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Two New Provinces

The Bill creating two Provinces in the Northwest was introduced in the Dominion House of Commons on Tuesday of last week by Premier Laurier in a speech which is spoken of as one of the greatest efforts of his life. The two new Provinces are to be known as Saskatchewan and Alberta, and their provisional capitals are respectively Regina and Edmonton, but the Provinces when organized will have the right to select their own capitals. The territory embraced in these Provinces extends from the United States boundary northward to near the northern limits of Athabaska, or to the 60th degree of latitude. They will have an area of about 275,000 square miles each. The population of the territory covered by the two Provinces is estimated to-day at 500,000, but as the last census gave this territory only 160,000, the estimate would seem to be somewhat extravagant. The bill provides that the Legislative Assemblies of Saskatchewan and Alberta shall be composed of 25 members each, but their representation in the Dominion House of Commons will continue as at present until another general election. One of the points much canvassed between the representative of the Territories and the Government was whether or not the new Provinces should have the ownership and control of the public lands within their boundaries. The Government has upheld the negative, and the bill accordingly provides that the public lands shall remain as at present in the hands of the Dominion Government. This the Government holds is necessary to the successful prosecution of its immigration policy. As the crown lands are to remain the property of the dominion a sum will be paid to the new Provinces based upon the estimated value of the lands in question, viz., \$37,500,000, the same being estimated to be of an area of 25,000,000 acres and a value of \$1.50 per acre. With their present population of 250,000 souls and until this has reached 400,000, each province will be paid one per cent on the estimated value of the lands, that is \$375,000 per year. Thereafter, until the population reaches 800,000 souls interest will be paid at the rate of one and a half per cent, which will give them each \$562,500. Thereafter, until the population reaches 1,200,000 souls interest will be allowed at two per cent, yielding the provinces \$750,000. Thereafter, payment is to be made at the rate of three per cent. In addition to the foregoing and as an additional compensation for the lands there will be paid to Saskatchewan and Alberta annually for five years an interest payment of one and a half per cent to provide for the erection of the necessary public buildings. This will yield \$62,500. The grant for the support of legislation and government in each province will be \$50,000, which is equal to what is paid to New Brunswick to-day. The provincial subsidy will be paid to the new provinces at the same rate as to the older members of the confederation, viz., eighty cents per head of population. This will be allowed on a population of 200,000 in each province to begin with. The census of each province will be taken every five years and the grant will be increased in proportion until the population shall have reached 800,000. Thus the amount to be paid to each of the new Provinces at the outset from the federal purse will amount to \$1,030,375 which will increase to \$1,125,000 by the time the population reaches 1,200,000 souls.

The School Question

In the matter of education the bill creating the Provinces of Saskatchewan and Alberta provides for the continuance of the Separate School system established by the Act constituting the Northwest Territory in 1875. Sir Wilfrid Laurier seems to take the ground that the action then taken by Parliament makes it constitutionally necessary that the separate school system shall be perpetuated in the new Provinces. If the matter is so decided on constitutional grounds, that of course settles it, and the people of the Northwest, however unwilling they may be, will have to accept it. We are however very slow to believe that there is any constitutional necessity in the case. It is difficult for a layman at least to see why that part of the Act of 1875, by which provision was made for separate or minority schools, was any more fixed and unrepeatable than other parts of the Act, an Act which in its nature was provisional and intended to answer a temporary purpose. If the action taken by the Dominion Parliament in 1875 must be con-

strued as imposing for all time to come a separate school system on a country of 550,000 square miles in extent, a country which in the near future is to be the home of millions, then it is certain that action was a monstrous perversion of authority. And if the legislation of 1875 did not (as we believe it did not) necessarily impose a separate school system on that great country, then certainly for the Parliament of 1905 to enact such legislation would be still more monstrous and inexcusable. The people of the Northwest are not children. If they are fitted to be entrusted with autonomy in other respects they are in this. By the provisions of the B. N. A. Act, the Provinces are entrusted with the administration of their educational affairs, and it is congruous with these provisions that the people of Saskatchewan and Alberta should have the power of determining the system upon which their school systems are to be established. If the people of these new Provinces prefer to continue the present system of separate schools, imposed upon them without their consent, that is their undoubted right. But if they prefer to do away with the separate school system, that also is as clearly their right, and as a matter of justice the Federal Parliament has no right what ever to interfere. The bill now before Parliament will doubtless be debated at length, and the part of it providing for separate schools will certainly be keenly canvassed. Unless the Government is prepared to show clearly that for constitutional reasons, the provisions of the bill in respect to schools are imperative, it will in our opinion be a matter of prudence as well as of justice so to amend the bill as to leave the determination of the educational systems of the new Provinces entirely in their own hands where by right and equity it certainly belongs.

A Remarkable Meeting

A great meeting of the professors, students and directors of St. Petersburg University assembled at noon on February 20 to discuss the question of joining in the general strike inaugurated by similar institutions in Russia, and decided to close the University until the autumn. The meeting was held in the auditorium of the university, Neva Hall being comparatively small and incapable of holding one-fifth of the 4,000 students assembled. The auditorium was packed to suffocation with earnest looking young men and women, and the doorways and windows were banked with students who held others on their shoulders. It was a strange gathering. Most of the students were poorly clad and all were in a state of intense excitement. A small rostrum in a corner was occupied by the speakers. A bell with which the student who presided tried to stop the thunders of applause with which the orators were greeted was completely unavailing. From the outset student orators set the imagination of their auditors aflame with the spirit of liberty, unsparingly denouncing the course of the government, declaring that promises could no longer avail and that the only satisfaction would be freedom of speech, conscience and the press and the convocation of a national assembly. The majority coupled this with a demand for ending the war. Almost every orator went back to the French revolution for parallels. Again and again was Russia declared to be on the eve of revolution. With the burning words one of the students described the affair of Jan. 22 which he said had at last solidified the interest of the liberals and those of workmen. Amid a storm of cheers he announced that a continuation of study was impossible while such a struggle was in progress and said it was the duty of the young men there assembled and others like them to return to their homes in the provinces and spread the agitation. The fact that such a meeting could take place at high noon, and, as would appear, without any interference on the part of the police would appear plainly to indicate that revolutionists are able openly and with impunity to make demonstrations in St. Petersburg, which a little while ago would have sent them to Siberia, and that, at least so far as freedom of speech is concerned, the cause of reform in Russia is making progress.

The Czar has issued a manifesto in reference to the tragic death of the Grand Duke Sergius. "He was stricken down," the manifesto says, "by the ruthless hand of an assassin who aimed at his life so dear to us. Mourning in him an uncle and a friend whose whole life of activity and care was always devoted to the service of our house

and fatherland, we have firm confidence that all our subjects will share and sympathize in our sorrow and will unite their heartfelt prayers with our own for the repose of the soul of the departed." There appears to be no doubt that the assassination of the Grand Duke was the work of the fighting organization of the Socialistic Revolutionary party, which condemned and executed Count Bobrikoff, Governor-General of Finland and M. Sipiague and M. Pleboe, Ministers of the Interior. It is regarded as a direct challenge from the terrorists to the autocracy and a revival of the famous duel between the Nihilists and the Government twenty-five years ago. The murder of the Grand Duke Sergius just at the time when the forces of Liberalism were again in the ascendancy and when the summoning of the Zemsky Zabor was actually assured is said to meet with universal reprobation even by the extreme social Democrats who denounce the crime as strongly as do the Liberals and Conservatives. It is said that Sergius himself finding the tide against him had been won over to the plan of summoning the Zemsky Zabor, that he had sent a messenger to the Emperor outlining his views as to the composition of the body and that the messenger arrived in St. Petersburg almost at the moment when the fatal bomb was thrown in Moscow. There have been persistent rumors of peace for the last week or more, and some newspaper correspondents have even indicated the terms which Russia is said to be willing to consider, but entire disbelief in these rumors is expressed in quarters which should be well-informed. The peace rumors have however had some effect upon the money market, and that probably accounts for their persistent circulation. It is evident that the outlook in the internal affairs of Russia continues dark and forboding. The situation at Warsaw causes grave anxiety and the Government is reported to be at a loss to know what to do. Cossacks and infantry are guarding the lines of the Warsaw-St. Petersburg railroad fearing that the strikers will cut off communication between the two cities.

The Snow

If any of our older friends have longed to see one of those "good-old-fashioned winters" like they used to have they must be having their desires gratified to the full. Last winter was of a character to tax the ability of the oldest inhabitants to remember another more liberally furnished with frost and snow. But the present winter, while it has not perhaps so far more than equaled its immediate predecessor in the matter of frost, has certainly broken all recent records in regard to snow. We do not know whether anyone can tell how many years it would be necessary to go back to find a winter when the snow lay so deep over all the landscape. No doubt there have been other winters, where in parts of these Provinces the depth of snow was as great or greater, but to have so much snow over all the country is almost unprecedented. A remarkable feature of the present winter has been its steadiness. Generally in these Provinces, especially the eastern portions of them, there are more or less frequent rains and soft spells through the winter. But this year there has been scarcely anything that could be called a thaw, and the snow has gone on accumulating without hindrance. During the past month the snowfall in most parts of Nova Scotia appears to have been considerably heavier than in New Brunswick, and as the storms have been accompanied with high winds the difficulty of keeping the railway lines open has been correspondingly greater. Conditions between Moncton and Halifax and on the eastern extension of the I. C. R. have been particularly difficult, and on the D. A. R. for the past ten days or more traffic and travel have been almost at a stand still. Volunteer shovelers, including students from Acadia College and Horton Academy, have been aiding the railway men in the hope of getting the road open, but heavy drifting storms of last week filled up the cuttings again making the time of the raising of the snow blockade still uncertain. The branch lines for the most part throughout the two Provinces are tied up indefinitely. The mail service in the most favored places is irregular enough, and in many parts of the country it has been entirely suspended. In some places there is a very inconvenient shortage of coal and provisions, and in some lumber camps, it is reported, horses have had to be killed because hay could not be obtained for them. It is much to be hoped that more favorable weather will come soon as the blockade has caused almost a paralysis in the business of the country, and if present conditions continue there is likely to be actual suffering in many places.

Christ's New Year Message, or the Christian's Complete Equipment.

BY REVA F. NEWCOMB, Bethany Baptist Church, Boston.

Text:—John 20: 19-22.

New Year's day is always an interesting and important occasion. As we pass out of one year and step into another he is indeed a thoughtless individual who does not pause at least to inquire what reasons he has to hope that the new year will be a better one than the old has been. He is unworthy his birthright who does not form a resolution that there will be an improvement in the experience upon which he has entered. Among the many incentives and aids in this direction the good wishes of our friends form no insignificant factor. Stolid is that heart which in response to the wish of a trusted friend that the New Year may be a happy one, does not say even though feebly: "I will honestly try to make the New Year better than the last." The more worthy the friend from whom the kind wishes come, the more effective the pressure toward a nobler life. Jesus Christ, the best friend man ever knew, is by our side with his generous New Year wish. It is: "Peace be unto you." And as we reflect upon the nobility, the love, the beneficence of the Christ, does there not come to us a deep desire that we may have in glorious measure this wonderful peace of God, and that having it we may enter during the new year into strong and beautiful fellowship with Christ in his purpose for our own life and through us for the lives of others. Christ has more for us however, than a wish. He has a message. He does not simply tell us what is his desire for us but he shows how his desire may become our experience. Our text is Christ's message to us for the New Year. It is true these words are for any season and for all time but it is equally true that this message taken into the life will ensure the experience of Christ's wish of "Peace" and open before us indeed a New Year, new in its quality of life and new in rich and happy service.

This message of Christ for the New Year, containing his wish and complete instructions for its attainment is threefold. Each section has its own distinct and essential value but the three together cover a complete Christian experience and equipment. If one is lacking there is sad incompleteness and pitiable inability. When in the experience all are normally blended there will be symmetrical character and power for Christian effectiveness.

The day on the evening of which this New Year message was delivered was a unique occasion in the world's history. The mystery of the birth of the Christ child had appeared in Bethlehem. The beautiful life had been lived with its strange contrasts, its beneficent deeds, its agonizing Gethsemane, its dark Calvary. And now, but just today, has Christ risen from the tomb; the Glorious Redeemer, the triumphant Captain of salvation. The disciples were gathered together in discouragement and fear. How great was their surprise to see Jesus in their midst, having entered the room through closed doors, and in words of supreme comfort and cheer bringing to them his wish of peace and the wonderfully comprehensive threefold message for their glad new year of confidence and achievement!

1. After the wish of peace, the first thought of Christ for his disciples was the message of his pierced hands and wounded side. "And when he had said this, he showed them his hands and his side." This was the guarantee of the peace the Master wished. It was the dramatic presentation of the thought of the incarnation. The advent of the Messiah was not enough; his immaculate life was not sufficient; the meritorious death would have been of no avail if itself; it was necessary that the Christ should rise from the dead, "the first fruits of them that slept." Here in these uplifted hands pierced for us and this side wounded in our stead, here verily is the completeness of the incarnation. Here is the Christ of heaven, of earth; the Christ for sinners, the Christ for saints.

In this most impressive way did Christ reveal to his disciples the basis for their peace. Peace in our own souls, peace with others, peace with God, could be ours only through the Christ wounded for us. What a remarkably clear and spiritual conception of the character of the Messiah's mission did the prophet have when he said: "He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed." In this manner which the disciples who were witnesses could never forget Christ made it clear once for all that spiritual life comes to men only through the giving of his life in their behalf. How distinct does he make it appear that without the sacrificial death of him whom the Father sent, there would be no efficacy in the mysteriously sublime birth or the divinely beautiful life! He was the more eager to have them fully grasp this essential truth because previous attempts had failed. When, before the consummation of the awful tragedy on Calvary, lesson after lesson had been given concerning the uplifted Christ and the grain of wheat which remains alone except it dies, the disciples had signally failed to grasp the meaning of the teaching touching this fundamental feature of salvation. Now that the divine human life had been sacrificially given and the seal of the resurrection had been put upon this means for the restoration of human life, with prompt and dramatic impressiveness the Christ speaks to men again in a message that

surely need not be misunderstood concerning the fundamental relation between his death and our life.

And today, after centuries of misconception and erroneous interpretation, behold the wounds of the Saviour's brow and hands, side and feet, proclaiming the mighty fact of salvation through the sacrifice of the Son of God and mutely pleading with men to accept the Christ of incarnated sacrifice as the only hope for their present and future weal! There are nominal Christians today—it is tragically sad that there should be even one—who appear to be shocked by the mention of Christ's atoning sacrifice. They are always preaching the attractive efficacy of the life of Jesus, the appealing effect of his beneficently unique utterances. But they are ashamed of the suffering Messiah. It would be wise for all these to mark well that of those who are ashamed of Christ he will be ashamed. How little of the New Testament,—not to mention the Old,—would be left, or would have any meaning, if all the passages which take their significance from the atoning sacrifice of Calvary were eliminated! Without the fact which the wounds of the Saviour suggest, what is a sermon but an ethical lecture; what is a church but an ethical club; what is Christian experience but ethical training, and the Bible but an ethical book, containing the most perfect code of morals it is true, but still only a treatise on ethics which because of its nature is one among many claiming a share of our attention? O, brethren, instead of all this weak and sentimental theorizing of human preference, the New Year message of our Lord's wounded hands and side gives us unmistakable evidence that peace is ours through the eternal sacrifice; that a sermon is the proclamation of the truth as it is in Jesus in the completeness of the incarnation; that a church is a body of believers in the crucified and risen Christ; that Christian experience is a personal knowledge of the Son of God as Saviour and Lord; that the Bible is the unique and incomparable revelation to men of the one way by which sin is overcome, the highest service, the highest service attained, and heaven assured.

The statement following the record of the manifested hands and side is profoundly suggestive: "The disciples therefore were glad when they saw the Lord." Are not disciples of Christ today, too, filled with deepest joy when they are pushed aside ethical theories and theories of the atonement which have no spiritual potency, and in personal relation with the Christ of Bethlehem, of Capernaum, of Calvary, of the skies, they see indeed their Lord! Well may any one be glad who sees Christ as the disciples saw the Lord. Happy truly and eternally is that one the language of whose heart is the words of the grand old hymn:—

"My hope is built on nothing less
Than Jesus' blood and righteousness;
I dare not trust the sweetest frame,
But wholly lean on Jesus' name.
On Christ the solid rock I stand,
All other ground is sinking sand."

2. The second time does Jesus express to the disciples his desire that they may have peace. "Jesus therefore said to them again, Peace be unto you: as the Father sent me, even so send I you." Here is the second part of Christ's New Year message. No one can have the peace which Jesus gives by remaining satisfied to simply believe in his name. In fact it would be contrary to the spirit of a true believer to remain simply a recipient of divine blessing. It is the genius of the Christian life to help others and it is in this way that the richest peace is experienced. How happily this message of Christ applies to the thought of the New Year. If we are to have the best peace we must go to others as Christ came to us. If the New Year is to be a better one than that from which we have just parted, it will be because more completely we carry into the new year before us the spirit of the mission upon which Christ came to earth. He came not to do his own will but the will of him by whom he was sent: so will we gladly make the will of Christ by whom we are commissioned, our own. He came to reveal the Father: so will we reveal the Christ who sends us. He spoke the words given to him from above; so will we. He was obedient even to death; and verily will we be also if we truly follow our Lord. He bore the cross in view of the crown: so with us, after the cross will be the "crown of glory that fadeth not away." He was profoundly filled with the peace which he so freely offers to men: so may we have constantly the peace of God which passeth all understanding, if keeping close to the Master we give ourselves eagerly to the mission on which we are sent.

3. But even this is not the complete message which Christ has for us for the New Year. He who has received the new life which Christ made possible and by the Saviour of life has been commissioned to minister to men needs the anointing and illumining which it is the mission of the Holy Spirit to furnish. Hence we are prepared for the final clause, which makes the New Year message complete: "Receive ye the Holy Spirit." This is an indispensable furnishing for service. Without it all our work is futile and we are impotent. The disciples were bidden to remain waiting upon God until the Holy Spirit should enter upon the special mission to which upon the ascension of Christ he was to be devoted. It was then that truth became potent; that Godly living became truly impressive, and testimony and preaching became uniquely effective. And it has ever been that the periods of success in the his-

tory of the church have been seasons of the demonstration of the power of the Holy Spirit. The stranger to the Holy Spirit is a stranger to spiritual ability. As well try to light a room with glass bulbs as to expect to bring spiritual illumination to men without the unction of the Spirit. As well expect a marble statue to deliver a touching oration as to think of bringing to men a Christian appeal without the endowment which only the spirit of God can give. As soon will an engine pull the train of cars without steam or electricity as will anyone bring others to God without the power which only the indwelling of the Holy Spirit bestows.

It is the privilege of every believer in Jesus Christ to become a mighty power in his service through the Holy Spirit's equipment. If we are impotent without him, who can measure the Christian's power when spiritually furnished! We may be conscious that we are living beneath our holy privilege: let us seek more abundantly vitalizing contact day by day with the great spiritual dynamo, the Holy Spirit. It may be that we are restrained from service in which we feel we ought to be engaged by the knowledge of sin within us: let us avail ourselves in unlimited measure of the purifying agency of the Spirit who has been given for men. If we feel our need of heavenly wisdom let us seek divine instruction and uertering guidance from him who came to lead us into all the truth. Thus will life be pure and earnest and we shall enjoy to overflowing the fulfilment of Christ's New Year wish of Peace.

This is our Lord's threefold message for the New Year. He bids us take to heart the significance of the wounded Christ, now ever alive, as the only basis for peace man can ever find or God can furnish. He holds before us today these same marks of his exalted humiliation and with tender and strong persuasiveness they appeal to us to "believe that Jesus is the Christ, the Son of God, that believing, we may have life in his name." He asks us to plan and labor for others that thus in our own lives wounded for others we may possess the secret of the multiplying peace. He shows us the one essential of effectiveness in this grand work to which he sends us; and now the Holy Spirit is waiting to lead all who seek his help into the peace and joy of Christian earnestness and power.

This is surely a grandly complete message which Christ has given us for the New Year, a message which makes his wish of peace a rich possibility for every life. Behold indeed the Saviour wounded for you; behold the world wounded in need of him; behold the Holy Spirit through the inspiration of whose indwelling wounds in the service of humanity for Christ's sake only contribute to our heavenly peace! And by you all, may the Master's New Year wish of peace be abundantly realized through the experience of his gracious New Year message, the Christian's complete equipment!

When Economy is Wrong.

BY CAROLINE BENEDICT BURRELL.

A woman, according to the popular belief, is extravagant both by nature and training. The daily newspaper produces with each new season the same old jokes, reset, about her spring bonnet, or her winter furs, or her summer recreations, all pointing the same way, showing her desire to get all she can from her husband's insufficient income. One would suppose she had for her motto the words of the elder Turveydrop to his daughter-in-law, "Caroline, frame a wish and gratify it."

Yet in actual life women are the great economists. In the home it is the wives and mothers who do the little saving and scrimping and turning and planning which puts the money in the bank. They have an innate love of making something out of nothing. They pride themselves on a cunningly devised gown made from an old one; they gloat over a retrimmed hat; they rejoice in the rejuvenated carpet; they hang a picture over the spot on the wall paper, and serve up the "left-overs" in marvelous croquettes. Like the daughters of the Vicar of Wakefield, they turn the trains of their gowns into waistcoats for the little boys. The greater the difficulties in their way the greater the rejoicing over the victory.

When economy is a necessity, nothing is more praiseworthy than its practice; but sometimes there is a false economy which masquerades under the guise of the true with destructive success. The wildest extravagance would be better than some pinchings and hoardings which cost more than they are worth.

There is the economy of the rich. This is often the habit formed when it was necessary to save, which becomes a mere stinginess in them in better days, a sort of parsimony of which one would expect them to be ashamed rather than proud, but which is always something of which they boast.

A city missionary went to the wife of a certain millionaire who had amassed his money in small sums, and asked for clothing for a family in great need. The woman said complacently: "We never have any old clothes to give away; my daughters and I make our gowns over and over, and often we have them dyed. By the time we are through with them there is nothing left." She needed to be told of the theory of the good woman who said when she found a thin spot or a tear in a garment she recognized that the

Lord had put his mark upon it; he needed it for his poor, and he had given her money to buy more.

A well-known speaker on benevolence, herself a rich woman, recently described the way in which she had cared for a poor family a whole winter. She told of the scraps of food saved, the ends of loaves, the dried coffee grounds, evidently never seeing that it was all to be something ashamed of, since she ought to have given lavishly of her abundance, rather than doled out to them what had no real value.

There is also a false economy in saving money at the cost of things more essential. How many men and women lead narrow, unlovely lives, depriving themselves of books and music and pictures and social life, merely to have a good and growing bank account! They starve their minds and hearts, and sometimes even their bodies to a degree, rather than face a possible future without a competence.

A woman contrasting her life with that of her sister said: "My husband and I began on little and saved all we could; as we had more, we still saved; now we are growing old, and we have never been anywhere, never seen anything, never had any comfort; all we have is our savings. My sister and her husband have taken their comfort as they've gone along, and they've always had enough money, too, if they haven't got so much laid up." Life is hard enough without denying one's self the reasonable things to soften and sweeten it. It does not pay to economize too carefully on the things for the mind.

And then there is the mistaken economy the mother practices when she denies herself rest and change because they cost. Every overworked woman knows she ought to drop everything and get away from home once in a while, but though flesh and heart fail she stays on; she economizes. Many women have nervous prostration just because they will not take the needful amount from the family purse to go away, and then pay the money out a hundred times over in doctor's bills and specialist's fees and trained nurses! It is the falsest of false economy to be too lavish of flesh and blood and too saving of mere dollars and cents. Unquestionably we ought to practice a wise and careful expenditure of money in every department of domestic economy and outside expenditure. We ought, assuredly, to try and live the simple life, and constantly cut down on the luxuries we do not need. But we ought not to cultivate the virtues of economy at the expense of others. The poor, the tired, the sick, need to be treated with extravagance, not with parsimony. Let us give generously where we can, and when we economize let us be sure no one suffers but ourselves.—Congregationalist.

A Glimpse at Lincoln's School Days

In these days when it is so easy for anyone who really wishes it to get a good education, it is perhaps well to think of the days when Lincoln was a boy and of how much labor and perseverance were necessary to gain even the simple rudiments of knowledge.

Thomas Lincoln, the President's father, was one of those easy-going, good-natured men who carry the virtue of contentment to an extreme. He never was rich nor even as well off as was his father, for he never exerted himself to do more than feed and clothe his family. Neither he nor his wife, Nancy Hanks, had much education, though it is said she knew how to read and write and taught him how to sign his name.

Abraham Lincoln was born in Kentucky on the 1st of February, 1809. Before he was eight, he and his older sister, Sarah, began going to the district school near their cabin. Their first teacher was Zachariah Riney. Later, they walked four miles to another school taught by a man named Caleb Hazel. In 1816, or when Abraham was between seven and eight, the family moved to Indiana. It was late in the autumn when they reached their new home, and all that winter, in fact for almost a year, they lived in a structure known as a half-faced camp. It differed from a cabin in being closed on only three sides and open to the weather on the fourth. It was usual to build a fire in front of the open side, thus avoiding the use of a chimney—but how cold it must have been in winter weather!

By next autumn the Lincoln family had moved into a rough but four-walled cabin, but there a far greater trouble awaited the two children, Sarah and Abraham. Their mother fell sick and, it being over thirty miles to the nearest doctor, she died before help could reach her. The death of Mrs. Lincoln was a serious loss to her husband and children. Sarah, then only eleven, had far too heavy cares for her years. All through that second winter and the next summer the little household struggled on. But in the autumn of 1819, Thomas Lincoln went back to Kentucky and married Sally Bush Johnson, whom he had known before she was Mrs. Johnson.

Abraham Lincoln's stepmother was a superior woman with energy of body and a heart and head large enough to take in and care for her own three children, and the two motherless ones as well. For the first time in their lives Sarah and Abraham knew real comfort. Under her urging the father supplied the floor, door, and windows which had not yet been added to the new cabin. She it was who saw that Abraham had wonderful powers of mind, and so en-

couraged him in all his plans for study. He had not been able to go to school since he left Kentucky, and it is not known just when he began again in Indiana, but it is thought it was in his tenth year, or when he fell under the stepmother.

The school which he now attended was held in a low, rough log cabin, the main light entering it from the open door. There were few books, slates, pencils, pens, ink or paper. Abraham, after this year at school, did not attend again—probably because there was no teacher—until he was fourteen, and then not until his seventeenth year. Although his schooling was scattered over a period of nine years, the aggregate did not amount to one year. His schoolmates, most of them lazy and indifferent, forgot in the intervals of school-keeping what was taught them, but Abraham, studying between times, made each opportunity a step upward.

He read every book he could lay his hands on. In the long evenings at home he would do long sums on the fire-shovel. This was a broad, thin clapboard with one end narrowed to a handle. Upon this Abraham worked his sums. When it was covered with figures he would take a drawing knife, shave it off clean and begin again. By the help of such expedients, Abraham Lincoln worked his way to an education. The field from which he could glean knowledge was very limited. Books were few, though he diligently borrowed all in the neighborhood. The list is a short and interesting one—Robinson Crusoe, "Aesop's Fables," Bunyan's "Pilgrim Progress," Wern's "Life of Washington" and a History of the United States. When he had exhausted other books, he even resolutely attacked the Revised Statutes of Indiana, of which the constable of the township had a copy.

During the twelve or thirteen years in which he was making this effort at self-education, it must be remembered he was also performing hard manual labor. It all shows what steady, unflinching determination and perseverance were needful in Lincoln's case to gain an education which comes to us all so easily and naturally in these days.—Selected.

The Love of Friends.

BY MARGARET E. SANGSTER.

Few enrichments enter our lives that so add to their pleasure and so beautify the daily path as the treasures that come to us through the love of friends. We owe more than we think from childhood on, to those who share our thoughts, studies and our hopes; whose companionship encourages us when we are weary, and cheers us when we are sad. A congenial friend lightens the burden of sorrow, and adds zest to the hour of joy. One's friends should not be all of the same age, nor even of the same class and condition.

The heart is a palace in which are many rooms. Life has many needs, the day has many moods and tenses; a friendly soul goes through the world making friends every where, and among all sorts of people. Why should we have friends only along certain lines of our being? The woman who waits on the table, or who cooks the dinner should be more than a mere employe in the house of her mistress; she should be a friend. Until the lost art of friendship between mistress and maid is regained, the servant question will continue to present perplexing problems in our American homes. Why should not the young lady who teaches one's children be the mother's dear friend, treated with honor and distinction, and invited as a guest to the home table and the fireside? This is the way it used to be in American families. Too often we are so busy in these days that we think our duty to teacher and the children and ourselves, complete when school hours are over, bills and taxes are paid, and the teacher goes her way a stranger.

As we go on in life, our friends leave us.

"Friend after friend departs,
Who hath not lost a friend?
There is no union here of hearts
That finds not here an end,
Were this frail world our only rest
Living or dying, none were blest.

Looking back a few years, we miss many dear ones who were once essential to our earthly happiness. One by one they have heard the call to the Master's immediate presence. Obviously we require to be always making friends, so that the gaps in the thinning ranks may be filled, and the loneliness, decreased. No disloyalty to those who have gone is involved in the making of other friendships, nor, while life lasts, should old friends resent that widening of the circle which brings new occupants into its warmth and cheer.

Old friends belong to the whole course of life. A great fund of common association, common memories and fragrant perfumes from the past hollows and endears an old friendship. No one can take the place of the one you have known all your life, who has been your comrade in sunshine and in shade. Yet the new friend may have a place of her own. Life is not all looking back. Life is not all standing still. Life is a ceaseless and beautiful going forward. We never make a visit in a new place, we never cross the ocean or the continent, we never take a little trip to a near by resort, or make a call upon a neighbor, where there is not the

possibility that we may meet a new friend, whose love may be a solace, a stimulant and a strength.

The old Bible story of the love of David and Jonathan shines out from the pages of its chronicler with un fading charm and brightness. The hearts of the two noble young men were knit together in a love passing the love of women. Some of the truest friendships are between man and man, between woman and woman. The element of sex does not enter as a complement. The friendship is independent of and outside of those threads of attraction which draw lovers together in their happy union.

A book might be written on the friendships of our Lord in the days of his flesh. He had friends in Galilee. He has friends now.

"One there is above all others
Well deserves the name of friend:
He is love beyond a brother's,
Costly, free and knows no end."

In the intimate circle of the apostles Jesus had one who was dearest of all, to whom was given that beautiful title "that disciple whom Jesus knew."

In the title home at Bethany, Lazarus, Martha and Mary were his friends. It is pleasant to think that in his earthly life Jesus was dependent upon friends, just as we are; that he did not walk a solitary way, and that there were those whose friendship held him firmly and strongly, notwithstanding the assaults of his enemies to the very end of his life. The friends who stood nearest Jesus were the first to see him when he rose from the dead, the first to hear his voice in the morn of the Resurrection. They had the reward of their friendship.

In St. Paul's inimitable chapter upon love, he tells us that love seeketh not her own. Love envieth not; love is kind, without deep, true, self-getting, self-effacing love, friendship is impossible. Love is not always blind. We see the faults and foibles of our friends, but we love them none the less. Sometimes they try our patience, yet we love them still. Sometimes we wish they were more discreet or less headstrong, nevertheless we love. Love can stand a good deal of wear and tear. That which blows away into atoms at the first breath of unkindness, that which allows suspicion to flourish, or envy to creep in, or jealousy to corrode, is not love, and can never be transmuted into the fine gold of friendship. We take our friend for richer or poorer, for better, for worse, for sickness and health, till death do us part, and then we expect to meet and love our friends again where parting is no more.

"Where the tree of life is blooming
In the sweet fields of Eden,
Friends will walk and talk together, in the land of endless
peace.—Christian Intelligencer.

Adoration.

BY FRANCES RIDLEY HAVERGAL.

O, Master, at thy feet
I bow in rapture sweet!
Before me, as in darkening glass,
Some glorious outlines pass.
Of love, and truth, and holiness, and power;
I own them thine, O Christ, and bless thee for this hour.

O full of truth and grace,
Smile of Jehovah's face
O tenderest heart of love untold,
Who may thy praise unfold?
Thee, Saviour, Lord of lords and King of kings,
Well may adoring seraphs hymn with veiling wings.

I have no words to bring,
Worthy of thee my king;
And yet one anthem in thy praise
I long, I long to raise;
The heart is full the eye entranced above,
But words all melt away in silent awe and love.

How can the lip be dumb,
The hand all still and numb?
When thee the heart doth see, and own
Her lord and God alone?
Tune for thyself the music of my days,
And open thou my lips that I may show thy praise.

Yea let my whole life be
One anthem unto thee.
And let the praise of lip and life
Outring all sin and strife!
O Jesus Master! be thy name supreme
For heaven and earth, the one, the grand, the eternal
theme! —The Outlook.

Two paths lie before us. One is wide, smooth, easy to traverse, and frequented by a goodly company. Many prizes lie along the way which are eagerly seized by the tumultuous throng with fevered pulses and blinded eyes. To travel the other, one must walk erect with thought and eyes uplifted, seeking the highest. The material prizes are comparatively few, but all who tread this path have something better than worldly emoluments of any kind; they have the consciousness of living up to their best. Can anything else give such real and lasting happiness? Which path shall we choose, you and I?—Ez.

The Kingdom of God can rule in my heart because it asks something of me as well as gives something to me.—W. Charter Pigott.

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CANDIDATES FOR THE MINISTRY.

The question of candidates for the Christian ministry is agitating the minds of many of the most thoughtful as to the cause for the decline in the number of students for this high office. The presidents of Theological Seminaries and Home Missionary societies are carefully considering the problem and its best solution. Some of the reasons which are given are in our judgment not what they should be, though they may be correct. It is affirmed that there is a lack of freedom in the pulpit of to-day—that the minister is trammelled in his thinking. He must travel in a rut. As it has been, so it must be. He has no chance to grow. He must defend certain tenets of the correctness of which he has some doubt, or be regarded with suspicion by his brethren. He is not a free man, and he feels himself hampered at almost every turn. But is this true? Is the ministry bound, is it unduly limited? Will men elsewhere have greater freedom of thought? Paul the apostle to the Gentiles was a thoughtful preacher. The whole realm of truth was before him. He did not find himself cribbed, cabined, and confined as to his thinking. He does not complain that he found himself restricted, though he was restricted as is every Christian minister, by the truth itself. When certain teachers rejected the teaching of the resurrection, Paul affirmed that there was no place for them in the ranks of approved writers. These persons were not prevented from teaching their views, but they could not use their positions as pastors to subvert the fundamentals of the faith. Was there any hardship in this, any fetters to thought or to its fullest expression? Every thinking man will have many theories, and queries and doubts and half-formed beliefs. This must needs be. Of some of these he may have hopes that they are true and yet he cannot affirm them as certainties. But surely no sane mind would pour out into the ears of his congregation those questions which are agitating his own mind, concerning the truth, of which he is not at all certain.

As a writer in a recent issue of the *Baptist Commonwealth* says, "The critical question that may be profitable in the study has no place in the public ministry. And yet some pastors feel that their liberty is abridged because they are not free to open their innermost thinking to their people. But there are certain reasonable limits beyond which we may not go as a Christian minister. The great Apostle planted one stake—the denial of the resurrection. Let a minister deny that and how long should he remain in a Baptist pulpit? In law no lawyer may get out of sight of Blackstone. There is a clear dividing line between recognized principles of law and lawlessness. In medicine one may not practice Christian Science and be regarded as a true physician. A person may deny salvation through Christ, deny his miracles and resurrection, deny his divinity and no one will send him to prison for so doing, but it is no infringement upon his freedom that the Christian church cannot recognize him as a teacher." We do not know what others may think on this subject, but for ourselves we cannot see how any fair-minded person can take exception to the above quotation. We do not think there is any valid reason for not entering the Baptist ministry because of the shackles that may fetter the free soul. Every thoughtful minister will have, must have, a broader outlook, a wider horizon as he grows older in his work, but the great outlines—the fundamentals of our faith and hope, will become more and more fixed as the years go by. Our ministry is privileged as are few others to think honestly on all subjects. They are not bound, except by the truth. Neither is the word of God hidden in the depths and assures of their own mental make-up. They are free men in Christ Jesus; but they are not on that account to claim the privilege of upsetting the convictions of other men without question, and when taken to task for so attempting to complain of a "yoke of bondage" that is upon their necks, which galls and frets.

We are convinced, however that this is not the reason why there are not an increasing number of candi-

dates for the Christian ministry. We suspect that the materialism of the age, the commercialism of the churches, and the low conception which many parents have of the ministry, has much more to do with this question, than is generally supposed. It requires more than ordinary grace for a young man to face the problem of how to live comfortably on \$800 a year, when it costs him at least from \$1200 to \$1400 to fit himself for his work. The fact is that the dickering on the part of churches to get a pastor for the smallest possible wage is most reprehensible from every point of view.

A GOOD PRAYER TO AVOID.

How often we have heard in a prayer meeting a petition like this: "O Lord, pardon our sins, those of omission as well as commission." The distinction seems to be a favorite one with many, judging from the frequency with which it is made. Has it ever occurred to those who use the phrase to ask themselves what authority there is for it? Certainly there is none in the Scriptures. A distinction is there recognized between sins of wilfulness and sins of ignorance, but none between sins of omission and sins of commission. Not only do these words not occur in Scripture, but there are no passages that we are familiar with which point even indirectly at such a distinction. We must look elsewhere, then, for a justification of the phrase.

But does common sense afford any better warrant for it than Scripture? Not at all. A sin is a sin, if knowingly committed, and no verbal quibbles can disguise the fact. A "sin of omission" is as much failure to keep the law as a "sin of commission." What moral difference is there between disobedience of the "Thou shalt"—which constitutes the "sin of omission,"—and disobedience of the "Thou shalt not," which is the "sin of commission"? Are not both disobedience? And, as disobedience, are not both equally culpable? Not to obey is to disobey; not to keep the law, is the same as to break it, to omit a duty is to commit a sin.

The distinction is like that authorized by Roman Catholic casuists between "deadly" and "venial" sins. The Scriptures plainly teach that any sin whatever, if wilfully persisted in, is "deadly"; and that any sin, if repented of is in a sense "venial." Such verbal distinctions correspond to no real difference, and are useful only as a means of stifling the voice of conscience. We regard the phrases "sins of omission" and "sins of commission" as a positive evil to those who imagine that some real meaning lies behind them. Such an idea cannot fail to beget in the minds of those who hold it a carelessness and a disregard of every-day duties to which men are only too prone at the best. The fact is that the sins called "sins of omission" are not seldom the most culpable, as they are always the most insidious, of all. Who can be more worthy of the condemnation, alike of God and his fellows, than the man who habitually and knowingly disregards his duties to himself and to others? It does not matter that we are unable to lay our finger on any great transgression of the moral law. To be a great sinner is not always necessary that a man do wrong; it is enough that he never does good.

This principle is inculcated by one of our Lord's most memorable parables, that of the sheep and the goats. Why were those on the right commended? Because they had been faithful to their duties, and had done good whenever opportunities offered themselves. Why should such scorching words of condemnation be meted out to those on the left hand? Because they had been unfaithful to their duties, and had neglected to do good. No charge of positive transgression was brought against them, nothing worse than "sins of omission" is to be found in their indictment, but the Judge deemed these sins so grave as to call for their everlasting banishment from his presence. Let us then guard against these "sins of omission," and let us banish from our vocabulary for good and all a distinction which finds no warrant either in Scripture or in common-sense, and which is as dangerous as it is unfounded.

DR. DIXON IN ST. JOHN.

Rev. A. C. Dixon, D. D., of the Ruggles St. Baptist church, Boston, gave a three days service in St. John last week. The meetings were all held in the Germain St. church and were presided over by Dr. Gates the pastor. The other churches in the city united with the Germain St. church in this service, kindly giving up their own week night services to unite with their sister church. The pastors were often upon the platform and gave helpful assistance. Dr. Dixon preached with earnestness and power. He is thoroughly evangelical in his interpretation of the Scriptures, believes in the Bible as inspired of God in the efficacy of the cross in saving men, and the work of the Holy Spirit to renew heart and life. It was refreshing to the great mass of men and women who listened to his burning words, to see the emphasis which was laid upon the old Book, and upon the cross of Calvary. The atoning work of Jesus was put in clear, strong terms, and made a deep impression upon many who heard him. Dr. Dixon will be pleasantly remembered by all who had the privilege of hearing him, and should he ever find his way back to St. John would be warmly welcomed.

The Colchester Association for the Prevention of Tuberculosis.

The above Association has been formed in Colchester County, Nova Scotia, and promises to do a good work for the people of that county, and the influence of their work is bound to extend to other counties. 8000 persons die annually in Canada of this dread disease. Probably 50,000 persons are now suffering from the disease. Nova Scotia, New Brunswick and Prince Edward Island, have undoubtedly a higher average death rate than the rest of the Dominion. It is now known that Tuberculosis of which consumption constitutes about 90 per cent of the cases, is a communicable or infectious disease. It can therefore be prevented from spreading. If taken in its early stages at least 75 per cent of the cases can be cured.

There are now many people who know the nature of the disease and the best means to adopt to avoid infecting others, and the best means to arrest the disease in themselves. Many such are now engaged in their usual occupations without detriment to themselves or danger to others with whom they come in contact.

But in these Provinces there are hundreds who do not know the nature of the disease, nor the means to be adopted to prevent its spread. Such persons, particularly if suffering from the disease to the least degree are most dangerous members of the community.

The great secret in preventing the spread of this disease is in educating the public upon the means to be employed for this purpose. The leading members of the medical profession have taken this stand and are supporting this movement in our principal towns and cities. Ontario has taken the lead in the matter and has many Societies. The Colchester Society is the first formed in Nova Scotia. The County Council and Town Council have made grants to the work of this particular Association. Further funds are secured by a membership fee of \$1 for men and 50 cents for women. J. B. Calkin, M. A., ex-Principal of the Provincial Normal School, is President of the Association, Dr. S. L. Walker is the hard working Secretary, and John D. Mackay, Esq., is the Treasurer who will be glad to receive and acknowledge all subscriptions.

Editorial Notes.

—The Windsor Baptist church has been sorely bereaved in the loss by death of two deacons. Henry Redden and John Nalder, the former far advanced in years, the latter in the prime of his manhood. God's dealings with his children are past finding out. We know that he is God and that he is wise, just, and good. To the church and the bereaved families we tender our sincerest sympathy in this trying time, and pray the Father to grant unto each and all his sustaining grace.

—The article entitled, "The Colchester Association for the Prevention of Tuberculosis," deserves the thoughtful consideration of every reader of the MESSENGER AND VISITOR. We are glad to learn that our Government—Dominion, Provincial, and Municipal are having their attention turned to what has been termed "The white plague," and the best means to be employed in assuaging its terrible ravages. We trust that every endeavor will be put forth by our people to stamp out, as far as this is possible, the disease which has proved so fatal in its attacks.

—There will be many of our readers who will learn with the deepest regret that Dr. Harper of the Chicago University has been compelled to submit to a surgical operation for an inward cancerous growth. The operation was successfully performed, and the patient has rallied from its effects. What the end is likely to be it is hard to predict. Dr. Harper has been a most successful President, a fine scholar and an enthusiast in the lines of work to which he has given himself. We sincerely hope that his valuable life may be spared to the world in order that he may continue to prosecute those studies for which he has special aptitudes.

—The *Journal and Messenger* says "We do not accept the interpretation of Matt. 23:21-46 which makes love for fellow-men an acceptable evidence of love to Christ, love for man, as man, is not love for God. When the Judge shall say 'Inasmuch as ye have done it unto one of the least of these' he adds the words 'my brethren' pointing to those on his right hand. The giving of a cup of cold water is recognized as praise-worthy, not because it is given in the name of humanity, but 'because ye are Christs', that is the benefaction must be in recognition of the relationship between the recipient and Christ. 'Because ye belong to Christ,' is the form in the 'Common Version.' We confess to the same view as expressed in the above quotation. To us it seems to accord best with the tenor of the Master's teachings as recorded in the Gospels.

—The Baptist Year Book for Ontario and Quebec, and the Western Provinces, has come to hand. It is full of most valuable information concerning the work in Western Canada, compiled by Rev. P. K. Dayfoot, M. A., of Orillia Ontario. It contains the record of the Convention of Ontario and Quebec, reports from the H. and F. M. Boards Brandon College, the Grand Ligue Mission, MacMaster University, the Woman's H. and F. M. Societies, and other reports all bearing upon the work of the

body. Full statistics of the churches by Associations are given—so that within the compass of less than 300 pages is compressed the activities of Western Baptists for a year by which they are shown to be a vigorous, active, aggressive body and doing a splendid work for the Master both at home and abroad. We congratulate Mr. Dayfoot for his work which seems to be well done and in a comparatively brief period of time.

—In a letter which was received some time ago the following sentence occurs, "Our present pastor and the one before him have often neglected to call attention to the missionary work of the denomination . . . and the time has gone by without any thing being done for it." This means that the work at home and abroad failed to receive support from this church, solely on account of the neglect of the pastor. Whether this neglect was due to lack of interest on the part of the pastor is not stated. The church was ready to respond but the pastor failed to lead. If this were a solitary case the matter would not be so important, but it is an example of more than one pastor in these Provinces. It is true that the key to the missionary supplies is almost entirely in the pastor's hands. It is not to be wondered at that the churches having such pastors are 'hard pressed' to keep up home expenses, as the writer of the note from which the above extract has been taken, says is the condition of his church. It is a wonder that it is alive. A missionary church is both giving and living, and vice versa.

Among the Churches.

During the winter several of the pastorless churches in New Brunswick have secured laborers and started anew with regular services. How much has been lost by these lapses in pastorates, eternity alone will reveal. We are glad to see some of the gaps filling up.

At Chipman, Bro. H. A. Brown began work on the second Sunday in January. This brother was formerly in Foreign Mission Service at Bombay, under the English Society. Coming to America for study he took a course at Crozer Seminary, Pennsylvania and since his marriage has decided to remain in this country. Mrs. Brown was a member of the famous Clarendon Street church, Boston, and while there studied at the Training School connected with it. She shares largely the missionary spirit of her husband, and gives promise of being a valuable helper in church work.

REINFORCEMENTS.

Rev. E. A. Allaby of the Reformed Baptists has cast in his lot with us. For some weeks he labored in the Campbellton district, preaching at Metapedia, New Richmond and other points of that interesting field. Bro. A. reported a good opening in various sections around the head of the Bay Chaleur, but the severe winter weather and deep snows greatly hindered any special efforts. Having been called while there to the Salisbury field he has since Feb. 12th, been giving attention to our interests in that part. We trust that much blessing will follow the united efforts of pastor and people.

REVIVAL TIDINGS.

On the Grand Lake Bro. Marple has been in the midst of a work of grace, and several have been baptized at Cumberland Bay. The churches have been deeply stirred and are anxious to secure a pastor. They have a neat parsonage just about ready for occupancy, which will add greatly to the inducements of the field. Bro. M. expects to continue his evangelistic campaign at the Narrows, Mill Cove and adjoining parts. In the absence of regular pastoral care these special services are most timely.

Bro. Hayward, after returning from his visit to Steeves Mountain and Salisbury in the early part of the winter, where several additions are also reported, has since been chiefly engaged in the up river sections. Of late he has decided to take charge of the Florenceville and Hartland fields and will not for the present engage further in general evangelistic service. The presence just now of a wise and faithful brother at these points seems much needed, and in all probability our evangelist has been divinely led in deciding on this course.

A VETERAN PASTOR.

At Coles Island and Thornstown Elder John Williams has had charge for some months. His labors have been extended to Salmon Creek, Cansan Rapids, Young's Cove Station and several other settlements, the people greatly enjoying his ministrations. Bro. W. is a sound preacher, eminently instructive in his discourses, ever presenting Calvary and the Cross to the comfort and edification of believers in Christ. May his bow long abide in strength, until the call shall come in the evening time.

NOT SO ENCOURAGING.

At Musquash Mr. C. Brown of Newton Centre, Mass., has had several services. The chances here are exceedingly difficult, and the cause has suffered much by losses and removals since the disastrous fire which swept this part of the country a year ago last summer. Much effort has got to be put forth to maintain our interests here.

Rev. F. B. Seelye, formerly of Turtle Creek, has been engaged for some months in Kent County. He has visited Grapeville, near Harcourt, McLaughlin Road and some other points, but the deep snow and heavy storms have

prevented effective and regular work. With the opening of spring good prospects await our Mission here and we are hopeful of better things for the future. The church of St. Mary's has been sorely bereaved in the removal of Mrs. Hicks, God's servants ever found a welcome at her home. Born in Leicester, England, about the time of the close of the ministry of the famous Robert Hall, she retained to old age a distinct recollection of incidents connected with the life of that remarkable man. Few such Baptists are now left in Kent as the devoted mother in Israel.

NEW GROUND.

A visit to River Glade on the I. C. R. reveals important changes along the Pollet River. Here a new parsonage has been carved out, and Bro. Crandall and wife are enjoying parsonage life in one of the neatest edifices to be found in our province. Baptists should also have a house of worship at River Glade Station and then the material plant would be complete. The sentiment of the people hereabouts is largely Baptist, and with proper effort under the blessing of God a thriving church could be nurtured.

TO THE NORTH.

On the lower Miramichi some important advances are also noted. Pastor Steeves and his people have refitted the parsonage at Newcastle, and on the adjoining section at Derby a virtually new house of worship was opened the first Sunday in December. Pastor Camp, who preached the dedication sermon, delivered an earnest and powerful discourse to a very attentive audience, and the exercises of the day created a deep impression on the whole community. At Wittneyville, just above, Pastor Thorne is safely quartered in a new parsonage, the first on this field. Our prospects here are certainly encouraging.

VACANCIES STILL.

Against all the progress above reported some depressing facts have to be stated. Too many of our churches are still pastorless. There is Macnaquack, above Fredericton, Bro. Howard's old field, a rich pasturage, yet to commons; there are Maugeville, Sheffield, Upper Gagetown, Jemseg and Lower Cambridge in continuous order as one comes down the river; there too, just up the lakes, First and Second Cambridge, Mill Cove, First and Second Grand Lakes, all with parsonages and suitable houses for large and interesting congregations—as yet without a single under shepherd among them. To these must be added St. Andrews, Hampton Station and A. M., all equally promising fields for the Master's workmen. Why do not our young men seek these? Why so often trying to get city and town pulpits, where chances are narrower, while here, are broad and inviting territories for the very best service? Whatever are Colleges and Seminaries are doing we hope they will not train our young men away from our fields, and we hope too that the young men, if truly called of God, will see that here lies the best opportunity for heroic Christian service. May the great Head guide them.

W. E. M.

Home Missions.

At the regular meeting of the Home Mission Board this month, some matters of general interest were dealt with and the Board's Scribe was ordered to publish the same. Since last report bequests have been received as follows: L. M. Smith, Esq., executor of the will of the late Mrs. Allison Smith of Halifax, the sum of three thousand dollars; C. H. Whitman, Esq., Canso, executor of the will of the late John Bew, the sum of one hundred dollars. In order to show that these generous gifts do not lessen the obligation of the churches to contribute more largely to this work it is necessary to make the following statement, i. e., that the actual outlay of the Board for the first half of this year was \$4,110.46, and the total income of the Board for the same period from regular sources was only \$1,014.69, thus showing a deficit of \$3,095.77 on the half year's work and hence consuming the special gifts at a very rapid rate. It will be evident therefore to all who read this statement, that unless our annual income from regular sources is very shortly and largely increased, it will be found impossible to continue the work even in its present degree of efficiency, to say nothing of enlargement.

We think it the duty of those immediately connected with the work, to give this information, so that there may be no surprises when the crisis is reached, as it must inevitably be very soon unless we begin at once to make provision against it.

The next item will be an unpleasant surprise to many i. e., the retirement of Rev. M. W. Brown from the superintendency of Home Missions. Bro. Brown felt that with so many denominational enterprises in the field pressing their respective claims, his work could not be made a financial success, and in this view the Board had reluctantly to concur, and hence the only course open to the Board was to accept the resignation.

Rev. W. Andrew White finds evangelistic work among the African churches very difficult and discouraging, and he will likely settle in the pastorate in the near future. He is spending this month with Zion church, Truro, of which Bro. Wm. Cummings, Esq., has with good results, been pastor for some months. Evangelist C. W. Walden is spending the winter in Shel. Co. He has so far

labored on the Barrington and Osborne fields and is at present with pastor Woodland at Shelburne.

So far a good degree of blessing has been experienced in connection with his work, and we are praying and hoping for a larger measure of saving power upon all departments of the work.

We are glad to be able to report our Home Mission work to be in a fairly prosperous condition. Most of the churches have pastors, a thing, we think, to be thankful for in this time of great scarcity of pastors. The reports for the second quarter of the year, which have just been received, are, on the whole, encouraging. Three or four of the churches will probably appear in our next annual report for the last time; not because they have ceased to be, but because they have grown strong enough to walk alone.

At our last meeting a resolution was passed expressing regret at the loss of the services of Pastors D. Price and J. Miles, who have left the county, the former accepting the pastorate of the North River church, P. E. I., the latter that of Chester, N. S., and the high appreciation of their fellow members for the services which these brethren have rendered the cause of Christ during the years that they have labored as pastors in the county.

Bro. Brown late Supt. has sent me a list of the following amounts as special gifts to Home Missions, viz.: Weymouth, \$2; New Tusket, \$2; Smith's Cove, \$2; Clementsport, \$2.04; Clements vale, \$2.75; Lower Grandville, \$2.26; Clarence and Paradise, \$3.56; Buntington, \$1.84; Billtown \$4.90. It should be said of course, that the necessary outlay of the Board for the last half of the year will not be so large as for the first half, and that the income from regular sources is likely to be much larger, so that our financial position at the end of the year is not likely to be so discouraging as the present statement would seem to indicate. But so long as the regular income of the Board is four or five thousand dollars less than the needs of the work we shall have to continue our old song, making it louder, more melodious, more attractive, more moving if possible, but in any case to continue singing and hoping.

E. J. GRANT, Sec'y.-Treas. H. M. B.

Arcadia, Yar. N. S., Feb. 13th, 1905.

TO THE MESSENGER AND VISITOR.

A great tide of spiritual revival has been sweeping over Truro.

On the first day of January Evangelists Crossley and Hunter, entered upon a series of union meetings, for which careful preparation had been made by the churches of the town. The two Baptist churches, the three Presbyterian, the two Methodist, and the Congregational churches united in the campaign. From the start a very deep interest was manifested. And by the close of the first week of February, when the Evangelists left us, it was found that more than eight hundred had signed cards, signifying their desire and purpose to love the Christian life.

Evangelists Crossley and Hunter are men of God who have been wonderfully blest in their united labors for more than twenty years. They are thoroughly Evangelical and Evangelistic. In the name of God they laid siege to Truro. And they certainly had a wonderful grip on the town. This was evidenced not only by the great multitudes of people that went out to hear them, but also by the splendid tribute paid them on their departure for Chicago, when a vast concourse of people assembled at the train, preceded by the Truro Brass Band, which voluntarily turned out to do honor to the servants of God. All the churches of the town have shared largely in the result of their labors. The union meetings are still continued by the pastors, in addition to the regular services, and the list of converts is being steadily increased.

May the wide spread revival spirit of to-day become universal and perennial.

Truro, N. S., Feb. 20, 1905.

M. A. MCHLEAN.

A touching incident was narrated by Dr. Horton on the second Sabbath after his return from months of treatment by a celebrated German oculist. He was waiting in the oculist's consulting room, not knowing whether or not the remainder of his life was to be passed in darkness; when he put his hand into his pocket and drew out a little Bible—not to read it, but to see if he could. As he opened it his eyes fell on the text II Sam. vi. "For thou art my lamp O Lord; and the Lord will lighten my darkness." "I had not been aware of the very existence of this text," he said, "and I do not know who but an angel can have led me to it; but I felt that whether I received my sight or not, these words were enough for me, and from that time I seemed to know that I should not die, but live to proclaim the word of this life."—Christian Work.

We are blind with regard to the future; it is as if we had no wisdom at all; we may not be ast of tomorrow, because we know not what one day may bring forth. We know the history of the day that is gone, but what is coming in the morning not the wisest man can tell. God keeps tomorrow in his own hand; but this we know, that we shall be led and upheld and comforted; our perplexity shall be relieved, the crooked place shall be made straight, the rough places plain, and even the valleys shall be exalted; a new song will be in our mouth at the close of the day; if we have to sing of judgment, we shall also have to sing of mercy, for God's way towards us is one of judgment and of love.—Joseph Parker.

* * The Story Page * *

A Search for the North Pole.

BY WILLIS BOYD ALLEN.

'I say, fellows, let's have an Arctic expedition!' 'Hurrah, it's just the day for one!' 'Come on, come on!'—and the whole party of boys, six in number, raced for the shore.

It was just the day for such an adventure; a cold, gray, winter afternoon, with a few scattering flakes promising a storm; Saturday, too, and no school.

'Say,' shouted one of the boys, 'let's get Girlie to go with us. We're going right past his house.' 'Ho, who wants Girlie?' sneered another. 'He'd just spoil the expedition. Let him stay at home and knit!'

'Girlie' was a quiet, rather delicate-looking boy in the same high-school class with these explorers. He had only joined the school that fall, and as the football team was already made up, and he knew none of the fellows, he had taken but little part in their outdoor sports. This fact, and his unhappy peculiarity of blushing easily, soon won for him the nickname which was the hardest his school-mates could have given him. His real name was George Ricker. His father was not living, and it was understood that his mother supported herself, George and his young sister by taking in sewing.

'Oh, let him come—he's all right.' Accordingly the band stopped in front of the little house where he lived and gave the school cheer, ending:

High School, High School,
Rah! Rah! Rah!

George dropped the hatchet with which he had been splitting kindling in the woodshed, and rushed out to the road.

'Come on, Girlie! We're going to the North Pole!' the boys shouted. 'Want to go?'

'I'm with you,' said Girlie, flushing with pleasure at the call. 'Just wait till I tell mother where I've gone.'

He was back in no time, and on went the explorers, striking off from the road through a piece of thick pine woods toward the shore. The largest of the group, Wallace Sands, who had opposed the invitation to Girlie took the lead, and led his party to a rocky beach not far away. The sound was frozen over for perhaps a hundred yards from the shore; beyond was clear water. As the wind was north there were no waves—only the gray expanse of the sound stretching away to the leaden sky.

'I'm afraid we won't reach the North Pole, going this way,' laughed Girlie, 'nor the South Pole either. We're stopped, just as Greely's men were, by open water.'

'How was that?' inquired one or two, looking at Girlie with a little more respect.

'Let's build a fire on the ice, and he can tell us about it,' suggested Bert Shelborne. 'Scatter to the woods and get wood fellows!'

The suggestion was a good one, and a big fire was soon blazing at a safe distance from the shore. The explorers gathered around it (as boys and men always flock around a fire) and called on Girlie to proceed. Meanwhile the snow began to fall in good earnest. The boys danced up and down and clapped their hands together as they listened.

'Why,' said Girlie modestly, 'I read all about it in a book I got out of the library last month. We read aloud at home, evenings, taking turns, you know. General Greely who is at the head of the Weather Bureau now, was ordered to take a party north, about twenty years ago and establish an observation post as near the North Pole as he could get. He was a lieutenant then. They reached a point about eighty-three degrees north.'

'How near the pole's that?'

'Oh, about four or five hundred miles from it, seven times sixty-nine, you know, and built a house which he named Fort Conger. The ship that brought him returned, and he was left up there with his men for three years, as it turned out.'

'Why didn't they send up for him?'

'They did try, but one ship sank on the way—it was 'nipped' by the ice—and another couldn't force its way through the floes and bergs, and returned, provisions and all. Well, Greely tried to ex-

plure all he could, near Fort Conger, and he sent two of his men northward, Lockwood and Brainard—'

'I know,' interrupted Bert; 'I've seen their names on the map, and I always wondered who they were.'

'They were plucky fellows, anyway,' resumed Girlie, throwing a piece of driftwood on the fire and beating the snow off his shoulders and sleeves. 'They struggled on, over the roughest kind of hummocky ice, till they were over one hundred miles nearer the pole, almost up to the eighty-fifth parallel. There they were stopped by open water. It was the furthest north anybody had been up to that time.'

'Anybody beaten them since?'

'Yes, Nansen; and the Duke of Abruzzi has beaten him by a few miles; but nobody has reached the pole yet. Peary is going to try next summer.'

The boys listened respectfully to this array of facts. Girlie did know something, after all!

'Well, the worst time came later on. At the end of two years—'

Girlie was proceeding with his story in the most animated manner when he was interrupted by a loud crack in the ice, like the report of a pistol. At the same moment the fire fell with a hiss and a cloud of smoke and steam into—what?—the sound itself.

Whether the fire had weakened the ice, or the movements of the boys had started it, will never be known. They sprang back with cries of alarm, but in less time than it takes to tell it a widening lane of water cut them off from the shore. Girlie had been standing with his back to the woods; the rest, who had been on the other side of the fire, were on a huge cake of ice, a veritable floe which was carrying them farther and farther out into the sound, and toward the open ocean.

For a moment the boys thought of jumping, but before they could make up their minds to trust the slippery edge of their ice-craft it was too late. They shouted and screamed for help. No one ventured to swim. The water was so cold, the distance increased so rapidly, that even the boldest shrank from plunging into the waves. Wallace Sands began to cry. The rest huddled together, straining their eyes toward the shore which they might never see again, and which already looked dim and unreal through the falling snow.

Girlie, meanwhile, was not idle. He knew the nearest boat was half a mile away, and it was an even chance that it was frozen in, or hauled up for the winter. There was no help—no human help—within reach. As the boy stepped back from the treacherous edge his foot struck a fragment of driftwood which he had especially noticed in bringing his armful to the fire. It was the lower half of a broken oar.

He caught it up eagerly, and, looking about him, saw what he wanted. A cake of ice fifteen or twenty feet long had cracked off at the same time with the larger floe, but as there was nothing upon it to catch the wind it had floated away only about a yard. Girlie remembered in a flash the pictures of Arctic travelers 'ferrying' themselves and their dogs across open leads in the ice pack. He sprang upon the loose cake which tilted perilously, wetting him to the knees. Then, regaining his balance, he began to paddle with all his might toward the larger floe from which his comrades were watching him.

It was a terrible struggle but he reached them at last. Three of the boys—including Wallace, who almost upset them all as he scrambled over—managed to find footing on the little raft. Girlie had had the forethought to throw three or four fragments of board upon it before he started, and now all exerted themselves to the utmost to reach the shore.

His passengers once on firm ice, Girlie started again, although Bert tried to take his place.

'No,' said Girlie, not flushing now, but pale as death, 'I understand it better. I'll go. You build a fire on the rocks and get warm.' And go he did.

When the whole party were gathered on the firm ground, twenty minutes later, with one accord they turned and looked out to sea. They shivered with the thought of what their fate might have been. Then they put out the fire and started soberly for home.

But boys can not be sober for long. As they reached the village they were straggling across the

road with their arms across one another's shoulders shouting, 'What's the matter with Girlie? He's all right!'—The Congregationalist.

A Knight of To-day.

Fred was lying on the couch in the sitting-room, reading and squirting. One could always tell when he reached a critical point in the story, for he either gave a bounce that tried the springs of the couch, or waved a foot excitedly in the air. As his little sister Ruth said:

'When Pug wags his tail he wags all over, and when Fred reads he reads all over.'

He read on, unconscious of the little figure perched on the arm of an easy-chair, regarding him with pleading eyes.

'Oh, Fred, Lucille Baker is going away, and she wants me to write in her album!—'

'Album? Autograph? Oh, take it away!' cried Fred. 'Do you mean to say those things have come around again?'

'It isn't a common autograph album,' said Ruth, with dignity, holding it up. The inside leaves were cut from cardboard in the shape of oak leaves, and the outside ones from birch bark, and all were tied together with pale green ribbon.

'Please help me, Fred,' she said.

'Go away!' shouted Fred, in exactly the same tone that he used a few minutes later when the pug came seeking around the couch and thrust its moist nose lovingly into his face. 'Writing in autograph albums is all silly girls' nonsense, and I won't have a thing to do with.'

Ruth went away. She went up to her room and cried, having first put the precious album away in its tissue paper wrapper.

Presently Uncle Phil came into the sitting-room. He paused beside the couch and peered over it.

'Having a good time?' he asked.

'Yes, sir! Fine!' cried Fred, promptly sitting up.

Uncle Phil was a personage, and one can not snub a distinguished war correspondent as one does a little sister.

'It's 'Perseus and Andromeda.' Great isn't it?' he continued, enthusiastically. 'I'll tell you, life was worth living in those days. Of course, I know it isn't a true story,' he added, hastily. 'But the days of the old chivalry, and the tournaments and all that, are the days for me. Life's a deadly grind in this age.'

'Sometimes I fear that the very spirit of knight-hood is dying out,' said Uncle Phil, thoughtfully.

Fred's astonishment fairly lifted him to his feet.

'No, sir!' he cried, as he sat down on the edge of the couch, 'just give it a chance and you'll see.'

'Risk your life to rescue a fair lady, eh?' asked Uncle Phil, smiling.

'Yes, sir, I would,' replied Fred, flushing imperceptibly under the tan. 'And so would any of the fellows.'

'Not long ago,' said Uncle Phil, looking at his watch and beginning to speak very rapidly, 'I heard a maiden in dire distress, and the only knight within hail deliberately turned his back on her. I don't doubt that she is weeping yet.'

'W-what's that, Uncle Phil?' stammered Fred, the red beginning to ooze through the tan.

'I would have rescued her myself,' continued Uncle Phil, shutting his watch, 'but these letters had to be written, and I have barely time to get them on the train. After that I have an important engagement,' he added, hurrying out of the room.

Presently Ruth peeped into the library. Her face grew longer when she saw that Uncle Phil was gone.

'Well, did you succeed in finding a verse?' asked Fred.

There was something in his voice that brought her flying across the floor.

'Oh, Fred, will you help me?'

'How would this do?'

'If any little word of mine

May make a life the brighter;

If any little song of mine

May make a heart the brighter

God help me speak the little word,

And take my bit of singing

And drop it in some lonely vale,

To set the echoes ringing.'

'Oh, how beautiful!' cried Ruth. 'Where did you find it, Fred?'

It's one of the memory gems I had to learn at school when I was a kid.'

'Oh, I wish our teacher did that?' Then her face grew sober. 'But are you quite sure it's characteristic, Fred?'

'Quite so,' said Fred, looking quizzically at the quaint, serious-eyed little creature perched on the edge of a big arm-chair. 'Miss Conscience,' was Uncle Phil's pet name for her.

She brought a pencil and paper and wrote the words at Fred's dictation. Then she sat looking at him admiringly for a moment.

'Oh Fred, you are a dear!' she said.

He dodged, but not in time to escape the bird-like kiss that flung on the end of his nose, causing him to bury his face in a big sofa cushion and mutter some ungallant things about 'gushing girls.'

But little Ruth was happier still when Lucille, with the sweet smile and caress that big girls sometimes bestow on little ones, said:

'You dear little thing! Your verse is the loveliest of all, and so characteristic!'—Mall and Express.

A Little Helper.

BY BESSIE R. HOOVER.

Marjorie Dean was so shy that for the first few days of school she would hardly recite her lessons, and she scarcely said a word to any of her schoolmates; but Miss Graves, the teacher was so kind and school life was so pleasant that little by little she became less timid.

One afternoon the first reader class sat looking at their teacher with troubled faces. Even Willie Knox the boy who was nearly always laughing, was sober, and Myrtle Ray, the oldest pupil in the class, couldn't understand what Miss Graves meant. She was telling them about a mountain. It was not a geography lesson, but there was a story in the first reader about a little boy who lived in a lonely cottage at the foot of a great mountain.

There were no pictures in the book, and Miss Graves was doing her best to explain how a mountain looked. Then all of a sudden Marjorie Dean began to swing her arm. She knew what the teacher meant, and she forgot about herself because she wanted to help Miss Graves. 'I know just what it's like. I'll tell the class—may I, Miss Graves?'

'Yes, Marjorie.'

'Well,' began Marjorie, flushed with her boldness, 'a mountain is just like a great big chocolate drop, bigger'n all the houses and all the trees. Isn't it, Miss Graves?'

'Ever so much like it,' answered her teacher.

The children's eyes began to brighten. They understood Marjorie, and when Miss Graves showed them the picture of a mountain the next day Willie Knox said: 'O, Miss Graves, it's just like I thought it was, after Marjorie told us about it.'

'Marjorie is teacher's little helper,' say it, and she was the happiest girl in the room.—Sel.

Smarty.

O, Sarah Jane, you think you're smart 'Cause you learn pomes and things by heart, An' multiply by more'n two, An' read a sentence right straight through, An' stan' up there so big an' proud, A-speakin' pieces, awful loud! That's showin' off! Don't you suppose That you know half my aunty knows! You never 'maged half the tales She tells! an' on she never fails To answer questions—all you please— 'Bout birds or animals or trees, Er what's inside of you—er what Is in the earth. She'll know it—but She wouldn't think of makin' shows! No one can tell how much she knows! So when you're talkin' loud again, Jes' you remember, Sarah Jane, That, though you're higher up'an me, You've got a heap to learn 'an see! I don't care if you are ahead, 'Cause aunty knows so much! She said That real smart people don't make shows; She don't! an' my! what aunty knows!

—Harper's

'Well,' said Snags, 'I think many dogs have more sense than their masters.' 'Yes,' chimed in Craggs, 'I have a dog like that myself. And yet he couldn't make out why they brought...

The Young People

EDITOR

BYRON H. THOMAS

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

President, A. E. Wall, Esq., Windsor, N. S. Sec.-Treas., Rev. Geo. A. Lawson, Bass River, N. S.

Prayer Meeting Topic, March 5th, 1905.

The making of a Christian. His speech. Psalm 145: 1-12, 21. Matt. 10: 32-33.

Ps. 145. This glorious Psalm has fitly been termed the Te-Deum of the Old Testament. 'It is one, and the last, of the acrostic, or rather the alphabetic psalms, of which there are eight in all. Like four other of these, this bears the name of David, although some are of the opinion that in this case the inscription is not to be trusted.'—Perowne. 'One letter of the Hebrew alphabet—nun—is omitted; how this came to be, we cannot tell; the Septuagint, however, and other ancient versions (with one Hebrew manuscript) supply the omission thus: "The Lord is faithful in his words, and holy in all his works." The Jews were accustomed to say that "he who could pray this Psalm from the heart three times daily, was preparing himself best for the praise of the world to come." It is the first and chief of the praise-psalms with which the whole book of Psalms terminates. We have left the region of sighs and tears and piteous entreaties, and are as one says, in the Beulah land, where the sun shineth night and day. How like it is to the life of trials and sorrows of all kinds, but at even tide it is light. As life went on it was a mingled strain that was heard, but now at its close it is all joy and peace. So it is in this Book of Psalms; with many of God's beloved ones; so when our eventide comes, may it be with us.'—Rev. S. Conway.

We shall endeavor to gather up verse by verse the thoughts of the Psalmist in order to get the bearing of the theme upon the Psalm. The thought is: the Christian instructed regarding his speech by the Psalm. Verse 1. "Ex-tol," to lift up, to exalt the name of God. "Bless," Heb. barakh, "to kneel before God in adoration and to praise his name." It is as if he said; I, myself, beginning to lift up the name of God, shall never cease. Beginning now to kneel before him in adoration, I will continue to do so forever and ever. The writer is confident of his immortality, and knows that to begin God's service means unending continuance therein. The reward of speaking the Christian speech is privilege at last to join the angels in their unending praise and song. To be sure, of blessing God forever and ever or to begin by praising every day. One day at a time, but that day must be today.

Verse 2. "I will praise thy name," Heb. halel, compare our hallelujah, "to tell out with joy the praise of God." Tell it out, the Christians speech must be "telling."

Verse 3. "His greatness is unsearchable, compare Rom 11: 33

Verse 5. He does not repeat what was the duty of every faithful Israelite, which was to set forth God's majesty and to declare his works with rejoicing. The A. V. says, "I will speak." The R. V., "I will meditate." Conant, "I will sing." They all produce the same result. Speaking will follow the meditation the over-abundance of speech will find expression in song.

Verse 7. "Shall abundantly utter the memory of thy great goodness." Literally, they shall pour forth as a strong spring the memory of thy great goodness, i. e. the tale of all thy mercies that thou hast vouchsafed them. And shall sing of thy righteousness, i. e. shall sing hymns of praise for thy righteous dealing with them. Conant translates: Let them pour forth the memory of thy great goodness, and sing aloud of thy righteousness. It is imperative for the Christian so to do, and what should hinder him? Nothing without can, shall the heart refuse?

Verse 9. "Is good to all" compare Matt. 5:45. "He wouldeth not the death of a sinner, but rather that he may turn from his wickedness and live." The Christian's speech is not only praise but also proclamation. Carry the glad tidings that he is good to all to a dying world. "And his tender mercies or compassions are not only over his human creatures, but 'over all his works'—all that he has made—animals as well as men, creeping things; all that can feel. One of the far-reaching effects of the Welsh revival is that carters are kind to their horses. A revival is a striking deep into the heart, when the redeemed share their love with the brute creation. These are beginning to realize their "earnest expectation of the creation, standing on tip-toe for manifestation of the sons of God," Rom. 8: 19. The word "tender-mercies," always means in the original—"fatherly love" or "fatherly care." Think of the sweep of that love!

Verse 11. "The glory" of God's kingdom is such that the faithful are naturally drawn to speak of it. In verse 13, it is called "an everlasting kingdom." There is no limit to its extent or its duration. But for some of us there is a

limit to its proclamation and description. In this failure we have, perhaps unrealizingly set up an artificial limit. This is what God's enemies only succeed in doing—an artificial limit. But its glory transcends all artificial limit, even all human thought,—much more all description. "And talk of thy power," power is the essence of kingship. To talk of his power is to prove him king.

Verse 12. Part of the duty of the saints is to make known as widely as possible—as possible as it is for man—the mighty acts of God. Primarily for God's glory, secondarily to bring about the conversion of men, that they may enter God's service. The purpose and the teaching of the Psalm is fitly summed up in verse 21. Here is "the conclusion of the whole matter." Let this strong determination to praise God be the under-current of our lives. If it mingles with the motives of our young Christian endeavors, it will be the controlling purpose of our fruitful years. Others the Psalmist, hopes will join with him, and he trusts that all flesh will praise the Holy name; but for this result he can only wish and hope and pray—he cannot ensure it. But he can and does fulfil his own duty in the matter. Many things eagerly undertaken will be allowed to drop out, but this never.

Shall we young people stand side by side with him?

Shall we continually, as in verse 2, continuously as in verse 1, and contently as in verse 7, for surely the uncontented cannot sing.

Every day do I feel my dependence on God? Every day do I cherish the spirit of thankfulness for his many mercies? While his kind and watchful providence provides for a'l my wants, does my heart go forth in constant gratitude to him? Do I trace all my blessings to his hand; associate them all with his love; let them all lead me nearer and nearer to him?—Anon.

As little sins, because of their multitude, arise to a great guilt, so ordinary mercies make up in their number what they may want in their size. As the birds are forever singing their praises in the morning, so we should every day be striking our harps in praise to God for the daily and hourly blessing of our lives.—Gurnall.

If in a dish of sand I should look with my eyes for the particles of iron, or feel for them with my fingers, I might be unable to detect them. But let me take a magnet and sweep through it, and how would it draw to itself the most invisible particles by the mere power of attraction! The unthankful heart, like the finger in the sand, discovers no mercies; but let the thankful heart sweep through the day, and, as the magnet finds the iron, so it will find, in every hour, some heavenly blessings; only the iron in God's sand is gold.—O. W. Holmes.

Liverpool, N. S.

W. B. CROWELL.

A thought or two from the Editor's pen, concerning a young man of 20 years, made world famous by the imperishable scripture record.

He refused to eat the king's meat, or drink the king's wine. He had the "heart" to make the matter of simple obedience, a thing of life and death.

When either the letter, or spirit, of God's commands is at stake there is always a difference, always an essential thing to be considered. And yet his "setness" did not make him discourteous.

Principles are not like porcupine quills, worn outside for defence. Principles are but the frame work of character, and if a man has them only, he is but a skeleton, and that is an unattractive thing.

Daniel was willing to put his principles to the test of experiment and reason. Depend upon it, true principles can stand all tests—experimentally, it will make any sacrifice.

See to it—members of the B. Y. P. U. that principles possess you rather than you, possess principles.

'To thine own self be true, And it follows as the light the day Thou canst not be false to any man' —Shakespeare.

BRINGING CHILDREN TO CHRIST.

I am sure that the church of Jesus Christ is sadly neglecting its children. It is true that we have our Sabbath-schools and other organizations for the training of children in the knowledge of the word of God; but there is not that definite work for their conversion that there should be. No other form of Christian effort brings such immediate, such large, and such lasting results as work for the conversion of children. It has many advantages over other forms of work. First of all, children are more easily led to Christ than adults. In the second place, they are more likely to stay converted than those apparently converted at a later period of life. They also make better Christians, as they do not have so much to unlearn as those who have grown old in sin. They have more years of service before them. A man converted at 60 is a soul saved plus ten years of service; a child saved at 10 is a soul saved plus sixty years of service.—Selected.

Foreign Missions

W. B. M. U.

"We are laborers together with God."

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

PRAYER-TOPIC FOR MARCH.

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

The question has been asked very frequently lately. "Why are not more young ladies offering for service in foreign lands?" The way was never more easy, the opportunities for work greater or the terrible need of our neglected perishing sisters more plainly set before us in the past. The conditions of heathen women were not so widely known and the necessity for rescuing them was not impressed upon children as it is now. It cannot be ignorance of the true state of affairs. Is it because so many other avenues for work are now open to young women that their minds are drawn in other directions? Is it that in our schools and seminaries the subject is not discussed, the needs presented and the obligation to meet their needs ever kept before the young people?

Is it that in the home mothers and fathers are not telling their children about these needs and holding before them the highest ideals of service for the Master?

Is it that the low spiritual life of our churches has failed to give the thought and purpose of Christ toward a lost world?

Is it that our pastors do not present the subject from the pulpits and in the prayer meeting and suggest, hope, and pray that some in their congregation and Sabbath School may go to tell the heathen of salvation through Christ? Whatever the reason may be we must face the fact that we have at present no young lady to go out to India this autumn and we should have two at least. Miss Archibald will be home in April. Misses Newcomb and Harrison must come home next year and who are to fill their places? Miss Mina Reside who resigned her position in the Normal school, Truro, in order to make preparation for service in India has been told by experienced physicians that her health will not admit of her living in a tropical climate. This is a disappointment to her and to us. Will you not pray the Lord of the harvest that he will give us young ladies with health education and consecration who are willing, yea anxious to undertake this work? They have come before in answer to prayer and they will again.

The Master is calling many of His faithful ones to himself and there are left many sad hearts and desolate homes. Three from our Executive have been made widows within a short time. To these bereaved sisters and many others who mourn the loss of dear ones we extend most sincere love and sympathy. May the God of all comfort draw precious near and fill all the vacant places in their hearts with Himself. He can do this in a most wonderful way and the experience is a blessed one.

We publish the following poem in hopes it may bring comfort and healing to broken hearts:

RECOMPENSE.

We are quite sure
That he will give them back,
Bright, pure and beautiful,—
We know he will but keep
Our own and his until we fall asleep.
We know he does not mean
To break the strands reaching between
The Here and There
He does not mean though heaven be fair
To change the spirits entering there, that they
forget
The eyes upraised and wet,
The lips too still to prayer,
The mute despair. He will not take
The spirits which he gave and make
The glorified so near
That they are lost to me and you,
I do believe they will receive us,
You and me, and be so glad

To meet us that when most I would grow sad
I just begin to think about that gladness
And the day when they shall tell us.
All about the way
That they have learned to go
Heaven's pathway show.
My lost, my own and I
Shall have so much to say together by and by.
I do believe that just the same sweet face.
But glorified, is waiting in the place
Where we shall meet, if only I
Am counted worthy in that by and by.
I do believe that God will give a sweet surprise
To tear-stained, saddened eyes
And that His Heaven will be
Most glad, most tided through with
Joy for you and me
As we have suffered most. God never made
Spirit for spirit, answering shade for shade,
And placed them side by side
So wrought in one, though separate, mystified,
And meant to break
The quivering threads between.
When we awake, I am quite sure,
We will be glad that for a little while
We were so sad.

THE GROWTH ONE MAN HAS SEEN.

Dr. John McLauren, of Coonoor, India, reviewing the past 35 years' experience in the Telugu Mission, says: "This scribe has seen the Baptist Telugu Christians increase from 630 to 60,000 members, missionaries from 3 to 103 and stations from 3 to 53. The distance between the two most distant stations was at that time about 80 miles, it is now 600 miles along the coast of the Bay of Bengal. The station farthest from the coast was not over 10 then, and now the farthest is 200 miles and yet there is much land to be possessed." This is encouraging when we consider that India with its terrible system of caste is perhaps the hardest place in the world to win souls for Christ. May the Pentecost that is visiting many parts of our land come in great power in India and prove to all what God is able to do.

AND CHIPMAN.

I hope the old proverb, "Better late than never," will prove true in this case.

Nov. 14th was the day appointed for our Crusade Day, which was observed in the usual way—house to house visitation, an "At Home" in the afternoon and a public meeting in the evening.

The sisters gathered in the vestry at 3 o'clock with a goodly number present. President in the chair opened the meeting by singing "The Morning Light is Breaking." Reading of missionary selections, prayer and praise filled the hour. Six new members were added to our society. Refreshments were then served to all the sisters including the members of the Mission Band. At 7:30 p. m. we assembled in the audience room of the church for our public meeting, which proved very helpful and interesting. The Convention Report was read in two parts interspersed by appropriate music by the choir and Mission Band. The offering taken amounted to \$20 for Foreign Missions.

At our January meeting the treasurer reported cash on hand for two Lifemembers. The two chosen were our pastor's wife and the secretary.

On Saturday evening, January 14, a reception was held at the home of our 1st Vice, Mrs. E. E. Crandall, when all the sisters of the Aid were cordially invited to become acquainted with Mrs. Brown (our new pastor's wife). The evening was made exceedingly pleasant by music, games and a very dainty luncheon, at the close of which was read a very fitting address and presentation of life membership certificates by our kind hostess. Then all joined hands and sang "Blest be the tie that binds." As we separated our hearts were filled with thanksgiving to Him who has thought us worthy of being "Laborers together with Him."

L. HAY, Secty.

Chipman, Feb. 7th, 1905.

HOW ONE CHURCH GIVES FOR FOREIGN MISSIONS.

It is well known that for some years the Old South Church, of Boston, has headed the list of churches contributing to the American Board, its offerings for 1895 amounting to \$10,312, and for 1896 (including gifts for the debt) to \$17,154. A prominent official of this church has kindly furnished us with a description of the method employed in taking its annual collection. The account, though brief, is most suggestive. It presents a method so thorough and systematic that were it vigorously employed in a thousand of our stronger churches, we are persuaded the pressing needs of our missions would soon be supplied. The plan

would be equally effective in the smaller churches. A full canvass of the congregation, a personal appeal by letter, an anticipatory prayer meeting, a vigorous discourse on the day of the collection, a careful watch for absentees, will surely result in increased interest and enlarged gifts. We heartily commend this plan to all our churches.

The statement made by Samuel Johnson, Esq., of the Old South Church, is as follows:—

It has been our custom for fifty years at the annual meeting to appoint committees to take in charge the different objects that are to be presented to the church and society for their annual contributions.

The committee on foreign missions consists of five members. The collection is always taken on the second Sabbath morning in January. The committee have a meeting the middle of the preceding month, and arrange, with the approval of the pastor, the preliminaries. The Friday evening meeting preceding the second Sabbath in January is given to the subject of foreign missions. One of the secretaries of the American Board of Commissioners for Foreign Missions is sometimes asked to take part in the meeting.

A printed personal appeal is sent to every member of the society two or three days before the collection, calling their attention to it. With the appeal is sent a small envelope upon which is printed,

"Please place your contribution inside, and your name on the outside." In these envelopes money or pledges can be placed.

A sermon is preached on foreign missions, usually by the pastor, and the collection is taken after the sermon. The committee meet in the afternoon to count and make a list of the money and pledges received. Ordinarily one tenth of the amount is given in money, without any name being attached to it. The lists of the nine tenths are carefully preserved, so that the givers for the last fifty years are all known to-day.

From these lists we learn that those who began to give early keep on giving, increasing their offerings from year to year. The names of several of the largest givers to-day are to be found on the lists nearly fifty years ago, when they commenced giving in very small amounts.

The following is given as a specimen of the annual letter sent out:—
To the Members of Old South Church and Congregation.

The Annual Collection, for the cause of Foreign Missions, in Old South, will be taken up at the close of the MORNING SERVICE on the next Sabbath, January 15. An envelope is enclosed, and into it you are invited to put your Gift to this sublime object, which brought our glorious Redeemer from heaven and which stirs the hearts of his faithful ones in all lands.

Foreign Mission Board.

NOTES BY THE SECRETARY.

The miracle of missions is that the gospel makes noble men and women out of heathens. Nothing else can do it. "Who is that young man speaking so earnestly?" writes Rev. William Axling from Japan. "He is one of a group of six Christian soldiers in a garrison of five thousand, where the officers do everything in their power to oppose them. No wonder his face shines. He has paid dearly for his stand." "Some of these families," writes M. Groesbeck, from Unkung, China, "are worthy examples to a church in any land. We walked twenty miles to visit an old couple who lives alone on the top of a high mountain. At evening worship they open the door facing a neighbor's house across the valley, in order that they may know that God is being worshiped and a welcome extended. When the rioters came to loot them, the aged couple prepared a meal and invited the marauders in to eat with them." "The church at Yachau," says Mr. Upercraft, "is faithful and steadfast. They have not only stood firm, but have extended their borders while we have been away."

One of the most glorious testimonies to the genuineness and value of missionary work is its effect on those missionaries who enter into it with heart and soul. "A year of missionary life is a year of privilege," says Dr. Dearing of Yokohama. "Look around at these faces," says Mr. Axling, "would you not be willing to give up your life for any one of them? I would. You may call it sentiment, but when I saw that young man who so hungered for Christian fellowship that he came all this distance, I felt like throwing my arms around his neck." "Yes," says Dr. Banker, "the work pays. There is no need to pity us as we engage in it. It is the best paying investment of our lives."

And what better investment can there be for the Church at home than to share the work of these pioneers, catch their enthusiasm, and uphold them in their glorious service?

If a Cow gave Butter

mankind would have to invent milk. Milk is Nature's emulsion—butter put in shape for digestion. Cod liver oil is extremely nourishing, but it has to be emulsified before we can digest it.

Scott's Emulsion

combines the best oil with the valuable hypophosphites so that it is easy to digest and does far more good than the oil alone could. That makes Scott's Emulsion the most strengthening, nourishing food—medicine in the world.

Send for free sample.

SCOTT & BOWNE, Chemists
Toronto, Ont.
50c. and \$1.00. All druggists

Notices.

OUR TWENTIETH CENTURY FUND \$50,000.

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

Rev. J. H. P. 1888,
Wolfville, N. S.

Treasurer for New Brunswick and P. E. Island,

Rev. J. W. MANNING,
St. John, N.B.

Field Secretary,

Rev. H. F. ADAMS,
Wolfville, N. S.

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

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

SUMMERSVILLE, HANTS CO., N. S.

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

The regular meeting of the Hants Co Convention will be held with the Baptist Church in Windsor, N. S., March 6th. and 7th. The session will be evangelistic in

character. Pastors and delegates will please come prepared. Rom. 15: 29; Eph. 6: 15, Windsor, N. S. E. QUICK Sec'y.

LITERARY NOTE.

THE NINETEENTH CENTURY AND AFTER. EDITED BY JAMES KNOWLES—PUBLISHED MONTHLY. CONTENTS FOR FEBRUARY, 1905.

- I. Russia's View of Her Mission. By C. Hagberg Wright.
- II. Moral Teaching in Japan. By Baron Suyematsu.
- III. Japan's Debt to China. By Herbert A. Giles.
- IV. The Awakening of the Tartars. By Professor A. Vamberg.
- V. The Balance of Naval Power. By Archibald S. Hurd.
- VI. Training the Youth of England. By General Lord Methuen.
- VII. Compulsory Greek. A National Question. By Professor J. Weir, K. C.
- IX. The Bishops and the Reformation Settlement. By Sir George Arthur Bart.
- X. The Church Army and the Reclamation of Criminals. By the Rev. Wilson Carlile.
- XI. The Economic Side of Alien Immigration. By Major W. Evans Gordon, M. P.
- XII. From the Tolbar of the Galata Bridge. By the Lady Currie.
- XIII. Parish School Dinners and Museums. By Jonathan Hutchinson, F. R. C. S.
- XIV. Henry Parry Liddon. By D. C. Lathbury.
- XV. Last Month: (1) By Sir Womys Reid. (2) By Walter Frewen Lord.

New York: Leonard Scott Publication Company, 7 and 9 Warren Street.

John Redmond's amendment to the address in reply to the speech from the throne was defeated in the house of commons on Tuesday by a vote of 286 to 236. The net result of the debate showed that all agreed that the present system of government of Ireland is unsatisfactory, but there was a distinct disagreement concerning methods by which discontent might be abated.

The house of representatives in Illinois has adopted two resolutions affecting the Standard Oil Company. One offers to lend the state of Kansas \$100,000 without interest, for six years, to aid in establishing a state oil refinery, and refers to the Standard Oil Company as "that merciless octopus whose tentacles now encircle every state in the union." The other resolutions calls for investigation of Standard Oil methods.

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

MEETING AT THE TOP.

In one of his inimitable sketches Norman MacLeod presents us with a story of the members of two rival Scottish sects which is as full of meaning as an ancient parable.

"I mind," said David, "twa neighbors of ours, and ye'll mind them too, gude wife; that was Johnnie Horton and Andrew Gebbie. The one was a keen Burgher, and t'ither was an antiburgher. Baith lived in the same house, though at different ends, and it was the bargain that each should keep his ain side of the house aye well thatched. But they happened to dispute so keenly about the principles of their kirk that at last they quarreled and didn't speak at a. So one day, after this, as they were on the roof thatching, each on his ain side, they reached the top, and looked over face to face. What could they do? They could na flee. So, at last, Andrew took off his kilmarnock cap, and scratching his head, said: 'Johnnie, you and me, I think, has been very foolish to dispute as we hae done about our kirks, until we hae almost forgot His will about ourselves; and so we hae fought so bitterly for what we ca' the truth that it has ended spite. Whatever is wrang, it is perfectly certain that it can never be right to be uncivil, unneighborly, unkind, in fact to hate one another. Na, na, that's the devil's wark, and na, God's. Noo it strikes me, that it's wi' the as wi' this house. Ye are working on one side and me on t'ither, but if we only do our work well we will meet at the top at last. Gi'e us your an', hald neighbor."

'COLES SCUTTLED.'

A biographer of Eton in the time when the Rev. J. J. Hornby occupied the head mastership, tells a story of Russel Day one of the masters, a quiet, insignificant looking little man, who made up for his lack of inches by his wit and ready retort. On one occasion a big boy named Coles, who was reputed to be a bit of a 'swagger' went on some errand into Russel Day's schoolroom, and stood magnificently by the door. 'Little Day looked at him long and hard.

'What is thy name?' he said, drawlingly at last.

'Coles, sir,' said the confident youth, in resonant tones.

'Then, Coles, you may scuttle,' came the quick and devastating reply. And Coles retired, in ruins.

The house owned and occupied by Misses Dernier, daughter of the late Wilson Dernier, at Dover, was destroyed by fire on Monday night. Part of the contents were lost. The building was valued at about \$1,000 and it is said there is no insurance.

MESSRS. C. C. RICHARDS & CO.,

Gentlemen,—My daughter, 13 years old, was thrown from a sleigh and injured her elbow so badly it remained stiff and very painful for three years. Four bottles of MINARD'S LINIMENT completely cured her and she has not been troubled for two years.

Yours truly,
J. B. LIVESQUE.

St. Joseph, P. O., 18th Aug., 1900.

Don't let the children get the Calomel and "Liver pill" habit. Give them the natural laxative that is gentle and effective, pleasant to take, never gripes, and CURES constipation—

Abbey's Effervescent Salt

AT ALL DRUGGISTS, 250 AND 60¢ A BOTTLE

Four Pueblo Indians, wearing blankets and moccasins, took a ride in one of the numerous "Seeing Washington" automobiles that lumber along the avenues at all hours. They paid their dollars and listened intently to the lecture of the man with the megaphone at the front end of the machine. After the trip they climbed down and trudged up the street, "How do you like it, chief?" asked the man who saw them get off. "Much talk, much ride, much smell," said the chief, who had had a whiff or two of the gasoline.

Keeps a Cow in His House

A well known Halifax clergyman surprised his friends recently by stating that he kept a cow in his house. With a smile he then related that his "cow" was a Truro Condensed Milk Co. tin of JERSEY CREAM, and that it always assured him a cup of good tea for breakfast whether the family's milkman made the rounds or not.

JERSEY CREAM is sold by all grocers and is not too expensive for people of ordinary means.

It is of course much purer than milk which has not been sterilized.

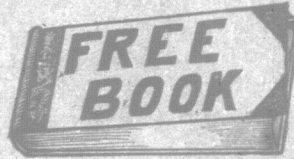
FAVORABLY KNOWN SINCE 1886. BELLS HAVE FURNISHED THE ORGAN FOR CHURCH, SCHOOLS & GYMNASIUMS. WEST-TRURO CONDENSED MILK CO. CHIMES, ETC. CATALOGUES FREE

Some Buy Tea for Strength
Some Buy Tea for Flavor

BUY VIM TEA

And get Both.

CATARRH



Every reader of this paper who suffers from Catarrh can have, absolutely without charge, a fine book on Catarrh written by the greatest Catarrh specialist of the age. No other book on Catarrh approaches this one in merit or contains one-tenth as much valuable information and medical advice.

The origin, dangers, and cure of Catarrh are explained in the fullest manner and numerous fine drawings illustrate the workings of Catarrh. The terrible destroying action of the disease, not only in the head and throat but in the end throughout the whole body, is shown in the plainest manner. The chapter on how Catarrh becomes Consumption is a timely warning all should heed.

The author of the book, the famous Catarrh Specialist Sproule, has placed in this work the results of a lifetime of study and scientific investigation and he now, in the kindness of his heart, offers it freely to the public. Appalled by the yearly increase of Catarrh he determined to give his knowledge into the hands of the people that they might learn how to rid themselves of the disease.

Readers are urged to send for the book today as the demand for it is enormous. Remember it is free and its benevolent author wishes every Catarrh victim to secure a copy. Write your name and address plainly on the dotted lines, cut out the free book coupon and mail it to **Catarrh Specialist Sproule, 276 Trade Building, Boston.**

FREE BOOK Catarrh Specialist Sproule, please send me your free book on Catarrh.

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Students admitted any time.
Send for Calendar to

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Chartered Accountants,
MARITIME BUSINESS COLLEGES
Halifax and New Glasgow, N. S.

Suffered For A Number of Years From Dyspepsia.

That is what Mrs. Mary Parks, Cooper, Ont., says, and there are thousands of others who can say the same thing.

BURDOCK BLOOD BITTERS

cured her, and will cure anyone and everyone troubled with Dyspepsia. Mrs. Parks writes as follows:—

"I suffered for a number of years from Dyspepsia, and tried many remedies, but without any relief until, on the advice of a friend, I started to use Burdock Blood Bitters. After using one bottle I was pleased to find that I was relieved of the dreadful pains I suffered. I give all praise to B.B.B. for the benefit I have received, and I hope all sufferers from Dyspepsia will try this wonderful remedy. If they do I am sure that they will have the same experience that I have had."

THE T. MILBURN CO., LIMITED,
Toronto, Ont.

"You are the first one to whom I have shown this poem," the young poet went on. "I was wooing the muse last night."
"Poor fellow!" replied the editor, handing back the manuscript. "It's too bad she rejected you."—Chicago Journal.

The Home

THE FERN AS A HOUSE PLANT.

The best fern for the house is some variety of the Nephrolepis, or Boston fern, of which there is a number. If one has plenty of room to allow the fern to spread without interfering, by all means select the old Nephrolepis Bostoniensis, which will give under proper cultivation fronds three feet in length. For a center table in a small room, select the N. Cordata, which has fronds two feet long, but is more compact and bushy than the first named. For growing in a window among other flowers, or where space is limited, choose the N. Piersonia, which is quite a dwarf, and by many considered the most beautiful fern in cultivation.

All ferns are amphibious in their nature, and they require a lot of water, and frequent spraying, in order to keep them in health. Once a fern plant is well watered, by keeping some all the time in the saucer, the plant will draw it as it is needed. The fern is a gross feeder, and requires a soil made up of peaty loam and leaf-mold from the woods, mixed with one-third its bulk of well-rotted cow manure. They do better in pans than in pots. They drop a frond each time they put out a bunch of new one. Let the old one die completely before removing it close to the crown. Shift a larger pan when the one it is in is filled with roots. Give a shady location at all times.—Vogue.

THE ART OF TABLE TALK

Writing on this subject in the Nineteenth Century for November, Mrs. Frederic Harrison says: "The French have some dinner-table conventions which to us would seem strange. At any small gatherings of eight or ten persons, the talk is always supposed to be general; the individual who should try to begin a tete-a-tete conversation with the person sitting next at table would soon find out his mistake.

"Conversation—general conversation—is part of the repast, like the bread or the salt, and is common to all. What admirable talk you will hear at the table of the smallest courgeoise—bright, sparkling, full of mother wit and good sense; and the delight in a happy saying runs around the table and stimulates afresh. This in spite of the presence of the children who are not always well-behaved, and the evident cares of bread which possess the hostess.

"The French love to speak well, and rightly consider their language to be a most beautiful and flexible instrument for social purposes. They take pains, therefore, to pronounce the words well, and to play on them with grace and dexterity. You may often hear, after such entertainment as I have described, 'Ce n'est pas bien parler,' in criticism of an awkward, ugly phrase."

MILK TOAST.

The very best way to make milk toast is by the time-honored recipe handed down from our grandmothers. They browned and buttered the toast, setting it aside to keep hot while they heated and stirred smoothly together over the fire one tablespoonful of flour and butter and one quarter teaspoonful of salt to each cup of milk. The hot milk was added and all cooked to a smooth, slightly thickened cream. Then the slices of toast were bathed in the liquid just long enough to soften them, before the whole was dished and sent to the table. This, it may be repeated, is the best way, but if the milk is rather limited, an allowable variation is to add a pinch of salt to each slice of toast, pour boiling water quickly over, and then replace it with the hot, thickened milk on the platter on which it is to be served.—Ex.

Peach Puffs.—Beat two eggs very light, add one-half a cupful of milk, a pinch of salt, one cupful of flour which has been sifted one heaping teaspoonful of baking powder and tablespoonful of melted butter. If necessary, add half a cupful more flour. Butter small deep cups, put in a spoonful of batter, slices of peaches, and cover with the batter. Steam half an hour, and serve with either hard or soft sauce.—Ex.

Steamed Fruit Roll.—Roll a rich biscuit dough into a sheet half an inch thick, spread with a layer of marmalade or jam, roll tightly, place on a plate in the steamer for half an hour, then put in the oven long enough to dry the outside. Serve with a soft sauce. In place of marmalade, fresh fruit can be used sprinkled with sugar. Chopped figs and raisins, sprinkled with almonds a pinch of cinnamon, give an Oriental flavor very palatable.—Ex.

Potato Custard Pie.—For one pie, press enough cooked potato through a colander to make half a pint, adding half a cupful of sugar, a quarter of a cupful butter, the grating and juice from half a lemon. Beat the yolks of three eggs very light, add half a cupful of sugar and stir smoothly into the other mixture, then add the stiffly beaten whites of three eggs, and proceed as for custard pie.—Ex.

Boiled starch is much improved by the addition of a little salt or dissolved gum Arabic. A useful thing to remember is that the iron will not stick to the clothes if the starch used has been mixed with soapy water.

When a knife has been used to cut onions, wipe it with a damp cloth and rub it briskly with coarse salt. The objectionable smell will then entirely disappear.

When baking potatoes, prick them deeply with a fork before putting them in the oven. They will cook better and quicker for the pricking.

The decline in family religion which is so much lamented is a very serious thing among us. It usually means lack of family discipline, and training in respect to authority and obedience to law. The result of this is to produce a generation of young people who are self-willed, lacking in respect to all authority, and lawless in general.—Christian Observer.

A life without industry is guilt, and industry without intellect is brutality. All the busy world of flying looms and whirling looms and whirling spindles begins in the quiet thought of some scholar cloistered in his closet.—Ruskin.

The sun is the flag of life. Considering what the sun does I do not wonder that men worship it.—Rev. W. M. Reed.

THE JAP BABY.

How do you suppose the babies take an airing; in baby carriages, you say? Of course not; the Japanese never do anything the way we do it. When the baby's about three days old, it goes out for its first glimpse of the world, strapped on somebody's back, and that's the way it goes every day till it can go on its own feet. Sometimes its mother or nurse takes it, but very often it rides on the back of a brother or sister, who is perhaps not more than four or five years old. These little naves don't seem to be troubled at all by their charges, as you would suppose; they play ball and tag, and run races and fly kites in spite of the heavy loads on their backs. What is more remarkable, the babies are perfectly happy; and hardly ever cry, though when their young nurses run with them, the poor faces bang back and forth against their caretakers' shoulders till an American baby would howl with pain and rage.—From Bertha Runkle's "Child Life in China and Japan," in January St. Nicholas.

A Miss Fuchanan was once rallying her cousin an officer, on his courage, and rashly said:

"Now, Mr. Harry, do you really mean to tell me you can walk up to the cannon's mouth without fear?"

"Yes," was the prompt reply, "or a Buchanan's either."
And he at once did it!

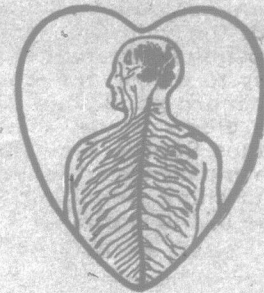
Pond's Extract The Old Family Doctor

CURES.—Burns, scalds, bruises, cuts, sprains, wounds, lameness, soreness, neuralgia, rheumatism, sunburn, itches, stings.

STOPS.—Nose bleed, toothache, earache, bleeding lungs, hemorrhages, and all pains.

Sold only in sealed bottles under this wrapper.
ACCEPT NO SUBSTITUTE.

MILBURN'S Heart and Nerve Pills.



Are a specific for all heart and nerve troubles. Here are some of the symptoms. Any one of them should be a warning for you to attend to it immediately. Don't delay. Serious breakdowns of the system may follow, if you do: Nervousness, Sleeplessness, Dizziness, Palpitation of the Heart, Shortness of Breath, Rush of Blood to the Head, Smothering and Sinking Spells, Faint and Weak Spells, Spasm or Pain through the Heart; Cold, Clammy Hands and Feet. There may be many minor symptoms of heart and nerve trouble, but these are the chief ones.

Milburn's Heart and Nerve Pills will dispel all these symptoms from the system.

Price 50 cents per box, or \$ for \$1.25.

WEAK SPELLS CURED.

Mrs. L. Dorey, Hemford, N.S., writes us as follows:—"I was troubled with dizziness, weak spells and fluttering of the heart. I procured a box of Milburn's Heart and Nerve Pills, and they did me so much good that I got two more boxes, and after finishing them I was completely cured. I must say that I cannot recommend them too highly."

A WARNING NOTE FROM THE BACK.

People often say, "How are we to know when the kidneys are out of order?" The location of the kidneys, close to the small of the back, renders the detection of kidney trouble a simple matter. The note of warning comes from the back, in the shape of backache. Don't neglect to cure it immediately. Serious kidney trouble will follow if you do. A few doses of

DOAN'S KIDNEY PILLS.

taken in time, often save years of suffering. Mr. Horatio Till, Geary, N.B., writes:—"I suffered for about two years with kidney disease. Had pains in my back, hips and legs; could not sleep well, and had no appetite. I took one box of Doan's Kidney Pills, and they cured me. The pains have all left, and I now sleep well."

Price 50 cents per box, or \$ for \$1.25. All dealers, or

THE DOAN KIDNEY PILL CO.,
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 of College.

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

YOU may enter at any time. Send for Catalogue. Address
W. J. OSBORNE,
Fredericton, New Brunswick.

The Sunday School

BIBLE LESSON.

Abridged from Peloubet's Notes.

First Quarter, 1905.

JANUARY TO MARCH.

LESSON XI.—March 12.—The Slavery of Sin.—John 8: 31-40.

GOLDEN TEXT.

Whosoever committeth sin is the servant of sin.—John 8: 34.

EXPLANATORY.

THE CLIMAX. JESUS SHOWS THE WAY TO THE FREEDOM THEY SO MUCH DESIRE.—Vs. 31, 32.

FIRST. THE TEST OF DISCIPLESHIP. CONTINUING IN JESUS' WORD. 31. JESUS SAID: Giving them needed instruction. To those Jews which believed on him. Better (as R. V. and Am. V.) "had believed him," believed what he said, believed that he spoke the truth, but including a larger number of people than those spoken of in vs. 30 as believing on him, this last phrase meaning "to accept him as Saviour, Teacher, Sympathizer, Judge; to rest the soul upon him for present and future salvation; and to accept and adopt his precepts and example as binding upon the life." IF YE CONTINUE IN MY WORD, Abide in it, live under the influence of his teachings, accept them, obey them, make them the guide of life. THEN ARE YE MY DISCIPLES INDEED. "Truly my disciples." A disciple is a learner, one who accepts another as teacher and master; goes to school to him; one who accepts his teachings and follows his example. Hence a true disciple of Christ is a true Christian.

SECOND. A LESSON TO BE LEARNED THE TRUTH. 32. AND YE SHALL KNOW THE TRUTH. Truth is here used in a sense equivalent to reality, "the realities of life, the realities of the universe."

THIRD. THE FRUIT OF FREEDOM. AND THE TRUTH SHALL MAKE YOU FREE. The freedom is "the glorious liberty of the children of God."

Just as the child, after it has learned to read through the bondage of alphabets and grammars and dictionaries, comes into the glorious liberty of literature; and roams through all its fields without thinking of the alphabet or grammar; as the musician, after his training in the laws of music, comes into the freedom where it is part of his nature to act according to those laws, and soars away beyond them in the delights and ecstasies of song or oratorio; so the Christian has entered a state far beyond the slavery of law, where it is natural and easy for him to do right; for he acts from love, not law. He belongs to a higher sphere of action. People sometimes imagine that to become a Christian is to enter a bondage, because to do a Christian's work with the sinner's feelings would be a bondage. But his feelings are changed, so that he loves to do what he disliked before.

AN ILLUMINATING DISCUSSION CONCERNING FREEDOM.—Vs. 33-35. NEVER IN BONDAGE TO ANY MAN. They had been in captivity and were now oppressed, but they possessed much civil liberty. Probably they were thinking only of personal slavery. It was a very rare occurrence for a Jew to be reduced to the condition of a slave.

34. WHOSOEVER COMMITTETH SIN IS THE SERVANT (BOND-SERVANT, SLAVE) OF SIN.

35. 36. SERVANT. SON. The reference seems to be Abraham's sons, Isaac and Ishmael, brought up together and treated alike, as was customary, but in the end the son of the free woman became master of the house, and the son of the slave did not.

37. YE ARE ABRAHAM'S SEED. That is, descendants of Abraham. Jesus then goes on to show them that though descended from Abraham they were not Abraham's children and heirs, because they were not like him, had not his spirit. They could not inherit his promises unless they first inherited his character. So Professor Moulton says that while the English language is inherited from the Anglo-Saxon, English literature inherits from the Greek and Roman literatures, as its ancestors, while Anglo-Saxon literature is only a "poor relation." "That great Patriarch sustained a two-fold position in the history of revelation. He was at once the progenitor of the national Israel, sprung from his blood, and also the spiritual prototype and ancestor of every faithful (or believing) soul."

Do not try to have a theory of God, a philosophy of God. This little flower has enough of the sunshine for all its needs. All we need to do is to let God into us by welcoming Jesus as the flower lets the sun into itself by drinking in and assimilating the sunshine. This is eternal life not the life on and on, but to live now and always in God's eternity.—Frank W. Gunsaulus.

HISTORY OF AN ERROR.

Here is a remarkable instance of how a blunder—one of the most obvious and glaring blunders possible—may escape the notice of a whole army of proofreaders and editors.

A. B. wrote a certain paper for a popular journal. This paper went through certain successive stages during the process of production. At each stage it received a new reading from beginning to end. Thus:

1. It was written in MS. Then it was read through and in great part re-written.
2. It was read through again when completed and sent to be typewritten.
3. The typewriter read it through before sending it back.
4. The author corrected the typewritten MS. carefully and sent it in again.
5. It was then set up in type.
6. The author received a proof, which he read and corrected, sending it back for press.
7. The editor or the sub-editor read it finally and passed it for the magazine.

The paper thus had at least seven readings. Yet a blunder was passed, if the author made it—or committed, if he did not make it—of a most elementary description; one that leaps to the eyes; one that stands out of the page calling on everybody to spot it, correct it, put an end to it.

The blunder was simply this. A certain strike of workmen was spoken of as undertaken for "lower" wages instead of "higher". How the word got there—whether the author wrote it in the first instance, or the typewriter, or the compositor, it is impossible to say. Probably it was an author's mistake. A long succession of readings of the passage followed. Not one of the readers discovered the mistake.—"Tit-Bits."

SHORT-HAND.

For originality and conciseness we have never seen anything to equal a letter written by a little boy of seven years to his uncle in reply to one from him.

UNCLE'S LETTER.

"My dear little Percy: Have just received a letter from you, and I think it very nice. By next year, my lad, you will write better

THE VALUE OF CHARCOAL.

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

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

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

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

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

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

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

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

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

than I do. I am not sure but that you do now. When you write again tell me if you could read this letter without help.

"Do you love that new baby cousin at home? That is what they call it, is it not?"

"Are you a good boy? Do you mind your grandma and auntie? Do you get in your regular fights with Ted each week, or are you a wiser and better boy now? Good bye, little fellow. Write me again."

"Uncle Bob.

"P. S.—Enclosed find twenty-five cents for marbles and tops."

PERCY'S REPLY.

"Dear Uncle Bob: Yes I think it was—I think I do write as good—No I could not yes I do—yes it is, yes I try to, yes I do. No, please write soon."

"P. S.—I thank you."—Jameson, in Lippincott's.

JUST FOR A MOMENT.

In the early days in Iowa, writes a correspondent of the Youth's Companion, a village school was held in a room of a farmhouse. The farmer, Mr. Jennings, told the pupils that they must not molest his bees.

They were obedient children and respected the farmer's rights; moreover, since most of them went barefoot, they were not anxious to stir up trouble in the hives.

One day a little girl went to Mr. Jennings and made this naive and sincere explanation: "Please, Mr. Jennings, my brother Willie stepped on a bee, but it was an accident and he got right off"—Ex.

We trust our friends for a sea voyage to the captains of the ship, although we miss them when they go. And is Christ so poor a captain that we cannot trust our friends to go before us on the homeward voyage, with him?—Bolton Jones.

The Irish lady declared to the Magistrate that the defendant had stolen her hen.

"How do you know it is your hen?" asked the Judge.

"Know it!" cried the irate lady, "I have known that hen ever since it was an egg."

"If it were customary in this country to confer titles upon men who go in for literature, what should I be?" asked a conceited journalist of his editor.

"Baron of Ideas," was the reply.

O. J. McCully, M. D., M. R. S., London.

Practise limited to.

EYE, EAR, NOSE AND THROAT

Office of late Dr. J. H. Morrison.

163 Germain St.



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,

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Insurance. Absolute Security QUEEN INSURANCE CO.

Ins. Co. of North America

JARVIS & WHITTAKER,

General Agents.

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

Beware

of the fact that

White Wave

disinfects your clothes

and prevents disease

WOMEN WHO CHARM

HEALTH IS THE FIRST ESSENTIAL

It Helps Women to Win and Hold Men's Admiration, Respect and Love

Woman's greatest gift is the power to inspire admiration, respect, and love. There is a beauty in health which is more attractive to men than mere regularity of feature.



Mrs. T. E. Gillis

To be a successful wife, to retain the love and admiration of her husband, should be a woman's constant study. At the first indication of ill-health, painful or irregular menstruation, headache or backache, secure Lydia E. Pinkham's Vegetable Compound and begin its use.

Mrs. T. E. Gillis, Windsor, N. S., describes her illness and cures, in the following letter:

Dear Mrs. Pinkham:— "When I commenced to take Lydia E. Pinkham's Vegetable Compound I was suffering with weakness and womb trouble, headaches, backaches, and that worn-out, tired feeling. I have only taken the Vegetable Compound a few short weeks, and it has made me well, strong and robust. I believe that Lydia E. Pinkham's Vegetable Compound is without equal for female troubles."

Women who are troubled with painful or irregular menstruation, backache, bloating (or flatulence), leucorrhoea, falling, inflammation or ulceration of the uterus, ovarian troubles, that "bearing-down" feeling, dizziness, faintness, indigestion, or nervous prostration may be restored to perfect health and strength by taking Lydia E. Pinkham's Vegetable Compound.

Surely you cannot wish to remain sick, weak and discouraged, when you might so easily be cured. The medicine which has made so many other women well will cure you also.

INTERCOLONIAL RAILWAY

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

TRAINS LEAVE ST. JOHN.

6—Mixed for Moncton,	6.30
2—Exp. for Point du Chene, Halifax, Sydney and Campbellton	7.00
26—Express for Point du Chene, Halifax and Pictou	12.15
4—Mixed for Moncton and Point du Chene	13.15
8 Express for Sussex	17.10
134—Express for Quebec and Montreal	18.00
10—Express for Halifax and Sydney	23.35

TRAINS ARRIVE AT ST. JOHN.

9—Express from Halifax and Sydney	6.30
7—Exp. from Sussex	9.00
133—Express from Montreal and Quebec	13.50
5—Mixed from Moncton	15.30
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)	24.35

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

D. POTTINGER, General Man.

Railway Office, Moncton, N. B., Nov. 18th, 1904.

CITY TICKET OFFICE, 7 KING STREET, ST. JOHN, N. B. Telephone, 1053.

GEO. CARVILL C. T. A.

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

From the Churches.

DENOMINATIONAL FUNDS.

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

The Treasurer for New Brunswick is Rev. J. W. Manning, D.D., St. John, N. B. and the Treasurer for P. E. Island is Mr. A. W. Sterne, Charlottetown. All contributions from churches and individuals in N. B. should be sent to Dr. Manning; and contributions P. E. Island to Mr. STERNE.

IMMANUEL CHURCH, TRURO.—Received eight on Feb. 12th, seven of them by baptism. Baptized fifteen more on the 19th. Others are awaiting the ordinance.

M. A. MACLEAN.

TRURO, N. S., PRINCE ST. BAPTIST CHURCH.—On Sunday, Feb. 19th, I baptized nine believers in Jesus Christ. On the previous Friday evening we received a brother by experience.

W. N. HUTCHINS.

NASHVALE.—We are glad to be able to report progress in our work. Backsliders are being reclaimed, new voices have been heard in our meetings and there seems to be an awakening in our midst among the young people. On Sunday evening the 19th, at the close of the service 8 young people mostly young men rose for prayers and on Monday evening stood up and witnessed for Jesus and six young men expressed a desire to lead a Christian life.

C. W. SABLES.

CENTRAL CHURCH, BROOKLYN, N. Y.—Next Sunday closes the first year of my pastorate with the Central Baptist church. It has been a good year, the best I have had. Our work is hard, hopeful and we are happy in it. Have baptized twenty-six. Others to be baptized next Sunday, and a class in training for Easter Sunday, that is they are to be baptized on Easter Sunday. We think often of the old home and the MESSENGER AND VISITOR helps keep the old place green in memory. Send it along to the correct address and send along the bill when it is due.

Feb. 23, 1905.

BYRON U. HATFIELD.

TABERNAACLE CHURCH, UTICA, N. Y.—This church is making commendable progress, as might be expected from such an energetic pastor, Rev. W. B. Wallace. Mr. Wallace could hardly be less than energetic with such a father as Rev. Isa. Wallace the veteran missionary so well known all over these Provinces. At a meeting of the church held on Feb. 6, the trustees were authorized to proceed with the enlargement of the church buildings with full power to complete as soon as possible the proposed improvement, to acquire the necessary properties, and to provide ways and means for the payment for them. It is estimated that not less than \$25,000 will be expended in making the improvement decided upon. The Bible school has 650 members, and about 400 are regular in their attendance. The rapid and steady growth of the church and Bible school have made necessary enlarged quarters for work.

HANTSPOUR.—The New Year finds us at our post and in the midst of a series of meetings. These commenced the third week in January, after spending the two first ones in prayer. We have seen the power of God manifested in saving souls, we have heard new voices, and we are hoping in the near future to report that several are following the Lord in baptism. During the holiday season the pastor and his family were generously remembered, among the several things from the congregation was a purse of over \$25.00 to the pastor's wife. Mr. John and Mr. George Churchill are constantly sending to the parsonage various things which with all other remembrances make us feel grateful to our Heavenly Father, and glad that our lot is cast among a generous and thoughtful people. Our prayer to God is, that His cause here may be mightily in its influence for righteousness, and an instrument in the salvation of the town, so that the glory may be His and the blessing ours.

EMERT QUICK.

BUTTERNUT RIDGE.—A few lines from this place may be of interest to some of your readers. The Baptist Church here under the pastorate of our good brother Rev. Geo.

Howard is again united and the congregations has increased and there is a good interest taken in all of the church work and I can truthfully say that the spirit of the Master is manifest in the preaching and the social and conference meetings. Some that have taken no interest in church work for years have become deeply interested, and many are praying and looking for a general awakening so that in all spiritual things we are encouraged. On the 30th, of Jan. last Rev. J. B. Ganong, assisted by the Rev. J. M. Bowlster of Norton Station held a Parish S. S. Convention here in the Baptist church. The Sunday School was greatly benefited by the timely addresses of both of the speakers. The storms which have swept over this place lately have prevented us from holding services either at the bridge or outstations for the last two Sabbaths; but we are looking for better days and brighter skies and trust that the future has blessings in store for us.

W. D. F.

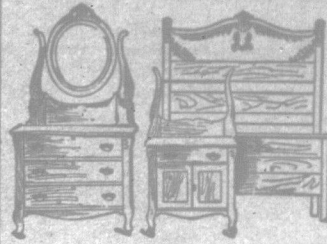
MONCTON FIRST BAPTIST.—Our pastor Rev. D. Hutchinson a month ago resigned his charge with us to accept the call of the Main Street church, St. John. The resignation of pastor Hutchinson was a great surprise and disappointment to us all. At a largely attended business meeting of the church he was asked by resolution to reconsider his resignation. However he assured us that while he heartily appreciated the love and confidence manifested by the church toward him, he still was under the conviction that the call from St. John was of the Lord. Consequently in a large business meeting of the church held on the evening of the 16th inst, we with great unwillingness were compelled to accept the resignation of pastor Hutchinson. A suitable memorial was prepared and unanimously adopted by the church in which reference was made to his very faithful and successful ministry among us. A very fitting reference also was made to the beautiful Christian character of Mrs. Hutchinson, who has endeared herself to the whole membership of the church and a large number of citizens.

CLERK.

Feb. 24th, 1905.

LUIGY, N. S.—It has been some little time since last report through your columns. In the Digby church we have peace and we be-

NOW FOR NEW SPRING FURNITURE!



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

In Bedroom Suites, Separate Beds, Mattresses, Springs, Iron Beds, Separate Bureaus and Commodes, etc., we have lines that will suit every enquirer. With a wide range of stock you will find prices gradual in ascent, none of the quotations being beyond the purse of the people of the Maritime Provinces. This also applies to Furniture for the Living Room, for the Parlor, for the Library, for the Cosy Corner, for the Kitchen. Everything is fresh and new, for we cleared out all our odds and ends in the slaughter sale of last fall.

ASK FOR ILLUSTRATED CATALOGUE.

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

lieve some measure of prosperity. Since last report we have received seven members some of whom should be of much value to the church. At the annual business meeting reports were encouraging. During the last year the expenses were above the average, (owing to certain improvements) yet we were delighted to see a balanced sheet. Bro. L. S. Morse was appointed deacon for the period of three years. Both our subscription list and loose collections were in advance of the year before. The Woman's aid society raised double as much as in 1903. The S. S. work is encouraging. Culloden has ordered a new organ for their church. Upper Ross-way is repairing and erecting a horse shed. Although we have lost beyond computation by death, we have gained by the coming of others, and by greater interest of older residents, and we can safely say that we are not discouraged. Bro. J. Chalmers the old clerk has consented to reappointment. We deeply sympathize with our brother Raymond in the loss of a son. A. J. ARCHIBALD.

Personals.

Rev. B. U. Hatfield of the Central church, Brooklyn, N. Y., is only one of a number of Provincialists laboring in the United States, who is doing well in that country and has a good word to say for the MESSENGER AND VISITOR. We are always glad to hear from these brethren and rejoice in their prosperity. If we can be helpful to them in anyway it is a pleasure to do so.

CORRECTIONS.

In the article on 'Province Boy in Boston, which appeared in last week's issue, read 'Christ's Endorsement of Enthusiasm' instead of 'Endowment' as the writer was made to say.

TRY NO EXPERIMENTS

When consumption or other serious malady has laid hold of you no time should be lost in experimenting with unknown remedies.

PUTTNER'S EMULSION.

for more than thirty years has proved an angel of healing and blessing to the victims of pulmonary disease. No so called "Extract" or "Essence" contains, as does this tried and proved remedy, all the virtue of the purest codliver oil.

School Home

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

MOULTON COLLEGE

WOODSTOCK, ONT.

Recreation

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

Citrona Park



A TEMPERANCE FRUIT COLONY.

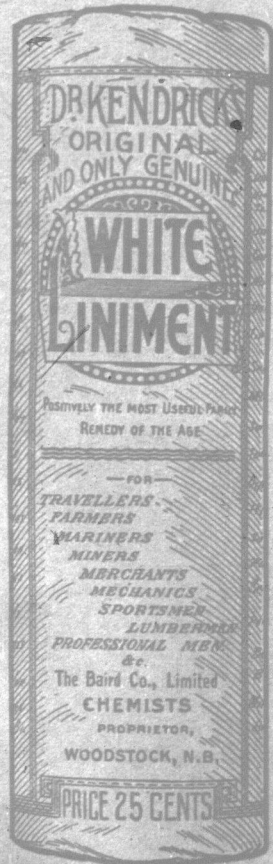
CITRONA PARK is situated 23 miles from Oakland, Glenn County, California, and 160 miles north of San Francisco, in a district that is practically free from frost and exceptionally healthful. The soil is a deep clay loam mixed with fine gravel. The drainage, both on surface and subsoil, is perfect. There is abundant and unfailing supply of water. The orange, lemon, fig, almond, apple, peach, pear, apricot, olive, grape and all kinds of fruit flourish here in perfection. The rainfall is abundant, so that no artificial irrigation is required except for citrus trees.

A clause in every deed prohibits the manufacture and sale of intoxicating liquor on the property for all time.

TERMS.—\$65 or \$75 per acre according to location, cash or easy payments. Ten acres make a comfortable homestead. If desired, the lots of absentee owners will be planted and cared for at lowest cost.

For prospectus and other information apply to

Rev. T. F. Fotheringham, D. D. St. John, N. B.



ALLEN'S LUNG BALSAM
Cures
Deep-seated Colds
Coughs · Croup · Bronchitis · LARGE BOTTLES \$1.00
MEDIUM 50¢ TRIAL SIZE 25¢

MARRIAGES.

RAYMOND COMMEAU—On Feb. 15th at Digby, by the pastor of the Baptist Church, Maurice Raymond to Lenora Commeau.

BRENNER-SANDS—At the parsonage, in Digby, on the evening of Feb. 10th, by Rev. A. J. Archibald, M. A., A. Brenner to Fanny Sands.

BROWNELL-IRVINE—At the Baptist Parsonage, Fairville on the 23rd inst., by the Rev. A. T. Dykeman, Charles Brownell, of Fairville, to Alice Irvine of Carleton, St. John.

DEATHS.

KILLAM—At Elgin, A. Co., Feb. 19th, of pneumonia, Herbert K., son of Geo. and Annie A. Killam, aged 6 years. "Asleep in Jesus"

MCGREGOR—At Roxbury, Mass., Dec. 28, 1904, Mrs. Mac, widow of the late Rev. Wm. McGregor, peacefully fell asleep in Jesus, aged 83 years. Her two brothers and step-daughter brought the remains to Nova Scotia and laid them to rest beside her husband to await the resurrection of the just. Three little orphan girls are left to mourn the loss of a kind and Christian mother.

MULLEN—Bro. Stephen Mullen of Hillsdale, Digby Co., N. S., passed to his reward on Sunday, Feb. 19, aged 61 years. Bro. Mullen united with the New Tuskent Baptist church in 1876 and though suffering and sorrow was in his cup, when the call came his hope was bright and his assurance strong. The last interview, his pastor had with him a few days before his death, he told him he was going to reign with Christ. A widow, six children and two grandchildren mourn their loss. "Blessed are the dead who die in the Lord."

MULLEN—Sister Benjamin Mullen, of Hillsdale, Digby Co., N. S., died Feb. 1st, aged 82 years. She retired as well as usual and before morning was heard to say "Come Lord Jesus and take me to Heaven" and before the morning light her spirit was with God. She united with the New Tuskent Baptist church under Father Randall in 1858. She was retiring in disposition and a chaste keeper at home. She was regarded by all who knew her as one of the Lord's own. A husband and three children and a number of grandchildren mourn their loss. May the Lord comfort them and give like precious faith.

SMALL—Sister Elizabeth Small passed onward Feb. 9th, at the age of 74 years. She united with the New Tuskent church in 1878, having been baptized into the St. Mary's Bay church in her girlhood, and was a consistent member until her demise. Brothers, sister, children and grand children—a host—mourn their loss, but all are sure she has gained. The church will miss her help, many homes her visits. Paralysis of the brain kept her lingering a few hours, and deprived her of farewell words, but she had said so much in health that no one looked for last words. Her work was done. "Blessed is he that keepeth the sayings of the prophecy of this book."

JOHNSON—Mrs. George Johnson, of Hantsport, aged eighty-four years, departed this life Jan. 2nd. Our sister was among the oldest members of the church, having been baptized by Father Manning. While in health and strength she was always found among our active workers, and when declining years made necessary confinement to the house she was none the less devoted and loyal to the work. In the home her cheerful and unselfish spirit was manifest to the end, and all who sought her there found a welcome, and went from her presence refreshed. There remain to mourn her loss two daughters—Mrs. Joseph Borden with whom she made her home, and Mrs. Wescott, of Ellershouse.

BLAKNEY—At West Jeddore, N. S., on Thursday Feb. 2, occurred the death of Brother Elijah T. Blakney. The deceased was in his forty-sixth year, and his demise has cast a gloom over a large circle of relatives and friends. He was a member of

West Jeddore Baptist Church for over twenty-two years, living a sincere Christian life. As a member of the community he was quiet, unassuming and inoffensive. He died with implicit confidence in God, almost his last words being, "I am glad to go." He suffered severely but the end came peacefully, his soul passing out quietly to a hopeful eternity. He leaves a widow sad and lonely, three sisters, and six brothers to lament his demise. He was interred in the "Old Cemetery," West Jeddore on Feb. 5th, at 2 p. m., a large concourse paying their last tribute of respect. The bereaved ones have our sincere sympathy and prayers.

RELATING TO THE NEW BRUNSWICK SUNDAY SCHOOL ASSOCIATION.

"TOUR" NO. 2.

So satisfactory in all respects was the "Provincial S. S. Tour" of last year, that its repetition, with certain important variations, has been decided upon. This, we venture to believe, will be hailed with delight by all S. S. workers and also by the Christian public throughout the Province.

The dates by which the "Tour" will be limited are about as those of last year. The territory to be covered is, of course, the same—the entire Province; but the route will be somewhat different. Of all particulars there will be due notice given.

The chief speaker and worker from abroad will be the Rev. Geo. O. Bachman, of Pennsylvania, who has had extended experience in the various departments of modern Sunday School Methods, and is highly recommended by men of repute whom we know—such men as Mr. Marion Lawrence and Prof. Hamill.

Negotiations are in progress with Messrs. Tullar and Merideth to furnish the leaders of the music for the "Tour." If neither of those Gospel Singers, who endeared themselves to all with whom they came in contact last year, can come to us again so soon, they will send two men of their choice which we accept as good and sufficient guarantee that the Sing Service of the "Tour" will be efficiently conducted.

The new Field Secretary—Rev. J. B. Garong, B. A., who is proving himself well qualified for the duties of his Office—will be the Conductor of the "Party," and will take important parts on the Programme.

Looking at what we already have in possession, and adding to it what we are aiming at and are very hopeful of securing, the Executive Committee take pleasure in stating that, with considerable confidence, they can encourage the Sunday school workers of New Brunswick to expect a rich treat in and blessed results from the "Provincial Tour" of 1905.—New Brunswick S. S. Association Executive Committee.

MOTHER'S ADVICE.

"I would advise mothers to stop dosing their little ones with nauseous castor oil and soothing stuffs, and use only Baby's Own Tablets." This is the advice of Mrs. Joseph E. Harley, of Worthington, Ont., who has proved the Tablets the best medicine in the world for the troubles that afflict young children. Mrs. Harley adds:—"My little one has had no other medicine but the Tablets since she was two months old, and they have kept her the picture of good health." These Tablets are good for children of every age, and speedily cure all stomach and bowel troubles, break up colds, prevent croup, expel worms and allay the irritation of teething. And you have a solemn guarantee that there is not a particle of opiate or harmful drug in this medicine. Sold by all dealers or sent by mail at 25 cents a box by writing The Dr. Williams Medicine Co., Brockville, Ont.

Little Edna went to the country to visit grandma. One day grandma had pumpkin pie for dinner, and asked Edna if she would have a piece. Edna replied: "No, thank you, grandma! I don't care for pie without any roof on it"—Little Chronicle.

Hostess: "You appear to be in deep thought, Tommy."

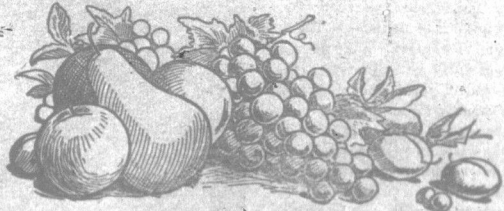
Tommy: "Yes'm. Mamma told me if you asked me to have some cake I was to say something an' I've been here so long now I forgot what it was."

Fruit-a-tives

or Fruit Liver Tablets

Instead of Fruit.

Fruit is a splendid tonic for stomach and liver. The active principles give fruit its medicinal value. But they occur in such minute quantities, that when fruit is taken with other food, and goes through the process of digestion, their action is lost.



"Fruit-a-tives" are the active principles of apples, oranges, figs and prunes—extracted from fruit juice, combined by our own secret process, and compressed into tablets. They are the concentrated medicinal virtues of fruits and act much more effectively than any other known treatment in curing Indigestion, Dyspepsia, Constipation, Torpid Liver, Billousness and Kidney troubles. At all druggists 50c. a box.

Manufactured by
FRUITATIVES, Limited, OTTAWA.

The largest bakery in Halifax sells 40,000 loaves of bread per week. It built its remarkably large trade by supplying bread of excellent quality. The flour it uses is ROYAL HOUSEHOLD and it has used no other kind for several years.

MADE IN CANADA!
FOR CANADIAN STOMACHS.

The Wonder Working D. C. is prepared for the Relief and Cure of all STOMACH TROUBLES. Within 30 Days, on Receipt of 50c., we will mail to any address one large trial bottle. TEST IT.

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

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

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

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

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

An advertisement placed in the Messenger and Visitor will bring results from Halifax to Victoria. Try it Others have tested it and that has been their experience.

THE RIGHT SORT OF REST.

It is rest first, and after that all else that he holds for us. Our rest should be like our Sabbath, a beginning of the days. Under the law the order was, work at the first, and day after day until the seventh, when labor shall end in rest. But when Christ rose from the dead, that first day of the week became the hallowed one, consecrated to life and rest and joy. And from that living, joyful rest in him, the whole being energized and fitted for its task, the soul can go on to serve him to the end. It has found rest because it has ceased from working in its own strength, worketh in it to will and to do of his good pleasure. Practically, it makes the widest possible difference whether we work up to rest or from it.—Sarah F. Smiley.

"PLEASE" OR "MUST."

In one of the parks there have been, for several years, a number of signboards bearing these words: "Please keep to the path." This notice apparently failed to serve the purpose intended, for during the past summer it was changed for another: "You must keep to the paths," reminding passers-by that there was a law by which they could be compelled to do what before they had been merely asked to do.

So God deals sometimes with us. In many ways the invitation is given to all men to walk in the right paths—in other words, to live a right life—and they are asked, with a divine gentleness, to keep God's laws; but if the invitation is disregarded, and the laws willfully broken, there comes a reminder, in one form or another, that they must keep to the right paths, or be surely punished. What God asks of us is always in love and kindness, and he hopes that we shall obey out of love; but God's requests become commands if we do not heed them, and "please" changes to "must"—Ex.

THE FOUR PLANTS.

An old teacher was once taking a walk through a forest with a scholar by his side. The old man suddenly stopped and pointed to four plants close at hand. The first was just beginning to peep above the ground, the second had rooted itself pretty well into the earth, the third was a full-sized tree. The tutor said to his young companion:

"Pull up the first." The boy easily pulled it up with his fingers.

"Now pull up the second." The youth obeyed but not so easily.

"And now the third." The boy had to put forth all his strength and use both arms before he succeeded in uprooting it.

"And now," said the master, "try your hand upon the fourth."

But lo! the trunk of the tall tree, grasped in the arms of the youth, hardly shook its leaves.

"This, my son, is just what happens with our bad habits and passions. When they are young we can cast them out readily, but only divine power can uproot them when they are old."—Classmate.

A POOR SOUL.

It was on the day of Judgment. A risen soul went up to the Lord in quiet confidence; not that she was bold or proud or vain, O, no; all her earthly life long she had pictured herself standing by the Lord's side on the latter day.

But the Lord looked earnestly into her face and said, "Who art thou?"

Then the soul was settled by this question and said timidly, "O, my dear Lord, knowest thou me not?"

"No," said the Lord, "I know thee not."

"O, my Lord and God," said now the poor soul, "dost thou not remember how I went every Monday thou gavest to the sewing meeting, and Tuesdays to the temperance meeting, and Wednesdays to the Band of Hope, and Thursdays to the missionary meeting, and Fridays to the choir practice, and Saturdays to the free and easy for working girls, and Sundays to the guild"—Sobbing and fluttered she repeated the last

We want you to know about Ligozone, and the product itself can tell you more than we. So we ask you to let us buy you a bottle—a full-size bottle—to try. Let it prove that it does what medicine cannot do. See what a tonic it is. Learn that it does kill germs. Then you will use it always, as we do, and as millions of others do.

This offer itself should convince you that Ligozone does as we claim. We would certainly not buy a bottle and give it to you if there was any doubt of results. You want those results; you want to be well and to keep well. And you can't do that—nobody can—without Ligozone.

We Paid \$100,000

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

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

words twice, and added in despair, "O, Lord, rememberest thou really nothing at all?"

"Soul," said the Lord, whenever I came and knocked at the door, thou wast not at home."—Hermann Oeser.

SEEKING GOD; NOT THINGS.

In the early hour of the Christian life we are apt to tabulate answers to prayer, to measure our faith in God, and God's fidelity to us by the number of answers we can claim; but with a deeper knowledge of God a change comes over us. The boy measures his father's love by the number of things he can get, but with passing years he cares more for communion and less for things; learns that the best gift the father can make is himself; so we pass from pleading for favors to communion with God. What we learn that God may be had for the asking, we seek him, and not things from him.—Selected.

FAITHFUL UNTIL DEATH.

John Elliot, on the day of his death, in his eightieth year was found teaching the alphabet to an Indian child at his bedside.

"Why not rest from your labors?" asked a friend.

"Because," said the venerable man, I have prayed to God to make me useful in my sphere, and he has heard my prayer; for now that I can no longer preach, he leaves me strength enough to teach this poor child his alphabet."

After such an example of obedience to the command, "Be ye faithful unto death," who can plead inability to serve the Master?

One thing is clear to me, that no indulgence of passion destroyed the spiritual nature so much as respectable selfishness.—George Macdonald.

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.

We Will Buy

A 50c. Bottle of Ligozone and Give it to You to Try.

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 tissue, too. Any drug that kills germs is a poison, and it cannot be taken internally. Every physician knows that medicine is almost helpless in any germ disease.

Germ Diseases.

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

- Jasthma, Abcesses, Anemia, Bronchitis, Blood Poison, Bright's Disease, Bowel Troubles, Coughs—Cold, Consumption, Colic—Cramp, Constipation, Cataract—Cancer, Dandruff—Dropsy, Dyspepsia, Eczema—Erysipelas, Hay Fever—Indigestion, Kidney Diseases, La Grippe, Measles, Mumps, Nervousness, Liver Troubles, Migraine—Neuralgia, Numb Heart Troubles, Piles—Pneumonia, Rheumatism, Scabies—Scald Head, Stomachic, Syphilis, Sore Throat, Stomach Troubles, Throat Troubles, Tuberculosis.

Fever—Gall Stones, Gout—Joint, Gonorrhea—Gleet, Typhoid—Typhus, Varicose, Woman's Diseases. All diseases that begin with fever—all inflammation—all catarrh—all contagious diseases—all the results of injury or poisoned blood. In nervous debility Ligozone acts as a vitalizer, accomplishing what no drug can do.

50c. Bottle Free.

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

Ligozone costs 50c. and \$1.

CUT OUT THIS COUPON

For this offer may not appear again. Fill out the blanks and mail it to The Ligozone Company, 528-54 Webster Ave., Chicago.

My disease is..... I have never tried Ligozone, but if you will supply me a 50c. bottle free I will take it. 2 4 B A Give full address—write plainly.

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

NONE

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

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

ON A POST CARD.

Reachvale, N. S., Jan. 30, 1905. Please send me two dozen of Gates' Acadian Liniment. That liniment sells fast. It is good. Yours, JAMES S. NICKERSON

Gates' Acadian Liniment

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

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

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

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

IF YOU HAVE

PIGS

TO SELL, WRITE US. We pay highest market prices.

F. R. WILLIAMS CO., LIMITED, St. John, N. B.

COWAN'S COCOA and CHOCOLATE

They are the choicest of all. Try them.

WANTED.

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

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

Only a Trifling Cold

Has been the Lullaby Song of Many a Victim to their Last Long Sleep.

A cough should be loosened as speedily as possible, and all irritation allayed before it settles in the lungs. Once settled there Bronchitis and Consumption may follow.

DR. WOOD'S

NORWAY PINE SYRUP

is just the remedy you require.

The virtues of the Norway Pine and Wild Cherry Bark, with other standard pectoral Herbs and Balsams, are skillfully combined to produce a reliable, safe and effectual remedy for all forms of Coughs and Colds.

Mr. N. D. Macdonald, Whyonmagh, N.S., writes:—"I think it my duty to let people know what great good Dr. Wood's Norway Pine Syrup did for me. I had a bad cold, which settled in my chest, and I could get nothing to cure it till I tried Dr. Wood's Norway Pine Syrup. The first bottle helped me wonderfully, and the third one cured me.

Price 25 cents per bottle.

CANADIAN PACIFIC RY.

LOW RATES

SECOND CLASS TICKETS

From ST. JOHN, N. B.

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

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

On sale daily March 1st to May 25th, 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.

This and That

HOW TO LISTEN TO MUSIC.

People often get intensely excited in listening to music—letting their emotions run rampant and suffering in consequence a painful reaction of fatigue. If they would learn to yield so that the music could pass over their nerves as it passes over the strings of a musical instrument, and then, with the new life and vigor derived from the enjoyment of the music as well as a new pleasure in their work. If we enjoy good music and gloat over our personal pleasure in it, so to speak, it takes the life out of us. If we let the music carry us along instead of trying, in our excitement, to carry the music, it brings new life to us.—Leslie's Magazine.

THE FIRST SNOWFALL.

These exquisite lines were written by James Russell Lowell, after the death of his oldest child:

The snow had begun in the gloaming,
And busily all the night
Had been heaping field and highway
With a silence deep and white.

Every pine, and fir, and hemlock
Wore ermine too deep for an earl,
And the poorest twig on the elm-tree
Was ridged inch-deep with pearl.

From sheds new-roofed with Carrara
Came chancier's muffled crow,
The stiff rails were softened to swan's-down,
And still fluttered down the snow.

I stood and watched by the window
The noiseless work of the sky,
And the sudden furry of snow-birds,
Like brown leaves whirling by.

I thought of a mound in sweet Auburn
Where a little tombstone stood,
How the flakes were folding it gently,
As did robins the babes in the wood.

Up spoke our own little Mabel,
Saying, "Father, who makes it snow?"
And I told of the good All-Father,
Who cares for us all below.

Again I looked at the snowfall,
And thought of the leaden sky
That arched o'er our first great sorrow,
When the mound was heaped so high.

I remember the gradual patience
That fell from that cloud-like snow,
Flake by flake, healing and hiding
The scar of that deep stabbed woe.

And again to the child I whispered,
"The snow that hideth all,
Darling, the merciful Father
Alone can make it fall!"

Then with eyes that saw not, I kissed her,
And she, kissing back, could not know
That my kiss was given to her sister,
Folded close under deepening snow.

CONUNDRUMS.

Why is a buttonhole like a cloudy day?
Because it is overcast.

What is that which is so easily broken
that the mere mention of it breaks it? Silence.

What is that word of three syllables which
contains the whole twenty-six letters? Alphabet.

What time is it when the clock strikes
thirteen? Time the clock was fixed.

What is the keynote of good manners?
B natural.

Why is the letter O the most charitable
letter in the alphabet? Because it is found
oftener than any other in doing good.

In what month do men talk the least? In
February, because it is the shortest month.—
Exchange.

HOW TO STAMP LETTERS.

A small boy was seen in the postoffice the other day burdened with the task of affixing stamps to a large bundle of letter which he had spread out on a window sill in the corridor. He was having a hard time, and if he was stuck on his job it was only in the most literal sense, for after he had stamped a number of letters he had gum on his fingers as well as all over his lips. The expression of his face indicated that his tongue was dry and that the taste in his mouth was of the "morning after" variety.

The boy worked slower and slower, and the pile of unstamped letters was still, for

midable when a neatly dressed young woman, passing briskly by, noticed his trouble. She stopped and went up to the woe-begone youngster.

"Why don't you lick the envelope instead of the stamp?" she inquired, "like this," and, suiting the action of the word, she picked up the envelope, scrutinized it keenly for possible dirt, put the end of her tongue to it and then clapped on the stamp. Then she was gone before the boy could say "Thank you."

"That's new to me, too," said a man who had witnessed the episode. "I've been stamping a good many letters for a good many years, and I never thought of that."—Philadelphia Record.

CARDS IN THE MORNING.

"No woman of my acquaintance plays bridge for money," remarked a woman in one of our smaller cities the other day, "unless you consider that time is money. If it is, then the losses at cards in social circles here, are great enough to shock any moralist. I remember when it was usual to play cards only in the evening. The whist craze brought the afternoons into play, literally, and now the morning, twice a week, is common for bridge 'teams' to choose. Women, of course, are the leisure class in America; but what would be thought of a business man who left his office twice a week for the whole morning to play bridge, or had friends in to play with him there? And if our homes are not our business, what is?"—Harper's Bazar.

No man ever lost anything in this world by attending properly to the next. Indeed, it is only by that means that we can understand or use this world aright.—James Hinton.

GRIP'S GREATEST FOE.

A Scientific Method of Mastering the Grip.

Make a Memo.

Make a memo of the fact that there is only one safe and certain way to deal with Mr. Grip. Soak him. Do it with Stuart's Catarrh Tablets. You say: "What has Catarrh to do with Grip?" Why, Grip is Catarrh, nothing else. Catarrh attacks in numberless different forms.

One of its worst forms is Grip. Grip's greatest foe is Stuart's Catarrh Tablets, because Stuart's Catarrh Tablets can be relied upon to do Grip the greatest damage of any remedy or medicine you can take.

They are much superior to quinine or any of the old unscientific methods of dealing with the disease, because quinine is quackery, and Stuart's Catarrh Tablets are a pure and simple scientific combination of germicidal and tonic ingredients, which have a positive specific effect upon every form of Catarrhal inflammation in the body—including Grip.

Grip is a fearful disease. Not so much in its own particular symptoms, though these are bad enough, but because of the fact that the after effects are so lingering and dangerous.

Grip pulls you down, so you feel weak and miserable for months. The only tonic that will build you up is Stuart's Catarrh Tablets.

Grip weakens the heart, kidneys and lungs. Thousands of deaths from Heart Disease, Bright's Disease, Pneumonia, Consumption, are directly due to the weakening results of the Grip.

The only medicine that will prevent the Grip from developing into these direful diseases is Stuart's Catarrh Tablets.

Better take them. Stuart's Catarrh Tablets succeed in curing, and in preventing the dangerous after-effects of the Grip, for one great and sufficient reason. They are not a general tonic remedy.

They are a scientific specific for just this one form of disease, Catarrhal inflammation of the mucous membranes.

They are a curative, not a palliative. Beware of the deadly grip of the Grip. Fight it off with Stuart's Catarrh Tablets. Sold at all druggists at 30 cents a box.

"HEADLIGHT"

Is the Best and most Popular brand of

PARLOR MATCHES

ASK ANY GROCER FOR THEM.

MADE IN CANADA BY

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

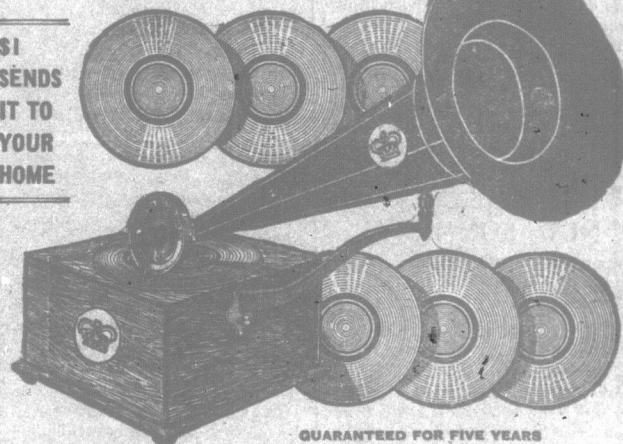


A Yard
of flannel is still a yard after washed with
Surprise Soap
Its pure hard Soap—that's why.

Don't forget the name—
Surprise

\$12 Buys this \$20 Outfit

\$1 SENDS IT TO YOUR HOME



GUARANTEED FOR FIVE YEARS

Our \$1 Offer A payment of only \$1 and your promise to pay the balance (\$11) in five and a half monthly payments

of \$2 each will buy the new Crown Melophone, guaranteed to be equal in every respect, and superior in many important respects, to machines sold for \$17 without records, also a Needle Box, 300 finest quality Diamond Steel Needles, and six brand new Seven-inch, 30 cent records—good \$20 value for only \$12 on easy payments or \$10 cash.

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

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

The Records Are noted for their superior quality, great volume, clearness and brilliancy of tone. There are hundreds of titles to choose from, including solos on all the different instruments, band and orchestra selections, comic, sentimental and coon song, hymns, choruses, ballads, sacred music, duets, quartets, sketches, minstrels, talking, whistling and dialect records. What entertainment have you for these long dull evenings? Just think for a minute how happy one of these outfits would make your family; what a treat to have in your home—the finest music ever played, the sweetest songs ever sung, the best stories ever told. It keeps the young folks home at night.

A Last Word We have been receiving so many orders lately that the factory has had hard work to keep up with the demand, so if you wish yours to be filled promptly, send in the coupon at once and we will guarantee a picked and well tested instrument. Understand you run no risk. If the outfit does not come fully up to your expectations you can return it to us, and we will refund your dollar. If you wish to take advantage of the cash price, send \$12 the same and we will ship the outfit C.O.D. to your nearest express office. When thoroughly tested and found perfectly satisfactory, you can pay the express agent the balance, \$9, and express charges.

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

Name.....
Address.....
Occupation.....
Age.....
Nearest Express Office.....

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

SNOW & CO., Limited.
UNDERTAKERS and EMBALMERS.
90 Argyle Street,
HALIFAX. N. S.

Fire Insurance
effectuated on Dwellings, Furniture, Stocks and other insurable property.
WHITE & CALKIN,
General Agents,
Office phone 69.
Home 246.
3 King Street.

HEALTHY LUNGS.

Depend Upon Rich, Red Blood—Poor Blood Means Weak Lungs and Fatal Consumption.

Every drop of blood in the body must go through the lungs. That is why the lungs are helped, and healed, and strengthened with the great blood-builder, Dr. Williams' Pink Pills. They fill the veins with pure, rich red blood that gives health and vigor to weak lungs. That is the way Dr. Williams' Pink Pills brace the lungs to throw off bronchitis and heavy colds. That is the way Dr. Williams' Pink Pills build up the lungs after an attack of la grippe or pneumonia. That is the way Dr. Williams' Pink Pills have saved hundreds in Canada from consumptives' graves. No other medicine does this work so speedily and so well. Mrs. Jane A. Kennedy, Douglstown, Que., says:—"My sister, a young and delicate girl, took a severe cold when about seventeen years old. Nothing we did for her seemed to do any good, and we feared she was going into consumption. Often after a bad night I would get up early to see if she had spit blood during the night. A friend strongly urged me to give her Dr. Williams' Pink Pills, and within a month from the time she had begun their use, she had almost recovered her health. Under the continued use of the pills she is now well and strong."

Dr. Williams' Pink Pills not only make weak lungs strong, but they cure all troubles arising from a poor or deficient blood supply, such as anaemia, indigestion, neuralgia, general weakness, St. Vitus dance, headaches and backaches, palpitation of the heart, and the special secret ailments of young girls and women. Insist upon the genuine with the full name "Dr. Williams' Pink Pills for Pale People" on the wrapper around each box. Sold by medicine dealers everywhere or by mail at 50 cents a box or six boxes for \$2.50, by writing The Dr. Williams Medicine Co., Brockville, Ont.

NEW SUMMARY.

Fifty bodies have thus far been recovered from the Mine at Virginia City, Ala., where on Tuesday 160 miners were working. All the antombed men are said to be dead.

W. H. Newman, president of the Vanderbilt railroads, has been guaranteed a salary of \$120,000 a year, a sumptuous residence in New York and a handsomely-fitted private car.

Since the Vim Tea Co. have taken over the tea business of Messrs. Baird & Peters they have been putting the well known and justly popular blend "Vim" on the market in bulk.

France had a great wine harvest, in 1904, the best, in fact, with one exception, since 1875. The total production is reported, in advance of final official figures, at 1,734,959,650 gallons.

The cost of war to a rich country is shown by the fact that the appropriations for pensions for the year ending June 30, 1906, in the United States amount to the enormous sum of \$138,250,000.

James H. Wolf, a negro, who has been elected commander of the Massachusetts Grand Army of the Republic, is the first colored man chosen to such a high office. He is a graduate of Dartmouth College and Harvard Law School and has practiced law in Boston for some years.

Deserving Confidence. No article so richly deserves the entire confidence of the community as BROWN'S BRONCHICAL TROCHES. Sufferers from Asthma and Bronchitis should try them. They are universally considered superior to all other articles used for relieving Coughs and Throat Troubles.

The new Anchor line steamers Caledonia and Columbia, will be equipped with the Marconi wireless telegraph system.

Peter Waltham, living at Albert with his daughter, Mrs. James Hyslop, is believed to be 106 years old. He was born at Magaguadavic, of Dutch descent. His mother is said to have been a sister to Sir Colin Campbell.

A manuscript copy of Poe's poem "Ulalume," all in the poet's own hand-writing, sold for \$1,000 at New York Tuesday at the second day's sale of the McKee manuscripts and portraits by the Anderson Auction Company.

Messages by wireless telegraphy have been exchanged without using relays between Kansas City and Cleveland, a distance of 725 miles. This is the greatest distance that such messages have been sent entirely over land.

The Nova Scotia exhibition has appointed as secretary-manager Malcolm McF. Hall. The Nova Scotia Association did not accede to a request from St. John that the date of the Halifax exhibition be changed so that the two will not clash.

The electors of the fourth district of Prince, P. E. Island, on Thursday, snowed under Michael Delaney, who opposed Hon. S. E. Reid, the new liberal minister of agriculture. Reid's majority will be 360. At the general election it was 108.

Early Thursday morning at Fredericton Junction two freight trains collided. Four or five cars were damaged, three of them being thrown clear off the track. One of the cars was loaded with coconuts and these were scattered over the landscape.

"Died while trying to commit suicide" was the verdict of a coroner's jury in London the other day, and it was in accordance with the testimony. The excitement of getting a knife and preparing to kill herself was fatal to Maud Marshall, who had a weak heart.

Mrs. Carnegie, wife of the millionaire, though the daughter of an old New England family, is as devoted to Scotland as her husband. She takes great interest in his philanthropic enterprises and does a lot of good to the poor in her own unostentatious way.

The solemn ceremony of blessing the remains of Grand Duke Sergius was performed at Moscow on Thursday in the midst of the tolling of bells from all the churches and monasteries of the ancient capital. The body was placed in a vault where it remains until removed to St. Petersburg.

"Oh, I had such a terrible dream last night," said Miss Florence Hollinger, of Windsorville, York county, Pa., to her parents Monday. "I feel certain we will hear bad news. One of our relatives is dead I am sure." Soon after the young woman had told her dream the intelligence was received that her uncle, Daniel Hollinger, of Adamsville, had died Monday. Once before Miss Hollinger, had a premonition which convinced her that a relative had died, and it proved to be true.

Wine of Tar Honey and Wild Cherry

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

The Baird Co., Ltd., Gentlemen—Two bottles of your TAR, HONEY AND WILD CHERRY cured me of a severe cough. It is an excellent remedy.
G. H. FLEWELLING.
Perry's Point, Kings Co., N. B.

What is TIGER TEA?

A Tea of purity done up in lead packages to retain its strength and flavor. Ask for TIGER TEA.

FREE A \$50.00 Solid Gold Watch



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