hiawatha, A Study of the Indian Christ." Mr. Kempton has given several years of special study in the preparation of lectures of this sort, in which he has become an expert. In seeking material for this lecture he spent a season among the Ojibway Indians, witnessed their play of Hiawatha, secured from them interpretations of the legends and traditions named in the poem and took photographs from which his slides were made. The views were well chosen and of a superior grade. The colorings were particularly fine. Mr. Kempton's lecture threw new and interesting light upon the poem. His interpretations were very instructive. Preceding the illustrated portion, the lecturer spoke interestingly of his experiences among the Indians and gave an analysis of the poem, portions of which were read and illustrated very effectively. The announcement that Mr. Kempton was to speak called out a large audience of those who remembered a former lecture on Evangeline, and, therefore, anticipated a great pleasure in this. Their hopes were not disappointed. In this kind of lecture Mr. Kempton has few, if any equals.—Watchman.

Easter Dawn.

BY MRS. ALFRED CHIPMAN.

Sweet as the songs of angels to my ear,
The Robin's notes from out the gloomy drear,
For in the East the kindling dawn's gleam ray
Pierces the darkness—bids the bloom away.

I listen my soul! Oh catch the sweet refrain!
Jesus is risen—the Lamb for sinners slain.
Yes, Christ is risen! Past now sin's fearful doom—
The scourge, the crown of thorns, the cross, the tomb.

For us He left his throne of love on high,
Bare all our sins, and chose for us to die.—
Listen, my soul! And in the loud acclaim
Of seraph's voices, Christ is risen to reign.
Alawama, Berwick.

Arrow Points.

BY PASTOR J. CLARK

If preachers trembled more under the weight of God's word, hearers would tremble more under the weight of its power.

Let self stand back and the conquering Christ advance
Today's mercies are God's reproofs for yesterday's unbelief.

He that preaches self-culture instead of Christ's Cross
will meet in the end not only Christ's curse, but man's maledictions.

Man was lost by believing the devil's lies instead of God's truth, and man can only be saved by believing God's truth instead of the devil's lies.

The gospel of social life may be popular with men, but only the gospel of salvation can be pleasing to God, or secure everlasting blessedness for the soul.

God will keep his people safe; for time, on earth; for eternity, in heaven.

I love the Cross of Jesus,
It flows with healing balm
Within its sacred shadow
Abides perpetual calm
O shrine of pure devotion!
O home of perfect prayer!
No thunderbolt of vengeance
Can ever reach me there.

Tryon, P. E. I.

When Sorrow Smites us Down.

Alas! while pleasure warms us through,
We turn from Thee, O God,
And laugh away our careless days
Until we feel Thy rod.

But Oh! when sorrow smites us down
We turn to Thee for balm,
And cry to Thee to heal our souls
And give thy holy calm.

Long-suffering art Thou, O God,
And heedest all our smart,
And not in vain we cry to Thee
To heal our wounded hearts.

ARTHUR D. WILMOT.

A wise rule of life is to get all the good—ay, and all the happiness—we can get out of life as it passes. Take the days as they come, and get as much work and as much happiness out of them as we can. The happier men are, the better God is pleased. And happiness arises chiefly by catching its opportunities as they arise, not by forming ideal conditions under which we fancy that we can be happy.—W. Garnet Horder.

Messenger and Visitor

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S. MCC. BLACK

Editor

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CHINA.

News coming from different sources in reference to conditions in China goes to show that great changes are in progress throughout the Provinces of that vast Empire. The sleep of centuries is being broken, and the country in which all things seemed to continue as they were is feeling the influence of the modern time spirit. China's response to that spirit, if as yet feeble and half-conscious, is no doubt real, and prophetic of a future full of significance for the East and perhaps also for the West. Some important documents bearing on the awakening of China and the preponderating influence of the Japanese in the social and political changes through which their big neighbor is passing have been published in Shanghai by the Society for the Diffusion of Christian and General Knowledge among the Chinese. From this source it is learned that while an increasing number of Chinese students go to Europe and America, yet, owing to the nearness of Japan and the fact that the same written language is used there as in China—students seeking education abroad find it much easier to go to Japan.

About a hundred students from each of the eighteen Provinces have been sent yearly over to Japan to learn how the Japanese have prospered so rapidly. After a few months' of years' residence there, they return and write for the Chinese papers and publish new books on every conceivable subject. As they have had no time to learn the whole truth they publish the half truths which are so proverbially dangerous. In a translation of John Stuart Mill's "Essay on Liberty" is an ambiguous passage which may be read to imply that the leader of the party which condemned Jesus Christ was Paul, and that the Sepoy rebellion was caused by the British Government insisting that in the public schools, supported by public funds, the reading of Christian books should be a *sine qua non*. The result is an immense amount of new ideas, good, bad and indifferent—some giving excellent advice, others inciting to rebellion, while others are only commonplace. A general impression seems to be gaining ground that Japanese civilization is better for China than that of Christendom. In Shanghai fifty different bookshops, which have agencies all over the Empire, are devoted to the sale of these books.

The influence of this Japanese culture probably does nothing to allay the anti-foreign feeling among the Chinese though it has had the effect of rendering anti-foreign propaganda less calumnious and more intelligent. This is shown in a manifesto put forth recently against foreigners in the Province of Heinan, and in other ways.

"The Chinese press has produced cartoons picturing foreign nations like wild beasts about to eat up or capture China. In the north is the Russian bear; in the centre is the English bulldog; in the southeast is the American eagle, while in the south there is the French frog. Round Formosa is a lasso thrown out by Japan, and around Shantung is a link representing a German sausage. Foreign railways, mining and other syndicates are like spiders webs, devised first to entangle, so as finally to absorb China. To avert this calamity the Chinese planned and carried out the great Boxer movement, and now they wonder if they cannot succeed far better by the aid of a powerful ally."

There is little cause for surprise if a more intelligent outlook does not deliver the Chinese from suspicion and jealousy of the aggressive Western powers, or if the spirit of the new Orient now coming to consciousness should express itself in such sentences as these from a Japanese writer in *The Taikungpao*, Tien Tsi:

"The Teu-ontic, Latin and Slav races have become arrogant and contemptuous towards other people, and have a settled policy of aggression, attacking the colored races, trampling on and slaughtering them wholesale. In short, this racial imperialism is only another name for what is most brutal and wicked, and, therefore, hateful to all good men. Those who would inaugurate the Golden Age, with its glorious and beautiful human life, will have to pay for its perfect, all-satisfying and enchanting joys with innumerable human heads, and measureless human blood. This is nature's just and inexorable law. That is why I said

Editorial Notes.

that war is no obstacle to universal federation, but a preparation for it."

The Chinese Government now tacitly acknowledges that the missionaries are their friends, for the educational work begun by the missionaries long ago on a small scale is now being taken up on a gigantic scale throughout the Empire. Tuen Shih Kai, Viceroy of Chili, and Chow Fu, ex-Governor of Shantung, have both been leaders in the education movement. They are both strongly in favor of Japanese educators. The new Japano-Chinese literature is being encouraged and financed by Government officers and gentry of both countries. The Shantung Imperial University, just completed, is remarkably well built and organized for teaching 600 students, and has English, American and German, as well as Japanese professors.

"IN THE MIDST OF THE YEARS."

That was a significant time note which the prophet Habakkuk struck when he prayed, "O Lord, revive thy work in the midst of the years; in the midst of the years make it known." He was thinking of Israel as midway in her career. She was far from that golden age of miracle which brought her forth upon the highway of the world's history. She seemed equally far from the consummation of her national hopes and ideals. She had fallen upon flat, stale, inconspicuous years. The times were undistinguished by such manifest workings of God as the former days had witnessed. They were uninspired years, filled with material projects and inarticulate turmoil. Hence the prophet's prayer for a revival of God's work "in the midst of the years."

That note of urgency befits the times in which we live. We, too, are "in the midst of the years." It is nineteen centuries since the Christian Church was launched. The glories of the early days of Christianity have somewhat passed from our sky. We are unstirred by expectation of great crisis in the near future. We have struck the flat years. The age is materialistic. The thought of mankind is absorbed in worldly schemes. In Canada our national aims run level with the ground. We are carving new provinces out of our western territories; we are projecting a second trans-continental railway; we are opening our doors to the unhomed millions of the world, inviting them to locate on our lands. These, indeed, are great schemes as regards national development. But what of our national life in its spirit and tone and temper? What shall it profit a nation if it gain the whole world and lose its soul? If, on this long, level stretch of our history we forget God, the civilization we are rearing will carry with it the elements of decay. The twin forces of patriotism and religion unite to inspire the prayer, "O Lord, revive thy work in the midst of the years."

But the time note of Habakkuk's prayer has a nearer and more personal application. The years of our middle life are subjected to peculiar spiritual peril. Because they are the strenuous years they are frequently unspiritual years. Men and women "in the midst of the years" are absorbed in work, the building of a home, the provision of a competence, the making of a reputation, the achievement of an ambition. It is easy to forget God "in the midst of the years." Youth has its idealism, its fond hopes and beautiful dreams. Heaven lies about us in the morning of our life, and age is mellow and tender, reminiscent and reflective. The heavens bend low again and touch us with their charm. We tie up, as it were, the two ends of our life, looping them by prayer and hope to heaven. The sag comes in the middle. The years of creative activity look too much earthward. Every pastor knows that the force of life "in the midst of the years" is mainly diverted from religious work. The spiritual glow is in the young and in the old. If we could have a revival that would call into the spiritual activities of the church our members in middle life, a power would be brought to bear that would lift our whole church life up to splendid victoriousness. There are excellent reasons why the Church should concentrate much of her solicitude upon the young. There are equally excellent reasons why she should tenderly minister to those who are growing old. But there are urgent reasons also why much prayer and thought and effort should be directed toward those who stand "in the midst of the years."

—Rev. A. T. Dykeman, the highly esteemed pastor of the Fairville church, has had an attack of pneumonia. As is his wont, he had been working hard and was somewhat reduced in health when the illness seized him. For a few days his condition was such as to cause his friends anxiety, but we are glad to learn that he is now on the way to recovery. We hear that Mr. Dykeman's physician has recommended a change of climate, and that, accordingly, he has resigned his charge. Of course Mr. Dykeman's friends will not wish to stand in the way of any move which is necessary in the interests of his health, but many will be sorry to hear that there is any prospect of his leaving Fairville where his untiring labors have resulted in large blessings to the church. We may be permitted to say here that a note having reference to Mr. Dykeman's illness was written for our last week's issue, but in some way it was mislaid in the printing office.

—President Trotter's letter, telling of the work of grace now in progress at Wolfville, will be read by many with deep and grateful interest. May the good work go on, and may the institutions continue to share largely in the blessing.

—The American Baptist Missionary Union has just closed what is spoken of as one of the best years in its history. Contributions from the churches during March amounted to \$20,000 more than for the corresponding month last year. There was a total increase in donations of \$10,154, but a decrease in legacies and matured annuities of \$36,904. The deficit for the year is \$11,374. The Am. Baptist Home Missionary Society reports a deficit of \$38,000, being \$20,000 less than was apprehended a few months ago. The deficit on the current year's undertakings is \$16,000, the balance of \$22,000 having been brought over from last year.

—The report of the Royal Commission appointed to inquire into the Scottish Churches disputes recommends that the Free Church should hand over to the United Free Church all the property which it cannot adequately administer. As it is admitted that the former can utilize only a small proportion of the churches, manse and money handed over by the recent decision of the courts, the recommendation, if accepted by the Government, will mean the restoration of a large part of the property of the United Church. Legislation will be necessary to give effect to the recommendation, and it is said that little, if any, opposition to it is expected.

—At the meeting of the St. John License Commissioners last Wednesday, someone speaking in the liquor interest and in reference to a protest against licensing liquor saloons in the vicinity of churches, is reported as saying that a certain "Mrs. Corkery, a Roman Catholic, would produce nine-tenths of the people who attended the church opposite, in favor of her application." It is a pity that this should be true for the church's sake and for Mrs. Corkery's. We recently published some excellent instruction in reference to temperance from a Roman Catholic Bishop of this Province. It would appear, however, that there is a sad lack of attention to this good instruction on the part of many of the Bishop's co-religionists in St. John, for one need only glance over the list of applicants for liquor licenses in this city to understand that the great majority of those who gain their living by the business which produces drunkards as its fruit are more or less closely connected with the Roman Catholic Church.

—A good deal of interest is being taken in temperance matters in St. John in connection with the annual issuing of liquor licenses. The Evangelical Alliance of the city has taken a hand in the matter by way of presenting protests against certain applicants also against granting licenses to saloons in the vicinity of churches. At a meeting of the License Commissioners on Wednesday last several members of the Alliance were present to present the protest. A number of legal gentlemen were also present in the interests of the applicants for licenses, including Mr. A. L. Trueman, Judge of Probate, Mr. A. W. Macrae and Mr. Mullin. These gentlemen argued that the protest of the Alliance could not be received because it was not presented in accordance with the law which required three days' notice to be given. Some of the clergymen, however, argued that in accordance with the law the Commissioners themselves could act on their own initiative through information furnished them from any source, and if any objection was fairly made the board should give it a fair hearing. This view was opposed by the legal gentlemen, but the chairman of the Commissioners was sufficiently impressed by it to lead him to announce that, after hearing both sides, the members of the board would determine among themselves as to the course they would pursue. There can be little doubt that the law places it within the power of the Commissioners to consider the protests or objections urged by the Alliance, and if they do not do so the temperance people of the city will understand that it is because the Commissioners have no strong desire to see a strict enforcement of the law.

—The Independent of New York calls attention to what it calls a "beautiful case of self-oblation for a cause," presented for the last two months by Professor Scharf who acted as lobbyist for the Catholic Indian schools at Washington. "It is not yet forgotten," says *The Independent*, "that he was reported by several members of Congress to have urged them to vote for legislation favoring those Indian schools, and to have presented to them a list of twenty or thirty Republican Congressmen from doubtful districts, in which, through the agency of priests, the Catholic vote would be so turned as to assure their election if they would vote as desired. This Professor Scharf represented himself as authorized to speak for the Catholic authorities, or was certainly so understood by those whom he attempted to influence. He was also spoken of as a Professor in the Catholic University at Washington. But when his proceedings were made public, and were sharply criticized, the superior Catholic authorities denied that he represented them; Cardinal Gibbons declared that the man had no authority from him; he was reported to have no relation to the Catholic Univer-

sity, and the Catholic papers with almost one voice repudiated him as a busy-body who had injured a good cause by meddling where he had no business. Professor Scharf, if he is Professor anywhere, (a musician we believe) might have defended himself if he had thought best, but for the sake of the cause he was silent. We, therefore, will say a word for the under dog. We have happened to find in the report of the Director of the Bureau of Catholic Indian Missions, dated April 8th, 1904, the following—and it is all:

AN ACKNOWLEDGEMENT.

The Bureau is indebted to Professor E. L. Scharf of Washington, D. C., for very valuable services which he has rendered the cause of the Catholic Indian Schools.

There is no indication what the nature of those 'very valuable services' was. If they were not the very services since repudiated it would be well to indicate what was their character."

The Spiritual Awakening at Wolfville.

As promised in my last communication to give a little fuller account this week of the work of grace which has been in progress at Wolfville for several weeks past.

BEFORE THE DAWN.

For months past there had been much concern among the members of the church on account of the prevailing barrenness, and many Christian hearts had carried a heavy burden, for which they had found relief only in prayer. A similar feeling had pervaded the hearts of the Christians connected with the institutions. The Christian students in the college, for example, had felt powerless to dominate the situation as they desired; the unconcern of the non-Christian men seemed to be impenetrable, and weaker Christians had many of them grown careless. Under these circumstances the spiritual men in each class had betaken themselves to special prayer for several months past, gathering in class prayer-meetings each night after tea. And still the blessing tarried.

Concurrently with these conditions the pastor, the Rev. L. D. Morse, was prosecuting his ministry with spiritual insight and the utmost fidelity, so that every Sunday the people young and old were given the open vision of God. Mr. Morse began his work in Wolfville, January, 1904. His first sermon sounded the key-note of his ministry. It was a sermon never to be forgotten by many, on the text: "I deliver you from all that which also I received, how that Christ died for our sins, according to the scriptures." The Cross first—that is the key-note of his preaching, and with Pauline passion and depth of conviction he has continued ever since to preach the Cross as central and supreme. Breadth and versatility mark his pulpit work, but through all can be heard the deep, gracious, awful note of Calvary. But despite such a ministry, the outward manifestations of its effects tarried.

THE BREAKING OF THE DAY.

Six weeks ago, at the monthly conference meeting, the pastor announced to the church that he had a conviction, after much prayer, that he ought to begin on the following Monday night a series of special meetings. He desired an expression from the church as to their own conviction in the matter. The response was unhesitating, unanimous and expectant. No special plans were made, no committees were appointed, no choir was arranged for. The people met in the basement to pray and sing and speak, the pastor setting forth some vital truth from the Scriptures for fifteen minutes each night. There was no urging of the Christians to take part nor attempt at expert management of the meetings; all was left to the free working of the Spirit in the hearts of the people. After a few nights the increasing attendance made it necessary to transfer the meetings to the auditorium of the church where large congregations gathered. The same simple procedure was maintained. A gracious liberty came upon the people. As I stated in a previous communication there was no urging of the unconverted or the seekers to speak or even rise. The briefest and simplest invitation was occasionally given. Everything was left to the voluntariness of the individual, constrained by the truth of the gospel and by the Divine Spirit. Steadily the interest gathered, Christians were lifted into an atmosphere of liberty and joy, unconverted souls were awakened, seekers found peace in believing, and a sweet blessed consciousness took possession of the people that the night was over, that day had really broken, that the Sun of Righteousness had risen upon us with healing in his wings.

NOONTIDE BLESSINGS.

Under the same means and agencies the work graciously expanded, and already much fruit has been gathered. The whole movement has been marked by an unusual degree of voluntariness. The pastor has spent his mornings at home, his time almost fully occupied by seekers who have gone to visit him. In the afternoon there has been a prayer-meeting at the church, followed by an enquiry meeting, where many again have voluntarily sought counsel. Large numbers, with eagerness and entire voluntariness, have offered themselves to the church. Already sixty-two persons have been baptized on the confession of their faith, and before this letter reaches the public eighteen more will have been added to the number.

The whole movement is a vindication of prayer, the

preaching of the Cross, the free testimony of God's people and the singing of weighty noble hymns, as means which the Holy Spirit is pleased to use in his saving work. The hymns which have voiced the deepest moments of these quiet gracious meetings have been such as: "There is a green hill far away," "Rock of ages," "Just as I am," "When I survey the wondrous Cross," "Come Holy Spirit, heavenly, Dove," or the tender, moving Welsh hymn:

Send thy spirit, I beseech thee,
Gracious Lord, send while I pray;
Send the Comforter to teach me,
Guide me, help me in thy way.
Sinful, wretched, I have wandered
Far from thee in darkest night,
Precious time and talents squandered,
Lead, O lead me into light.
Thou hast heard me; light is breaking—
Light I never saw before.
Now my soul, with joy awaking,
Gropes in fearful gloom no more:
O the bliss! my soul, declare it:
Say what God hath done for thee;
Tell it out, let others share it—
Christ's salvation, full and free.
Multitudes, whom thou art seeking,
Seek for thee this very hour;
Saviour, let them hear thee speaking:
Come with soul-converting power.
Lo, he comes—the ransomed own him;
This the song I bear them sing—
"In my heart I will enthroned him,
Christ, my Saviour, Lord and King."

THE INSTITUTIONS.

The students of the three institutions from the first were interested in the movement, and this interest grew deeper and deeper. By the time the fourth week was reached it was deemed right and necessary to lighten class-room work somewhat, that all who really desired to attend the meeting might have every hindrance removed from their path. Two thirds of those who have been baptized have been from the student body. The Seminary, Academy and College have all shared in the blessing and all our life has been lifted to a higher plane. The evidences of the Divine presence, and the transformations wrought, have made it a season never to be forgotten.

After this week, the evening meetings will probably be reduced to two a week, the institutions still combining with the church; but fruit will continue to be gathered for many days to come.

THOS. TROTTER.

Wolfville, April 15th.

Northwest Letter.

DEAR EDITOR:—I would like to second your excellent editorials on the separate school question of the North West. You will soon have lots of seconders at home in the form of Convention and Association resolutions, but I want to tell you for western Baptists that we too feel and appreciate your fearless presentation of the principle involved in the Autonomy bill. The following telegram was sent to Premier Laurier.

Winnipeg, Feb 28, 1905.

The Hon. Sir Wilfrid Laurier, Ottawa.—

Having learned through the press that the Autonomy Bill proposes to enact a separate school clause, we desire as representing the Baptists of the West to enter a most emphatic protest. We do so for the following reasons:

- (1) It is an invasion of Provincial rights. In matters of education, every Province should be free to legislate for itself.
- (2) It is a violation of the principles conscientiously entertained by Baptists. The principle of equal rights and the principle of separation of church and state.
- (3) It is a scheme which will provoke discord, and defeat one of the greatest purposes of public school education, which is the unification of all classes. A confederation cannot be sound in which the elements lack the first essential of harmony.

A. P. McDIARMID,
Pres. Bapt. Con. of Man, and N. W. T.
J. F. McINTYRE, Secretary.

The Territories are not indifferent on this question. Such a claim is only a party ronge. Churches and organizations of various forms have sent up strong protests, leading liberals are saying just what you voiced in a recent editorial "Had we known this was the way the party would treat us they would never have received our support."

It looks at present as if the amended form of the bill (which is by the way little, if any more acceptable to the West than the original) would be carried. The Premier has also stated in the house that the vacancy created by Mr. Sifton's resignation will be filled within the next three months, and so the West will be given an opportunity to express itself on his autonomy bill. What of the significance of such a move? To be sure the selection of candidate will fall in a safe constituency. Mr. Oliver of Edmonton has been talked of as a likely man. He had nearly 3000 of a majority in the last election. He has probably the strongest Catholic constituency in the West. He has Galicians galore therein. They were driven like sheep to the pole to vote at the last election. The Catholic priest has the whip over them and the party could use them again for the support of Oliver in the foreshadowed contest. How much likelihood there is of this being the constituency chosen for the backing of the Autonomy compromise cannot be

measured. But straws show which way the wind blows; and at present there are some bending strongly in Catholic lives in these quarters, and the public will not be greatly surprised to see some definite move in the near future.

This plum (?) however may not fall to Mr. Oliver. But wherever it may come the constituency will be well padded for the occasion, and the day may be carried. But that does not decide matters. The final tribunal in the matter is not the government at Ottawa. The Northwest polling booth is where the question will be decided after all. Election of members for the New Provincial Houses to be formed will come on probably within the next six months. Then the people will have their opportunity to speak, and the people know from former experience that they are stronger than constitutions, remedial legislation and party helers.

In the meantime Premier Haultain is being looked up to with strong expectations. We hope he will be the Moses to lead us out of the Egypt of separate school bondage. Because he took his stand against the Ottawa administration in the last election it was predicted that his coalition government would end, but he then evidently foresaw what the public did not see as to the school question. The writer said to Mr. Haultain as he came from the platform after a well-balanced address on the issues then before the country—"The argument is being quietly used that the separate school question will figure in autonomy and Sir Wilfrid is the man who understands how to give deliverance from the separate schools." Mr. Haultain's reply was, "Sir Wilfrid is the very man who will undertake to fasten upon the Territories separate schools." Recent history proves his statement was well founded. Premier Haultain from behind the screen could see what the public could not. Stock in Laurier with the liberty loving people of the West has taken a tremendous drop.

In the meantime our Eastern friends may be assured Premier Haultain's hands are being daily strengthened as matters proceed at Ottawa. Besides, he has a splendid reputation as a clean man and has conducted a strong government. It is really surprising to see what has been done for this new country by way of government. The people appreciate all this, and are at the present juncture turning their eyes to him to deliver them from liberal compromise and Papal tyranny.

I could say more, Mr. Editor, but it will not be wise at this juncture, and I feel also I will be trespassing upon your space. You may depend upon it however, that Baptists will do their part in this struggle, and that if the separate school scheme carries it will not be by the help of the better element of the West, except in a small degree. In the meantime we appreciate the eastern assistance being extended. We hope you and all other Editors with the clergy and all others will keep up your efforts. You cannot estimate how much it strengthens our hands, and the struggle is not yet fairly on for the West.

Yours sincerely,

Strathcona, Alta., April 5.

C. W. COREY.

Backward Temperance Movement in Halifax

The righteous indignation of the better class of our citizens was raised to a high pitch at the action of the City Council re amendments to the licence laws, which action has been endorsed by the Provincial Legislature and Council and thus made law. By this retrograde movement our city people are to be further cursed with the increased sale of intoxicants and longer hours for the dealer in them; and our women, children and friends of the liquor drinkers made to suffer all the more, and all this, forsooth, to add to the city revenues through higher licence fees—surely a "penny wise and a pound foolish" act. The added privileges are given to the dealers in the body and soul destroying office. Now hundreds of patient suffering women and needy innocent children will suffer more because of the lengthened hours of sale of liquor to their bread-winners, and sober citizens, such as landlords and general dealers are kept out of their money, which goes into the coffers of the liquor dealers. Result: a direct loss, a refusal of credit and consequently increased suffering of the helpless innocents. Is it not a sin and a shame that for this bad money our law makers, Civil, Provincial, and Dominion, will permit the evil to exist at all legally, and a still greater shame to go back on their record and grant increased privileges to the inhuman liquor dealers for ruining the lives and homes of our citizens. The Jewish Sanhedrin had more conscience near to twenty centuries ago than these "City Fathers," for they refused to vote back again into their treasury the price of blood. Ministers and leading citizens pleaded with the Legislative Committee on behalf of suffering women and children not to recommend the said amendments, but all in vain, and so the death dealers' work goes on under the sanction of our law makers who are supposed to protect the public and our Provincial Legislature and Council composed of representatives all over the Province—many of them church members grant the request of the city council and thus sanction the awful death work. If this cursed run traffic is right for Christian nations, I say place no restraint on it, but place it on the market as other needful supplies are, and not be partners in the guilt by accepting money for the privilege of killing our people by slow process. If the Christian voters of our Dominion thought more of their religion and temperance principles than "party" the liquor traffic could be wiped out, that is the legal sale of it. If such could be done then might we hope for prosperity indeed and the ushering in of the looked for millennium.

SUFFERERS.

The Story Page

Robert Craig's Strange Experience.

The house seemed very still that morning. Father Craig had gone to Boston on the early train, and mother Craig had been called from her breakfast to go to Aunt Phebe Perry, who was surely going to die this time. But Bob did not mind being left. As soon as his breakfast was well swallowed he took his rifle out on the south porch to give it a cleaning for he had laid out a famous day's sport.

His mother always looked very sober when the rifle was brought out, for her tender heart was sorely hurt when any little thing came to harm through it; but Bob's favorite uncle had sent it to him the Christmas before, and his father approved of it as one of the ways to make a boy manly. So his mother said very little except now and then to plead gently the cause of those who could not plead for themselves.

So Bob sat there, rubbing and cleaning, whistling merrily and thinking of the squirrel's nest he knew of and the rabbit tracks of which Johnny Bouillard had told him. He whistled so shrilly that presently a broad brimmed hat appeared around the corner of the house. There was a little girl under the hat but you didn't see her at first.

'Sh! Robbie,' she said holding up a small forefinger. 'Amy Louise (her doll) is dreadful bad with her head, and I'm trying to get her to sleep.'

'Why don't you put a plantain leaf on her head? Plantain's prime for headaches,' said Rob.

'Would you please get me one Robbie?' pleaded the trusting little body. 'Mamma said for me not to go away from the house, and Norah is cross this morning.'

Time was precious just then; but this one sister was very dear. So laying down his rifle, Rob ran over to the meadow across the road and brought back a huge plantain leaf, which he bound carefully upon the head of Amy Louise, quite extinguishing that suffering doll, but to the infinite content of the little girl. Then he went back to the porch, and took up his rifle again, looked admiringly at the shining barrel and polished stock.

'Now, Mr. Squirrel,' he said, 'look out for yourself for I'll have a crack at you presently.'

And he leaned back against the side of the porch to plan his route, for the day was too hot for any unnecessary steps. Just then he heard a click, and looked around straight into the barrel of another rifle.

'My! said Rob. 'That's a pretty careless thing to do.'

But the big man holding the rifle did not move, and kept his finger on the trigger. He was a stranger to Rob and under the circumstances the most unpleasant one he had ever met.

'Will you please lower your gun! You might shoot me,' said Rob trying to speak bravely, but with a queer feeling under his jacket.

'That's what I came for,' said the man.

'Came to shoot me?' said Rob. 'What have I done?'

'Nothing that I know of,' answered the man indifferently; 'but boys do a great deal of mischief. They steal fruit and break windows and make horrid noises. Besides there are a great many of them and they might overrun us if we didn't thin them out, now and then.'

Rob was horrified. Without doubt, the man was an escaped lunatic; and right round the corner of the house was Ethel likely to appear at any minute. Just then the man spoke again.

'Besides it's necessary to kill to get food.'

If Rob had not been so frightened he would have laughed as he thought of his wiry little frame, with scarcely a spare ounce of flesh on it; but he answered very meekly, 'But I'm not good to eat.'

'No,' said the man, 'you'd be tough eating.'

'And my clothes wouldn't be worth anything to you,' said Rob glancing over his worn suit.

'No,' with indifference. 'But I came out for a day's sport, and your the first game I've seen, and I may as well finish you and look farther. I saw some small tracks 'round here,' and again that horrible click.

'Oh,' cried poor Bob, 'don't shoot me! I'm the only boy my poor mother and father have, and they'd miss me dreadfully.'

'Pshaw!' cried the other. 'They wouldn't mind it much; and besides I'm coming around in a day or two to shoot them.'

'Shoot my father and mother,' gasped Rob. 'You wouldn't do such a wicked thing!'

'Why, yes, I would,' laughed the dreadful man. 'They are larger and better looking than you, and their clothes are worth more. I've had my eyes on this family for some time, and I may as well begin now.'

It seemed to Rob as if his heart stopped beating. Then he cried out, 'Please, please don't kill me. I'm so young, and I want to live so much.'

The big man laughed derisively.

'Do you think I shall find any game that doesn't want to live? What do you suppose I own a gun for, if I'm not to use it?'

Somehow, even in his terror, this argument had a familiar sound. Just then the big man took deliberate aim. Rob gave one look at the landscape spread out before him. It was so pleasant and life was so sweet. Then he shut his eyes. Bang!

When he opened his eyes he saw only the old south porch, with the hop tassel dancing and swinging, and his rifle fallen flat on the floor. It was all a horrid dream from which his fallen rifle had awakened him. But the first thing he did was to peep around the corner of the house to assure himself of Ethel's safety. Yes, there was the broad brimmed hat flapping down the garden walk, attended by the cat and her two little kittens and lame old Beppo, the dog.

Rob did not take up his beloved rifle. Resting his elbows on his knees and his chin in his hands, he sat looking off over the fields, while a serious thinking went on under his curly thatch, and his thoughts ran something like this:

'I wonder if the birds and squirrels feel as frightened as I did. I guess they do, for sometimes, when I only hurt and catch them their hearts are just thumping. And how cowardly that big man seemed coming to shoot me—so much smaller! But I'm a great deal bigger than the things I shoot, and we don't use them in any way. Mother won't wear the bird's wings nor let Ethel, and we don't eat them. I guess I've had a vision, a sort of warning. Oh, what if that dreadful man had found Ethel! and Rob went around the corner of the house.'

The procession had just turned, and was coming toward him.

'How is she?' he asked, nodding toward the afflicted Amy Louise, hanging limply over her little mistress's shoulder.

'She's ever so much better. I think she would be able to swing a little if I hold her,' with a very insinuating smile.

'Come along, then, little fraud,' laughed Rob, turning toward the swing.

'But aren't you going shooting, Robbie?'

'No,' said Rob, with tremendous emphasis.

When Mrs. Craig came home, tired and sad, in the middle of the afternoon, instead of the forlorn little girl she expected to find wandering about, there was a pleasant murmur of voices on the south porch, where Rob sat mending his kite, while Ethel ricked gently to and fro, with Amy Louise and both kittens in her lap.

'You didn't go hunting then, Robert?' said his mother.

Robert shook his head, without giving any reason but that evening, as Mrs. Craig sat at twilight in her low 'thinking chair' by the west window, there was a soft step behind her, a quick kiss on the top of the head, and a note dropped into her lap, and the note said:

'I will never again kill any creature for sport.'

Robert Anderson Craig.

And Robert Craig is a boy who will keep his word—Hester Stuart, in Congregationalist.

How Gossip Grows.

BY E. CLERHEW.

It is high time that the facts should be made known.

A man's reputation in the district in which he resides is a matter to be jealously considered. Few of us are so constituted that we can bear with in-

difference the knowledge that our neighbors look at us askance. It is no light thing that the vicar when he catches sight of one coming down the road, should fall back upon the wisdom of the serpent, and dive precipitately into the nearest shop. It is more serious still when one's wife is brought to realize, by means of those delicate and polished, yet unmistakable methods by which British ladies succeed in conveying unfavorable opinions of one another, that the household is under a social ban.

These things and many more, have been suffered by Frederick Lumley Street and Mrs. Street for some weeks; during the whole period, in fact of my absence on a much needed holiday.

The day after my return I saw Street in the city and had lunch with him.

The Streets, I should explain, are new comers in our delightful neighborhood—a part which, as visitors often say one would never dream was within half an hour's run of Canon street. They were just beginning to work nicely into our small community and its ways when this blow fell. It first became quite clear that something was wrong when they were not asked to the garden party at the Vicarage. Mrs. Street was seriously upset at this; but when it was reported to her by the infant Street's nurse that a number of her friends in the same walk of life were under orders to allow no communication of any sort pass between their young charges and the infant Street, Mrs. Street, who is of a gregarious nature, broke down and wept.

'I know pretty well how it arose,' declared Street, who is a shrewd fellow, though I don't know the nature of it. It's some slander that's been put about, I'm certain. You know how it happens. Women invent it usually and their men fools enough to believe it. When first we came to our house, and I used to see the women sitting at the windows as I came home in the evening, spying on their neighbors, I used to think, poor wretches! What must it be like to have nothing better than that for one's diversion in leisure moments! I've told myself it would be a good and charitable thing to be brought home on a shutter some day, just to give them the thrill for which they are always longing. But by Jove! I don't waste much pity on them now. They can wreck people's happiness, and they love doing it too.

'For myself, I shouldn't care twopence if I never any of our esteemed neighbors again, in this world or the next. Your the only friend, in any decent sense of the word, I've got in the place and I don't like what I've seen of the rest. But you see my wife has to live in the place all day, and she doesn't find herself particularly good company—few women do, you know. And now not one of the local cats she was beginning to chum in with will look at her.'

I reflected. Then I said 'Miss Anderson.'

Miss Anderson lives next door to the Streets, in the semi-detached house adjoining theirs. She is Scottish and middle aged, and her father was in the Army. I need not explain to any dweller in a respectable neighborhood what these three facts, combined with the fact of her spinsterhood, signify in regard to Miss Anderson's attitude towards her fellow creatures, and her claims to social position in a neighborhood inhabited chiefly by business men and their families.

I asked my wife to obtain if possible, Miss Anderson's account of the matter which had put the Streets outside the pale. I myself sounded several men on the subject.

'Ah! A distressing affair—a most distressing affair!' gabled that silly old man, the Reverend James Pubsey. His information was to the effect that proceedings in the Divorce Court had already been instituted by Mrs. Street, following upon certain discoveries made by her, which he described; that Mrs. Street drank too much; and that the pair occasionally fought, the victory always remaining with Street.

The curate, a healthy-minded young man, whom I like very much, said it was a beastly business; that he believed there were a lot of lies being told about it; but that there seemed to be no doubt that Street knocked his wife about now and then; and that he ought to be jolly well horsewhipped.

Messrs. Matthew Ross, George Hamerton, Malcolm Lewisohn, Arthur Stock, Harold Atkinson, and Percival Gilby all told me stories approximating to one or the other of the two versions already mentioned, and all giving prominence to the fact that Street had several times laid violent hands on Mrs. Street.

My wife's account of her interview with Miss Anderson, who is good enough to admit her to a position of intimacy, was long and thrilling. Miss Anderson's edifice of conjecture and circumstantial evidence was the most imposing I had yet heard; but it rested on something other than hearsay. The facts were these.

On a certain date, which Miss Anderson gave with great particularity, at a quarter to nine in the evening, Miss Anderson, sitting on her balcony, and attempting to see into the rooms of the houses on the other side of the road, had been startled by a noise coming from the Street's drawing-room next door. It was like the throwing down of some heavy bundle. This was at once followed by Mrs. Street's voice loudly imploring somebody to "take care". Then followed some excited talk, which Miss Anderson heard imperfectly; but she is certain she heard Street say, "I'll teach you!" Immediately after this Mrs. Street shrieked out something about "the stick", almost at the same moment there was a crash of glass and an explosion of profanity from Street. Shortly afterward Miss Anderson—who must, I think, have been craning herself as far as possible towards the Street's drawing-room windows—heard Mrs. Street sobbing and exclaiming, "what will mother say?"

The rest of Miss Anderson's testimony was of a purely imaginative character.

"I always said that that unspeakable cut-glass chandelier was enough to bring down a curse on the establishment," said Street gloomily, when I reported the statements of Miss Anderson, and the popular improvements thereupon, to him. "Her mother insisted on giving it to us when we married—it's been in the family a century or so—and Ailie said, we must always have it in the drawing-room, or the old lady would be deeply offended."

"All this happened, I may as well say at once. Every word of it's true. It occurred on the night that I brought home my golf-clubs, which I was taking away for the week end. Alice was chaffing me about the game an' talking rot about the names of the clubs, and I said I'd show her which was which. I brought up the bag and slammed it down on the floor; then Alice took out the driver and wanted to know how you held it. I said, 'I'll teach you,' and I took my position right under that jolly old heirloom. Then, not thinking about it, I fetched up the club for a drive. Alice shouted out 'Mind the stick!' or something silly like that, and smash came the whole thing, right slap on the top of my head."

"I may have said a bad word. I know Alice yelled. She thought, I suppose, that I was cut to pieces; but, for a wonder, I wasn't even scratched. Then she began to cry, and said her mother's heart would be broken, and all the rest of it, and I was a clumsy brute. For my part, I was jolly glad to see the wretched eye-sore done for."

These are the facts in the matter. I hope their publication will dispose of a cruel and unfounded slander.—The News.

Your Child's Child.

Consciously or unconsciously the child has an ideal for his own children. He knows that he wants them to be well, intelligent, obedient, useful and happy, and he understands that parental training has for its purpose the securing of the best good of the children; therefore, he intends to train his children in all the virtues so that they will develop in all desired characteristics. As a matter of course this course is inchoate, nebulous, indefinite. The wise mother will undertake to make it definite, purposeful.

A girl of ten heard a lecture on heredity, and going home made a practical application of its lesson to a younger sister who was so disobedient. "I tell you what it is, Mamie," she said, "if you want your children to mind you, you must mind mother."

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

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

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.
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Prayer Topic, April 23, 1905.

The Power of His Resurrection. Romans 6: 3-13. Philippians 3: 10. (Easter Meeting)

The resurrection of Christ was the one last thing necessary to make all that he had said and done complete and effective. It added the seal of God that he was true. It gave assurance to all his disciples and friends and it made possible the building of the church. It formed a background of solid fact for the preaching of the Gospel. Paul could say without contradiction, "Christ is risen from the dead."

A force is measured by what it will accomplish and the power of his resurrection may be measured by its having convinced men through nineteen centuries, men of various nations and of all classes and conditions. It is today still convincing men in distant regions of the earth, men of oriental type of mind, radically different from the European and American. The resurrection of Christ has undiminished power as the centuries advance.

The power of his resurrection appears also in personal experience and is the source of the living, spiritual energy we have in the Christian life, so superior to the formal and ceremonial religiousness of multitudes. When we examine this personal experience we find that it is full of Christ as a living Saviour. He is present with us and in the assurance of his living power we have joy in this life and hope in that to come.

The power of his resurrection is felt in all Christian thought with its earnestness, brightness and sense of permanent blessedness. If we take away his resurrection Christianity would drop to the level of religions that are largely made up of traditions, customs, superstitions and fears. The resurrection of Christ is, however, like the rising of the sun that brightens and beautifies all things. Joy, hope and assurance are the fruit of his resurrection when the evidence of it is accepted in our hearts.—Watchman.

"We sometimes pray that God will add to us this spiritual grace, and that, very much as though our Father had little parcels of love and faith and gentleness and peace all measured out, done up and ready to be delivered to Christians in the order of application. But that is not at all the way we are to add new graces to our spiritual life. They come by slow growth, as the branches come on the tree; and they do not come in any other way."

The Hand or the Sleeve, Which?

Mrs. Jean Sophia Pigott, a missionary of the China Inland Mission, is perhaps best known as the author of the hymn which begins:

"Jesus! I am resting, resting
In the joy of what Thou art,
I am finding out the greatness
Of Thy loving heart."

An incident in her earlier life deserves to be told widely. Here it is, as related lately in a sermon by Rev. P. C. Parker, of Toronto, to whom she told it when he was a pastor and she a worker among the poor and friendless in Rochdale, England.

One day Mrs. Pigott, then Miss Kemp, was reading the Bible to a group of blind men on Drake street, Rochdale, when she had read Mark 8:23, "And he took the blind man by the hand and led him out of the town," one of her blind hearers said quickly, "Read that again." Miss Kemp read again, "And he took the blind man by the hand and led him out of the town." "Read it again," once more, cried the blind man. Again it was read, "Does it say that he took him by the hand?" "Yes, by the hand." "Well," commented the poor man, "that is strange. I am not treated that way. When I ask people to lead me across the street, they always take me by the sleeve."

What unconscious rebuke was contained in the blind man's remark! In a word he had stated the difference between the sympathy of Christ and the sympathy of the world. Christ takes the helpless by the hand; the men of this world even when offering to assist, take them by the sleeve. Christ grasps them firmly and lovingly; men touch them as lightly as possible. What warmth can pass from the heart of the helper through the sleeve of the helpless? Little. But when Christ takes the helpless by the hand, His life, warmth and power are communicated to the helped. The world helps less than is needed, Christ helps more than is asked, and all that is needed.—Zion's Advocate.

The Tests For Amusements.

There are amusements enough open to childhood and youth, which are not of doubtful propriety. Rev. T. K. Beecher has said that amusements may be accurately tested by a few simple questions:—

"Are they costly? Young people should be thrifty—saving up something for a good start. Amusements that use up what should be savings are evil."

"Are they refreshing? The amusement that makes you less able to go on with your work is badly chosen."

"Are they healthful? If, after any of them, you have a headache, backache, cold, or a restless appetite—the amusement was evil. Avoid it."

"Are they pure? Purity is a matter of thought quite as much as of act. To the pure all things are pure. But, alas! Few men are pure. And plays that are innocent as the frolic of lambs become to some persons stimulants of evil and unspeakable thoughts. Beware of those plays."

"Are they well earned? Except a man work, neither shall he play. All plays are wicked for a lazy, idle man. Only the industrious can safely amuse themselves in any way."

To these questions another may be added: Is their influence good? Any form of amusement which tends toward evil, or is surrounded by evil associations, should be avoided like a contagious disease.—Michigan Advocate.

The Next Great Awakening.

The next great awakening will be a revival of religion—not a political reform nor a philanthropic scheme of social amelioration. . . . It will feed the poor, and clothe the naked and seek the outcast and forlorn who have no helper. But it will do so not by the cold calculations of men who have the processes of mental arithmetic and the current prices of the oil market at the fingers' end, but by the impulsive and uncalculating offerings of souls that love much because they have forgiven much. From conversions like that on the Damascus road multitudes will rise to acknowledge a boundless obligation to God that cannot be met without assuming a limitless debt of service to men. . . . The time is approaching for such a movement in the English-speaking world. Great revivals have preceded all the revolutionary periods in their history. The God of Providence, who also is the God of grace, has moved upon them in simultaneous operations within and without. While overruling wars and migrations around them, he has revived faith and quickened zeal within them. There are tokens now of another such combined movement of Providence and the Spirit upon them. He has been extending their borders lately. Their marching orders are already prepared for another great advance. The pillar of cloud shows signs of lifting. The battle songs will be ringing loud and clear presently.—Bishop Candler, in "Great Revivals and the Great Republic."

Make Your Learning Useful.

Booker T. Washington believes in the culture which makes one more useful in the world, and more helpful to those about him. The following bit of advice which he often gives his own students, is worth the attention of young people everywhere.

Learning is of no use to you unless it makes you better able to live. The knowledge you acquire from books is of use when only you apply it. Young man use your geometry in helping your father lay out his cotton rows, your chemistry in showing him how to raise better crops. Young woman, use your chemistry in helping your mother to cook and wash, your skill in embroidery to assist her in the family mending.

Young man, when you go home from school tonight, put on your overalls and say, "Father go sit in the shade and rest, while I hoe the crop or do the milking."

Young woman, tie on an apron and say, "Mother you must be tired. Sit down and rest, while I wash and iron, or get the supper."

How It Warms.

"But, doctor, I must have some kind of a stimulant!" cried the invalid earnestly; "I am cold and it warms me."

"Precisely," came the doctor's crusty answer. "See here, this stick is cold"—beside the hearth and tossing it into the fire; "now it is warm; but is the stick benefited?"

The sick man watched; the wood first sent out little puffs of smoke, and then it burst into flame, and he replied, "Of course not; it is burning itself."

"And so are you when you warm yourself with alcohol; you are literally burning up the delicate tissues of your stomach and brain."—Youth's Companion.

Take heed that your conversation is such as becometh the Gospel of Christ, and that your life and testimony glorify the Savior as a "good soldier of Jesus Christ."

Foreign Missions

W. B. M. U.

"We are laborers together with God."

Contributors to this column will please address Mrs. J. W. Manning, 240 Duke St., St. John, N. B.

PRAYER TOPIC FOR APRIL.

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

The W. M. A. S. and Mission Bands of St. John held a Union Meeting in Main St. church on Thursday the 13th of April. All departments of our work were well represented. The Free Baptists Societies on invitation sent their representatives and for the first time we received their reports in addition to our own and mingled together in a blessed hour of prayer and praise.

There is a decided growth in interest and enthusiasm—a prayerful spirit pervades the societies which is a cheering indication of spiritual growth. German St. W. M. A. S. has raised the most money during the past year. Brussels St. Mission Band leads in this respect. Leinster St. has almost doubled its membership and is taking on new life.

A very interesting and helpful Bible Reading was given by Miss Eason. An address by Mrs. Duval from Africa showing customs illustrating the life customs and dress of the people where she had been laboring. Mr. and Mrs. Dural both call St. John their home. They went to Africa four years ago under the Southern Baptist Board of U. S. and are now enjoying their first furlough. During a pleasant social hour tea was served by the Main St. ladies. In the evening we greatly enjoyed a lecture on Japan with interesting views given by Rev. E. A. Wichler who has spent several years in this country. It was a most appropriate closing to our writers studies on Japan that have proved so helpful to many. The meetings were throughout a great success.

A Mission Band was organized by Miss Minnie Colpitts, March 25th at Sussex N. B. This new band starts out with a membership of twenty-five. The officers are—President, Mrs. Mel Scott; Vice-President, Mrs. A. S. White; Secretary, Donald White; Treasurer, Helen Scott; Teacher of lessons, Miss Mary Phillips. We give them a hearty welcome into our ranks.

THE TODDY PALM.

This palm is really the Indian date, but is commonly known as the toddy palm. Like other trees of the same family, it has a long, branchless, trunk, crowned with a cluster of leaves drooping gracefully earthward and more feathery than those of any palm I have seen in India. A near approach, however, proves that 'appearances are deceitful', for each small division of the leaf ends in a stiff, sharp point. Because of this, they are frequently stuck upright in the ground to form a temporary fence. They are used in plaiting mats and the thick mid rib furnishes splints for baskets, etc.

The tree is not especially valued for its fruits, as it does not bear that variety of date so highly prized by the Arab. The Indian date probably compares with that choice product of Arabia, as does natural fruit among apples with a good gravenstein. Nevertheless, when ripe, the dates are picked and brought around by the fruit women; for children are fond of the fruit or, at least, prefer it to none at all.

The trunk of this palm is generally very rough, due to the fact that as the tree grows and the old leaves fall off, the base of the stalk of the dead leaf adheres to the trunk of the tree. It yields an inferior wood used by the poor class.

As the name suggests, the most valuable product of the toddy palm is its sap. The tree is tapped by cutting a deep notch in its trunk, beneath which an earthen pot is fastened to receive the sap. After once tapping, it is allowed to rest for a season or two and when again tapped, it is notched on the opposite side. Thus we find these trees with deep gashes alternating on both sides of the trunk throughout its entire length. The tapping is done about the first of September and the sap allowed to run until April or longer. The palmyra palm has, by this time, produced new fruit stalks which are then tapped and during the remainder of the year, toddy is largely obtained from that tree. When fresh, the sap is sweet and harmless, but it soon ferments and becomes the intoxicating toddy—one of the curses of India. Government receives a tax of one rupee each time a toddy producing tree is tapped; moreover, every rarrack shop must have a license. The revenue derived from these two sources is enormous. The Indian baker uses toddy for his bread in the place of yeast.

The gathering of toddy is so large a business that

we have a castle called the 'toddy drawers'. It is one of the lower branches of the Sudra caste. When going to his trees, the toddy drawer is easily recognized by the harness he wears. It consists of a stout rope with a wooden box at the back. The box contains the various tools needed in his work. The rope is to assist him in climbing. In his belt he carries a large knife which he uses for notching the tree or for cutting off leaves and fruit. Arrived at the tree, he fastens the rope around its trunk and begins the ascent, slipping the rope up as he goes higher and higher. In this way he scales the highest, smoothest-trunked palm. On reaching the top, he braces his feet firmly against the tree and leans back in his harness against the box; his hands are thus left free for his work. If after toddy, he has brought an earthen pot with him. The sap from the vessel fastened to the tree is poured into the empty pot which is then made secure to his belt, for with it he must make the descent. If he is after fruit or palmyra leaves, he severs them with his knife and allows them to fall to the earth.

The toddy drawer is jealous of his caste. Some time ago, I heard angry voices proceeding from the Christians' houses across the way, and sent a message for the noise to cease. It did not and I went myself. I found the altercation was between some toddy drawers and one of the Christian women. The men had set their pots of fresh sap in the street, and in his play, while running backward, the Christian woman's little boy had fallen over them. The owners were enraged, for they considered their pots were defiled, and demanded the price of new ones. As there had been no harm, whatever, done, the woman did not feel inclined to accede to their request. The outcome was that after a storm of words, the toddy drawers departed leaving their pots in the street in front of the Christians' houses.

What About Home Missions?

Dear Editor:—Would you kindly give me space in your columns to say a few words in the interest of the Home Missions of the Province of Nova Scotia? I don't remember seeing the scratch of a pen, directly in the interests of Home Missions in the MESSENGER AND VISITOR for many months. What is the reason? I am convinced that it is not because Home Missions among us is in such a healthy condition, on the contrary. And if I am correct in this it is certainly a very serious and unpardonable neglect. Now I wish it to be understood that I am not blaming anyone in particular. The members of the H. M. B. I have no doubt are doing their duty, they are doing what they are called upon to do as members of the Board. But have none of the rest of us any interest in our H. M. work? Are we free because we have not a position on the Board. We are all to blame.

I cannot but feel that our Home Mission interest is eady to leeward and that unless there is a general rally in its behalf our H. Missions must inevitably become stranded. Something worthy of the Baptists of this Province must be done and done at once. If we would do our duty as stewards of the Kingdom of Christ.

I am sure we all appreciate the fact that Home Missions are fundamental and vital to all the other interests of our denomination. I know that to visit many of our Home Mission fields—small scattered interests, unbrilliant and oftentimes discouraging work, one would rather think that this work was an appendage to, rather than fundamental of all our other interests. But right here, in this very characteristic of this work, is the first reason why Home Missions is fundamental to all our other interests.

In the fact that it is missionary, that it calls for sacrifice and self denial, is the very thing that makes it fundamental and vital.

Here is the test as to how much of the Spirit of Christ we possess who, "though he was rich yet for your sakes he became poor, that ye through his poverty might become rich." If we cease to be a missionary people, if we say to God by our actions, which speak louder than words, "We have no interest in these weak, struggling churches. Then God will take the vineyard from us and will give it unto others who will render to Him the fruit of the vineyard.

Neglect our Home Mission interests, and all our other interests, our institutions at Wolfville, our city and our self supporting churches together with our Foreign Missions, etc., all which form the grand superstructure that has been raised upon the Home Mission work of these Provinces, must inevitably fall to the ground.

It is not necessary for me to attempt here to show how all these interests are dependent upon Home Missions. We all appreciate to the utmost the fact that Home Missions is the hope of our future.

Then what is the state of our Home Missions? There is no doubt that there are others better fitted to speak of this than I. But let me state it as I understand it. The demands are increasing every year, new fields crying out for help; increased cost of living, etc., lack of adequate accommodations for missionary pastors with families; lack of

men for the want of means. And yet, notwithstanding the general increase of prosperity throughout the Province, the income for carrying on this work has been falling behind for the last ten years, so that for the year ending Aug. 1904 there was \$1,000 less at the disposal of the Board than there was in 1894.

What is needed?

There is needed a general awakening in behalf of Home Missions. More praying, more preaching, more giving. Are the claims of Home Missions kept before our churches as they should be? I can hardly think it possible with the above facts before us. We do not think that too much interest is being shown for other objects. But where is Home Missions? We can't afford in the heat of one interest to neglect another, at least, not when that one is Home Missions. It is not that we should give less to other interests among us. There is plenty of room for larger, more generous giving. We are not impoverished by our giving. "God loveth a cheerful giver." Read 2 Cor. 9:6-9. Brethren let us bring up that one thousand this year.

Yours truly,

W. A. SNELLING.

Important Announcement.

THE FUNK & WAGNALLS STANDARD ENCYCLOPEDIA IS NOW IN PREPARATION.

The Funk & Wagnalls Company, New York and London announces that the long awaited Standard Encyclopedia is at last in course of preparation. Preliminary announcement of the work was made to the press several years ago, soon after the completion of the great Standard Dictionary. Then came the immense twelve-volume Jewish Encyclopedia, and active work on the Standard Encyclopedia was deferred until the Jewish Encyclopedia could be well on toward completion. Nine volumes are now published; the tenth is announced for May 15th, and the two remaining volumes will be ready before the end of the year. This will enable the publishers to bend all their energies to the work of making and publishing what they promise shall be the greatest and most perfect encyclopedia of universal knowledge ever made. Their well-known achievement with the Standard Dictionary gives unquestionable weight to their promises for the new work. None familiar with the perfect Dictionary, which in so short a time has earned in every civilized land the acknowledged right to its name—Standard—will doubt that the same enterprise and the same intelligence will produce the Standard Encyclopedia, and make it, too, worthy of its name. Neither time nor money, the publishers declare, will be spared to accomplish this result. It will be to things what the Standard Dictionary is to words. It will be up to date. It will be made wholly by specialists, the highest authorities in every branch of human knowledge being made its editors regardless of expense. It will be all inclusive, both as to subject and as to thoroughness of treatment. It will be most easy to consult; indeed this feature will be a distinctive one. The thing a man wants to know at once, will be the thing he finds first and easiest. The illustrations will be all that the most critical can wish and will be prepared primarily for the purpose of information. The maps will be well made and adequate, a thing never yet achieved in American Encyclopedia making. The Funk & Wagnalls Standard Encyclopedia will be, in short, the standard universal reference work for the masses, and the scholars, the workers and the dilettant for all of high or low estate, old or young, who want to know. Funk & Wagnalls Company do not promise what they can not fulfill.

—If some of our correspondents would take the trouble to put into legible manuscript what they ask us to publish, they would save themselves the annoyance of having some of their sentences spoiled in the printing, and also themselves and us the trouble of making corrections. Printers no doubt have sins enough to answer for, but it is too much to expect printer or proofreader to know what a contributor may mean by marks which bear little more resemblance to any of the twenty-six letters of the English alphabet than they do to the characters inscribed on the Moabite Stone. If the Editor sent his articles to the printer clothed in such hieroglyphics as some of our correspondents use to conceal their thoughts he might expect to be assassinated the first time he visited the composing room.

IF YOU HAVE Rheumatism

When drugs and doctors fail to cure you, write to me and I will send you free a total package of a simple remedy which cures the pain and thousands of others, among them cases of over 20 years' standing. This is no humbug or deception, but an honest remedy, which enabled many a person to abandon crutches and cure. JAMES A. SMITH, 874 Gloria Bldg., Milwaukee, Wis.

8 Cents

Eight cents a pound is what a young woman paid for twelve pounds of flesh.

She was thin and weak and paid one dollar for a bottle of Scott's Emulsion, and by taking regular doses had gained twelve pounds in weight before the bottle was finished.

Eight cents a pound is cheap for such valuable material. Some pay more, some less, some get nothing for their money. You get your money's worth when you buy Scott's Emulsion.

We will send you a little free.

SCOTT & BOWNE, CHEMISTS,
Toronto, Ontario
50c. and \$1.00; all druggists.

Notices.

OUR TWENTIETH CENTURY FUND,
\$50,000.

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

Rev. J. H. P. ...
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.

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

DENOMINATIONAL FUNDS, N. S.

SUCCESSOR TO LATE TREASURER, JOHN NALDER

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

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

MISSIONARY CONFERENCE.

A Joint Missionary Conference of the Baptist churches of Hants, Kings and Annapolis Counties is to be held in Berwick May 15 and 16. Prominent pastors in the three counties will give papers and addresses, and several leading ministers of other denominations will assist in the Conference. Several returned missionaries will be present and take prominent part. A prominent feature will be a missionary exhibit under the auspices of the W. M. A. S. The railway will grant free return on Standard Certificate plan.

D. B. HATT for Com.
Upper Ganard, April 10.

The P. E. I. Baptist Quarterly Conference, which was to have been held at Bedeque on March 20th and 21st has been postponed until May 16th and 16th. Delegates will be met at Summerside Railway Station.
J. WEBB, Secretary.

ITINERARY OF THE NEW BRUNSWICK SUNDAY SCHOOL ASSOCIATION.

Tour No. 2.

MAY 7 TO JUNE 5, 1905

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

The dates given above include the annual County Conventions for each county.

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


Personals.

We were pleased to have a call on Monday from Rev. H. Y. Corey, returned Missionary from India. Mr. Corey has been resting during the winter, and is now visiting the Churches in New Brunswick, from which, doubtless, he will receive a cordial welcome. He spent Sunday in St. John speaking in the morning in Leinster St. and in the evening in Main St.

As will be seen by reference to our News from the Churches, Rev. F. S. Banford has received and accepted a call to the pastorate of the Carleton Church. Mr. Banford has made an excellent impression wherever he has spoken since coming to this country and may be sure of a hearty welcome from his brethren in the ministry in these Provinces.

CAPE BRETON QUARTERLY.

The Cape Breton Baptist Quarterly Conference convened with the Baptist church of Glace Bay on Monday and Tuesday April 3rd, and 4th. On Monday evening Rev. J. W. Weeks, recently settled as pastor of the Pitt St. Baptist church, Sydney, preached a strong evangelistic sermon from Jonah 1:3. The speaker dwelt upon the consequences both to the Christian and the unsaved of running away from duty, which always was at the cost of light, peace and spiritual life. Following the sermon a stirring evangelistic service was held in which many testified to God's saving and keeping power. On Tuesday reports were given by the pastors from their respective churches, which for the most part were quite encouraging. Especially at Glace Bay, where a great revival wave has swept over the place and many have been led from darkness to light. There has been a united movement in the churches under Evangelist MacKay. The Pastor of the



Bowman's Headache Powders

Safe and Reliable.

Cures All Headaches Promptly.

In Powder and Wafer Form,
10 and 25 Cents.

THE BAIRD COMPANY, Ltd.

Baptist church has already baptized 24 promising converts and others will go forward.

After reports from the churches Pastor Erb read a paper on 'Revivals'; their Merits and their Demerits. An interesting discussion followed the presentation of this lively paper upon a lively theme. As supplements to the defects in many revivals, the writer strongly endorsed the work carried on by the Sunday school and the Home Department and urged faithful pastoral care and faithful personal work on the part of the church. In the afternoon of Tuesday the W. M. A. Societies of C. B., held their quarterly meeting which was as usual a season of great blessing and of spiritual power.

In the evening Pastor Whitman preached. A praise and testimony meeting was held after the sermon and again many told of what God had recently done for them. It was good to be present. The condition of things in the Baptist church of Glace Bay is most encouraging. The Pastor, Rev. F. O. Erb is highly esteemed, not only by his own church and congregation but also by the other denominations of the town.

The church is working in glorious harmony and it was most refreshing to meet

with it in conference. May God continue to bless the church and her worthy pastor in our united prayer.

ARTHUR H. WHITMAN, Secty.

The tendency of the times is to use the best of everything. The remarkable sale of the new flour "ROYAL HOUSEHOLD" made by the Ogilvie Flour Mills Co., Montreal and Winnipeg is an excellent illustration of this fact.

Life Lasts Longer.

If a cure cannot be effected in cases of confirmed consumption, yet suffering can be lessened and life prolonged by using

Puttner's Emulsion

This soothing, healing, nourishing preparation lessens the waste of tissue, allays the cough, and gives support and help to the failing powers of the body. It has a specific action on the lungs and pulmonary region. Thousands have been benefited by its use. Do not be persuaded to take any other preparation instead of Puttner's.

There is no doubt that Royal Household is the purest flour ever sold in Canada.

One of the secrets of the success of

VIM TEA

Is that it never abuses the confidence of its buyers, be they consumers or dealers.

No matter how high the tea market goes, VIM TEA QUALITY MUST BE SUSTAINED.

BULK AND LEAD PACKETS.

VIM TEA CO.

St. John, N. B.

FERROVIM
TRADE MARK
A Tonic Wine, pleasant to take.
Gives strength
Makes new blood
Builds up the system
Throws off all weakness
A boon to those recovering from wasting fevers and long illness.
Sold by all medicine dealers.
Davis & Lawrence Co., Ltd. Montreal.

THE SPRING TERM

MARITIME BUSINESS COLLEGES

opens
APRIL 3, 1905.

Notes: 1 month \$10
3 months 27

KAULBACH & SCHURMAN,
Chartered Accountants,
Halifax and New Glasgow, N. S.

Insurance. Absolute Security
QUEEN INSURANCE CO.
Ins. Co. of North America.

JARVIS & WHITTAKER,
General Agents.

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

Nerve Racked Men and Women
will find Balm for their Terrible Sufferings in
MILBURN'S HEART AND NERVE PILLS.
They tone up and strengthen the nerves, build up the muscles of the heart, and purify and enrich the blood. They put the nervous system in perfect working order, and restore health and vigor to both body and brain.
Miss Edythe Lindsay, Stromness, Ont., writes:—
"It affords me great pleasure to say that I have experienced great relief from your Heart and Nerve Pills. For over two years I suffered from violent palpitation of the heart, was very nervous and easily startled. I was in an extremely weak condition before I started to take the pills, but four boxes effected a complete cure. I cannot praise them too highly for their suffering from nervous weakness and heart troubles."
Price 50 cents per box, or \$1 for 3 boxes.
All dealers, or
THE T. MILBURN CO., LIMITED,
TORONTO, ONT.

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.

Notice
NOTICE is hereby given that application will be made to the Legislature of New Brunswick at its approaching session to revive, extend, and amend the Act of Assembly 45 Victoria Chapter 60 entitled An Act to incorporate the St. John Canal and Dock Company; Also to revive, amend and consolidate therewith the Acts of Assembly 49 Victoria Chapter 58 entitled An Act to revive continue and amend the several Acts relating to the Courtenay Bay Bridge Company.
(Signed) J. S. ARMSTRONG
For Applicants.

The second Allan turbine, Virginian, arrived at Liverpool on Saturday, completing a trial trip from the Clyde under the most favorable conditions. The ship kept an excellent speed up to 19.38 knots, and answered the helm with wonderful precision and rapidity. A most notable feature was the complete absence of vibration.

The Home

BE CAREFUL WHAT YOU SAY.
In speaking of a person's faults, Pray don't forget your own; Remember those with homes of glass Should never throw a stone. If we had nothing else to do Than talk of those who sin, 'Tis better that we commence at home, And from that point begin.

We have no right to judge a man Until he's fairly tried; Should we not like his company, We know the world is wide. Some may have faults—who has not? The old as well as young; Perhaps we may for aught we know, Have fifty to their one.

Then let us all, when we begin, To slander friend or foe, Think of the harm one word may do To those we little know. Remember, curses sometimes, like Our chickens, roost at home, Don't speak of others' faults until You have none of your own.—Selected.

USE LOW PERCHES.
Fowls often injure their breast bones flying down from high perches and coming thump on the floor, and growing chickens, if allowed to perch while quite young, often indent their breasts, for their bones are yet soft. This is easily avoided by not letting them perch more than three or four feet high, and, in the case of chickens, not letting them perch at all until three months old.—Ex.

A WISE MOTHER.
"I have taught my children," said a mother I know, to come to me immediately, even for a pin scratch. I do not mean to exaggerate little pains, but my father, who was a physician, taught me how easy was precaution beside cure. I always keep on hand two good antiseptics, listerine and boracic acid in solution. Every fresh wound or scratch is bathed cleanly and wrapped in sterilized cheese cloth before a particle of dirt can enter in. One so often finds children with stubborn sores on their hands or feet which take forever to heal. They were probably caused by a rusty nail, by the dirty sort of knife one finds in a boy's pocket, or by a broken bottle which may have held anything. The ugliest wound of this sort, if cared for immediately will heal immediately in nearly every city during the winter a course is given on nursing and simple surgical work, which a mother may find both interesting and profitable. If this is not available I would advise every mother to go to her physician and pay him a fee, if necessary, for a lesson on cleaning a wound and bandaging it, as well as what to do for the bruises and contusions which are of daily occurrence in the growing family."—Good Housekeeping.

TOO BUSY TO LOVE.
"My mother'd loved me a whole lot, too, if she wasn't too busy," loyally declared a small maiden, who had hungrily watch the home leave taking of a little companion as they set off for school. "She has pretty much housework to do."
The "much housework" and other work seem to take precedence of love in many households where the members would be shocked if they fully realized the fact. Love their own? Of course they do; and all the toil is for the sake of these beloved ones, they say and really believe. And yet the work has become a fetish—not something for the family comfort, but something before which all else must give way, to which everything else must be sacrificed. Washing, ironing, dusting, must take their appointed course and be finished according to the appointed time, whatever becomes of life's higher needs. There is no elasticity in the system, no time for tenderness or sympathy; for the hour's talk that might clear away doubt and misgiving; for comforting sore hearts or binding up wounded spirits. There are usually notable housekeepers in such households—women of whom neighbors speak admiringly and recount the wonders they accomplish—but there is seldom any deep home-spirit.

Work counts for everything until some dreary day when the inevitable shadow falls across the threshold, and all things change values. The task that seemed so important only yesterday—what do they matter?

"But, oh, for the touch of a vanished hand And the sound of a voice that is still!"
Selected.

If the kitchen floor is painted or covered with oilcloth, it will save much cleaning. Oilcloth and linoleum should be washed in the ordinary way with warm water and soap, then wiped over again with clean, warm water, and dried with a soft cloth. If water is left on oilcloth, it is inclined to rot it, therefore, it is important that it should be dried thoroughly. Turpentine and linseed-oil mixed form a good preparation for restoring the brightness to oilcloth which has become dull.—Ex.

Tiled floors should be wiped over with skimmed milk after they have been washed. Some housekeepers advocate wiping over with linseed oil about once in two months, and then polishing with a soft cloth. An excellent polish for hardwood floors is made by melting in a jar set in hot water, one pint of turpentine, one and a half pounds of beeswax, and five ounces of powdered resin. These ingredients are all inflammable, so care must be taken not to allow them to come in contact with the fire while being melted. When entirely melted, apply to the floors, and polish, always rubbing according to the grain of wood.—Ex.

The cellar is an important part in housecleaning, and really requires more care than any other part of the house, but as it is not under one's vision much of the time, it is apt to be neglected. Any waste material should be removed, and all decayed substances should be carefully looked after. If the cellar is inclined to be damp, boxes of lime placed in it will assist in bringing it to a more healthful condition, and pieces of charcoal will also aid in purifying it.—Ex.

Stains on an enameled bath-tub may be removed with the aid of a cloth dipped in kerosene and the use of a little soap. Matting which has become stained may be cleaned with oxalic acid. Dissolved a teaspoonful of crystals in a pail of clear, warm water. Rub the spots with a woolen cloth dipped in this solution, then take another pail of clean water to which a handful of table salt has been added, and wipe the whole floor over again. The bright, new look will delight you. Straw hats may be cleaned with this same solution, using a tooth brush, and drying in the sun.—Pilgrim.

DON'T WRITE IT.
When you have a thing to write, Write it.
When it's time to bite it off, Bite it.
Run your killing pencil through Sweet word pictures that you drew. Editors will smile on you—Smite it!
If you've not a thing to say, Drop it.
Words are wasted every day, Stop it.
Though you'd like to prate and prate, Gurst you'd better hesitate. If your word will nothing state, Chop it.
—J. Waterhouse, in Sunset Magazine for March.

I believe MINARD'S LINIMENT will cure every case of Diphtheria.
Riverdale. MRS. REUBEN BAKER.
I believe MINARD'S LINIMENT will promote growth of hair.
MRS. CHAS. ANDERSON.
Stanley, P. E. I.
I believe MINARD'S LINIMENT is the best household remedy on earth.
Oil City, Ont. MATTHIAS FOLEY.

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. Irritations are weak, watery, worthless; Pond's Extract is pure, powerful, priceless.
Sold only in sealed bottles under buff wrapper.
ACCEPT NO SUBSTITUTE.

Obstinate Coughs and Colds.

The Kind That Stick.
The Kind That Turn To Bronchitis.
The Kind That End In Consumption.

Consumption is, in thousands of cases, nothing more or less than the final result of a neglected cold. Don't give this terrible plague a chance to get a foothold on your system.
If you do, nothing will save you. Take hold of a cough or cold immediately by using
DR. WOOD'S NORWAY PINE SYRUP.

The first dose will convince you that it will cure you. Miss Hannah F. Fleming, New Germany, N.S., writes—"I contracted a cold that took such a hold on me that my people thought I was going to die. Hearing how good Dr. Wood's Norway Pine Syrup was, I procured two bottles and they effected a complete cure."
Price 25 cents per bottle. Do not accept substitutes for Dr. Wood's Norway Pine Syrup. Be sure and insist on having the genuine.

THE T. MILBURN CO., LIMITED,
TORONTO, ONT.

CONSTIPATION.
Although generally described as a disease, can never exist unless some of the organs are deranged, which is generally found to be the liver. It consists of an inability to regularly evacuate the bowels, and as a regular action of the bowels is absolutely essential to general health, the least irregularity should never be neglected.
MILBURN'S LAXA-LIVER PILLS
have no equal for relieving and curing Constipation, Biliousness, Water Brash, Heartburn, and all Liver Troubles.
Mr. A. B. Bettes, Vancouver, B.C., writes:—"For some years past I was troubled with chronic constipation and bilious headaches. I tried nearly everything, but only got temporary relief. A friend induced me to try Laxa-Liver Pills, and they cured me completely."
Price 25 cents per box, or 5 boxes for \$1.00, all dealers, or mailed direct on receipt of price.
THE T. MILBURN CO., LIMITED
Toronto, Ont.

New Announcements From FREDERICTON BUSINESS COLLEGE
A complete new outfit of Typewriters. Seating capacity increased by one third. Largest attendance yet in history. 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.

The Sunday School

BIBLE LESSON.

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

APRIL TO JUNE.

Lesson V.—April 30—Jesus Washing the Disciples' Feet. John 13: 1-14.

GOLDEN TEXT.

By love serve one another.—Gal. 3: 13.

EXPLANATORY.

I. THE STRIFE AS TO WHO SHOULD BE ACCOUNTED GREATEST.—Luke 22: 24-27; and Matt. 20: 20-28. We cannot understand the full meaning of our lesson without turning to the story of the strife recorded by Matthew and Mark. The strife probably occurred while the disciples were gathered in the upper room. It arose from the desire of some to be esteemed greatest, and the unwillingness of others that they should be. There were three things that developed the feeling into outward expression.

1. They seem to have wanted the seats of honor at the table nearest the Master.
2. They wanted to have the highest and best places in the new kingdom to be soon inaugurated. James and John had asked for these places. Peter was prominent. These three had more than once been favored, as at the transfiguration.

II. THE SUPPER SCENE. We must not think of a modern table, with chairs, as this scene is represented in many of the famous pictures, but we look upon the low, Eastern table, surrounded on three sides by couches or cushioned divans, on which each guest reclines, lying on his left side, and leaning on the left hand, with his head nearest the table, and his feet stretching back towards the ground. Each guest occupies a separate divan, or pillow. Thus it was easy to wash their feet one after another. The room was furnished with table, couches, table equipment, basin and pitcher for washing hands and feet.

III. FOUR SIDE LIGHTS ON THE SCENE. Vs. 1-3. "Around this scene in the upper chamber St. John sets lights which permit us to see its various beauty and grace."

First Side Light. That Nothing Could Quench the Love of Jesus. 1. NOW BEFORE THE FEAST OF THE PASSOVER. A note of time and place. It was in the upper room before the supper began, while they were waiting for the supper to be served (v. 2). This is the annual meaning, and agrees with the other gospels (Matt. 26: 17). Some interpret the statement as meaning that this supper was not the passover supper, but on the evening before, and, therefore, in direct contradiction of the statements of the other evangelists. But this is forced and unnatural. WHEN JESUS KNEW, better as R. V., "Jesus knowing," being fully conscious. THAT HE SHOULD DEPART. The Greek expresses the act of going over from one place or sphere to another. His going away could not quench his love. Even the sufferings of the cross could not destroy his love, but manifested greater strength and glory. HAVING LOVED HIS OWN, and shown his love by coming into the world to make them his own. His own were the group of followers whom he had chosen, and also the worldwide circle of his disciples of which these twelve were the nucleus. WHICH WERE IN THE WORLD. The sphere of their labors and trials and service. He loved not only his own in heaven where they shine, in perfect glory, but also those in the world, still tainted with imperfections. HE LOVED THEM UNTO THE END. (1) To the uttermost limit of love, the greatest love known in the universe; [and] (2) with a love without end. God's love never changes, never ceases, any more than the sun ceases to shine, although men may hide in caves and dungeons from its light. This loving to the end is the test of love.

Second Side Light. Jesus' Wisdom in Timing his Reproof. 2. AND SUPPER BEING ENDED. Ended is not in the original. The meaning is "the supper being," being served having commenced, while supper was in progress. By waiting till supper was fully begun, Jesus gave the disciples ample opportunity to repent and take the love instead of the better places, and to wash one another's feet. The delay would also give time for their excited feelings to quiet down, and their reason and consciences to begin to act, and a sense of shame to come over them for such a contention at such a time.

Third Side Light. The Loving Kindness of Jesus to Judas. THE DEVIL HAVING NOW (ALREADY) PUT INTO THE HEART, etc. There was still hope for Judas, since he was not so utterly lost as to plan his treachery all by himself. Satan was the sower of the seed, but Judas had for a long time been preparing the soil of his heart to receive the evil seed, or it could not have sprung up.

Fourth Side Light. Jesus' Consciousness of his Dignity. 3. JESUS KNOWING, Fully conscious that he was the Son of God, with all power and glory; to which he was soon to return. This verse sets before us the infinite condescension of Jesus, and reinforces the lesson of the act that follows. No disciple could ever claim that he was too great too glorious, of too high rank, or too supreme power, to do the humblest service for man. Greatness and power are given for this very purpose. AND WENT TO GOD. "The consciousness of impending separation leads us all to try to put all our love into a last look, a last word, a last embrace, which will be remembered forever. The earthquake of parting lays bare the seams of gold in the rock."

IV. JESUS WASHES HIS DISCIPLES' FEET.—Vs. 4-11. 4. REBETH FROM SUPPER. Showing that all were reclining at the table. LAID ASIDE HIS GARMENTS. His outer loose flowing robes. TOOK A TOWEL, instead of the usual girdle, and GIRDLED HIMSELF. Into this girdle the shirts of the underdress were tucked for menial service, for running, or for fighting. All these details enable us to put ourselves in the place of the disciples and to realize the scene as if we were spectators in that upper room.

5. HE POURETH WATER INTO A BASIN. Over the feet, for the feet were not put into the water as with us, but the water is poured from a ewer over a basin held under them, and the feet are washed in the falling stream. Hence it was difficult for any one to wash his own feet. BEGAN TO WASH. Implying that he had washed some of the feet before he came to Peter. Note. That this was a needed duty, not a ceremonial merely for reproving the disciples.

6. THEN COMETH HE TO SIMON PETER. "Shame and astonishment shut the mouths of the disciples, and not a sound" broke the stillness of the room but the tinkle and splash of the water in the basin as Jesus went from couch to couch. Put the silence was broken when he came to Peter. "LORD, DOST THOU WASH MY FEET?" The emphasis lies first on "thou," and then, a little slighter, on "my". The other disciples seemed to have allowed Jesus to wash their feet in silent shame, but Peter burst out in an indignant explosion of protest.

7. THOU KNOWEST NOT NOW; BUT THOU SHALT KNOW (UNDERSTAND) HEREAFTER. (1) Jesus explained the meaning to Peter, after the work was completed.

(2) THOU SHALT NEVER WASH MY FEET. The negative is the strongest form possible. Thou shalt by no means wash my feet as long as the world stands. IF I WASH THEE NOT, THOU HAST NO PART WITH ME. Cannot share my kingdom, my character, my work, must be prepared to leave the room, and the company of disciples.

9. NOT MY FEET ONLY, BUT ALSO MY HANDS AND MY HEAD. If the washing meant having a part in the work and character of Jesus, and being with Jesus, he could not have enough of a cleansing so precious. In spite of his errors his heart glowed with love to his teacher. He had begun to learn his lesson.

10. HE THAT IS WASHED, etc. We gain a clearer idea of it when we read it in the revisions, which take account of the different Greek words used for "wash." Lavo, to wash the whole body, bathe; and nipo, to wash a part of the body. HE THAT I WASHED (BATHED) NEEDETH NOT SAVE TO WASH HIS FEET. "The daily use of the bath rendered it needless to wash more than the feet which were soiled with walking from the bath to the supper table. AND YE ARE CLEAN. He knew that at bottom they were good men; he knew that with one exception they loved him and loved one another; he knew that as a whole they were clean, and that this vicious temper in which they at present had entered the room was but the soil contracted for the hour. But none the less it must be washed off."

11. FOR HE KNEW WHO (HIM THAT) SHOULD BETRAY HIM. This shows that Jesus was referring to moral cleansing. Jesus knows that his children who are cleansed by the new heart, who are his sincere followers, are yet often soiled by walking through the dusty ways of life, and that they need daily to pray "Forgive us our trespasses."

V. THE TEACHING OF THIS OBJECT LESSON. Vs. 12-14. 12. WAS SET DOWN. The word means reclined, as was customary at meals. KNOW YE. Have you understood the deeper, spiritual meaning?

13. YE CALL ME MASTER. Teacher, with the definite article, the teacher. AND LORD. One who has authority over you. You accept my instructions, and obey my commands.

14. IF I THEM, THE I IS EMPHATIC. YE ALSO OUGHT TO WASH ONE ANOTHER'S FEET. Apparently this is what they had just been unwilling to do when they first came in.

At Glasgow last week the keel and first plates of the first new Canadian Pacific Atlantic boat, which will be ready for St. Lawrence navigation in 1906, were laid. A second ship will be begun in a fortnight.

The Old Testament creed setting forth the triple requirement which God makes, puts first what too many Christians require last. "What doth the Lord thy God require of thee but to deal justly?" Let that requirement be held in its right place, and our labor problems would be in a fair way of adjustment. We have just heard of a man, now in an honorable position and a working Christian, who says he was for years alienated from Christianity because his employer refused him an unquestionably just increase in wages and the same day doubled his subscription to a benevolent society. We have heard employers ridicule Christianity because Christian employees did their work in a slovenly way, broke their agreements and showed no interest in their tasks except to get the greatest pay for the least service. Each one who does his best to fulfill this threefold requirement, putting just dealing first, where it belongs, is doing much to solve labor problems—more, perhaps, than many who propose solutions on platforms and in the press.—Congregationalist

Conscience is one of the worst lodgers to have in your house; when he gets quarrelsome there is no abiding with him; ill at lying down and equally troublesome at rising up. A guilty conscience is one of the curses of the world; it puts out the sun and takes away the brightness from the moonbeam. A guilty conscience casts a noxious exhalation through the air, removes the beauty from the landscape, the glory from the flowing river, the majesty from the rolling floods. There is nothing beautiful to the man who has a guilty conscience.—Spurgeon

To love God; to rejoice in his world; to see and feel its beauty; to let the heart open in gratitude as naturally as the flowers blossom; to stand ready to serve in even the humblest way, seeking no reward except such as flows out of serving our fellows in the spirit of Christ; to rise above petty annoyances and be calm; to trust God amid the hardest trials and to find life sweet amid the deepest sorrows; to have faith in the power of love to conquer even enmity, sin, and death, is to be "risen with Christ."—Rodney F. Johnson

If you really want to work for God, you will never be out of employment.

Aim high, but aim at something definite.

Life is not made up of great sacrifices or duties, but of little things of which smiles and kindness and small obligations, given habitually, are what win and preserve the heart.—Sir Humphrey Davy.

INTERCOLONIAL RAILWAY

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

TRAINS LEAVE ST. JOHN.	
5—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	6.20
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

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Dear Mrs. Pinkham:— "Lydia E. Pinkham's Vegetable Compound is so well and widely known that it does not need my recommendation; but I am pleased to add it to the many which you have in your favor. I suffered untold agonies from ovarian troubles for nearly three years, and the doctors told me that I must undergo an operation; but as I was unwilling to do this, I tried your Vegetable Compound, and I am only too pleased that I did so, for it restored me to perfect health, saving me the pain of an operation and the immense bills attending the same."

Ovarian and womb troubles are steadily on the increase among women. If the monthly periods are very painful, or too frequent and excessive—if you have pain or swelling low down in the left side, bearing down pains, leucorrhoea, don't neglect yourself: try Lydia E. Pinkham's Vegetable Compound.

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From the Churches.

DENOMINATIONAL FUNDS.

When the money is raised from the churches of Newfoundland during the present Convention year. All contributions, whether for division according to the scale, or for any one of the seven objects, should be sent to J. Gibson, Treasurer, Wexford, N. S. Envelopes for gathering these funds can be obtained free on application.

The Treasurer for New Brunswick is Rev. J. W. Thomas, D.D., St. John, N. B. and the Treasurer for N. E. Island is Mr. A. W. Barnes, Charlottetown.

All contributions from churches and individuals in New Brunswick should be sent to Dr. MASTERS; and contributions from P. E. Island to Mr. STERNS.

ZION CHURCH, YARMOUTH.—During the past three weeks, we have been holding special meetings with encouraging results. The interest is general and deep. Eight have offered themselves for baptism and about twenty others have manifested their desire to be Christians. C. W. Ross, Pastor.

First St. George's.—Since reporting last week we have expressed a desire to begin the Christian life. This makes forty in all as a result of a month's special meetings. Of the forty probably twenty-five will unite with the church by baptism. Some of the rest may join other churches as the work has not been confined to our own denomination. Several others will join by letter so that we expect to report a substantial addition to the church this year. Most of the converts are young people. Twenty-three young men; seventeen young women. And now we turn to the arduous but blessed work of training these young Christians in the new life. M. E. Fletcher.

FANSDRUIT.—Revival influences have blessed us here also. Special meetings, four evenings in the week, were continued for six weeks, and the vestry was usually crowded. Eighteen persons were baptized, twelve of them being men. Many more are expected to join us in the near future. Pastor McDonald's Bible class, or rather "The Spurden Class" for men, consisting of the pastor's class and Dr. Barber's class of young men, regularly organized with files and committees, has been a remarkable feature of our church life. The enrollment reached upwards of 220, with a maximum attendance of 125. Two weeks ago there were 113 men present at the roll call of the class. H. C. C.

TRYON, P. E. I.—A correspondent writes from Tryon that the Lord's Spirit has been poured out in that neighborhood. Doubt tips have been loosened, souls have been converted, spiritual life has been quickened and there is prospect of a large ingathering of souls to the fold of Christ. Rev. J. Clarke, late pastor of the Tryon church, with strength largely restored awaits the indications of Providence to enter upon work elsewhere. Any correspondence addressed to Pastor Clark will find him at Tryon if sent early. Mr. Clarke is well known among our churches as a preacher of ability, an experienced and successful pastor.

TRURO, Zion Church.—On the first Sunday we had the pleasure of adding one more to our number by baptism, and one by experience, making ten in all since we began work here. On March 30 we gave a concert from which we realized \$75.39 after all expenses were paid. The prospects are bright for a pastor when the church sees fit to call one. I should have said in my last report that Bro. Wm. Cummings had been laboring successfully with these people before I came. Thus preparing the way for my coming. When I was about to close the last meeting before leaving I was surprised when a member of the choir arose and in well chosen words presented me with a handsome Oxford Bible. I take this opportunity to thank the Truro people for the way they worked with me during my stay at Zion. W. Andrew White.

OWLS HEAD, N. S.—This is one of my out stations of East Jeddore pastorate, I have held a few special meetings in this place which has resulted in the manifestation of the power of God in the conversion of souls. At 2 p. m. April 9th, baptism was administered in the presence of a large audience consisting of Roman Catholics, Church of England and Presbyterians, when Mrs. Robert Hutt and Mr. Timothy Stevens, head of a family and his brother Mene 22 years of age, followed

their Lord in the blessed ordinance. It was the first ever witnessed in this community, and many of the people never saw it in this fashion, some said I believe this is the right way, one P. E. Baptist woman said I feel just like going into the water myself. The dear Lord was with us and commanded the best of order and respect. To Him be all praise. We believe there are others who will follow their Lord in the near future. Brethren pray for us. We have only two Baptist families in Owls head community. Jas. A. Porter.

CARLETON, ST. JOHN.—Since the resignation of our late Pastor Rev. B. N. Nobles in February last, our pulpit has been very acceptably supplied by various brothers and for the three last Sabbaths by the Rev. F. S. Bamford of Liverick, Shetland Islands who has proven himself to be an energetic and educated minister. The last week we had a series of extra meetings which have proven helpful to the members and have awakened an interest in the church. The outcome of his stay has resulted in the church holding a special meeting on Sabbath evening last and by an unanimous vote extended a call to our brother which he has accepted and immediately enters upon his ministry with us. E. Z. Strange, Church Clerk.

SYDNEY MINES, C. B.—The readers of the MESSENGER and VISITOR will be pleased to hear that while other parts of the 'vineyard' have received showers of blessing that "mercy drops" at least, have fallen upon us. Special meetings were held during the months of January and March and are still in progress and these have been attended by evidences of God's favour. There has been a marked interest in spiritual things in connection with our Sunday school and several of our young people have enlisted for Christ. Some of these I expect to baptize shortly. Three members have recently been received by letter which go to offset the loss of three others who have gone from us. Financially, the church is in an encouraging condition having paid its share of current expenses and also having substantially reduced its debt on church and parsonage. Something has also been raised for Convention Fund. We thank God for past blessings and look to Him for future mercies. Reader, please remember this young church in your prayers. Arthur H. Whitman.

MADGETIC, N. B.—Some time has passed since writing to the MESSENGER and VISITOR. We have had our share of the cold weather and snow. The weather order for the winter was snow, blow and drift and any way you have a mind to speak. We have been blessed with good health up to March, then La Grippe laid a strong hand on nearly every person. Thank God, no deaths from the disease. The snow and bad roads hindered us from attending some of our appointments. Our prayer meetings have been well attended on some parts of the field. We commenced on February 28th a series of special meetings with the 1st. Canterbury Church, when only a week in the work La Grippe laid hold of many workers and myself, yet we held on and worked away. On March 26th, nine warm hearted believers in Jesus stepped into the icy waters of St. John and were buried with Christ in baptism in the presence of a large body of people. Praise the Lord. We have commenced a series of meetings with Temple Church (Free Baptist.) This Church gave me a call in February. I accepted. We have several warm hearted Christians here, who are calling upon God to save souls. Pray for us, that we may glorify God. C. W. Barton.

CENTRAL NORTON.—The work of our Master's Kingdom is moving on in the even tenor of its way in the above-named church. The Sunday services are well attended, the Sabbath school has been winter green this year and the regular weekly prayer-meeting is sustained. During the winter the pastor held special services in this section of his field. The results have been as encouraging as should be expected under the conditions which prevail. The question agitating the minds of this people at present is the building of a new house of worship. While

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there are some minor difficulties in the way of attempting this project, yet the chief hindrance seems to be in getting a uniform expression as to its location. Perhaps a meeting house with a movable attachment would come nearest to the ideal. But the people are not baffled. In the course of time a new house of worship shall be erected, and perhaps very soon. At present the old house is undergoing renovation, after which it will be quite a respectable place of worship. The people here are proverbial in their kindness toward their pastor and the present incumbent is no stranger to their affections. The treasurer always sees that the pastor's salary is promptly paid at the close of each month, which, of course is right. ALLEN SPIDELL.

WEST JEDDORE.—'Twas a glorious scene on Tuesday, April 11th, when Rev. G. A. Lawson, Halifax, was privileged to bury in baptismal waters nine young men; of which five are an evidence of the growing interest at Pleasant Point. A beautiful day, and, the daily toll being laid aside, a large and reverential gathering assembled. Such a scene. The power of God in the hearts of his people. How we were made to rejoice. Baptism over, we assembled in the church, and were edified by a discourse on "Christian Living" by Bro. Lawson. He there extended the hand of fellowship to twelve members, three being received by letter. A soul stirring occasion, when strong men were made to weep, and impressions made which shall extend into eternity. Still further we waited upon the Lord and partook of the bread and wine in remembrance of him. We are deeply indebted to Bro. Lawson for his timely visit, he having endured trying conditions and much inconvenience on our behalf. His visit will long linger in the hearts of God's children here. At an after meeting on Sunday evening four young men and a young sister rose for prayers. Christian hearts we implore your prayers for the continuance of God's power in our midst. Jas. D. MacLeod.

WHEN BABY SMILES.

When baby smiles mother knows he is well and happy. When he is cross, ailing and fretful she gives him Baby's Own Tablets, and finds that there's a smile in every dose. These Tablets cure all little ailments of childhood, such as indigestion, colic, constipation, diarrhoea, worms and simple fevers. They make teething easy and promote natural sleep and repose, and are guaranteed not to contain one particle of opiate or poisonous soothing stuff. Mrs. Robt. Dean Tisdale, N. W. T., says:—"I Enl. Baby's Own Tablets a perfect medicine for a little ones, and always keep them in the house." You can get the Tablets from your medicine dealer or by mail at 25 cents a box by writing the Dr. Williams' Medicine Co., Brockville, Ont.

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CORRECTION.

DEAR EDITOR:—Notice some little mistakes in my article as it appears in the paper, which you will please correct, in the third line instead of Candidate, it should read Candidates, natural ability should be natural ability, sacred Profession, should read sacred calling, instead of differ it should read suffer, where it reads to go to church, it should be go to such a church, where it reads when this is the care, should read when this is the case. W. E. C.

The Surest Remedy is Allen's Lung Balsam

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

ARBOUS CREEK, VIRGINIA.—Some of the old friends in the Provinces may be glad to have a word from us. A year ago we were compelled to leave Clarksville on account of malaria.

EAST JEFFERS, N. S.—As the result of our labor of love for the Lord's cause in this place. During the year three have been received for membership of the church one good brother restored and twelve received for baptism.

A five-masted sailing ship is being built for a German firm, and will be the biggest sailing ship in the world.

BIRTHS.

WHITMAN.—At little River, Digby Co., April 13th, to Rev. M. B. and Mrs. Whitman, a daughter.

MARRIAGES.

CROUSE-WENZEL.—At Bridgewater, N. S., April 8th, by Rev. Chas. E. Freeman, Henry Allen Crouse and Bell Letitia Wenzel, both of Branch La Have, Lunenburg Co., N. S.

LEVY-HARY.—At the Baptist parsonage New Ross, N. S., March 30th, by Rev. A. Whitman, William Levy of New Ross, to Jenny Blanch Hatt, of Beach Hill, N. S.

HUGHES BARTON.—At the residence of the brides parents, April 11th by Rev. Henry A. Brown, D. Milton Hughes, of Johnston, N. B., and Bessie B. Barton of Cumberland Bay, N. B.

DEATHS.

WRIGHT.—At Elgin, A. Co., Mar 25th, Edwin Floyd, infant son of Edwin and Della Wright. "Safe in the arms of Jesus."

GOULD.—On March 20th, at the home of Mr. Jos. McKinnon, Milton, Queens County, N. S., after a brief illness, Percy Gould, aged 24 yrs.

DE-MILL.—At Joshua, A. Co., Apr 1st, Eva Winnifred, aged 1 year and 8 months, daughter of Brother and Sister W. M. De-Mill. "Of such is the kingdom of heaven."

GAVIN.—At Argyle, Yarmouth Co., N. S., March 24th, 1905, Ethel M. Gavin, aged 20 years. Her trust was in Christ. She was a member of the Argyle Baptist church.

MULLEN-SABEAN.—At the home of the bride, on the 18th inst by Rev. J. T. Eaton, David Mullen to Sarah Ethel, daughter of Benjamin Sabean, Esq., of Mt. Barrons, Digby County, N. S.

ROGERS.—At Argyle, Yarmouth Co., N. S., March 29th 1905, in the triumph of faith Mrs. Ellen Rogers. Sister Rogers was four score years of age and was a devoted follower of the Lord Jesus Christ.

VAUGHAN.—At Brookline, Mass., April 13 of heart disease, Captain Benjamin Vaughan, aged 54 years, eldest son of Captain Silas and Elizabeth M. Vaughan, formerly of St. Martins, N. B. He leaves a widow and three children, two sons and a daughter.

STONE-EATON.—At Somerville, Mass., April 12th, by Rev. A. A. Shaw, of Brookline, assisted by Rev. Charles A. Eaton, D. D., of Cleveland, Ohio, uncle of the bride, Annie Orlington Eaton and Daniel Clifford Stone, both of Somerville, Truro, Amherst, and Wolfville, papers please copy.

HODGES.—At the home of her relatives in Bloomfield, Kings County, N. B., April 10th, 1905, Miss Annie Hodges in the 84th year of her age. Our sister, for many years, was a member of the Central Norton Baptist church, and maintained a godly profession to the end of her earthly life.

MCPHEE.—At Salmon Creek, Queens Co., N. B., Diadama Ans, relict of the late Alex. McPhee, passed away April 4th, after much suffering. Sister McPhee professed religion many years since, uniting with what is now 2nd Chipman church. She was 76 years of age, and is survived by two sons and three daughters. She feared not the call but departed in the triumph of faith.

SWALLOW.—At Head Margaret's Bay, Halifax Co., N. S., April 4, Hannah, relict of the late James Swallow, aged 70 years, leaving three sons, three daughters and many friends to mourn her departure. Our sister was a consistent member of the 2nd Margaret's Bay church and loved by all who knew her. The funeral sermon was preached to a large congregation by Rev. L. J. Tingley, her pastor.

SPIDLE.—At Troy, N. Y., Jerome B. Spidle, aged 37, passed away after being operated on for appendicitis. His remains were brought to the home of his father Jacob Spidle, South Brookfield, Queens Co., N. S., where the funeral which was largely attended was conducted by the pastor. The sorrowing parents and family have the sympathy of the entire community and the consolation that he has gone to Christ which is far better.

DOWNIE.—At East Margareville, Annapolis Co., N. S., Sarah A. Downie aged 84 years, leaving two sons and a large circle of friends to mourn their loss. Sister D. experienced a hope in Christ many years ago, and was baptized by the Rev. J. B. Bill, of precious memory. She was an active church member till quite recently. Four years ago she fell and broke her hip and since then she suffered much pain, but bore it patiently. Her last days were full of longing to depart and be with Christ. Her funeral was

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NEW METHOD COMPANY, (Money-raising Plans for Church Workers), 5536 South Park Avenue, Chicago.

quite largely attended. Her remains were interred in the cemetery in East Margareville.

NEILY.—At Torbrook Mines, March 27th, Rev. Stanley, only son of Bro. Wm. C. F. Lettels Neily passed into rest aged 17 years, after suffering some weeks from tubercular meningitis. Our young Bro. was converted little more than a year ago and united with the Nictaux Baptist church. Stanley is missed in the home most keenly and also in the church as he was librarian in the Sunday school and an active member of the Industrial Guild.

CROWDUS.—At North East Margaree, C. B., on the 3rd inst, in the 51st year of her age Mrs. Mary J. Crowdus, relict of the late J. O. Crowdus of Margaree Harbor. Our sister was born in Manchester, Guysboro Co., she was baptized by the late Rev. Wm. Rideout, in 1844, and came with her husband to reside at Margaree Harbor in 1852. Sister Crowdus lost her sight in 1902 and so the last three years of her life were spent in total darkness. She was kindly and tenderly cared for during her last years by her daughter (Mrs. Ephraim Burton). The funeral was very largely attended. The services were conducted by her pastor Rev. A. E. Ingram assisted by Rev. Mr. Wilson, (Congregationalist). The interment was in the Congregationalist burying ground by the side of the remains of her deceased husband.

MARTIN.—At Melvern Square, Annapolis County, N. S., April 2nd of consumption, Frank C. Martin, beloved son of James and Maria Martin age 24 years. Frank M. was a young man of splendid abilities. He was a good student, highly respected by his teacher and much esteemed by his classmates. He held a diploma from Bellville Business College, Ontario. Bookkeeper for a time, with T. P. Oakin, Middleton, while in Middleton made many friends. Although not a member of any church yet he had a very keen sense of what was right, and lived before the people of this community in a way as to win the respect of all. Appropriate services were conducted at the home. The choir rendered "My Father Knows," and "No dark Valley." A Quartet sang beautifully. All seemed deeply affected over the sudden removal of a noble young life.

CARR.—This aged sister was born in England in the year 1818 and died at Alberton, P. E. I., on March 1st last, being in the eighty-eighth year of her age. She may be justly regarded as one of the pioneers, having come to this country with her parents while yet in early life. For a time her home was at Crapaud, P. E. I., but for many years she has lived at Alberton with her son. Her husband the late Edward Lewis predeceased her some

twenty years ago. Many years ago Mrs. Lewis was converted to God and united with the Baptist church since which time she has been a faithful and consistent Christian. She was modest and retiring in disposition, a faithful friend and good neighbor. Of a family of six, three remain to mourn their loss, William of Sydney, O. B. George, with whom she made her home, and Mrs. Don't Grey, both of this place. Her end was peace, and her memory blessed. "So he gives his beloved sleep."

VANDINE.—At North View, Victoria Co., on the morning of April 4th, Mrs. Sarah Vandine beloved wife of Samuel S. Vandine fell asleep in Jesus in the 70th year of her age. She was a daughter of the late John Hutchinson, of Wicklow, Car. Co., formerly of Hull, England. Our departed sister professed faith in Christ 36 years ago, and was baptized by the Rev. Samuel Burt and joined the Arthur's Baptist Church. Mrs. Vandine was a woman of rare character the world was better, because of her living in it, and in her death the cause of Christ has lost a generous friend. A few months ago, she had the joy of seeing two of her sons profess faith in Christ, and was buried with him by baptism over a month ago. She was stricken with hemorrhage of the brain, and for a time hopes were entertained of her recovery. But the disease took another turn, and she gradually grew worse. A few days before the end came, the writer called on her. She was very happy, she said miss eyes have seen the King in his beauty and I long to go to Him. She leaves besides a sorrowing husband, five daughters and three sons to mourn their great loss. Yet we believe her death all things well. She was buried at Three Brooks Cemetery.

DENOMINATIONAL FUNDS, N. S.

RECEIPTS FROM MARCH 15 TO APRIL 10. Temple church, \$16 50; Nictaux church, \$7 60; Hants Co Conference at Windsor, \$3; 1st Halifax, \$55 29; Amherst church, \$138 70; 1st Yarmouth church, \$12 41; Aylesford section, \$60; Milton church, Yarmouth, \$20; Brazil Lake S. S., \$11; Annapolis church, per Quarterly Meeting, \$5; River Hebert church, \$10; Tabernacle church, R. \$52 23; Lewis Head, \$4; 2nd Sable River, \$3; Goshen, \$6; New Ross, \$5; Kentville, \$22 87; 2nd Digby Neck, \$10; Berwick, \$54 15; Bear River church and S. S., \$12 61; 1st Hammonds Plains church, \$4 80; Pugwash, \$10; Tanook, \$8; Lower Economy and Five Islands, \$14; Westport, \$9 05; Sydney Mines, \$3 50; Port Hillford, \$7 41; Cambridge B. Y. P. O., \$25 15; Indian Harbor church, \$4 50; PARSBORO, \$16 25; Jordan Falls, \$6 00; Bridgewater, \$40; Amherst, \$50; Springhill \$8 71; Canard (Gleadowing Fund), \$70; Lockhartville, \$6 50; Goldboro, \$18 25; \$81 52 before reported \$3009.07. Total \$3900 50.

A. COBURN, Acting Treasurer, Wolfville, N. S., April 10th, 1905.

William Perry, late teller of the Bank of Yarmouth, was arrested Wednesday, Mr. S. avert, coroner, laid the information.

The Granger Condition Powders. The only powder that has stood the test of quality. Cure Stoppage, Swelled Legs, Bad Blood, Horse All, Cough, Thick Water, A blood Tonic and Purifier. At all dealers. Price 25 cts. THE BAIRD CO., Ltd., Proprietors, Woodstock, N. S.

MAN'S GOLDEN AGE.

Man's golden age is not in the forty of the age past, but the sixty of the future. The Creator brings comfort and rest chloroform. God has no human boys yard. He wants advancing years to stand and work, and not shrink and look a lying word out of countenance. Then he comes near with comfort and says, "Rest—be happy—you may have seen the lights go out in your neighbors' house, but fear not—I will be comfort and companion in your loneliness and like a rising moon shall rise over your harvest field of years." If Dr. Oser will read a little scripture or review his Cicerone's "Concerning Old Age," and leave his skeleton in the closet, he will be more of a man and less of a mummy. There is a second life for man where to the wisdom of the serpent is added the harmlessness of the dove; where the negative innocence of youth is mastered into the positive information of mature character; where instead of the green flower there is a ripe fruit. Forty is the old age of youth, but fifty is the youth of old age. No man need live too long or die too late. If like Jehoram we outlive our welcome, it is our fault. There are young, sinful, stingy souls whose death and disappearance would seem to be the most creditable thing that could happen. There are old, sweet, sacrificing souls whose sphere of usefulness has widened with the years, who have written their names on their fellows' hearts which will last when marble and granite have crumbled.—G. L. Merrill.

GOLDEN WORDS.

The words of John in the wilderness of Judea fit equally well into present day life. Suppose John had said to those who crowded about him: "Right about face, every one! Your daily life is heading the wrong way! Turn at once this very day!" The extortionate tax collector might reply, "I will live, you know; I will not turn." The soldier might say, "I fight for the king that I may gain a living; I will not turn." The Pharisee might say, "No need that I should turn, for my way saith unto me, I am already a child of Abraham." All such as these would go back without a blessing. Still John's voice claims, "Repent, for the kingdom of heaven is at hand." A publican, a leader of the tax gatherers, comes to the front with bowed head and burdened heart. "I am indeed a sinner; what must I do?" He is sorrowful for sin and would turn from sin to righteousness. Then his standpoint is changed, his view is opposite to what it was before: he has heeded the command to "right about face." Why? Because there is thoroughly changed purpose. One has said that "real repentance consists in the heart being broken for sin and from sin." Another has well said that "repentance begins in the humiliation of the heart and ends in the reformation of life."—You'g Reeper.

BUSINESS IDEALS

When a man gets a great business ideal the plans of his life become an altar on which he sacrifices peace and convenience that the ideal may be realized. If the student stands before his altar and refuses to lay on it time and labor, he had better turn back for scholarship demands such an offering; if the aspirant for commercial power stands here and counts ease and pleasure too dear to lay on the altar, let him take his eye from the coveted crown, for he shall never wear it; or if the seeker after sincere religion comes to this altar and thinks the offering of his sins too expensive is return for "the pearl of great price," let him turn to the vanities of life, a religionist he might become, but a Christian never. Having a settled purpose and following a definite aim is what has made most of the successes in all the affairs of man. It is said that the elder Rothschild observed that through channels properly cut water would of necessity flow to him. So also, of money; cut the channels properly and it will flow as doth the water. You know how well this plan succeeded. It succeeded so well that a wag once put forth this conundrum, "What is the difference between ancient and modern times?" The answer he gave was this, "In ancient times all the Jews had one king, in modern times all

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

Kills Inside Germs.

Ligozone is not made by compounding drugs, nor is there alcohol in it. Its virtues are derived solely from gas—largely oxygen gas—by a process requiring immense apparatus and 14 days' time. This process has, for more than 20 years, been the constant subject of scientific and chemical research. The result is a liquid that does what oxygen does. It is a nerve food and blood food—the most helpful thing in the world to you. Its effects are exhilarating, vitalizing, purifying. Yet it is a germicide so certain that we publish on every bottle an offer of \$1,000 for a disease germ that it cannot kill. The reason is that germs are vegetables; and Ligozone—like an excess of oxygen—is deadly to vegetable matter. There lies the great value of Ligozone. It is the only way known to kill germs in the body without killing the tissues, too. Any drug that kills germs is a poison, and it cannot be taken internally. Medicine is almost helpless in any germ disease. It is this fact that gives Ligozone its worth to humanity. And that worth is so great that we have spent over one million dollars to supply the first bottle free to each sick one we learned of.

not kill. The reason is that germs are vegetables; and Ligozone—like an excess of oxygen—is deadly to vegetable matter.

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

Germ Diseases.

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

- Hay Fever—Influenza
Kidney Diseases
A Grippe
Scarlet Fever
Erysipelas
Eczema
Many Heart Troubles
Pneumonia
Cholera—Typhoid
Typhus
Dysentery—Diarrhea
Dyspepsia
Scabies—Erysipelas
Stomach Troubles
Throat Trouble
Subcutaneous

Fever—Gall Stones
Gout—Gleet
Gonorrhoea—Gleets
Tumors—Ulcers
Vaginitis
Women's Diseases
All diseases that begin with fever—all infections—all ailments—all contagious diseases—all the results of impure or poisoned blood. In nervous debility Ligozone acts as a vitalizer, accomplishing what no drugs can do.

50c. Bottle Free.

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

Ligozone costs 50c. and \$1.

CUT OUT THIS COUPON

For this offer may not appear again. Fill out the blanks and mail it to The Ligozone Company, 536-54 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.

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.

LITTLE GEM

are valuable possessions, always worth their full value. GATES' LITTLE GEM PILLS also fulfil these characteristics. Their effect on the Liver is such as to promote healthy activity. They are gentle in action and hence unrivalled as a

DINNER PILL.

When the machinery of the digestive tract becomes sluggish, causing Torpid Liver or indigestion, a few doses of GATES' LITTLE GEM PILLS give the necessary stimulus to healthy action. They are small and perfectly made (sugar coated). You will find them just the thing. They are put up in 25 cent bottles, 40 pills to a bottle. Get a trial bottle from your dealer. Sold everywhere by

C. GATES' SON & CO., Middleton, N. S.

SNOW & CO., Limited.

UNDERTAKERS and EMBALMERS
90 Argyle Street,
HALIFAX, N. S.

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.

Little Boy Had Eczema For Six Months. Salves and Ointments No Good.

Eczema is one of the most torturing of the many itching skin diseases, and also the most prevalent, especially in children. The cause is bad blood, aided by inactive skin, inflammation, etc. It manifests itself in small, round pimples or blisters, which later on break and form crusts or scales. The skin has an itching, burning and stinging sensation. To get rid of Eczema, it is necessary to have the blood pure, and for this purpose nothing can equal

Burdock Blood Bitters.

Mrs. Florence Benn, Marlbank, Ont., writes: "My little boy had eczema for six months. I tried ointments and salves, but they healed for only a short time, when it would break out worse than ever. I then decided to give Burdock Blood Bitters a trial. I only gave him two bottles, and it is now two months since, and there is no sign of a return. I feel sure that as a blood purifier, nothing can equal it. I cannot say too much for what it has done for us."

Wm. E. MILBURN CO., LIMITED, Toronto, Ont.

CANADIAN PACIFIC RY.

LOW RATES
SECOND CLASS TICKETS

From ST. JOHN, N. B.

To VANCOUVER, B. C. \$56.50
VICTORIA, B. C.
NEW WESTMINSTER, B. C.
SEATTLE & TACOMA, Wash.
PORTLAND, Ore.

To NELSON, B. C. \$54.00
ROBSON & TRAIL, B. C.
ROSSLAND, B. C.
GREENWOOD, B. C.
MIDWAY, B. C.

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. P. A., C. P. R., ST. JOHN, N. B.

DR. WEAVER'S TREATMENT
WEAVER'S SYRUP
For Humors
Salt Rheum
Scrofulous Swellings, etc.
WEAVER'S CERATE
Cleanses the Skin
Beautifies the Complexion.
Combined, these preparations act powerfully upon the system, completely eradicating the poison in the blood.
Davis & Lawrence Co., Ltd., Montreal.

This and That

WORK YOUR FEET.

On one of the city streets, a little boy was traching his younger brother to ride a bicycle. As the older boy ran alongside of the moving wheel and occasionally stretching forth his hand to steady it, we could hear him say, "Work your feet. Work your feet." The boy thus admonished would keep his feet moving, by this action giving momentum to the wheel, and thus was enabled to keep the wheel steady and ride without assistance. The older boy had learned by experience that if his brother ceased to work his feet he would lose his balance and fall.

Herein lies a most valuable lesson for all who would follow Christ. Activity is the secret of Christian growth. Keep moving. "Work your feet" in the Master's service. Let your feet be swift to carry the gospel to those who sit in darkness, for, how beautiful upon the mountains are the feet of Him who bringeth glad tidings. That publisheth peace. Seek opportunities of serving your Lord and there will be no swerving to the right or the left, no turning from the path of duty, but a steady movement toward Christ and the Christ life.

Idleness in the spiritual life is as fatal to growth, as it is in the physical. Idleness is death. Activity is life.—Sel.

Some of the sweetest impressions of life's duties are made by little children. A reader of the Leader-Way relates a tender conversation with his little boy: "while working in my little garden, the other day, I put my little seven-year-old boy to uncovering some vegetables which I had covered too deep. The beautiful sun was sending down its warm rays of heat upon the little faithful worker, who exclaimed: 'Mamma, the sun is shining so hot, its about to burn me up. I wish there wasn't any sun.' Then I explained to him the necessity of its shining, and that God made the sun for us and for our glory, and now he wasn't satisfied with it.

"Well, it shines too hot. Why didn't he just make it to shine hot enough, and not so hot?"

"Then I told him that God made it to suit himself, and that he couldn't please every one, for some people are too hard to please. He hung his head for a moment, as if being sorry he had wished there was no sun, then burst into tears, and said: 'I'll be pleased with God's way from this time on.'

"Who wouldn't praise God for such a blessing as this tender-hearted child in their home? I do.

"So let us all as Christians study God's way; solve the problem as this little fellow did, and not fret and worry because he didn't make things some other way; but as Dyer said, be pleased with his way from this on. Let his will be done, not our wishes."—Sel.

EXPLAINED.

Wife—"George, how could you keep urging Mr. Brown to have some more ice cream when I warned you before dinner not to ask him, for the supply was limited."

George—"Why, my dear—you will pardon me I entirely forgot."

Wife—"But when I kept kicking you under the table—I was afraid he was going to accept your invitation—I know he wanted more. I don't know what made him decline. Fortunately he did, or I don't know what I should have done."

George (calmly)—"Kicking me? You didn't kick me."—Ex.

SHE GOT THE CANDY.

It was a Chicago child, not yet three years old, who, having been punished by her mother, called up her father on the telephone for sympathy. "Papa," was the call that his stenographer heard on answering the ring.

"Why, it's the baby," she said to her employer. The startled man, with visions of disaster in his mind, caught the receiver and said:

"What is it baby?"

"Mamma spanked me," came the reply.

"What do you want me to do about it?" asked the relieved and amused parent.

"Come right home and bring me a pound of candy" said the child.—Ex.

THE CHARM OF WINTER.

He who does not know the charm of winter loses half the year. It is easy to pretend to like Nature and fresh air in the drowsy summer-time, when "toiling in town here is horrid," but the real outdoor woman knows that Winter has his wonders, too. To feel the sting of the winter wind; to see the sun glisten along the ice fields; to watch the slow dusk come in the heaven, and the far-off red fire of evening color the western world; to stamp coldly home to the warm fire and supper—these are some of the pleasures which come with outdoor exercises.—February Woman's Home Companion.

INTERESTING.

To hear the music of sweet bells, and also to test solid silver, take a solid silver tablespoon, and tie two cords of equal length to the handle. Hold the ends of the cords to each ear, at the same time closing the ears with the fingers. Then by a motion of the body swing the spoon, letting it strike the back of the chair or like a wooden object. You have no idea what sweet music you will hear. Try it and see.—Selected.

ON THE SHELF.

A youthful but very animated little lady was enjoying her first visit to church. It was in an Episcopal church, and the choir boys and the form of service interested her greatly. But after the sermon had begun her attention was directed from the pulpit to other parts of the house, and in the course of her inspection of things, she suddenly discovered the gallery filled with people in the rear of the church. "Mother," she whispered excitedly, "are those the wicked back there on the shelf?"—Harper's Weekly.

"HOWLERS."

A correspondent sends to The London Globe a list of "howlers" perpetrated by British Board School children and collected by the master. On the nature of gases, "An oxygen has eight sides." In natural history, "A cuckoo is a bird which does not lay its own eggs;" a mosquito is a child of black and white parents, and "a blizzard is the inside of a fowl." In geography the following: "The equator is a menagerie lion running round the earth and through Africa," "a meridian is the place where they keep the time," and "the inhabitants of Paris are called parasites." Among answers we have heard before is that of the child who declares "Izaak Walton was such a good fisherman that he was called the Judicious Hooker."—New York Tribune

"Mirandy, what business is that young man in?" asked Mrs Ridgefarm of her daughter.

"I don't know, ma," said Mirandy, "but I think he must work in a wood-yard. He always ends his letters 'cordially.'"—Ex.

MONEY THROWN AWAY.

"So that city doctor helped ye right smart, did he, Silas?" asked Mrs. Giles, on her husband's return from a week's visit to a specialist in a neighboring town.

"Well, I guess he did! I'm feeling fine as a fiddle now, an' he says I won't likely have any return of it if I just keep to what he tells me."

"What did he say was the matter with ye?" inquired the wife, eagerly.

"I forgit now what he called it, but—" "Silas," she cried, "ye don't really mean ter say now ye paid out all that money and didn't git no good of it, after all!"—Ex.

As a simple, yet effective, remedy for Coughs, Colds and Bronchial Affections, BROWN'S BRONCHIAL TROCHES stand first in public favor and confidence. They are everywhere known as an old reliable article. Sold only in boxes.



"Eat Plenty of Fruit."

That's what the Doctors say when one is constipated. Because fruit acts on the liver, causing it to excrete bile which aids digestion and increases the peristaltic action of the bowels, thus prevents constipation. But eating fresh fruit alone, won't CURE. The laxative principle is too weak and in too small quantity.

Fruit-a-tives or Fruit Liver Tablets

are the tonic and laxative virtues of apples, oranges, figs and prunes, many times intensified—by our secret process of combining the juices—and made into tablets.

"Fruit-a-tives" act gently and naturally—tone up the liver—greatly increase the flow of bile—effectively cure Indigestion, Bilioussness, Headache and Constipation—build up and strengthen the whole system.

At all druggists. 50c. a box.

Manufactured by FRUITATIVES, Limited, OTTAWA.

Advertisement for Snowy White Linen Surprise Hard Soap. Includes illustration of a woman at a table and a box of soap. Text: "Snowy White Linen in every home, comes from the use of Surprise A Pure Hard Soap. Makes white goods whiter, Colored goods brighter. See for Yourself. Remember the name Surprise."

MADE IN CANADA! FOR CANADIAN STOMACHS.

Advertisement for KDC (The Wonder Working D. C.) medicine. Includes testimonials from Dr. McDonald, Rev. A. Hurdock, Rev. Geo. M. Andrews, and Rev. J. Leshman. Text: "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."

When answering advertisements please mention the Messenger and Visitor.

WEAK, TIRED PEOPLE

Need New Blood in Spring to Bring Health and Strength.

Spring blood is bad blood. It is clogged with impurities that make themselves felt in many ways, such as pimples and eruptions, poor digestion, occasional headaches, twinges of rheumatism, a lazy feeling in the morning, and a strong desire to avoid exertion. Sometimes the nerves are unstrung, you feel dull and depressed, and your strength is slipping away. You can only be put right by enriching the blood and driving out the impurities. Purgatives won't do this—they only make you weaker. What you need is a tonic, and the best tonic that medical science has yet discovered is Dr. Williams' Pink Pills. These pills actually make new rich, red blood, brace the nerves and bring health energy to weak despondent easily tired men and women. Mrs. Chas. Blackburn, Aylesford Station, N. S., says: For the past ten years Dr. Williams' Pink Pills is the only medicine I have taken when I found I needed medicine. Last spring I was feeling poorly, was weak easily tired and depressed. I got three boxes of Dr. Williams' Pink Pills and they made me feel like a new person. They are the best medicine I know of when the blood is out of condition.

If you need a medicine, this spring—and there are a few people who do not—take a few boxes of Dr. Williams' Pink Pills, and you will find an improved appetite and new health and strength such as no other medicine can give you. There is no disease of the blood these pills will not cure, simply because they make the new rich blood that drives disease from the system. The genuine Pink Pills have the full name "Dr. Williams' Pink Pills for Pale People," on the wrapper around each box. Sold by all medicine dealers or by mail at 30 cents a box or six boxes for \$2.50 by writing the Dr. Williams' Medicine Co., Brockville, Ont.

NEWS SUMMARY.

Edward Bristol, conservative, was elected by acclamation in Toronto on Thursday to succeed E. F. Clarke in the House of Commons.

The pump engine men of the Acadia Coal Company have joined the ranks of the 300 striking coal miners, and signs of a settlement seem further off than ever.

Dr. A. S. MacKenzie, a former Dartmouth boy and now professor at Bryon Mawr College, will shortly receive appointment to the chair of physics in Dalhousie University, Halifax.

Robert O'Callaghan, a young lad brought to Sydney by the Barnado Mission, has fallen heir to an estate in England valued at \$30,000. O'Callaghan has been at Sydney for several years.

The first Pan-Russian Congress of Attorneys took place at St. Petersburg on Monday. The police entered the hall and dispersed the delegates, as the meeting had not been authorized to assemble.

Three New Hampshire saving banks failed in 1893 as the result of a panic, and their affairs were wound up. The final accounts were filed on April 10. The depositors in one of these got back 96 cents on the dollar; in another 99 cents, and in the third 85 cents.

Horace Mayhew, president of the Cape Breton Coal, Iron and Railway Company, says they purpose spending some \$200,000 this summer in the erection of a plant at their collieries at Broughton, Cape Breton, and equipping it with necessary machinery.

The peninsula of Arabia has an area of some 1,200,000 square miles, with a population estimated at from 6,000,000 to 10,000,000. The Turkish province of Yemen is most populous and is highly fertile. Aden commands a total export and import trade of some \$30,000,000.

The assignment is announced at Yarmouth of W. A. Goffrey, retail grocer, as a result of the failure of W. H. Redding & Son and the Bank of Yarmouth. The Reddings owed Goffrey \$5,000. His liabilities are estimated at \$29,000, with assets not more than one-third of that amount.

The daughters of Patrick McAleer, the St. John carpenter who made a fortune of one million in Boston, have withdrawn the appeal in their contest against their father's will. The will, therefore, stands, the income to go to all the children and the principal eventually to the grandchildren.

A return brought down to parliament shows that from July 1, 1904, to February 1, 1905, the department of railways spent for constructing and equipping railways \$88,310,717. For subsidizing railways in the same period \$9,287,995; for constructing and equipping canals \$66,966,699.

Hon. Lomer Gouin, the new premier of the province of Quebec, was re-elected to the legislature for St. James division, Montreal, on Monday. Mr. Gouin was opposed for re-election by Mr. St. Martin, a labor candidate. The vote stood: Gouin, 3,420; St. Martin, 504; majority for Gouin, 2,916. St. Martin loses his deposit.

R. R. Ganney has given notice in the Ontario legislature that he will move that the resolution passed by the legislature June 26, 1903, approving the report of the royal commission appointed to enquire into the Gamey charges and censuring the member for Manitoulin "be rescinded and expunged from the records of the House."

Charles Elliot, of East Barnet, Vt., has a scheme to raise mink for the fur. He believes in his idea and has placed an old henhouse on the banks of the river as a start in the business. Woven wire will keep the animals where he can find them and a part of the stream thus fenced off will give them the water required.

A gunning accident occurred at Bellevue on Saturday afternoon which caused the seventeen-year-old son of Ambrose E. Porter to lose one of his legs. While a number of boys, who had been shooting, were climbing a fence a gun in the hands of one of the party went off; the shot striking young Porter below the knee. Physicians were summoned and amputated the shattered limb.

By a despatch from Rome it is learned that on April 13 the Pope received in a private audience Bishop Cameron of Antigonish, Nova Scotia. After the audience Bishop Cameron presented Sir Charles Tupper, former Premier of Canada, to the Pope, recalling his constant defence of the rights of Canadian Catholics. The Pope, speaking in Latin, said he knew of the struggles sustained by Sir Charles, and praised him warmly, and, putting his hand on Sir Charles' shoulder, he gave him his special blessing.

Wheeler's Botanic Bitters

CURE

Biliousness

Headache

Constipation

Keep the eyes bright and the skin clear.

They cleanse and purify the system.

At all dealers 35c.

"The mill will never grind with the waters that have passed" but just use the water you have at hand, if it is pure, for steeping **TIGER TEA.** (TIGER TEA is pure)

'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.

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Beyond the fact that eight years of profitable business have proved the merit of the Rand Lunch System as a money maker, is the added value of "feeding the multitudes" in locations where such service is needed. Therein lies the assurance of continued success and increasing dividends to those who buy stock NOW. Send for particulars.

The Rand Dairy Lunch Company,

Bank Reference: United States Trust Company. Incorporated in Massachusetts. 104 Hanover Street, Room 405, Boston. Telephone 2001-2.

To keep sweet potatoes wrap each in paper, and hang in bags in a rather warm place. Allow no moisture.



Nestle's Food IS ECONOMICAL.

Nestle's Food is ready for baby by adding water.

Nestle's Food requires no milk, because it contains all the nourishment in milk.

Nestle's Food is prepared from rich, creamy cow's milk—and is the one safe substitute for mother's milk.

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Easter Holiday Fares.

TO THE GENERAL PUBLIC.

Local and Through Issue Return Tickets will be sold going April 20, 21, 22, 23 and 24, returning until April 25, 1905

AT FIRST-CLASS ONE-WAY FARE.

TO TEACHERS AND SCHOLARS!

Local Issue and to points on the Dominion Atlantic Ry., Midland Ry., Cumberland Ry. & Coal Co., Cape Breton Ry. Co., and the Atlantic Division of the Canadian Pacific Ry. at First-Class One-Way Fare.

Through Issue at First-Class One-Way Fare to Montreal, added to First-Class One-Way Fare and One-Third from Montreal to points West in Canada.

Return Tickets will be sold going April 13 to April 22, both inclusive, returning until May 2, 1905.

All fares made to end in 0 or 5.



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Steam Polishing Granite and Marble Works.

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

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