

Messe and Visitor

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Russian

Methods.

There are conflicting reports, and consequently a good deal of uncertainty, as to the facts in connection with the popular demonstration in St. Petersburg on January 22nd. Some correspondents have been charged with gross exaggeration of the facts in describing the measures employed by the military in suppressing the outbreak and in statements as to the number of the killed and injured. But if certain statements made by a special correspondent at St. Petersburg of the Paris Temps are to be credited it is easy to believe that the treatment of those who engaged in the popular demonstration of January 22 was far more severe, and the number of the killed and injured far greater, than the Russian official reports would indicate. The Paris correspondent of the London Times speaks of the Temps as the most reliable and sober-sided of all the Paris journals and the favorite semi-official organ of the French Foreign Office. According to the Temps correspondent, a Russian who did not belong to the official class, but who spoke with a profound accent of sincerity, recounted to him that the St. Petersburg police, with the object of establishing the existence of a revolutionist plot, which, however, was purely fictitious, had made free use of the birch in order to force imaginary confessions from their prisoners and from wounded men and women who were being treated in the hospitals, and this in spite of the fact that the practice of corporal punishment and torture had been legally abolished by the Czar. One girl student, who had had her breast partially severed by a Cossack's sabre, was taken away from the hospital before she was half cured and questioned as to her connection with the Anarchist organization by the Commissioner of Police. Her replies being unsatisfactory, she was stripped and flogged with a birch on the lower part of her back until sheer agony forced her to declare anything her torturers wished. She was then returned to the hospital, where it was necessary to place her on an elastic bed filled with curdled milk so dreadfully had she been thrashed. A student of the Technological Institute was similarly whipped and sent home in a dying condition. Preposterous stories as to the amount of money forwarded from England and Japan were told by rioters, and they were all extracted from the victims of the police under the above circumstances. The same Russian informant of the Temps states that he visited fifteen out of forty-six hospitals in St. Petersburg in search of a missing relative, and counted two thousand one hundred and ninety-five dead, which would prove that the grand total was very different from the ninety-six which the authorities confessed to.

Opening of the

British Parliament.

The sixth session of the first Parliament of Edward VII. reign was opened by the King in person on the 14th instant. The speech from the throne was comparatively brief and uninteresting. Its longest paragraph was devoted to the situation in the Balkans, which, it is said, gives cause for anxiety. The hope was expressed that the steps to establish a representative constitution for the Transvaal would result in substantial progress towards the ultimate goal of complete self-government. His Majesty referred to the Thibetan expedition, to the exchange of visits between representatives of Lord Curzon, of Kedleston, the viceroy of India, and the Ameer of Afghanistan, to discuss questions affecting the relations of the two governments and concluded with mentioning the proposals for the redistribution of parliamentary seats to be laid before the commons; the alien bill to be introduced and legislation dealing with the unemployed, besides other unimportant domestic legislation. In the House of Lord's Lord Lansdowne, Foreign Secretary delivered a speech of some length dealing with a number of matters of more or less interest in connection with Britain's foreign relations. Touching upon the Thibet expedition Lord Lansdowne said that the attitude of the Government toward Thibet had been absolutely consistent. Colonel Younghusband (the British political agent who headed the mission) had transgressed his instructions when he arranged for British forces to remain in Chumbi district for seventy-five years pending the payment of an indemnity by the Thibetans, and this action had been repudiated by His Majesty's Government. It is said that the first day's proceedings in Parliament left rather a decided impression in the lobbies that the Government will man-

age to hold out till the end of the session. The Government's legislative programme, which is devoted in the main to social reforms, will be mainly popular, while the avoidance of difficult questions like that of the redistribution of seats and Premier Balfour's firmness in thrusting aside the fiscal problem, all will tend in the same direction. On the other hand, the Liberals appear to be as distant as ever from any approach to unanimity on the vexed question of leadership. Sir Henry Campbell-Bannerman, Earl Spencer, Herbert Asquith and Sir Henry Hartley Fowler all are spoken of as possible leaders of the next Liberal ministry, to say nothing of Lord Rosebery's even superior claim to that position, should he be inclined to exert his undoubted influence. Everything will depend upon Mr. Balfour's success in holding his followers together and overcoming the apathy born of the knowledge that the whole country is looking for and expecting a general election. The first division approaching party lines occurred in the house of commons when Mr. Delziel (Liberal) moved that the house censure Lord Arlington for breach of privilege by his action in the North Dorest election. Premier Balfour said nothing could be gained by continuing the discussion and moved the previous question which was carried by 257 to 191 votes. In the debate on the address the following amendment has been offered by Mr. Asquith: "We humbly represent to Your Majesty that the various aspects of the fiscal question have been fully discussed in the country for nearly two years and that the time has come for submitting the question to the people without further delay."

The North

Sea Incident.

On February 13 the International Commission which is inquiring into the North Sea incident heard the conclusions of the British and Russian agents upon the testimony presented. It had expected that the two agents would reach an agreement upon a number of the points involved, but the pleading showed that the main issues were not reconciled.

The British conclusion maintained that the testimony showed that no torpedo boats were present and that therefore the firing was unjustifiable, whereas the Russian conclusion held that the testimony showed that torpedo boats were present and that the firing was fully warranted. However the Russian statement closed with a declaration of profound regret at the fact that innocent lives had been sacrificed and announced the willingness of the Russian government to pay an indemnity to the survivors and families of the victims leaving the amount and partition of the indemnity to The Hague Tribunal. The British summary of facts is under four heads:

First—That no torpedo boats or torpedo boat destroyers were in the vicinity of the incident as shown by the declaration of the fishermen and the official statement of various governments that no torpedo boats belonging to their fleets were in that neighborhood and that therefore the Russians made a mistake largely as the result of apprehension that an attack was about to occur.

Second—That the fire was opened without sufficient reason and was continued for an unreasonable time after the mistake had been detected.

Third—That no effort was made to succor the sinking ships or wounded.

Fourth—That not the slightest irregularity was shown in the conduct of the innocent fishing fleet.

The Russian summary, after setting forth the justification under four heads, concludes as follows:

"The imperial Russian government therefore maintains that the fire of the Russian squadron was ordered and executed in the legitimate accomplishment of the military duties of the commander of the squadron. Consequently no responsibility whatever is chargeable against Vice-Admiral Rojestvensky or any of the officers of the squadron. The imperial government sincerely deplore that the incident resulted in innocent victims and therefore the admiral's responsibility being eliminated, the Russian government expresses its readiness to make reparation by indemnifying the innocent victims, deferring the amount and partition of the indemnities to the permanent tribunal of arbitration at The Hague." Monday's session practically closed the work of the commission until a decision is reached, when Admiral Fournier (the president of the commission) will call a meeting for the public announcement. The admirals

in the meantime will hold daily private sessions to deliberate upon the decision. It is expected that some days will elapse before definite results are reached.

The Hay-Bond

Treaty Killed.

Newfoundland's hopes of concluding a mutually advantageous commercial treaty with the United States has been sadly disappointed. The great republic was apparently willing, at least so far as its executive was concerned, to make such a treaty with its small neighbor, and accordingly what is known as the Hay-Bond treaty was negotiated. But when this instrument came to be submitted to the United States Senate for ratification, it became apparent that it would receive the necessary endorsement only on condition of being so amended that the advantage involved should be wholly on the part of the United States. The protection principle is so supreme and ubiquitous in the republic that the interests and demands of every national and sectional industry must be considered, and accordingly any measure of reciprocity which another country would deem worthy of consideration has small chance of receiving the endorsement of Congress. The practical rejection of the Hay-Bond treaty has naturally caused disappointment in Newfoundland and a feeling that the attitude assumed in this matter by the big republic toward her small neighbor is the reverse of magnanimous. It is said that Newfoundland will now probably enforce the bait act against United States vessels as well as against those of France. Hitherto the United States fishermen have had the privilege of purchasing but not of catching bait in Newfoundland, the usual price being \$1.25 per barrel. French fishermen at one time had this privilege also, and it being cut off almost completely ruined the French fisheries on the Newfoundland banks. Hon. E. M. Jackson, Minister of Finance and Customs in Newfoundland is quoted as saying in this connection: "We practically control the bait supply of the North Atlantic. We regard this littoral fishery as our greatest asset. From the Gulf of St. Lawrence to the Hudson's Strait we have thousands of miles of coast line, and every creek and headland from Fortune Bay by the north to Cape Chudley is a baiting ground. This is the key to the North Atlantic fisheries, and whatever country holds this key has a powerful leverage as a treaty-making power either with France or with the United States of America."

The Gaynor

Greene Case.

Alluding to the recently announced decision of the British Privy Council in the Gaynor-Greene case, which, as was generally expected, would be in favor of the United States, the Montreal Witness says: "The action of Mr. Justice Caron in releasing Gaynor and Greene is criticized in the following terms: 'Where a prisoner is brought before a competent tribunal, charged with an extraditable offence, and is remanded, for the express purpose of affording the prosecution an opportunity of bringing forward evidence whereby the accusation is to be supported, if in such a case upon a writ of habeas corpus, a learned judge treats a remand warrant as a nullity and proceeds to adjudicate the case as though the whole evidence was before him, it would paralyze the administration of justice and render it impossible for proceedings in extradition to be effective.' In that criticism most people will find common sense as well as good law. The decision of Judge Caron was considered a most astounding one in Canada at the time it was given, and the presence of Messrs. Gaynor and Greene at Quebec, under the circumstances, has not been cherished as redounding to its credit. The legal battle for and against extradition will now vigorously recommence, and we must await the outcome."

—An appreciative subscriber sending her renewal subscription from Vancouver says, "we cannot do without the MESSENGER AND VISITOR though we have our local church papers the 'MESSENGER AND VISITOR' keeps us in touch with the old friends in the East as nothing else can. It is very cheering to get such appreciative words from old friends. This is only one of many which find their way to us. Our aim is to be a messenger of good to all our readers."

Christ the Embodiment of Christianity

THE SECRET OF POWER.
REV. JOHN CLIFFORD, D. D.

The power of Jesus was not chiefly in his ideas. Indeed, they were not new. Jeremiah had announced the coming of the "Lord our Righteousness." Isaiah had fallen prostrate before the vision of the all-holy. Out of a full assurance of faith Micah had asked, "Who is a God like unto Thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? He retaineth not his anger forever, because he delighteth in mercy. He will turn again and have compassion upon us; he will tread our iniquities under foot; and thou wilt cast all their sins into the depths of the sea." Psalmists and prophets had joined in the declaration that God blot out sin, that he dwells with the spirit that is contrite, and is ready to respond to the soul that cries "Create within me a clean heart."

But "ideas," says George Eliot, "are poor ghosts until they have been embodied in persons." It is personality that counts. Christ revives and recreates religion by being himself the first Christian, the Author and Finisher of the faith. He casts a spell over a few fishermen in the north—Andrew and Peter, James and John—and they respond to his fascination, feel his power, breathe his spirit, absorb with difficulty his ideas, and at last are caught up and enthused with the new religion he has given them, and go forth as messengers of a revived religion to the ends of the earth.

A manufacturer wanted to get at the secrets of the production of honey. How did the bee do it? Could he not do it without the bee? He would try. He gathered the blossoms off a whole acre and reduced them to liquor, and found that instead of honey, he had simply got a vat of sweetened water. The bee, working in a similar acre of flowers produced honey. The manufacturer could not do the work of the bee. You cannot revive religion with a machine, a committee, a printing press, a big hall, a crowd. You must have your bee. It is Christ, himself, his charm, his devotion to his Father, his self-sacrifice, that we see filling this marvellous chapter in the history of the revival of religion.

But again, here is the law. When we look at the great awakening of the thirteenth century we see "the age of chivalry in religion," the figure of St. Francis, and his devotion to the poor, St. Dominic and his preaching or repentance, of Bonaventura and Thomas Aquinas Sabatier, speaking of the time of the Reformation has this passage: "Inflammable matter was everywhere scattered or concentrated, in the convents, the country parishes, the universities, in the closets of the learned, the courts of the kings, the castles of the nobles, the corporations of burghers and of artisans. It need only that a few strong individualities, concentrating in themselves the spirit and needs of the time, should arise and lift up their voices and instantly from north to south, a thousand incendiary centers would burst into flame, and the long suppressed fire would overrun every province and envelop all society in its blaze. There is no other way to explain the sudden and prodigious influence of Luther in Germany, of Zwingli in Switzerland, of Parel and Calvin in the lands of the French tongue. By the response which their voices awakened we may judge of the impatience with which they had been awaited." It is the universal principle. Are we praying "Wilt thou not revive us again?" Yes, says God, when you are willing to be utterly given over to me, entirely dedicated, a living flame, in my service.

Yes, we must go further inward still. Look at the record, and you see that what is at the bottom of this revival of religion is the

DEATH OF CHRIST ON THE CROSS.

His teaching had done little; it had stirred hatred, opposition, scorn, persecution and rejection. His gracious and winsome personality had achieved more than his teaching, still not much. Lazarus and his sisters had left it and responded to it like flowers to the sun. There was a small group of disciples who admired and even adored, though they did not wholly understand him, and it seems that if his ministry had ended in the ordinary way, his name would have been as undistinguished as that of Hillel or Shammai. The revival breaks out after Jesus is dead. There is some stir in Jewish life prior to his crucifixion; his miracles startle. His preaching attracts and repels, but religion does not ascend to its new path till his death. Pentecost follows Calvary.

What does that mean? You have the answer in the Apocalypse. There is in the Seer's heaven a book which nobody can open. It is sealed. "Will nobody come," cries the apostle, "and break the seals and read the message of the book?" Only one is worthy. It is the Lamb in the midst of the throne, the Lamb slain, the Christ who suffered for human redemption, who is capable of taking this mystery of God and explaining it to men. "He was wounded for our transgressions," he entered into humanity, took the woes and curses and plagues of men upon himself, because one with men, bore their burdens and entered so completely into their lives as to make them his. He is obedient yes, but to what? To death; yes, to the death of

the cross. He is one, entirely one, with our humanity, with its lost causes, its sins and curses, and is buried beneath its heaped-up iniquities. He dies with it and for it, and into it. "God was in Christ," but Christ was in humanity, reconciling this sundered mass of sinful perverse manhood to himself; winning it, lifting it out of its despair, and filling it with hope and firing it with holy zeal for God and right.

Yes, my brethren, that is where the church fails.

IT REFUSES THE CROSS.

We have it in the pulpit and the manuscript. It is in our literature and amongst our ornaments; but it is not in our lives. We preach "the cross," we talk of the "blood," but we choose the easier places in life, seeking the primrose path of dalliance and we will not take the sorrows and plagues of men upon our own hearts. We are as the world; we do not share the shame, the sacrifice, the toil, the loss, the death of Jesus. We are cowards, afraid to offend. It is not enough for a disciple to be his Master; we seek to be different. We must avoid his fate at all costs. We dare not like the Founder of Christianity, run the risk of being cast out of the very church whose religion he revives, put to death at the instigation of its priests and through the action of its political tools, and pass away without the slightest sign of a moral resurrection. No, no, we will not bear the cross, and so we sigh in vain for a revival of religion.

George Fox endured a great fight of afflictions. Jonathan Edwards bore an indelibly dreary banishment for his fidelity. Wesley was hissed, hooted, despised, persecuted, forsaken, thrust out of the church of his youth. James Morrison was condemned by the Presbytery for heresy, ejected from the United Secession Church, and excluded from ministerial communion. Yes! Were we only ready to enter into fellowship with the sufferings of Christ, we should soon enter the gracious influences of a revived religion.—Baptist Times.

God is Here, God is Near.

BY JOHN T. WILDS.

It is the first Sunday evening in Jerusalem. It has been a day of strange anxiety, of fear and of hope. The disciples had heard that their Lord had risen, but they had not seen him. The chosen Mary of Magdala, she had loved so much, had seen him. "I have seen the Lord," was her glad cry in the early morning when she found the disciples. But Christ had not come to them, and the evening was drawing on fast. Already the shadow of Calvary's crosses was lengthening like a great arm of night over the city, while the Cross stood out in the midst of the other two, a reminder of that day of darkness darker than any midnight.

Strange things had happened in the city all this day. Out from their graves had risen the bodies of the saints who had fallen asleep, and they entered the holy city and appeared unto many. "The saints long ago departed have come back and the Nazarene is risen from the grave!"—such was the strange news talked about that day throughout Jerusalem. There never was a day like that first Sunday. Oh, the strange rumors of the stranger truths that filled the air of the holy city! They must have made hearts in Jerusalem to beat intensely, and summoned belief to exercise its strongest power. Speedily the story of the stone rolled away, and of the empty tomb, and of the quaking of the earth in the early morning light enlarged through much telling, until things stranger still were narrated, and all the city was stirred, far more than it was that other Sabbath when "Hosanna in the highest!" was sung by the children in the temple.

I wonder not that the disciples went off by themselves and fast closed the door. All are together on this first evening—minds and hearts throbbing between fear and hope, belief and doubt, uncertain and yet dreading to question the words of Mary. Alarmed they were, because they found themselves as sheep in midst of wolves and their shepherd had gone. John and Peter ply Mary with such questions as: "How did he look?" "Are you sure that it was not the gardener?" "What else did he say, and are you sure that it was his voice?" "Did you see his hands and feet, and were they pierced—and were the wounds healed?" We do not know what they felt or what they said—so filled was that first Sunday with such unheard of happenings. In the midst of it all Jesus came and stood in their midst and said, "Peace be unto you!"

And yet now like our dear Lord to do that very thing! Do we not know it from experience? Is not that the record of every life? Is it not the record of His life? How many, many times when we have shut the door, Jesus has come and stood in the midst? How many times when your heart has been filled with fear Jesus has come and stood in the midst? How often when you have been sad, when your friend has gone, your loved one gone, your staff and support gone, and you yourself left to the world and its Roman legions and its crucifying forces, Jesus has come and stood in the midst!

Did not Christ do so unto others in the days of his flesh? Read again the story and sympathize with the widow of Nain. The doors of her home were fast closed; and the mourners were following the bier. They were outside the

city walls, nigh unto the place of burial, and Jesus came and stood in the midst of them and said: "Peace!" and brought peace.

At another time Jesus had gone on the mountain to pray to his Father. Down on the lake were his disciples in a storm-tossed boat. Jesus came and stood in the midst of them. In the sixteenth chapter of John's Gospel we read that "straightway" the little ship was "at the land whither they were going." Immediately the boat was at the port, safe and anchored, for when Jesus comes, immediately there is peace. The storm-tossed heart immediately finds the calm when Jesus comes.

We do not believe that Jesus is ever far from us. We are happy in the faith that our dear Lord is
"Closer to us than breathing, and nearer than hands and feet."

We believe with Farrar, that

"Our God is never so far off,
As even to be near."

God is always so close that he cannot closer be and more near to me than I am to myself. God is here, God is near—there where the stars shine, and here where the flowers bloom, there where the winds make music, and here where the birds sing; there where the angels are holy, and here where the man sips; there where they do his will, and here where men disobey. He is the bird's life, and the star's light, and my breath.

What then do we mean when we say, "When Jesus comes?" The Master is near when we find him, when we turn aside and see him, as Moses turned aside to see the burning bush and heard the voice of the Lord telling him his name. Jesus comes to me when I shut to the door of my soul and realize that every movement of love, that every spark of trust, that each motive to do good, is not I, but he within.

Do not wait for Jesus to come to you as though he and you were apart. Jesus was in the storm that rocked the boat upon the sea, but it was the peril in the storm that brought the disciples to see him come to them. Jesus was in the loss and grief that carried the lad out of Nain's gates but it was the sore suffering from that loss that brought him within the mother's vision. He who is in the sun's brightness and the flower's fragrance and the child's smile and the mother's kiss, is also in your night of woe and trial, and sorrow and loss. He comes to you in your affliction and trouble. These are, as it were, his voices calling to you, saying, "I am here!" These are, as it were, his knock within, at your heart's door saying, "Open to me, beloved, and come in where I am!"

You will not see God anywhere until you first see him in your heart. When you see him therein you will behold him everywhere and in everything. Look in! Your soul has a soul. The soul of your soul is God. Look in! Let your soul see God in this moment's peace and blessing. Know him in the cry of your soul after him, this very moment. Realize him in the going forth of your love unto him. Shut to thy door here and now. Be alone with God within your heart.

"Be still! Just now be still!"

There comes a Presence very mild and sweet;
White are the sandals on his noiseless feet;
It is the Comforter whom Jesus sent
To teach thee what the words he uttered meant—
The willing, waiting spirit he doth fill;
If thou wouldst hear his messages,
Dear soul, be still!"

To bear about within me God—the God who is all love, all power, all grace—to know that I am in him who is in me, is not something I understand, but that hope in which my faith is well anchored, and that which is the blessed every day experience of my life. It is as I realize this rich truth that Jesus comes to me and stands in the midst.
—The New York Observer.

Talking of One's Ailments.

"Thy trouble, loss, or greatest grief,
May in thy darkest day
Fill black despair with no relief,
Find in the gloom no ray;
But struggle on, be brave and strong,
And to the front look forth;
This world is not completely wrong—
Press on and test thy worth."

Some persons seem to enjoy being miserable. At least, they make far more of life's discomforts than of its pleasant things. They say very little about their mercies, but a great deal about their miseries. When you meet them some bright morning and ask, "How are you to-day?" you will have to listen to a long recital of personal ills; and you will escape well if you are not favored also with a dismal catalogue of the distresses and sufferings of all the members of your friend's family. You learn by and bye, if you are a busy person, not to make inquiries which will lead to such extended confessions of wretchedness.

These people seem to think there is some sort of merit in having ailments or afflictions to speak of to others. It appears to them to be an altogether undesirable and unworthy state to be in, when they can say they are very well with nothing to complain of. They appear to be happy only when something is wrong with them, so that they can make appeal to the sympathy of their friends.

What is the real secret of the commonness, the almost

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universality of this habit of mind? For it must be confessed that there are comparatively few persons with whom one meets who are not addicted to this unwholesome way of talking about their ills and ailments, real or imaginary. What is the motive for it? Why does it appear to give so much pleasure? Is it prompted by an unhealthy craving for sympathy? One who is always well, and who never complains, is not commiserated. Nobody says, "How pale you look! I am very sorry you are such a sufferer;" and many persons seem to find great comfort in being pitied this way. They would rather have others speak to them of their ailments than of their fine health.

But the best that can be said about such a craving is that it is miserably unwholesome. It is exaggerated selfishness, too, which takes delight in burdening others with the recital of all one's little bodily pains or discomforts—how many hours one lay awake last night, what a hard cough one has, how one's head ached all the morning, how one suffers from rheumatism or neuralgia, how one's digestion has been bad for a week, and the endless catalogue of ills to which flesh is heir. Suppose you had a restless night, or did cough for hours, or were nervous, or suppose you had pains in your back, or in your head, or have a heavy cold—why must you go over all the details of your wretchedness in talking with any one you can get to listen to the recital? What good comes of speaking of these unpleasant things?

The fact is, that people do not like to hear such unwholesome complaining unless they are given to the same morbid habit themselves, and can get you to listen sympathetically to their story, which they will probably try to make more touching than yours. There really is no virtue in being miserable; it is far better to be well and strong. Then, even if one has actual infirmities, aches or disorders of any kind, one has no right to display them before others; one would far better endure the discomfort silently, and be sweet, brave, and cheerful in the presence of one's friends and neighbors.

It is immeasurable better to talk about the ten thousand comforts, blessings, and pleasures of one's life, than about the few pains and miseries. It is better for one's self; for we are building character out of our habits, and we would better build into our life the gold and silver and precious stones of good cheer, than the wood, hay, and stubble of miserable morbidity. It is better, too, for the world; for it has real troubles enough of its own, and needs far more our songs than our sorrows.

Emerson says on this subject: "If you have not slept, or if you have slept, or if you have a headache, or sciatica, or leprosy, or thunderstroke, I beseech you, by all the angels, to hold your peace."

There is a better way—it is to seal one's lips resolutely up with all words of complaining about one's self; all talking about one's discomforts or ailments. Nobody is really interested in such recital, no one enjoys listening to it. Even those who patiently hear your lugubrious tale do so only out of amiable courtesy. Speak only of the bright and cheerful things in your life. Tell others of your thousand mercies, and not of your one or two miseries. Find the pleasant things, and talk of these rather than of the painful things. You have no right to add to the world's disquietude by pouring out your story of woes, real or fancied. Give out cheer and gladness instead, and breathe out song.—J. R. Miller, D. D.

Burden Bearing.

By Rev. Cornelius Woolfson.

The figure of a man beneath the weight of a heavy load is illustrative of life with its varied responsibilities. Sincere, earnest living is always a matter of burden bearing. Responsibility implies a burden. Every life comes freighted with its own burdens.

What shall we do with them? Some men try to shift the burden and cast it aside. Some feel themselves crushed beneath the weight and sink in despair. Others so dispose of them that they turn into treasures of eternity. There is safe counsel in the Scriptures concerning the disposition of our burdens.

First, there are burdens we cannot evade, shift or renounce. Every man is given the material out of which he must fashion his own character. He must gather his facts of knowledge. He must exercise his own faculties. He must determine his own choices. No one can do these things for him. Again, every individual must bear the burden of his own conviction. These he must gather out of personal study, observation and experience. It is his own burden, and will become the mould fashioning his life and destiny. Again we are personally responsible for our service or work. Tools and opportunities will be furnished us, but the work itself is a burden we cannot pass.

Second, there are some burdens which we can voluntarily assume. "Bear ye one another's burdens, and so fulfill the law of Christ." Simeon may not die in Christ's room but he may bear his cross. We cannot assume the responsibilities of others.

We cannot change their sorrows and trials, but we may so associate ourselves with them in sympathy that we may lighten their load. We may cheer in sorrow; encourage in depression, and relieve in distress. By sympathy, comfort

and help we may lighten other's burdens, helping to bear them.

Third, there are some burdens which we cannot carry. They will bear us down to earth and crush us with despair.

"Mine iniquities are gone over my head; as a burden they are too heavy for me." Here is the burden of sinful guilt. No man can bear it and live. This burden we must cast upon the Lord. He will bear it for us. We must bring it to the cross. When "Pilgrim" knelt before the crucified One, the burden of his guilt unloosed itself from his back and fell away from him. Again there is the burden of fearfulness. No man can bear this burden and succeed. It must be cast on the Lord. Fear results from lack of loving God, and love fails from lack of knowing God. Acquaint yourself with him and you will know him. To know him will be to trust him. To trust him issues in loving him. And perfect love casteth out fear. Fearfulness indicates ignorance, lack of faith, and want of love toward God. Tell him your burden of fear and it will pass in the telling. Again there is the burden of perplexity. The contradictions of life weigh us down with enigmas. The psalmist said such thoughts were too painful for him, when he sought to know them. But when he went into the sanctuary he understood them. Such burdens may be cast upon the Lord in faith. To trust is better than to know.

Burdens may be arranged like weights which lift instead of dragging downward. The burden cast upon the Lord will purify character. The burden borne for others will strengthen it. The burden that cannot be shifted may transfigure it.—Christian Intelligencer.

Rich Poor People.

By Rev. Theodore L. Cutler, D. D.

A letter has just reached me from a venerable lady whose life clock has reached today the high mark of eighty-eight. She has been for many years the inmate of a charitable "Home" for the aged and the impoverished—a kindly provided "Snug-Harbor" for those whose fortunes have been wrecked by the storms of adversity. This good woman is one of God's heiresses, and is getting part of her great inheritance in this world; for poor as she is in purse, she writes me that she is daily feeding on her Bible, and has just been reading a book of consolation which has "greatly joyed her heart." No letter of condolence for such a happy soul (as that; in God's sight she is one of the richest women in that city. "The Lord is my portion," saith her cheerful soul.

There are plenty of earthly cisterns that are being shattered, or are running dry. The chief thing in the cistern was money, and that has leaked away. The bags that hold a rich man's money are "full of holes." While he is sleeping the fire may consume his warehouses, the gales may wreck his ships, or his stocks and bonds may be dwindling toward worthlessness. I once overtook and walked in a New York street with a man who in former days had been a financial king; I talked with him out of sheer compassion, for he looked so lonesome and nobody noticed him. His sceptre had been broken, and those who had courted him in his days of prosperity had "cut" him in the wintry days of his adversity. His investments had been swept away; and that raises the vitally important question whether there are not some investments in this world that we can make which are absolutely certain never to depreciate?

Yes, there are. The Bible speaks of them as the "portion of the soul." It is an actual solid possession, and it is one that meets the soul's necessities. That man or woman is well off who has what meets and satisfies his or her real wants. Many of the so called "wants" are really fictitious. Daily bread is an actual necessity, and Christ teaches us to pray for that; but a sumptuous dinner is a luxury. It is not really necessary for any one's health or happiness of heart that he should have a handsome house or a large bank account, or a luxurious table, or high social rank, or any of those things "for which the Gentiles seek." There are certain possessions, however, that are indispensable to our happiness; they are—peace of mind, a clear conscience, the forgiveness of our sins, the favor of God, the chance to be more or less useful, and that infinite wealth that is summed up in having Jesus Christ in our souls.

More than one person who is under the harrow of pecuniary anxiety or some other sharp affliction will read this article, and say, "Well, I wish I could feel as contented as that cheerful old lady in that charity 'Home.' Her fortune has been lost, and yet she is rich; her kindred are gone, and yet she is not lonely." My friend, just inventory the good things that you may have if you will seek for them in the right place and in the right way.

The value of a bank note depends on the assets of the bank; and the value of God's promises depends on the resources of his power and boundless love. My friend, just open your casket, and read such promises as these: "no good thing will he withhold from them that walk uprightly"—"I will never forsake thee"—"my grace shall be sufficient for thee." God never defaults in his promises. Do you crave friendship? Then find a Friend who "sticketh closer than a brother." Are you lonesome? Listen to that sweet voice—"Lo! I am with you always." Are you often distracted with worries? Cast your cares on him; he careth for you. Just think who it is that says, "My peace

give I unto thee." Do you crave a full assurance that all is well with you? Then practice the faith of adherence to Christ. Remember that faith is the milk and assurance is the cream that rises on it; if your milk is half water, you cannot expect much cream. When income runs down low, invest more in kind deeds to other people; that pays solid comfort. Is your heart aching at the sight of that empty crib, or of that empty chair at your plain table? Then don't let your grief stagnate, it will turn to poison; draw it off by trying to help somebody poorer than yourself. The saddest thing about grief is that it tends to make us brood and grow selfish. Wealth or poverty, cheerfulness or discontent, sunshine or darkness depend on our own hearts. With Jesus Christ securely there, you are rich. That cheerful letter that inspires this article was written by an aged hand in the "Louise Home" in a certain city. Methinks the dear Master was whispering to her, as he does to all of us who trust him—"a little while and ye shall see me; I go to prepare a place for you, and will come again and receive you unto myself."—Evangelist.

The Man Who Failed.

By C. E. Keenleyside, London, Ont.

"Ill fares the land, to hastening ills a prey,
Where wealth accumulates and men decay."

Not long ago an aged stranger from beyond the international boundary called upon the writer. He was clad in a quaint, old fashioned garb, but something about the air of the man betokened a son of the King. Said he, after a few words of introduction: I have been at Ziklag—but now I am on the banks of the Besor, and I want to leave you some money for the war." With that he drew from his pocket a roll of bills, and said as he handed it over: "I am a poor man—a failure—working for day wages, but am the happiest man in all the world."

As the stranger, crowned with the snows of nearly eighty winters—sat and talked, with the radiance of the throne faintly glowing in his face, the writer, turning in his chair, caught a glimpse of the busy street below. It was thronged with anxious men hastening to be rich. Just then there drove by an old man who had attained his dream, and was rich in things of earthy sort. But his wealth was not all clean, so the burden of remorse, with a tyranny of avarice, and the pains of a lingering illness, had filled his years with gloom. There he sat, hugging his money and his misery, hat over his brow, head bent forward, with a weary, hag-gard, haunted look—yet the possessor of great wealth. One can almost hear him, as he passed, whispered those last words of Jav Gould: "I suppose I am the most miserable man on earth."

Turning again in his chair the writer looked back into the eyes of the man who had been at Ziklag and tested all that Ziklag means of earthly failure. And as he did so Browning's Easter prayer was in his heart: "Lord, I choose here."

The King of all the ages said: "Whosoever would save his life shall lose it; and whosoever shall lose his life for my sake and the Gospel's shall save it."—Rom. "A Day of Good Tidings."

What care I for caste or creed?
It is the deed, it is the deed;
What for class or what for clan?
It is the man, it is the man;
Heirs of love, and joy, and woe,
Who is high, and who is low?
Mountain, valley, sky, and sea,
Are for all humanity.

What care I for robe or rick?
It is the soul, it is the soul;
What for crown or what for crest?
It is the heart within the breast;
It is the faith, it is the hope,
It is the struggle up the steep,
It is the brain and eye to see,
One God and one humanity.

—Robert Loveman.

In the widest possible application of the phrase, it becomes us to respect the burdens of society. The genius of Christ's brotherliness lay in that. He saw mankind as sheep not having a shepherd; he saw with quick insight the nature of their lives, and the burdens that lay upon their hearts, upon their souls.—W. J. Dawson.

A system hardly deserves the name of Christian at all which does not impress upon its worshipers that communion with God is not otherwise to be recognized than in human brotherhood.—Charles Gore.

The poor represent man stripped of all extrinsic attributes of honor and reduced to that which is common to all mankind. On this naked humanity the world has ever set little value. It begins to interest itself in a man when he is clothed with some outward distinction of wealth or birth or station. A mere man is a social nobody. Christ, on the other hand, highly valued in man only his humanity, accounting nothing he could possess of such importance as he himself was or might become.—Bruce.

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THE FAITH ONCE DELIVERED.

The Apostle Jude in his intense way enjoins believers in Christ to 'contend earnestly for the faith once delivered to the saints,' or perhaps with greater precision of meaning (as it is given in the revised version, "I was constrained to write unto you exhorting you to contend earnestly for the faith of which was once for all delivered unto the saints.")

It was no specified or particular church to whom these words were addressed. Rather was it "to them" of all time, "that are sanctified by God the Father and preserved in Jesus Christ and called." Addressing these, he gave as he affirms, "all diligence to write to them of the common salvation." Doing this he opens his epistle with the emphatic words here quoted. 'The faith which was once for all delivered unto the saints,' forms his object of deepest solicitude.

What was the Faith given at the first to the 'sanctified' and 'preserved' and 'called' of God in Christ Jesus? Are we left in any doubt as to what this Faith sets forth and unmistakably teaches? In its elementary principles, is there any uncertainty or doubt as to what is meant by 'the Faith'? Is it a fixed system of belief, or does it rather pertain to a system of development or one of progress? There is no doubt that in all preceptive teaching there are lines of progress in certain things. Language is more or less a thing of growth. But principles never change any more than God himself changes, any more than the Sun, as the central and controlling luminary in the heavens, changes. Jesus Christ, we are told is "the author and finisher of our Faith." Are we to expect an addendum to the revelation which has already been given? Or has there been given to us 'once for all' a Gospel which saves men wherever and whenever and by whomsoever it is received? We confess that this Scripture seems to confirm the idea so generally held, that there is something upon which a man may rely, which will be 'as an anchor to his soul,' through all the veering winds and currents of life, when he can say with confidence

"My hope is built on nothing less
Than Jesus' blood and righteousness."

We are not speaking now as to the means by which this assurance has been attained. Accepting these as a fact that this Faith of the gospel of which Jude speaks, has been and is 'once for all delivered unto the saints'—the saints of all time and for all time, what plainly is their duty with respect to it? Shall they—using a modern but very expressive phrase, 'give it away,' or in room of doing that shall they 'contend' for it, and as here urged, 'contend for it earnestly'? There can be but one answer to this question to him who accepts the Bible as his 'rule of faith and practice.' The 'called' of God can make their 'a holy calling,' can ensure to themselves those other blessed titles of the 'preserved' and 'sanctified' in Christ Jesus, alone as, at the threshold of their profession, they stand, 'having done all to stand' and this they will do because their feet are planted upon the immutable rock of the immutable word of the immutable God. They must 'stand therefore,' whatever seducing cry strikes on their ear, as it will continue to strike to the end of time.

MINISTERIAL DIFFICULTIES.

In summing up the religious situation in the December number of 'The World To-Day,' Prof. Shailer Matthews says: 'A somewhat discouraging aspect of the year is the decrease in students for the ministry in the Congregational, Presbyterian and Baptist Denominations, the persistent indebtedness of missionary societies and the restlessness of Protestant clergy in their fields'—such are the facts. What are the explanations? All will not agree as to these. The answer would vary according to the standpoint assumed.

Some one has given us a reason 'that many otherwise, consecrated and suitable men are not ready to spend some of the best years of their lives in training for the privilege of preaching the Word of God to often empty benches; that no sincere and earnest minister of the gospel can long remain content in a field where so many of God's own children so seldom give a hearing to what he believes to be God's own messages to them and to a lost world; and that it is impossible to get large contributions for our great missionary enterprises when it is seldom possible to get a gen-

eral hearing for these missionary claims from those who should be their staunch supporters. When the problem is solved of how to reach the members, it will have solved the problem of how to reach the masses. If the church generally deserts its ministers, it will soon find itself without both minister and masses." These are statements that deserve to be most carefully and prayerfully pondered. We can be sure that the attitude of some brethren in leading positions in the churches, is doing more to weaken the hold of the minister upon his commission than many persons think. When men systematically set themselves to block the pastor's plans for aggressive work and aggressive giving, what can the pastor do, but either cry out against such a course, or bury it in his soul and get out and away from such an atmosphere of suppression and depression. Some men have big ideas about their own church home, but miserably small conceptions of the Kingdom. They may be rich in things material, but in things spiritual they are paupers, and what is worse they pauperize the church of which they are members.—Who ever heard of a church going behind in either things spiritual or material that gave largely to missions? The fact is there are men in all our churches who put that last, which their Lord and Master put first. Unless, and until, they repent the cause of God, can only prosper in spite of their narrowness and mistaken views of what a church of Jesus Christ aims to be and do.

A REMINDER.

John Wesley once said—'If we are to promote a great revival of the work of God, we must preach the doctrines of the Gospel'—and what was true in his day is true in ours. There is only one gospel for any age. There is only the one Christ, who we are told is 'the same yesterday, today and for ever,' and what is true of the Christ is true of His Gospel. The call to repentance has never been withdrawn. That the wages of sin is death is as true to-day as it was when Paul wrote his epistle to the Romans. That the blood of Jesus Christ cleanseth from all sin, is as blessed an experience as it was for those to whom John wrote his epistle. The commission to evangelize the whole world has never been cancelled. It has still all the binding obligation of the 'marching orders' of the great Captain of our salvation. We can never outgrow nor get beyond it. There it stands an imperative command. The Master said 'If ye love me, keep my commandments.' We are to question neither their reasonableness nor their necessity, but to obey them. The men, who went before us 'The Fathers' as we love to designate them, and who laid broad and deep the foundations of our faith and hope were men filled with an unconquering and unconquerable passion for souls. They preached for them. They prayed for them. They went from house to house seeking the salvation of men. In this work, they were fearless, they were happy, and they were richly blessed. They did not discount the Bible. They were men, not of negatives, but of positive convictions. They believed in a Divine Revelation and knew where to find it and what it was. God was with them, and in them, by His Spirit.

Is it any wonder that conversions were a result of such faithful preaching, and such an unfolding of the Word of Life?

'The Gospel is the power of God unto salvation to every one that believeth.' Is there any doubt of this? The need of to-day is power from on high, in the pulpit, in the pew, in the press, everywhere that a believer in Jesus Christ is found. We are all to be witnesses of this Gospel of the Son of God just where we are, each in his own lot and sphere.

A STORY WITH A MORAL.

Some years ago a poor widow with several small children, sold her only milk cow for \$20.00 which she gave her oldest son to help him enter college. This was all the available money he had in his first year in school. The red-headed, freckle-faced country boy appeared before the college president, announced his name and business. The president inquired, 'Have you any money?' and was answered 'I have \$20.00.'

The resolute boy was told that \$20.00 would be barely sufficient to give him a start. He replied, that he expected to work mornings and evenings to pay expenses. Reluctantly the faculty gave him the position of Janitor, and he went to work as bravely as a Spartan. He conquered every difficulty, won the respect and esteem of students, faculty and citizens generally. Where is that red-headed boy to-day? He is at the head of an immense hospital on a salary of \$10,000 annually; has a \$10,000 practice outside; lives in his own palatial residence. One, who was present when this boy entered college, relates that the last time he saw him, the young doctor was on his way to move his old mother into his own home, and make her comfortable the remainder of her life. With joy indescribable he said, 'I am going to pay mother for that cow she sold to let me go to school.' More than that has been done, he has educated his younger brothers and sisters. Did that mother do a wise thing to sell her cow, when her little children so much needed milk? There can be but one sane answer to this question.

This incident, in real life, has an inspiring lesson for poor parents. Viewed from any standpoint, the very best investment parents can make, is the education of their children. There is no better legacy that a man can give his children than a well-rounded Christian education. Money or lands may vanish; but the education and training which a boy may get will be of inestimable worth. The father who sees that his child has this, bestows upon the world the greatest possible blessing. Mr. Carnegie may be honored, and rightly so, for giving his millions to endow libraries; but greater honors still, belong to those poor parents who give to the world the masters of those libraries. Well-rounded Christian character is worth more to any community than books or dollars.

There is another lesson which this story teaches. If a boy wants an education he may have it, if he is willing to pay the price for the same. Energy, pluck, and purpose will surmount every obstacle in the way. Education always costs something, but it is worth all its costs either in money or hard work. We say to every school boy or girl in the land, Make the most of your opportunities. Get an education. Fit yourselves for the highest possible position attainable. Then when the vacancy occurs and you are on hand, it is yours. This is one reason why we urge Christian men and women to pray for our schools of learning, and those who teach and are taught in them. The doors of Acadia stand open to receive all such young people.

SECTARIAN SCHOOLS.

There is a great battle now on in the western part of the Dominion. The Territories have been agitating for sometime past for 'Autonomy.' This the Premier has promised to give them. A bill for that purpose is before Parliament, and two separate Provinces to be known as Alberta and Saskatchewan are to be created. That which will absorb public interest is the attitude of the Dominion government on the question of Education. Shall these two Provinces to be created, have complete control of their educational work? The British North American Act confers on the Provinces exclusive jurisdiction in this matter with certain exceptions. The spirit and intention of the constitution is shown by the fact that the Provinces have all the educational machinery, and the Dominion, none. What Ontario and Quebec may have is apart from the question entirely. There were reasons at the time why separate schools were granted to these two Provinces. We are all too familiar with the Manitoba school question, and its results, so far. It is well known how the people of that Province contended for their rights to deal with the matter of education as they should deem best. To the Federal Parliament they said 'Hands off.' It was largely on account of the agitation in connection with the Manitoba school question that the liberal party came in power. If it were not for the Roman Catholic hierarchy there would be no trouble whatsoever. The people of Alberta and Saskatchewan would deal with the matter as they saw fit, from time to time.

An appeal is made to the bill introduced in Parliament by the then Premier, the late Alex. McKenzie, for the purpose of amending and consolidating the laws respecting the Territories, which bill included a provision for separate schools. This was admittedly a temporary measure intended for the government of the Territories during the period of childhood, before they attained to full provincial manhood. If this be not so and the bill then passed is unalterably binding upon the Provinces, then, each section of that law is equally binding. There can be no Provinces. They are Territories and must remain such. This is too absurd to be considered for a single instant. What right had the government of the day to bind the people of that part of the Dominion to a policy, which they never asked to have done and which perhaps, they might never want done. That however is a matter for themselves and for those who come after them. There are not to-day more than ten Roman Catholic separate schools in operation in the territories though 25 years have passed since public aid to schools was first granted by Governor Laird, while there are seven or eight hundred national or public schools. This proves beyond the shadow of a doubt what the people themselves want. It is not possible that the Catholic laity is dissatisfied with the present condition of the public schools, where their children are upon an equality of opportunity in matters of scholarship, religion and languages. The public and national school system, ought to prevail wherever possible, in Canada from the Atlantic to the Pacific. It is to be hoped that our representatives in Parliament in dealing with this important subject, will not be governed by either racial or clerical influences. That these influences are, and will be, at work in their own peculiar way, there is not the shadow of doubt. These led to the downfall and overthrow of a government in '96, and they may lead to a similar overthrow of any government which undertakes to fasten a separate school system upon these Provinces when the people have not asked that it be done. If the settled policy of both political parties, is one of non-interference with Manitoba, by so much the more should that be the policy of both parties and of Parliament in respect to the matter of education in the new Provinces. We trust wisdom may be given to our legislators to do that which is right in this matter.

Editorial Notes.

—"And whosoever liveth and believeth in Me, shall never die. Believest thou this?" Is there any other way to escape death? There is this one way. Of this we are assured from the Book. Upon this point it is well to be in the safe side: Is the reader on that side? If not, why not?

—The programme for Foreign Mission Day is now ready for distribution. Pastors, Sunday school workers and Mission Band workers and all others who wish them are requested to send to the Secy.-Treas. of the Foreign Mission Board Rev. J. W. Manning, St. John, for copies to be used on the last Sunday in March, or any other day that will be more convenient. This exercise has been prepared, as we understand, in the interest of our Foreign Mission Work.

—Some one has well said—"God does not want of his church to-day research, but repentance; not patience but passion; not persistence but power; not love but first love; not work's but first works." We need not trouble ourselves about the church of to-morrow. What the church is to be, depends entirely on what it is. The work of to-day makes or mars our work of to-morrow. This is true of all life. It is true of things spiritual as well as of things material. We shall be what we are both for time and eternity.

—Mark Guy Peirse says, "All the money in the world will not hurt a man if he keeps it in the right place, but two farthings will blind him if he puts them over his eyes." That's it surely. Having eyes they see not. There is no vision of the Christ, nor of the soul's need to them, because their eyes are blinded. In the mad rush after the material things of earth their vision becomes obscured, they see darkly, and things that are earthly engross their minds. They are not bad men—but they are worldly-minded and as such have no grip of the truth and the truth has a very weak grip of them. There needs to be rung in their ears with a clarion note, "Seek ye first the Kingdom of God."

The Union Question.

In common with my brethren I rejoice in the progress of this movement towards the union of the Baptist brotherhood. The courtship as it proceeds is rather enjoyable all round. I have full confidence in the integrity of the brethren in the lead of this affair. I may not partake, to the full, in all the expectations of others, but the move is in the right direction.

To my mind, the creed and polity and church practices are not in the main the barriers to union. These can only play that role as they are unduly magnified. There has been a growing unity along this line for the last fifty years in both the Baptist and Free Baptist churches.

The practical difficulties to be overcome will likely be found where small churches of either body are in a territory where union is most desirable and in every respect advantageous. Party feuds have here made records hard to erase. Then lest a failure to speedily bring about a union so desirable, discourage us, it may be well for us to call to mind the fact that the union and efficiency of small organizations are the more easily maintained, and do more completely supply the needs of men in this sinful world. The family and not the communistic is the God given ideal. The churches by the apostles and the one church by the Pope are in evidence. The unity of the spirit and the bonds of peace are hardly strong enough with us to hold to the highest efficiency large religious institutions. Against an improper purpose of union the history of the affair on the plain of Shinar is a warning.

It is impossible to weld cold iron. At a proper heat this is easily done. Not by the wisest legislation can this union be a complete success in the absence of the melting power of the spirit of God, such as is visiting Wales to-day. For this let us most earnestly pray.

It will not increase the working power of the union for either party to give away any valuable assets for the sake of union. "Whereto we have already attained let us walk by the same rule, let us mind the same thing."

J. H. SAUNDERS.

Ohio, Yarmouth, Feb. 13, 1905.

A Model Pastoral Letter.

READ IT. IT WILL DO YOU GOOD.

To the members of our Church and Congregation.

BELoved:—We herewith send you a directory of our work and worship, that we may "stir up your pure minds by way of remembrance." There are some things it is well to keep in mind.

Remember the hours of service and endeavour to attend regularly, "not forsaking the assembling of ourselves together as the manner of some is." If you cannot be with us, do not forget to ask God's blessing upon our gatherings. In doing this good will come to your own souls and to ours.

Remember the financial needs of our work. Do all you can for the support of the church, and the spread of the Gospel. The apostolic rule is a good one: "Upon the first day of the week let every one of you lay by in store, as God hath prospered him."—"God loveth a cheerful giver."

Remember the monthly commemoration of the Lord's Supper. This is Christ's own request. Ere he went to Gethsemane and Calvary for us, He said: "This do in remembrance of me." Do not let a sense of imperfection keep you away; a consciousness of guilt should rather impel your attendance that the precious blood may be afresh applied to your heart and conscience—the blood that "cleanseth from all sin."

Remember the Sunday School and its claims upon your sympathy. Let those who have children, seek this aid in bringing them up in the nurture and admonition of the Lord. And let none consider themselves too old to become scholars; for all should follow on to know the Lord, and in the pursuit of that knowledge our text-book must ever be the Word of God.

Remember the work of our sisters in their efforts both for the extension of the Kingdom abroad, and its establishment at home.

Remember to keep the sacred flame burning upon the Family Altar and upon the altar of the heart.

Remember to promptly acquaint the Pastor with any cases which need visitation—whether sickness, trouble, inconsistency, or soul anxiety. He will be grateful to be reminded of such cases, and will deem it a privilege to attend to them.

Remember to pray constantly for the holy brotherhood, for the unsaved, for those upon whom the chief burden of the work rests. And for us that utterance may be given unto me, that I may open my mouth boldly to make known the mystery of the Gospel.

Yours to serve in the Gospel,

The following might well be added—"and for the MESSENGER AND VISITOR" that its weekly visits may be blessed of the Lord.

A Province Boy in Boston.

It is with much pleasure that we note the success of our young brethren in various parts of the United States, as well as of those who have gone to our great West. Among these may be mentioned Pastor A. J. Hughes of Central Square church, Boston, of whom we are continually hearing good things. *The Watchman* of Feb. 16th, thus reports the work of this stirring and gifted brother: "At East Boston the pastor, Rev. A. J. Hughes, began the seventh year of his pastorate on Sunday, Feb. 5th. During the six years the two churches have been consolidated, a large congregation has been built up, many have been received into membership by letter and baptism, and a most delightful spirit of harmony and good fellowship and denominational zeal created. The church is coming to be recognized more and more as a centre of religious activity, and its pulpit as a place which rings true to the doctrines of the Cross. February 5th, the pastor gave the hand of fellowship to three at the morning service; at the evening service he baptized two. Sunday the 12th, was an especially good day. In the morning the pastor preached to a large congregation on Christ's Endowment of Enthusiasm. In the evening at the afterservice a middle-aged man of promise rose and accepted Christ, and at the regular, afternoon service for prayer six rose and signified their determination to live the Christian life."

A Night in Cardiff.

A visitor attended one of these meetings in Cardiff, Wales. The meeting was held in the largest Baptist church in the town of which Rev. Charles Davis is the minister. He says: "The chapel was crowded in every part, and round the doors was a throng of people unable to find seats, scores could not even obtain an entrance and had to go into the vestry or to other chapels where similar meetings were in progress. I was struck by the number of young people present, and especially of young men. And what a varied scene it was! I do not know whether there were any 'dwellers in Mesopotamia' there, but there was almost as many nationalities represented as on the day of Pentecost. English, Irish, Scotch, Welsh, Jews, French, Swedes, Greeks, Italians, Negroes, Mulattoes, soldiers in uniform, sailors, colliers, dock hands, members of Parliament, civic dignitaries, learned professors, ministers of the gospel, wealthy merchants, noted journalists—surely St. Peter himself hardly looked out on a stranger or more varied throng than that which thronged the Tabernacle that night. They could not say like the crowd at Pentecost: 'Now hear we every man in our own tongue wherein we were born.' It was an original service, it is true, but English predominated, and the much greater heartiness with which English hymns were taken up showed that the greater part of the audience was composed of other than Welshmen."

The platform was as representative as the audience. Rev. Charles Davies was there, M. Cadot, a French-Baptist pastor sat near him. Mr. Richard Corey, J. P., followed the proceedings with keenest interest. Sir Alfred Thomas, M. P., leader of the Welsh Parliamentary party, Principal Edwards of the Baptist College, 'Cochlar' a noted Cardiff Journalist and many others occupied the 'big pew' as the platform is called. The pulpit was empty.

This shows that the audiences are not composed of the

roughs and the toughs of the cities. It is not made up of the ignorant and men and women in the lowlier walks of life. There are those in the assemblies who can grace any drawing room in the land. Cultured men and women are drawn to their services as if by an irresistible attraction and the results thus far almost pass belief. The testimony of calm and dispassionate eye-witnesses tells the same story. The scenes are simply indescribable. They have to be seen to be understood and appreciated.

Spiritual Quackery.

How and why is it that men "slightly heal" the hurt of men's souls?

1. Some because they have so slight an understanding of the nature of the disease. They look only at the symptoms, the white coating on the tongue, the rash on the skin, the hectic flush on the cheek, or the cough in the throat or lung, looking not deeper to the ailments of which these disturbances are only signs.

2. Because they have but a slight understanding of the extent of the disease. They do not fully conceive the fall of man, and how bruised and broken life is in mind, heart, and will.

3. Because they have a very slight understanding of the final result, if the disease goes on unchecked, it waxes worse and worse. If sin rule the individual, the family, the nation, all become utterly corrupt and lost.

4. Because they have only a slight and insufficient remedy.

5. There are those who slightly heal because they are themselves deceived. They are blinded to their own condition and that of mankind generally.

6. Some are deceivers. Knowing better than they teach they for selfish ends say "peace", when there is no peace. They covet gain, or popularity, or notoriety. Away with the quacks, and give us divine healing.

There is Always Time.

This is a hurrying age, as we often remind ourselves; and many tasks which we would like to accomplish, must perform remain unattended to. But for some things there is always time. Duty can always be done; kindness can always be shown; wayside ministries need not be neglected; private devotions are always possible. There is never an excuse for the haste that makes waste; there is always room in the case of the man who, with divine help, plans his life, for a certain amount of self-culture and social ministry.—*New York Observer.*

Literary Notes.

THE PASTOR AND MODERN MISSIONS. A plea for leadership in world evangelization. Published by the Student Volunteer Movement, 33 W 29th St., New York. Price \$1.00 net. By John R. Mott.

This is a good book for anybody to read who is not a pastor. To the pastor who desires to fulfil his mission and commission it is simply invaluable. In a series of lectures, the situation in the unevangelized world at the beginning of this century is clearly set forth, and the vital relation of the Christian ministry to missionary enterprise is as clearly shown. Means are indicated which may be employed by the pastor as an "educational force," a "financial force," a "recruiting force" and a "spiritual force" in order that the missionary possibilities of his church may be reached and developed. Each lecture is invaluable, but like the miracle in Cana, the best is kept for the last. Among other things which the author says, "The missionary movement today is not sufficiently widespread to make the knowledge of Jesus Christ accessible to every human being, because the life of the home church is not what it should be." The book will be a healthy stimulus to any pastor who desires to cultivate a true missionary spirit in his own heart and in that of the people of his charge—Get it.

McClure for February has an article as a leader on 'A State for Sale,' in which the corrupt political condition of Rhode Island, is dealt with in a trenchant style, and the methods of the prominent political leaders are exposed. The writer is Lincoln Steffens. An illustrated description of allegorical paintings by such eminent artists as Titian, Poussin, and Michelangelo is given by John La Farge.

The Study of Lynching, or Mob Justice, South and North by Ray Stannard Baker will catch the eye of most readers.

A. W. Rolkar gives a most readable article on 'Wild Animal Trapping.' The corporation and trust problem in the United States is ably discussed by Judge Grosscup. It is worth reading by all who desire to keep informed on a question which is of more than ordinary interest at the present time. The stories are interesting. This is an excellent number of the magazine.

The Century Magazine for February maintains its high character of excellence. The article by Andrew D. White on the character of the German Emperor is an appreciative study of that versatile and capable ruler.

The description of a perilous week at the crater of the Vesuvius is thrillingly interesting, and is accompanied with colored illustrations of the volcano's action.

The illustration on Korea by W. F. Sands is informing. David Stewart contributes a story, 'Finnerty's Ferry Tale.' 'Sandy' by Alice Hegon Rice is continued. The story of consular diplomacy by Edward W. Townsend will help to while away a quiet hour very pleasantly. There are other articles and stories which will appeal more or less to other readers all of which contribute to the "make up" of a first class magazine.

The Story Page

The Apple-Butter Boy.

His hat had seen better days, but still shed the rain. He wore a man's coat with the tails cut off and the sleeves turned up, and his blue denim overalls were frayed at the hem and wet to the knee. An object at once pitiful and grotesque he seemed at first as he presented himself at my door that drizzly November morning. But a second glance convinced me that he was far from the need of commiseration, this sturdy, little ten-year-old, for health glowed on his cheek and hope gleamed in his eye.

'Don't you want some apple-butter he asked?' with a smile that revealed two rows of white, even teeth.

'I did not want apple-butter. I do not like it, and I said so as politely as I could, and smiled back.

'I brought some in a glass for you to see what it is like,' he said, still confident, as one having faith in the superlative excellence of the conserve which he offered for sale.

Involuntarily I took the napkin-covered jelly-glass which his chubby hand held out.

'Taste it,' he advised. 'You'll like it, sure.'

No woman with an organ anywhere resembling a heart could have wantonly dimmed with disappointment the radiant expectation that illumined his happy little snub-nose, freckled face; therefore I tasted it and pronounced it good, as it no doubt was. I am not a judge of apple-butter.

'How much do you want?' he questioned eagerly.

I didn't want any, but I hadn't the temerity to say so in the face of such genial confidence. I hesitated, however. 'What is the price?' I asked.

'Only 25 cents a gallon.'

'You may bring me a gallon,' I said.

He looked disappointed. 'Better take two,' he urged. 'It's cheap, only half a dollar for two whole gallons.'

'I'm afraid I could not use two gallons,' I objected.

'Oh, yes, you can. That much of this apple-butter won't last no time at all. You can eat more'n you think you can, it's so fresh. We've got the kettle on now, boiling it down.'

We finally compromised on a gallon and a half, and he departed leaving me to wonder helplessly what on earth I was going to do with that much apple-butter. Before I had solved the problem to my satisfaction the soft spat, spat of bare feet on the verandah warned me of the delivery of my purchase. He brought it in a wooden pail because, he explained, 'tin makes it taste,' and it was still smoking hot and spicily fragrant. I ransacked the pantry and storeroom for jars to hold it all, and Marmaduke—he said that was his name, and he would be ten his next birthday—helped me to empty the pail.

Later, when I reported my investment to the head of the family, and asked to be advised as to the best means of getting rid of it, I was laughed at.

'Why don't you give it to the neighbors?' he said, when I had succeeded in convincing him that the situation was serious.

I tried the Browns, who live just around the hill, with the largest jar. Mrs. Brown smiled. 'It's awfully kind of you, but we have recently bought a great deal more than we can ever use.'

'Then he came here, too,' I exclaimed.

'Marmaduke? Yes, he came here, and—I don't know why I did it, but I bought about three times as much of his apple-butter as I wanted.'

Nothing daunted, I carried my jar to the McIntoshes, who lives across the road. They, too, had invested heavily in Marmaduke's apple-butter. In fact it developed that scarcely a household in all our suburb had escaped, and I gave up trying to be generous and set my six quart jars away on the top shelf, in the darkest corner of the storeroom, resolving to forget their existence.

I was away from home during the winter and did not see Marmaduke again till one March morning just before Easter. He came to the door to ask if he might pick lilies in my back yard.

'I want to sell 'em to the church to decorate with,' he explained. The back yard extends to the top of

the hill, half a mile away, and he got the permission he asked for.

Later he wanted to work in the garden. 'I can do your hoein' for you,' he declared. 'I can come up after school and on Saturdays.' But this time I was firm.

'Hoeing is too hard for a boy of your size,' I said, but I let him help in other and lighter tasks, and we grew to be quite good friends. I even went so far as to lend him books, which he read and then talked over with me as we worked.

'What do you do with your money?' I ventured to inquire one evening as I handed him the quarter of a dollar he had earned splitting kindling wood for the kitchen stove.

'Save it,' was his reply. 'I've got \$1.00 in the bank. I tell you what, I've seen hard times. It makes a chap mighty careful how he spends his money when he has to work for it himself. Step-fathers don't do much for a fellow except to give 'im board and clothes.'

It occurred to me that if the board matched the clothes this particular stepfather could not be accused of lavishness. Marmaduke must have caught my reflection, for he hastened to add, 'I've got a better suit than this one that I wear to school, but it's got to do for Sundays, too. This is plenty good enough to work in. I take care of my things; got to. Tell you what, I ain't always got to be poor. Some day I'll have just as good a time as them chaps you read about in books.'

With the advent of the first warm days of spring my apple-butter bugbear became active again. I do not know whether it is the nature of that conserve to resent not being eaten, or whether it is peculiarly susceptible to springtide effervescence, but I do know that the behavior of this particular gallon and a half of apple-butter compelled me to carry it out, jar by jar, and bury it deep in a hole behind the henhouse, where, for aught I can say to the contrary, it may be fermenting still.

Scarcely, however, had the burial rites been concluded when the author of all my woes appeared with another instalment. This time he brought it, with confidence, in a glass half-gallon jar, and I heroically paid him 75 cents for it, and as soon as he was out of sight took it out and interred it beside the rest.

Within a week my apple-butter boy was back at my door. This time he was soliciting subscriptions for the Ladies' World.

'I'm doin' it after school,' he explained, 'so I don't lose any time. You pay me 10 cents cash and you get the paper for three months.'

He handed me his book of subscription blanks and I glanced through it. The name of every woman I knew in that part of town was inscribed therein.

'They're all takin' it,' he said jubilantly. 'It's worth the money. Here's my pencil to write your name down with.'

I wrote my name and hunted the required dime out of my work-basket, and sent him on his way rejoicing.

'What sort of a publication is the Ladies' World?' I don't remember ever to have seen a copy, remarked the head of the family when I told him about it that night at dinner.

'I have not the slightest notion,' I replied. 'I never heard of it before.'

But I took the opportunity to question my neighbor, Mrs. Brown, on that point the next day.

'Oh, dear me! I don't know,' she sighed, wearily. 'Mr. Brown declares that that boy could sell me gold bricks and wooden nutmegs, and I guess he could.'

I won't go so far as that, but thus far he has not tried to sell me anything and failed in the attempt.

'Marmaduke,' I said to him the other day when he came up to bring me some lettuce which he proudly assured me he had 'raised' in his own garden, and for which he would accept nothing in return, 'what are you going to do when you are through college?'

He glanced down at his bare toes. He goes bare-foot out of school hours to save his shoes. 'I don't

reckon I'll go to college,' he said after a brief silence. 'For a fellow that has to work it takes too much time.'

'You will certainly go to the high school?'

'Yes, I'll have time for that, I reckon. You see I ain't just made up my mind what I'm going to be when I grow up. I think I'd like to be like that fellow that's give us our library buildin'. I don't know how you pronounce his name; my teacher, she calls him one way and Professor Betun calls him something else. Then other times I'd rather be a railroad magnate, or Mr. J. P. Morgan, or the Standard Oil man.'

I was alarmed at these purely mercenary aspirations. Don't you ever want to be governor of Oregon, or President of the United States?' I asked.

'No; there ain't enough money in it. Why, the president has to spend all he gets makin' a show. I read about it in the papers. No president is mine. I'm after the cash.'

Really, it was appalling, such an avicious spirit in one so young. It was clearly a duty to remonstrate.

'There are better things to work for than money,' I said tritely. 'It makes a man sordid and selfish to be always thinking of dollars and cents.'

'Yes,' he agreed, 'but when you've got plenty of 'em you can stop thinkin' about 'em.'

'But suppose you had as much money as Mr. Rockefeller or Mr. Morgan; what would you do with it?'

He looked at me, his big brown eyes dancing with the joy of anticipation. 'I'd hunt out all the wid-ders and the boys with stepfathers, and I'd give 'em all the good times and fine clothes and things they wanted. And I'd build a home for poor old horses that's too wore out to work, and one for the dogs that nobody wants and that gets took up by the dog-killer. And—and I reckon, a note of pathos in his voice, 'my mother wouldn't have to make no more apple-butter to sell if I had all that money.'

I had no more to say. Marmaduke's heart is sound enough without any sermonizing. And I am glad now I bought that apple butter.—The Interior.

Friendly Quails.

One cold morning Farmer Clover stood in the rear of the barn, fork in hand, looking out over the fields. Snowstorm had followed snowstorm, until the stone walls were so covered that the farm seemed like a great field, with here and there a small grove to break the monotony. The cattle had been fed, and each animal was munching contentedly at its pile of hay in the sunshine, scattering chaff over the snowy barn-yard.

Suddenly, from the light woods near the barn came a startled 'Bob-white!' Immediately there was an answering call from the woods across the fields, and then another and another, and soon a flock of about twenty quail alighted cautiously on the ground, two or three rods from where Mr. Glover stood, and began picking up the seeds from the hay which the cattle had strewn over the snow. They scratched about like a flock of hens, and apparently quite as much at home, and chattered away while they worked, after the fashion of the sparrows in the weeds down by the brook.

Farmer Glover was careful not to frighten his woodland guests, and the next morning he put out wheat for them and threw handfuls of chaff in the hay which the cattle had left. The flock returned again and again, until feeding the quails had become as much a part of the day's routine as looking after the hens and turkeys. One cold morning, after they had eaten, the kind-hearted farmer found the whole flock huddled together under the hay, apparently enjoying the warmth. Strange to say, they never come for their food when it snows or rains. When they have breakfasted, unless frightened, they usually walk away to their favorite haunts in the grove across the fields. They never alight on the trees, but occasionally perch on the rail fence. Once or twice, when no one was in sight, they came near the house.

For six weeks the quails have enjoyed Farmer

Glover's bounty. When spring opens their kind-hearted protector will meet them only in the fields and woods; but whenever bob-white's musical call comes over the summer meadows it will bring pleasant memories of those winter breakfasts in the snowy barnyard.—From 'Nature and Science,' in February St. Nicholas.

A Modern William the Conqueror.

'I hate this old grammar!' The book was really quite new and respectable. The Latin language of which it treated was old enough to be called one of the 'dead languages' perhaps, but the very newest methods of study were in the book that the young student called 'old.' I wonder why young folks call things 'old' when they wish to be particularly spiteful? I never could imagine or find out.

The boy who hated the 'old grammar' had so little regard for the new book that he threw it down in a sort of rage because the lesson was so hard, and he did not feel like studying.

Presently a young brother came in with a ball that did not belong to him, but which he had taken quite innocently, feeling that he was surely welcome to it. The young student in the library pounced at once upon his property, snatching it rudely with unkind words from his little brother, who was angry in turn, and struck out with his fist in a savage manner. Rather, in a hidden alcove, thought it time to interfere now, and said some grave words which made the older boy feel sorry and ashamed. He did not mean to allow his fiery temper to get the better of him, but he was so 'quick,' he said. What he meant was 'quick' to be angry—to let go all control.

In the evening the study was history. The young student liked that. He never spoke about 'that old history.' The topic of the coming lesson had to do with William the Conqueror. 'I tell you he was grand,' exclaimed the young student. 'I like him no end.'

'It is a pity not to have a successor of that king here and now,' said the father, significantly. 'I know a William not far away who has about as much to conquer, according to his position, as the old king, if he only chooses to 'rule his own spirit.' 'It would be harder for this William,' said the boy coloring.

'Hard things are not impossible, if they are right. It is a pity to have all the conquerors belong to past history when we need them now.—Boys and Girls.

The Spools and Needles' Reception.

All the Spool family were dressed in their best and waiting for callers, for Wednesday was their reception day. Papa Spool wore his shiny black linen coat and declared himself strong enough to hold as many of the Buttons as Mrs. Button-Needle might bring with her.

Mamma Spool's gown was brown—just the color of the boys' play-suits, and most of the pieces of it went to mend those very suits. The rest of the family were dressed in various colors, blue, green, red, and white. Some of the dresses were coarse and some fine. The finest were worn by the smallest of the Spool children.

The Needles always assisted the Spools at their Receptions. Papa Darning-Needle stood at the head of their line with Mamma Button-Needle beside him. All the other Needles stood in straight rows waiting for the Seamstress to introduce them to the guests. Soon she came in, and with her all the Clean Clothes family, who were expected to call on the Spool and Needle families that day.

Such a busy, merry time as they had! Not one of the guests was left in the corner all the afternoon, but each one received his share of attention, and Grandma Thimble's bright face shone with pleasure to see them all so happy. Grandpa Scissors was as sharp as ever, and some of the children were a little afraid of him, but he was very kind to every one.

When the company was ready to go home they all declared that they felt and looked much better than they did when they came.—Our Juniors.

'Talk about your eavesdroppers! that's the coolest one I ever saw.' 'Who is that?' 'An icicle.'—Philadelphia 'Ledger.'

The Young People

EDITOR

BRYAN H. THOMAS.

All articles for this department should be sent to Rev. Bryon 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.

Officers.

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

Prayer Meeting Topic, Dec. 28

Conquest Meeting. Among the Telugus.

As our own mission work is confined to a portion of the Telugu field, as because it is reported so well from week to week, it would be presumptuous to bring to readers of the MESSENGER AND VISITOR that about which they are so well informed. But there is a large part of that country untouched by our own workers, and something concerning that portion may be helpful as well as interesting.

Rescued from the Zenanas, tortured in the streets of Madras. The "Nicodemus Cottage" of the Methodist Mission in Madras is where women go who long to learn more about Jesus, and who are able to reach this harem of refuge. There are trouble and difficulties in the way of these "Pardah Ladies" openly confessing Christ.

"One native lady in the Zenanas, whose heart opened to receive Jesus said, "I must now put Jesus first;" but her husband and mother and friends were very angry. After a time she came to the "Nicodemus Cottage" saying "Jesus must be first; I must give up all for him who died for me." Her friends followed her, and besought her with warnings and entreaties to come back. They scolded, they pitied, they used every means in their power to induce her to give up Christ, and return to them and their foolish and abominable idolatries; but she kept firm, saying gently, "Jesus must be first; I am a Christian; and Christ must be first" Then they put into the mother's arms her sweet little boy of three, her only child, but as she clasped him to her breast and caressed him with kisses, still she said, "Jesus is first." Then they tore him from her, and showered oaths and curses and imprecations and insults upon her and upon the Saviour she adored.

The next day they came again, and the missionary, not apprehending serious danger, had them admitted to the compound. Such a crowd poured in that the police followed but they were powerless to help, for among the crowd were many native soldiers, dressed in women's clothes, but others in military uniforms. Then again as this dear Christian woman stood before them (for they demanded to see her, and threatened to break down the cottage if denied) the friends called and entreated her to come back to them. Finally, finding all their threats and entreaties were unavailing, one among them held out her little son, bidding her come and take him. Suspecting nothing, the mother stepped forward with outstretched arms, and at that instant a dozen hands clutched at the poor woman's throat and throttled her, then tore off her dress, threw her against a pillar, and swiftly carried her off. The missionaries followed down the street, in the hope of rescuing her as she was borne aloft on the shoulders of the frantic crowd. No chance alas! for rescue, for sharp knives were flashing in the sunlight. Oh, that such a scene in a city like Madras could be possible, and in broad daylight.—Grace Stephens in the Missionary Review of the World.

Rev. Geo. H. Brock, a native of Canada, but a missionary under the A. B. M. U., located in Kamgin in the Teluguland, is greatly encouraged by the interest manifested among the Sudra or former caste from which he has already had a number of converts. They attend his chapel services, and mingle freely with the Christians, something which was practically unknown in India a few years ago. He believes that there will be a great ingathering there before very long.

Dr. John McLaurin, after a recent visit to Kamgin says: "During my stay there the house was daily besieged by persons seeking light on religious subjects. Among them were representatives of all castes. I have seen nothing like it before."

NEW LIGHT ON THE ANCIENT CHURCH IN INDIA.

A native Christian brother, Mr. K. W. Ramarau of Madras, India, sends us the following communication which we are glad to publish not only for his sake, but for the interesting information which it contains:

"We desire to draw particular attention to a new and most important publication just issued at Madras, South India. The title of the book is 'Church History of Travancore,' and the talented author is Mr. C. M. Agur, Trivandrum. The book is the first of its kind, there being no church history of Travancore up to the present time. Travancore was the scene of the labors of the earliest missionaries that Europe sent to Asia, and tradition says that St. Thomas, the apostle, came himself to Travancour, and laid

the foundation stone for the great Syrian Church that is at once the wonder and despair of India. From Travancore the gospel message spread to the south, southwest, and even southeast. Protestant missionary societies followed later, which have been wonderfully successful in evangelizing the various peoples of Travancore.

The interest and great importance of Mr. Agur's book lie in the fact that it is the first serious and scholarly attempt to present a detailed and eminently veracious narrative of the Christian Church in the extreme south of Asia. We are often prone to think that Christianity in Asia, or at any rate in eastern Asia, is only a matter of fifty years' growth. Mr. Agur's book cures us of this erroneous impression. Taking his information from state papers and official documents of the highest authority, he shows how Christianity existed long before the white man set his foot in Asia, or even dreamed of acquiring an extensive empire there.

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

Bro. Crowell has performed a double duty, and has the gratitude of both the Editor and the Constituency.

Have I fully done my duty toward the Telugus and toward the Maritime representatives among that needy people? More especially have I, as a B. Y. P. Unioner done my duty toward the Maritime Representatives of our B. Y. P. U. in India, Bro. S. C. Freeman?

Smallness of effort on the part of one obscure worker is prized by the Master.

Here are some general laws for the Christian worker to faithfully recognize:—

Ephesians 11: 10. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."

Good works, then, is the object of God's work in and for us. You are chosen Brother, Sister, to do "good works." 1 Peter 2: 9. "Ye are a chosen generation, a royal priesthood, a peculiar people, that ye should show forth the praises of him who hath called you out of darkness into his marvellous light."

You are redeemed to do "good works" Titus 2: 14. "Christ gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

You are regenerated to do good works, Eph. 2: 10 as above.

You are commissioned to do good works John 15: 16. "That ye should go forth and bear much fruit."

Good works are the result of God's work in and for us. That is the intent. 1 Thess. 5: 1. Result in heart; John 4: 19. Result in life, Matt. 7: 18.

Good works are manifest in holy zeal.

"Then shalt zeal perform the vow My soul in anguish made."

Holy zeal for God, John 15: 8. For holiness, Titus 3: 8. For souls, Col. 3: 12, 2 Cor. 8: 9. John 17: 18, Matt. 22: 19.

Please weave the above facts and laws into the fabric of your thoughts concerning India.

A GRAND THING TO LIVE TODAY.

(Concluded.)

I am sure what I have said about this growing country only emphasizes what I said at the beginning. We must look after our young people. The future of the State and the church depends upon them. We must do all we can to help in the Sunday school. It is most important. There is another work however which to-day is somewhat neglected. It is not less important. The Sunday school has stability and growth because it has been regulated by the older ones whose hearts are ever young. We have left our Young People's Societies too much to themselves and they have languished.

I am glad to know there is an interest in the Young People's work throughout these Maritime provinces. If we are to make the most of our young people they must be trained for service. The devotional service is well, but there must be more, and the society will die. Our International organization has made splendid provision for the development of our Young people by the Christian culture courses. The B. Y. P. U. is the pioneer in this work. But if the young people cannot see their way clear to take up the Christian courses then they should be provided with some other. Harbut's revised normal lessons are good and the young people's Society could not spend time more profitably than in this study under the leadership of the Pastor or some other competent person. Other courses are easily arranged from Stalker's life of Christ and other helpful textbooks. It does not make so much difference after all what portion of the Word we study so long as it is done, scientifically, and systematically to a mixed and popular class. I am sure this is one way in which we can help our Young People better to appreciate what a grand thing it is to live to-day.

Some other time Mr. Editor I may send you a short article on "Our Young People and the Missionary Enterprise." Yours in behalf of the work for young people, Hillsboro, N. B., Jan 11, 1905. Z. L. FASH.

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 FEBRUARY.

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

NOTICE.

At the meeting of the W. B. M. U. Executive on the 14th, Mrs. Crowell, of Liverpool, was appointed County Secretary for Queens

Miss Mabel Archibald leaves India with Mr. and Mrs. Laflamme in March. It is rather a sad home-coming for our dear sister as both parents have been called away since she has been in India and we can hardly understand what this will mean to her, but the one who has sustained her in the foreign land will be especially near at this trying time and fill all the vacant places with His presence and love. Let every heart and home be open to receive and welcome our sister. Many have learned to know and love her since going to India through her letters.

BUREAU OF LITERATURE.

Home Life in Africa, 2 cents; Medical Missions in Africa, 2; A Cry from the Congo, 1; A Tokio Lily, 1; The Mind of Chinese Women, 1; Ancestor Worship in China, 1.

A new responsive service entitled, "Go, Work To-day in My Vineyard," 1; The Children's Comrade, 1;

Again let me speak of 'Illustrated India.' Every home should have a copy. Mothers, if you wish your children to be interested in Missions, put such literature into their hands. All children are interested in 'Illustrated India,' 25 cents per copy.

Have you a copy of 'Retrospects,' the booklet prepared by Miss Cramp, telling of the early days of our W. M. A. S. I will be glad to send you as many copies as you wish at one cent a copy to pay postage. Let me remind you that the Mission Band Lesson Leaflets and 'Tidings' are to be ordered from Mrs. Mary Smith, Amherst, N. S.

All other orders for literature, kindly send to EVA McDORMAN, Truro, N. S.

McKENZIE CORNER.

This little society reports with sorrow the loss by death of a beloved and faithful member,—the wife of Deacon David Henderson, who "crossed the bounds of life where burdens are laid down" on the tenth of January last.

More than ordinary home cares hindered her regular attendance at our meetings, yet we knew she was deeply interested in the work of extending the kingdom of God, and were always sure of her prayers and material support.

Our deepest sympathies go out to the sorrowing husband and helpless ones in the home, and we pray that the "sympathizing Jesus" will be near to bless and comfort them in this time of trouble.

"Are we weak and heavy laden,
Cumbered with a load of care,
Precious Saviour still our refuge,
Take it to the Lord in prayer."

(WRS) F. E. ATKINSON, President.

A REMARKABLE RELIGIOUS MOVEMENT IN BURMAH.

As many of our readers are aware, Burmah is one of the most fruitful fields of the American Baptist Missionary Union, their converts there numbering over 40,000, with perhaps twice as many adherents. Most of the converts, however, belong to the several tribes of Karens to be found in the country, the Burmans themselves being hard to win for Christ.

Though the work among the Karens has always been fruitful, within the last few years a wonderful spiritual awakening has taken place which seems destined to play a remarkable role in the religious history of the people. As is generally the case, the movement gathers around the personality of a native Christian of remarkable character and influence. His name is Ko San Ye. This man was born among the hills of the Tongu district about forty years ago. At the age of thirty he lost his wife and one child. Overcome with grief and despair, he turned to religion for consolation. Failing to find the solace that he sought in his own religion, he embraced Buddhism; retired to the mountains and built for himself a two-storey house in the top of a tall tree, living in the first storey and reserving

the second for God, whom he claimed came down and talked to him. By his life of asceticism and meditation he attained great reputation as a saint and acquired quite a following. Not finding in Buddhism the spiritual satisfaction that he sought for so earnestly, he drifted into a kind of religious philosophy composed of a spiritual conception of God united to the Buddhistic moral code and teaching salvation by good works. This too proving unsatisfactory, he was led to make a study of Christianity. The truth as it is in Jesus brought peace and joy to his soul, and he was convinced that at last he had found the religion he had so long sought for in vain.

In 1890 he applied for baptism, but at first there was considerable doubt as to his sincerity. However, after a careful examination, he, and 140 of his followers were baptized by Dr. Denchfield. Like so many Oriental Christians, at his baptism he took a new name, for before that event he was known as Ko Paiksan (Mr. Money), but at his baptism he took the name Ko San Ye (Mr. Food and Water).

Ko San Ye is a man of no book education, and cannot even read or write, but possessing a remarkable memory he is well versed in Scripture. What is especially striking about him is that his having become a Christian does not seem to have lessened his influence among his old disciples, many of whom believe him to be possessed of supernatural powers and some, indeed, even think him to be God. Notwithstanding this hero worship which amounts almost to idolatry, he is as humble as a child. Indeed, so modest is he that it was with difficulty that he could be persuaded to be photographed, and then only when others were taken along with him. The missionaries, with whom he co-operates in the most cordial manner, describe him as a man of prayer and full of faith, kindly, genial, simple, abstemious and humble, ascribing all his success to Jehovah whose servant he is. His power over his followers is remarkable, and already over 2,000 of them have been baptized, while multitudes of people who were formerly indifferent are now awakened to a desire for salvation under his magnetic influence. The missionaries with one accord regard him as a man sent of God like John the Baptist to prepare the multitudes for the acceptance of the truth.

His plan of campaign is to lead the people gradually to Christ. He seems to think that the heathen Karens will be puzzled and frightened by being asked to accept the gospel immediately. The Karens have largely departed from the monotheism of their ancestors, and Ko San Ye seeks a use of the ancient Karen legends to lead them to a worship of one true God. Having led them thus far, he brings them under the teaching of the gospel with the result that hundreds have accepted Jesus as Saviour and Lord. One of the most striking things about the man is the ease with which he raises money. He has already constructed five great meeting-houses in different parts of the country at a cost of over \$80,000 to accommodate the crowds that came to hear the truth, and for the use of the missionaries and their helpers. All this money has been raised by the people themselves under the wonderful influence of this truly remarkable man. Yet in spite of the fact that such great sums have been handed over for him to use in his work, there is not the breath of suspicion that he is using the money for his own aggrandizement. May God raise up more of such men in our foreign fields. India needs just such men to awaken in the hearts of her sleeping multitudes a desire for the life that is eternal.

J. G. B.

Foreign Mission Board.

NOTES BY THE SECRETARY.

The friends of our mission will learn that Mr. Gullison of our returned missionaries, is regaining his health and strength. He and Mrs. Gullison are spending the winter quietly at Newton Centre where he is taking a few special studies to fit him for better service for his work in India. He and Mr. Corey will soon be ready to take the field and visit some of the churches in the interest of the work. Mr. Gullison now hopes to be able to return to India with Mr. Corey next autumn. We hope this may be possible.

Additional recruits, it is expected will accompany them, at least one mission family and one or more single ladies. The missionary spirit is rising slowly. There is a strong desire to foster this spirit and make it still stronger and a more potent agency in the development of the all too many unused forces latent in so many of our churches.

Rev. I. C. Archibald of Chicacole, India, reports, Six have been baptized during the year. The Christians were never more able and never more willing to co-operate in the advancement of Christ's kingdom than now. Our hearts go out to them in loving appreciation. Our Christmas and New Years' with them were happy days. If the Lord will, we shall baptize three shortly, one a Brahmin.

A Brahmin young man recently baptized has gone back into Caste, but if he is the Lords, he will come again as others have done.

Miss Dee who has charge of the hospital, is much happier in her work. She reports good in and out patients treated during the year. She had in all 24 in patients, and an average daily attendance of outpatients of 24. The receipts from the sale of medicine was Rs. 310 and the expenditure for the same was Rs. 287.

Miss Archibald of Chicacole writes, 'Two were baptized recently. Several Brahmins profess conversion and are seeking to enter the fold. Our services on Sunday were full of encouragement. Sunday afternoon we all visited the big Rellie Street. There was a large audience present, and a bright Rellie gave such a good testimony for Jesus, Seetharamayya's nephew who was so angry when the former came out has been here recently and as a result of reading the Bible the past three months says he believes Jesus is the Saviour.'

The work on this field is hopeful and the hearts of the missionaries are filled with cheerful hope. It is to be regretted that Miss A. finds it necessary to take her furlough. She does this however that she may be able to give herself with renewed energy after a year's rest in the home land to the work she so dearly loves.

Miss Flora Clark writes, 'We have just returned from Pilepilly, (an outstation of the Bimlipitam field) where we had a most enjoyable time. Somalingham (one of the helpers) had prepared a programme and arranged a treat for his school children. It was well gotten up. It is nice to see the Christians manage an affair of that kind themselves without depending upon us for everything. For the first time the Rajah of the place was present. He presided and treated all the children to fruit, etc. Then he made a few remarks. It was a great victory, as he has always been bitterly opposed to the Christians and their work in the village.'

Remember the exercise for Foreign Mission Day and send for copies to be used in the interest of our work.

Higher Than the Stars.

Acquainted with the glories of the past,
And reaching wide as heaven's thoughts vast,
And higher than the stars, our thoughts should be
Expanding out to immortality.

ALAS FOR MEN.

Alas for men who labor long in lust
Of gold, and grasping see it turn to dust!
Their bonded spirits wander, sold for gain,
A barren waste of vacancy and pain.

The beauty and the rapture that give wings,
The peace and mounting thought that virtue brings,
The holy aspirations turned to God,
Forever lost, all sinking to the sod!

—Arthur D. Wilmot.

A Royal Heart.

Ragged, uncomely, and old and gray,
A woman walked in a Northern town,
And through the crowd as she wound her way,
One saw her loiter and then stoop down,
Putting something away in her old torn gown.

"You are hiding a jewel!" the watcher said,
(Ah? that was her heart—had the truth been read!)
"What have you stolen?" he asked again,
Then the dim eyes filled with a sudden pain,
And under the flickering light of the gas
She showed him her gleaming. "It's broken glass,"
She said: "I have lifted it up from the street
To be out of the road of the bairnies' feet!"

Under the fluttering rags astir
"Twas a royal heart that beat!
Would that the world had more like her
Smoothing the road for its bairnies' feet!"

—Spectator.

God promises much to his people and complains little of what they are not. We promise little to the Lord, and spend a greater part of our energy in complaining.

"The Basis of Union."

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

Paterson & Co.

207 Germain St.,
St. John, N. B.



The Secret of "Fruit-a-lives"

lies in the secret process of making them. The fruit juices are changed, chemically and medicinally—their action on the human system is intensified—their effect on disease made infallible.

Fruit-a-lives
or Fruit Liver Tablets

are the juices of fresh, ripe apples, oranges, figs and prunes—prepared by our secret process, and compressed into tablets.

"Fruit-a-lives" have some wonderful cures to their credit in severe cases of Stomach, Liver and Kidney Troubles.

At all druggists. 50c. a box.

FRUITATIVES, Limited, OTTAWA.

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. Fess, Wobville, N. S.

Treasurer for New Brunswick and P. E. Island,

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

Field Secretary, Rev. H. F. Adams, Wobville, N. S.

With 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.

COLCHESTER AND PICTOU CO. QUARTERLY MEETING.

The Quarterly District Meeting of the Baptist Churches of Colchester and Pictou Counties, will be held with the New Glasgow Church on Feb. 27th and 28th. An interesting program has been prepared. On Monday evening there will be a sermon. During the session, two addresses, on 'Soul Winning' and 'Women's Indebtedness to Christianity' will be given. The W. M. A. Soc. will hold a meeting on Tuesday afternoon. The evening will be given to a platform meeting, when Education and Missions will be the subjects discussed.

The Quarterly Conference of Cumberland County will meet at River Hebert on Feb. 21. and 22. H. S. SHAW, Sec.

Personals.

Rev. John Williams gave us a pleasant call last week. He is at present engaged with the First and Second Johnston churches and the regions beyond. Pastor Williams looks as hale and hearty as he did twenty years ago. Being a Welshman by birth he is greatly interested in the revival that is taking place in that country. Like many others, he would like to see this remarkable work of grace repeated in this country. The MESSENGER AND VISITOR congratulates Brother Williams on his good health, good spirits and on his ability to work for his Master.

Rev. E. A. Allaby, formerly of the Reformed Baptist body, has recently united with the Carleton Baptist Church. Brother Allaby has engaged with the Salisbury Church, and began his work there on the 12th inst. We trust the Divine blessing will attend this union in the Master's service.

The bill to provide a government for the Panama canal zone was passed without discussion in the house of representatives on Thursday. The bill gives all the right of government of the canal zone, to the President until the end of next congress, but provides that the government shall be so exercised as to protect the inhabitants in the free enjoyment of their liberty. It abolishes the Isthmian canal commission and places the work of the construction of the canal in the hands of the President and such persons as he may appoint and employ.

Fairville, Sept. 30, 1902.

C. C. RICHARDS & CO.

Dear Sirs,—We wish to inform you that we consider your MINARD'S LINIMENT a very superior article, and we use it as a sure relief for sore throat and chest. When I tell you I would not be without it if the price was one dollar a bottle, I mean it.

Yours truly,
CHAS. F. TILTON.

The Wonderful Virtue

of codliver oil as a remedy in consumption and all pulmonary maladies is best exhibited in

Puttner's Emulsion

In this skillful combination the natural unpleasantness of the oil is effectually disguised in an agreeable cream, which is acceptable to the most delicate stomach and produces marvelous results in arresting and curing consumption and kindred diseases.

Beautiful pictures, sent out for advertising purposes, are frequently marred by unsightly type which makes the picture useless to the recipient for anything but merely transient purposes. It is gratifying, therefore to receive, once in a while, such a picture as we have just received from the makers of "Royal Household" Flour, in which the advertising is so obscured that one does not observe it except by scrutinizing the picture very closely. It is a beautiful piece of color work and every one who receives it will regard it well worth framing and will not be ashamed to hang it in any part of the house. It pictures two gentlemen sitting very comfortably in a library, one of them is reading to the other from a paper. It does not take a stretch of imagination to suppose that the paper is the "MESSENGER AND VISITOR" and that the reader is reciting to the listener the interesting news which is always to be found in these columns. On the back page of the paper is an advertisement of "Royal Household" Flour, but it does not obtrude itself upon one; and one has to come very close to it to observe the lettering. The original of this picture was painted expressly for the Ogilvie people, and is really a work of art, deserving of being prized by any one who has the good fortune to receive it.

PRAISE THE BOY.

It often costs one quite a struggle to do his simple duty; and when one does his simple duty in spite of his temptations to do differently, he deserves credit for his doing. One has no need to live long in this world before finding out this truth. A bright little boy about two and a half years old, recently showed that he apprehended it. He was on the eve of doing something that was very tempting to him.

"No my son; you mustn't do that," said his father.

The little fellow looked as if he would like to do it in spite of his father's prohibition; but he triumphed over his own inclination.

"All right, papa, I won't do it."

There was no issue there, and the father turned to something else. The boy waited a minute, and then said, in a tone of surprised inquiry:—

"Papa, why don't you tell me, 'That's a good boy?'"

The father accepted the suggestion, and commended his son accordingly. A just recognition of a child's well-doing is a parent's duty; even though a child's well-doing ought not to hinge on such a recognition. And as with little folks, so with larger ones. Just commendation is every one's due. Even our Lord himself has promised to say "Well done" to every loved one of his who does well.—Sunday School Times.

Immigration to Canada is on the increase. For the past seven months the arrivals numbered 39,685, compared with 32,321 for the same period last year, an increase of 71,464. Of this number 1,955 were returned Canadians.

Consumption

The only kind of consumption to fear is "neglected consumption."

People are learning that consumption is a curable disease. It is neglected consumption that is so often incurable.

At the faintest suspicion of consumption get a bottle of Scott's Emulsion and begin regular doses.

The use of Scott's Emulsion at once, has, in thousands of cases, turned the balance in favor of health.

Neglected consumption does not exist where Scott's Emulsion is.

Prompt use of Scott's Emulsion checks the disease while it can be checked.

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

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.

Crowds of Russian refugees, now wander about London, homeless, penniless and indescribably filthy, while a large number of them are suffering from contagious eye and skin diseases.

VIM TEA

Has no peer and but few equals.

Lead Packets and Bulk.

Bulk Vim Tea in Vim Tea Bags

Save your Horse

BY USING

FELLOW'S LEEMING'S ESSENCE.

IT CURES

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

PRICE FIFTY CENTS.

T. B. BARKER & ON, LTD

ST. JOHN, N. S., Sole Props.

SNOW & CO.,
Limited.

UNDERTAKERS and EMBALMERS

90 Argyle Street,
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Fire Insurance

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

WHITE & CALKIN, General Agents,

Office phone 694
Home 1064. 3 King Street.

BUSINES MAXIMS.

A good thing is worth a fair price and
the cheapest.

BUT

An inferior thing is dear at any price.

Compare our Curriculum, equipment,
individual instruction, experienced teachers
and large patronage for trained help with
any other school, and we know which school
you will attend.

Students admitted any time.
Send for Calendar to

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

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

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

Burdock Blood Bitters.

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

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

Beware
of the fact that
White 'Wave'
disinfects your clothes
and prevents disease

The Home

WEAR TWO PAIRS OF SOCKS.

"I see you wear two pairs of socks," said
the shoe salesman to the customer. "You
are very wise. A good many people are be-
ginning to do it, especially between seasons."
"People ought to do it all through the
winter. There is more warmth in two pairs
of summer socks than there is in the heaviest
pair of woollens that ever were manufactured."
"If you are troubled with cold feet, you
will find that the combination of a pair of
light-weight socks—halbrigan or lisle
thread—will fix you up comfortably the
coldest day that comes. If your feet are
tender, you can wear the thread ones inside
and the wool without. If you are extra
cold, reverse the process. Whichever you do,
you will find the thin pair easily doubles the
value of the thick one.

"There is, generally speaking, an altogeth-
er wrong notion as to the best way to keep
the feet warm. People ask for heavy soles
and cork soles and insoles and fleece soles,
and think they are protecting their feet.

"It is all a mistake. The soles of the feet
are not sensitive to cold. It is not through
the soles that you catch cold or feel cold.
Any ordinary shoe affords the feet all the
protection necessary, so far as temperature is
concerned.

"To avoid cold feet, the ankle and instep
should be protected. That's where your
second pair of socks does its work. But, as
a matter of fact, in very cold weather every
one should wear cloth tops covering the
whole upper part of the shoe.

"With spats and doubled socks and
medium-weight shoes you can walk on ice
in zero weather and not know it's cold—so
far as your feet are concerned. Of course
you feel the cold most in your toes, but the
protection of the upper part of the foot,
where the larger blood vessels run down, is
the main thing. Your toes won't feel cold
if the rest of your foot is warm.

"I'd like to sell you a pair of tops. These
black ones would just go with your new
shoes. They're only. No, not this time?
Well, call again."—N. Y. Sun.

THE GLADNESS OF TO-DAY.

The quest of happiness is as old as the
race. Jason is but a type and the Golden
Fleece a symbol. Every human soul goes
seeking the unattained good, the evanescent
lure, whose achievement will but transmit
longing into dissatisfaction. Meanwhile,
what of the Gladness of to-day.

The search for happiness need not carry
one far afield. The land is white with the
simple manna that is the gladness of today.
Home contains within itself every possi-
bility and potentiality of happiness.
Patience and sympathy, which are the
guardian angels of wedded love bear it up
that its feet go unbruised along stony ways,
and make dearest and holiest of earthly loves
render its daily complement of joy.

Child-love enriches and sanctifies any
home, and hour by hour the little singing
voices, the rush of little hurrying feet,
the clasp of little eager arms, the daily business
and interest of childish lives, adds a joy to
living that makes us pause and say, "This
moment, and I happy; my child lives and
loves me." It is hard to think that heaven
itself has anything better to offer.

Memory, too, swift-winged bird, builds
fearlessly under the eaves of home. Here
are old things, worn possessions of other
days, hallowed with associations. There
is an element of happiness in the familiarity
and shabbiness. Nothing new can be to us
as are those things that bear the traces of
human love and need and cherishing.

I will look to-day to revive my fainting
gladness, into this worn old book. Here
are words written for me by dead hands,
but the thoughts are the thoughts of a strong,
sure spirit in whose memory mine may draw
breath. I will sit for an hour in the fire-
light in the chair in which our mother rock-
ed her children, and imperceptibly I shall
know again the childish peace and soothing.
I will touch and use and live with the things
dear to me for the sake of my dead, and my

loved and lost ones will be to me not a past
sorrow, but a present joy.

The furnishing of that house which is a
home are not tables and chairs and books
and pictures, but little shrines of memory
and love, potent for blessing, making dumb
offer of peace and serenity and courage in
the homes of those from whom the unspoken
messages come. These sources of joy must
be recognized as such, and whose would
drink must bend above the spring.—The
Congregationalist.

OLD FASHIONED REGARD RING.

I am glad to see the old-fashioned,
low settings for gems coming again
into vogue. One girl I know had a
gold hoop for a present, into which a
half-dozen diamonds were set in such
a manner that they took nearly half
the hoop, covering the back of the
finger.

Another girl has one of the old-
fashioned "regard" rings which were
so popular as gifts of sentiment half
a century or so ago. I can remember
one my mother had, and it seemed to
me the most beautiful ornament of any
that she possessed. I never tired of
spelling out the cabalistic word, which
was impressed by the gems employed
in making it. They were in this order:
Ruby, emerald, garnet, amethyst, ruby,
diamond, the letters with which each
gem began spelling the word "regard."
—Boston Herald.

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

What Sulphur Does.

FOR THE HUMAN BODY IN HEALTH AND DISEASE.

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

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

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

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

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

Few people are aware of the value of this
form of sulphur in restoring and maintaining
bodily vigor and health; sulphur acts direct-
ly on the liver, and excretory organs and
purifies the kidneys and enriches the blood
by the prompt elimination of waste material.
Our grandmothers knew this when they
dosed us with sulphur and molasses every
spring and fall, but the crudity and imper-
fection of ordinary flowers of sulphur were often
worse than the disease, and cannot compare
with the modern concentrated preparations
of sulphur, of which Stuart's Calcium Wafers
is undoubtedly the best and most widely
used.

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

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

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

How to Cure A Burn

Apply Pond's Extract—the old family
doctor—it will relieve the inflammation
immediately. Cures burns, bruises, cuts,
sprains; relieves all pain as if by magic.
For over 60 years Pond's Extract has
been the "first aid" in cases of accident—
the reliable family remedy. Inhalations
are weak, watery, worthless; Pond's
Extract is pure, powerful, priceless.

Hold only in sealed bot-
tles under half wrapper.
ACCEPT NO SUBSTITUTE.

Obstinate Coughs and Colds.

The Kind That Stick

The Kind That Turn To
Bronchitis.

The Kind That End In Con-
sumption.

Consumption is, in thousands of cases,
nothing more or less than the final result
of a neglected cold. Don't give this
terrible plague a chance to get a foot-hold
on your system.

If you do, nothing will save you. Take
hold of a cough or cold immediately by
using

DR. WOOD'S NORWAY PINE SYRUP.

The first dose will convince you that it
will cure you. Miss Hannah F. Fleming,
New Germany, N.S., writes—"I con-
tracted a cold that took such a hold on
me that my people thought I was going
to die. Hearing how good Dr. Wood's
Norway Pine Syrup was, I procured two
bottles and they effected a complete cure."

Price 25 cents per bottle. Do not accept
substitutes for Dr. Wood's Norway Pine
Syrup. Be sure and insist on having the
genuine.

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

Nerve Racked Men and Women will find Balm for their Terrible Sufferings in MILBURN'S HEART AND NERVE PILLS.

They tone up and strengthen the
nerves, build up the muscles of
the heart, and purify and enrich
the blood. They put the nervous
system in perfect working order,
and restore health and vigor to
both body and brain.

Miss Edythe Lindsay, Strom-
ness, Ont., writes:—

"It affords me great pleasure to say
that I have experienced great relief
from your Heart and Nerve Pills. For
over two years I suffered from violent
palpitation of the heart, was very
nervous and easily startled. I was in
an extremely weak condition before I
started to take the pills, but four boxes
effected a complete cure. I cannot
praise them too highly for those suffer-
ing from nervous weakness and heart
troubles."

Price 25 cents per box, or \$1 for 12 boxes.
All dealers, or
THE T. MILBURN CO., LIMITED,
TORONTO, ONT.

New Announcements From FREDERICTON BUSINESS COLLEGE

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

BIBLE LESSON.

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

JANUARY TO MARCH.

Lesson X.—March 5.—Jesus at the Feast of Tabernacles.—John 7: 1-52.

GOLDEN TEXT.

Never man spake like this man.—John 7: 46.

EXPLANATORY.

37. IN THE LAST DAY, THAT GREAT DAY OF THE FEAST. According to Jewish tradition, the pillar of cloud by day, and of fire by night, the symbol of God's presence and guidance, had first appeared to Israel on the 15th of "Tishri," the first day of the feast. The last great day of the feast was the climax of all this symbolism. Early in the morning the people, with the Paradise apple (a species of citron) in their left hands, and branches in their right, march to the sound of music, in a procession headed by a priest, who bore a golden pitcher, to draw water from the fountain of Siloam south of the temple. Here the priest filled, from this fountain, the golden pitcher, and brought it back into the court of the temple, amid the shouts of the multitude, and the sound of cymbals and trumpets. The rejoicing was so great that the Rabbis used to say that he who had never been present at this ceremony and at the other similar ceremonies, by which this feast was distinguished, did not know what rejoicing meant.

If any man thirst, let him come unto me, and drink. "Whatever natural wants and innocent and spiritual aspirations men have, Christ undertakes to satisfy every one." Water is always a magic word in Palestine. On this and the next verse turn back to Lesson VI, "The Heart of the Lesson."

38. HE THAT BELIEVETH IN ME. Having gone to him (v. 37) with open mind, to learn what he is, what he can do, from whom he is sent. Believeth corresponds with and interprets DRINK in v. 37. It expresses the willingness to receive the gift from Jesus, to accept his teaching, to obey his commands, to follow his guidance, to love him as the perfect Man, to receive him as King. AS THE SCRIPTURE HATH SAID. The reference is not to any one isolated passage, but to the general tenor (1) of such passages as Prov. 18: 4; Isa. 58: 11; 44: 3. And (2) to such passages as foretell the gift of the Holy Ghost, as Ezek. 37: 1-12; Joel 2: 18; Zech. 13: 1; 14: 8. OUT OF HIS BELLY. Better his heart. "It signifies the inmost heart of the man, which, saturated with Christ's life, opens like the rock (Ex. 17: 6), and pours forth its spiritual wealth." SHALL FLOW RIVERS OF LIVING WATER. Just as the rock in the desert not only contained water, but the water flowed forth for the thirsty multitudes (Ex. 17: 6; Num. 20: 1-11), and the stream followed them to supply their needs (1 Cor. 10: 4). SHALL FLOW. "This clearly implies something received that may flow from the recipient unto others. The water which he drinks becomes in him a spring from which living waters flow, as the light which illuminates him makes him in turn one of the lights which illuminate the world (Matt. 5: 14; Phil. 2: 15)." RIVERS. Denoting abundance, freeness, continued supply, in contrast with the small, golden pitcher used in the ceremony of the pouring of water. OF LIVING WATER. Pure, running water, ever-flowing streams; the opposite of stagnant, malarious, poisonous water; also life giving water (John 4: 10).

39. BUT THIS SPAKE HE. This is John's interpretation of Christ's words in the temple. OF THE SPIRIT, WHICH THEY THAT BELIEVE ON HIM SHOULD RECEIVE. The Holy Spirit and his influences were the living waters, abundant, free, purifying, fertilizing, bringing life, health, salvation to the soul, as water to the thirsty, as rain to the parched earth, and making every Christian a source of the same influences which he has received from the Holy Spirit. We need to lay more emphasis in our day upon this wonderful gift, both for our individual growth and usefulness; and for the salvation of the world. What was done on the day of Pentecost by the Holy Spirit and what was promised by Jesus in his last address to his disciples (John 14-16), show in what respects the Holy Spirit was like living water. FOR THE HOLY GHOST WAS NOT YET GIVEN. The dispensation of the Spirit, when his influences should come in their full abundance, had not yet come. It began on the day of Pentecost. BECAUSE THAT JESUS WAS NOT YET GLORIFIED. Revealed in his true and glorious nature, by his dying love on the cross, by his resurrection and ascension. His earthly work was not yet completed, the work through which only the Holy Spirit could accomplish its perfect work. See Peter's speech in Acts 2.

V. JESUS AND THE PEOPLE.—Vs. 40-44. The rural people who had come up to the Feast, with more open minds than the lead-

ers in the previous antagonisms to Jesus. In the end they became the basis of the future Christian Society. These are, in perplexity, rent by contradictory but plausible arguments.

40. OF A TRUTH, THIS IS THE PROPHET. "The prophet of Deut. 18: 15, whom some identified with the Messiah, others supposed would be the forerunner of the Messiah."

41. OTHERS SAID, THIS IS THE CHRIST. The great Messiah King whom they expected whom the prophets foretold, and to whom their whole religious ceremonial pointed. SHALL (THE) CHRIST COME OUT OF GALILEE? Christ seemed to them to come from Galilee, because his childhood home and much of his ministry was there.

42. HATH NOT THE SCRIPTURE SAID. This is their argument for believing that Jesus, being a Galilean, could not be the Messiah. THAT CHRIST COMETH OF THE SEED (OR OFFSPRING) OF DAVID (see Psa. 89: 19-20; 132: 11; Isa. 9: 6, 7; 11: 1-5; Jer. 23: 5, 6) AND OUT OF THE TOWN OF BETHLEHEM, WHERE DAVID WAS? Where he was born and lived for about sixteen years, till he was called into the service of King Saul (see Mic. 5: 2; Luke 2: 4; 1 Sam. 16: 1, 5, 18; 17: 12-15, 58). All the trouble with their argument was that they did not take care to ascertain the facts.

Many another argument against religion is of this same nature. Men set up a caricature of religion, men of straw labeled "Gospel," and arguing against them, really present arguments in favor of the true religion as it is in the Gospel.

43. SO THERE WAS A DIVISION. "It means a serious and possibly violent division." Vapors and fogs sometimes arise at the dawn, but the risen sun dissipates them.

44. SOME OF THEM. Of the multitude, not the officers mentioned in the next verse. WOULD HAVE TAKEN HIM. Arrested him and carried him before the Sanhedrin as a pretender. BUT NO MAN LAID HANDS ON HIM, not even the officers sent to arrest him. The divisions among the people, and the nobility of Jesus' character, saved him from being taken.

JESUS AND THE OFFICERS.—Vs. 45-49. THEN CAME THE OFFICERS who had previously been sent out by the Pharisees and chief priests to arrest Jesus (vs. 32) but without their victim. WHY HAVE YE NOT BROUGHT HIM? The single article before chief priests and Pharisees indicates that they were sitting as a court.

46. THERE ONLY ANSWER WAS, NEVER MAN SPAKE LIKE THIS MAN. The dignity of Jesus, the blessedness of his gospel, the fitness of his teaching to the Messiah, the heavenly truths he spoke, overawed even the temple police trained to obedience.

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

WHAT THE MINISTER SAYS

Is Most Convincing. "I thought I would write you what Pyramid Pile Cure has done for me. I had a most aggravated case of bleeding piles; indeed I dreaded when I had to go to my stool. One fifty cent box cured me. I feel like a new man. I have recommended it to others as being the most wonderful remedy known. It is indeed a great blessing to suffering humanity. You are at liberty to use this for all it is worth, and I hope it may do good." Rev. W. E. Carr, No. 855 Holbrook St., Danville, Va.

Clergymen (like all professional men who lead sedentary lives) are especially addicted to piles, in various forms, and are continually on the lookout for a remedy which will give relief, with little or no idea of obtaining a cure. Recognizing this fact, Rev. Mr. Carr consents to the use of his name in order that other sufferers may know there is a cure called Pyramid Pile Cure, which is sold by druggists everywhere for the low price of fifty cents a package, and which will bring about for every one afflicted with piles, the same beneficial results as in his own case. Be careful to accept no substitutes, and remember that there is no remedy, "just as good."

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

A JOB IN THE YUKON.

When the Yukon was in the throes of a territorial election a couple of years ago, one of the closest observers of the rather turbulent politics which characterizes the Far North was Chief Isaac, ruler of the Moosehide Indians, a tribe living near Dawson.

The Chief, who is exceedingly shrewd, heard the words "job" and "jobbery" often used in the campaign speeches, and endeavored to ascertain their meaning, but without much success. He noticed, however, that money was always mentioned in connection with the two terms, and after considerable reflection called on one of the head officials of the territory.

"Me wantum job," he announced. "You want work?" asked the official in amazement.

"No wantum work," declared the chief haughtily. "Me wantum get rich quick. Me wantum go moat jobbery."

With the promise of the Holy Spirit to lead us into all truth, there is little excuse for ignorance, and less for error.

There are people who go about the world looking for slights and they are necessarily miserable, for they find them at every turn.—Drummond.

Adversity is sometimes hard upon a man; but for one man who can stand prosperity there are a hundred that will stand adversity.—Thomas Carlyle.

"How did he take his uncle's death?" "Well, you see, the old man bequeathed him nothing except his autobiography." "H'm! How did he take his uncle's life?"

Blood Poison Brings Boils, Salt Rheum, Eczema and Scrofula, WEAVER'S SYRUP Cures them permanently. Davis & Lawrence Co., Ltd., Montreal.

INTERCOLONIAL RAILWAY

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

Table with 2 columns: Train Name and Time. Includes TRAINS LEAVE ST. JOHN and TRAINS ARRIVE AT ST. JOHN.

TRAINS ARRIVE AT ST. JOHN. 9—Express from Halifax and Sydney 6.20 7—Express from Sussex 9.00 133—Express from Montreal and Quebec 13.50

5—Mixed from Moncton 15.20 3—Express from Moncton and Point du Chene 16.50 25—Express from Halifax, Pictou and Campbellton 17.40 1—Express from Halifax 18.40 81—Express from Moncton (Sunday only) 24.35 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.

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Should be made at the end of the three years before the Local Agent, Sub-Agent or the Homestead Inspector... Should be made at the end of the three years before the Local Agent, Sub-Agent or the Homestead Inspector...

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Newly arrived immigrants will receive at the Immigration Office in Winnipeg or at any Dominion Lands Office in Manitoba or the Northwest Territories... Newly arrived immigrants will receive at the Immigration Office in Winnipeg or at any Dominion Lands Office in Manitoba or the Northwest Territories...

Deputy Minister W. W. COBY, N. B.—In addition to Free Crown Lands to which the regulations above apply, thousands of acres of most desirable lands are available for lease or purchase from railroad and other companies and private firms in Western Canada.

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From the Churches.

DENOMINATIONAL FUNDS.

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

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

SALISBURY, N. B.—Being led, we believe, of the Lord to accept a call to this church, I entered upon the work here 12th inst. A Christian welcome is accorded me and we are looking for blessing upon our united efforts. Correspondents will kindly address me as above.

E. A. ALLABY.

St. STEPHEN.—A line from the border says of the work in the church at St. Stephen, "We are having quite an interest among our Young People. Nine have already confessed Christ and will soon be looking toward church membership. Many others are under conviction. With us a confessing church is the need of the hour."

TRURO, N. S., PRINCE ST. BAPTIST Church.—On Sunday Feb. 12th, we received seven into our membership. Six of these came by baptism and one by letter. Truro has been the scene of a very gracious work. The union evangelistic services brought many to Jesus. The Baptist churches shared in the blessing.

W. N. HUTCHINS.

GLACE BAY.—The Glace Bay church is moving along slowly. In the last six months, nineteen have been received into membership, nine by baptism, and ten by letter and experience. A Home Department has been organized in connection with our Sunday School and a Cradle Roll is in process of formation. A weekly Teachers' Meeting is conducted by the pastor, in which we study Murray's "From One to Twenty-one," published by the Presbyterian church in Canada and also the International S. S. lesson for the next Sunday. We have adopted Pentecostal Hymns, Nos. 1 and 2 combined, for use in prayer-meeting and S. S., and find the music fairly easy and very attractive. We have paid over \$400 in our church debt besides all current expenses. We praise the Lord for his blessings and look for more.

FRANK O. ERS.

LIVERPOOL, N. S.—The Baraca Bible Class, organized Jan. 8, 1905, having completed their class and reading-room, held a public reception on Monday evening, Feb. 18th. Over a hundred guests were present, and all were delighted with the room, the aims of the class, and the very pleasing programme which followed the entertainment. The room which is handsomely finished in oak, cost the young men about \$150.00 and this cost is borne by them and their friends. The aim of the Baraca Class is to regain that class of young men who think themselves too old for the Sunday school; to induce them to make the young man of Nazareth their leader, and to live in His purity, strength and purpose; to develop the intellectual possibilities of each member, and not to neglect their physical nature. There is a large place for such work in Liverpool, and we believe that God's blessing will be on this movement.

W. B. CROWELL.

LITTLE RIVER, DIGBY NECK.—On Sunday last we had the pleasure of listening to Rev. H. F. Adams, both morning and evening. On each occasion his sermon was deeply impressive, and instructive. On the following Wednesday evening a large audience were privileged to listen to his lecture on Japan, which was highly entertaining. It was also my privilege on Sunday to extend the hand of fellowship to a letter received by letter. On Jan. 23rd, a large number of the friends of the Little River church and congregation met in the home of Deacon T. H. Denton, and having agreed on a meeting with a plea to be presented to the pastor and wife, with a call to the church to be held with other gifts were made. It is necessary to the value

of about \$2 as well as many other expressions of kindness from the people is highly appreciated by us and now we are endeavoring to make ready for a blessing that we feel is needed more—a genuine work of grace in both churches under my charge.

M. B. WHITMAN.

ANNIVERSARY.

On the 26th of Dec., Deacon and Mrs. Samuel C. Hallamore, of New Cornwall, Nova Scotia, celebrated the 60th anniversary of their wedding. A large number of relations and friends were present, and the presents were appropriate, numerous and valuable. Brother Hallamore was 86 the 7th of last August, and Sister Hallamore 80 the 8th, of last June. For many years our venerable brother has been a faithful office bearer of the New Cornwall Baptist Church and, notwithstanding his great age, still attends Divine Services, and officiates at the Lords' Supper. He is loved and honored by all who have the advantage of his acquaintance and it is the prayer of the community, that with his worthy companion, he may yet be spared for years to come. A blessing to their family to the church, and to all who may feel their Christian influence. This aged couple have had twelve children, ten of whom are still living. There are also twenty-six grandchildren and the same number of great grandchildren. Brother and sister Hallamore in a peculiar sense, are realizing the fulfilment of that precious promise "at evening time it shall be light."

ACKNOWLEDGEMENT.

At the close of our Prayer meeting on the 16th inst. which was more numerously attended than usual, Brother Wm. Smith requested the people to remain. Upon the motion of Bro. Nathaniel McCumber seconded by Bro. Fred M. Black, Captain W. H. Moran was nominated as chairman of another meeting, who thereupon called Mr. Townsend and myself to the front. He then in behalf of our many friends presented us with a beautifully worded address congratulating us upon the attainment of the 15th anniversary of our marriage, and expressing the Christian regard in which we are held. As an accompaniment to the address he asked our acceptance of a handsome china tea service of the value of \$20 and also a purse of money.

I endeavoured to respond, as best I could, for myself and wife, and to voice our appreciation for such a kind and generous recognition of our wedding anniversary. I desire to put on record our gratitude for such tangible and beautiful tokens of affection, and our prayer, that God will richly bless our dear friends, one and all.

C. W. TOWNSEND.

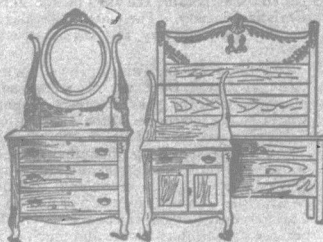
St. Martins, Feb. 16th, 1905.

The Ottawa Journal says: A pretty story comes from the Old Country that will be appreciated by Canadians. Recently while the Hon. and Mrs. Fielding were in Scotland, they called on Lord and Lady Muir. The Ladies Eileen and Ruby, when they saw who their visitors were exclaimed together, "Oh, won't you please take us back to Canada?"

A LITTLE LIFE SAVER.

Baby's Own Tablets have saved many a precious little life. They are the best medicine in the world for all stomach and bowel troubles, and they contain not one particle of opiate or harmful drug. Mrs. Elbridge Lowe, Sheet Harbor, N. S., says: "My baby was always sickly until I began giving him Baby's Own Tablets, but they have changed him into a fine, big, healthy child. I am never without the Tablets in the house." The Tablets can be given with perfect safety to a new born babe, and are good through every stage of childhood. If you do not find the Tablets at your Medicine dealers send 25 cents to the Dr. Williams' Medicine Co., Brockville, Ont., and get a box by mail post paid.

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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.

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

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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 \$1 with the same, and we will ship the outfit C.O.D. to your nearest express office. When wisely thoroughly tested and found perfectly satisfactory, you can pay the express agent the balance, \$9, and express charges.

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MARRIAGES.

FROST-REDDING.—At the residence of the groom, Jan. 24th, by Rev. M. B. Whitman, Burpee R. Frost of Little River, Digby Co., to May Redding, of Yarmouth, N. S.

CARR-WALKER.—At the residence of the bride's parents, Feb. 7th, by Rev. Herman W. Cann, Edwin Arthur Carr of St. John N. B. to Margaret Steele, eldest daughter of Mr. and Mrs. Alex Walker, of Beckwith, Cumberland Co.

HUNTLEY-WOOD.—At the parsonage, Billtown, Thursday, Feb. 9th, by Rev. D. H. Simpson, B. D., Mr. George M. Huntley, and Miss Evelena Wood, both of Hall's Harbor, Kings Co.

PALMETER MORRIS.—At the home of the bride's father, Burlington, Kings Co., on Wednesday, Jan. 25th, by Rev. D. H. Simpson, B. D., Mr. Weldon Palmetoer of Billtown, and Miss, Nora Morris of Burlington.

FOLLEY-HILTZ.—At the Parsonage, Billtown, on Thursday, Jan. 12th, by Rev. D. H. Simpson, B. D., Mr. Allan Folley of Hall's Harbor, and Miss Ethel Hiltz of Pleasant View, Kings Co.

HAMM-WILSON.—At the home of the bride, on January 18th, by Rev. A. B. McDonald, Joseph B. Hamm of Johnston, Queens County and Basie L. Wilson, youngest daughter of Vincent Wilson, of Cambridge, Queens Co.

DEATHS.

TEPPER.—At Bridgewater, N. S., on Feb. 13rd, Allan Tepper, aged 17 years.

WESTHAVER.—At Lakeville, N. S., Jan. 14th, George Westhaver, in the 97th year of his age.

ROBERTS.—At Amherst Point, Fed. 4th, Thomas Roberts, aged 57 years. He leaves an aged mother and brother to mourn their loss.

BATES.—Grace B. Bates, wife of Benjamin Bates, and daughter of Charles Paul of Beaver Harbor, died at her father's home, Jan. 20th, aged 20 years. She was married Oct. 14th, 1903. Her married life was short. She contracted a cold which settled on her lungs and ended in consumption, after much suffering. This young pair, so happy in life, were just about preparing to move into their beautiful new residence, when sickness fastened itself upon her, and out of all their worldly calculations, and blasted present prospects. How past finding out are the ways of Providence! She never made a public profession of religion, but her Christian friends have hope as to her future condition. She leaves a husband and infant son and many friends to mourn. May God give grace in their time of need.

MAKING A MAN.

Hurry the baby as fast as you can, Hurry him, worry him, make him a man. Off with his baby-clothes, get him in pants, Feed him on brain-foods and make him advance.

Hustle him, soon as he's able to walk, Into the grammar school; cram him with talk.

Fill his poor head full of figures and facts, Keep on a jamming them in till it cracks. Once boys grow up at a rational rate, Now we develop a man while you wait, Rush him through college, compel him to grab.

Of every known subject a dip and a dab, Get him in business, and after the cash, All by the time he can grow a mustache, Let him forget he was ever a boy, Make gold his god and its jingle his joy, Hoop him a-hustling and clear out of breath, Until he wins—nervous prostration and death.

The department of customs has issued an order providing that commercial travelers will deliver to customs officers for entry purposes an invoice or statement in detail showing the price wholesale of each sample as sold for home consumption. This invoice or statement must be attended to by the traveler and the customs officer must charge proper duty thereon.

FARM WORK MADE EASY.

The farmers of Canada are indebted to the Family Herald and Weekly Star of Montreal for one of the best agricultural papers ever issued. The issue of February 22 of that great paper is largely devoted to the important question of labour saving methods on the farm. It is wonderfully instructive, better than all the agricultural meetings and exhibits of farm machinery ever held in this country. The Family Herald and Weekly Star should be received by every farmer in Canada. Our readers should write at once for a copy of February 22 issue, it alone is worth all they charge for a full year's subscription (one dollar).

LITERARY NOTE.

The February number of the Missionary Review of the World is worth reading. Dr. Jessup's opening article is an exceptionally unique and suggestive missionary study of "The Goddare Demoniac who became a Missionary." Rev. Chas. Watson's paper on "The Missionary Situation in the Egyptian Sudan" points out some very important facts as to the present opportunity and progress, and the relation of the British Government to Protestant Missions. There follows a description of the "Jubilee Celebration of the Presbyterian Missions," by Dr. Arthur T. Pierson. It was an un- and Cannibalism in Melanesia," etc. There is nowhere better material for illustrating sermons and missionary addresses than in the paragraphs found in the Intelligence Department.

Published monthly by Funk & Wagnalls Company, 44-60 East 23rd Street, New York. \$2.50 a year.

"HONEST INJUN."

An old Indian, it is said, once asked a white man to give him tobacco for his pipe. The white man gave a loose handful from his pocket. The next day he came back and asked for the man, "For," said he, "I found a coin among the tobacco."

"Why didn't you keep it? asked the bystander."

"I've got a good man and a bad man here," said the Indian, pointing to his breast, "and the good man say, 'It is not yours; give it back to the owner.' The bad man say, 'Never mind; you got it, and it's your own now.' The good man say, 'No, no! you mustn't keep it.' So I don't know what to do, and I think to go to sleep, but the good man and the bad man kept talking all night and trouble me; and now I bring the money back I feel good."

Like the old Indian, we have all a good and a bad man within. The bad man is temptation, the good is conscience, and they keep talking for and against many things that we do every day. Who wins? —Unidentified.

Sir William McDonald, of Montreal, has placed to the credit of Dr. Mills, railway commissioner, Ottawa, ex-president of the Ontario A. C., an additional sum of \$7,500 for the completion of the building and furnishing of MacDonald Institute and MacDonald Hall in connection with the agricultural college at Guelph. This makes a total of \$182,500 which Sir William has donated for the institution and practical training in nature study, domestic science and the elements of the mechanical art; at the Guelph College in addition to what he has given for the site, building and equipment of the provincial consolidated school adjoining the college campus.

Ottawa Journal: Rev. Dr. W. S. Gamble addressed the City Ministerial Association Monday morning on Sabbath Observance. In the course of his remarks he demonstrated that the Jewish Sabbath fell on fixed dates and could not therefore fall on Saturday. The six days, he said, were by divine appointment labor days and never fell on the Sabbath. There were also thirteen fixed days which could not possibly fall on the same day of the week. Dr. Gamble mentioned as one result of his work that after having heard his lectures and reading his book on the Sabbath Day question, Rabbi Hirsch, of Chicago, thanked him and with 1,500 Jews of that city discontinued keeping Saturday for Sunday as the Sabbath.

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.

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

[Rev. P. C. Hedley

Dr. McDonald

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

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

Rev. A. Murdock, Ft. A. L. L. D.

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

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

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

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

Rev. Wilson McCann

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

Rev. J. Leishman

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

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

IF YOU HAVE Rheumatism

When drugs and doctors fail to cure you, write to me and I will send you from a trial package of a simple remedy which cured me and thousands of others, among them cases of over 30 years' standing. This is no lupine or deception, but an honest remedy, which enabled many a person to shandon crutch and cane. JOHN E. SMITH, 674 Gloria Bldg., Milwaukee, Wis.

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

Recreation

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

WOODSTOCK COLLEGE WOODSTOCK, ONT.

STAMMERERS

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

Mackenzie & Mann are to establish a million dollar works at Port Arthur to mine ore and manufacture pig iron, steel, etc. The Canadian Coal and Ore Dock Company, Port Arthur, are to construct coal and ore docks at a cost of half a million also.

Society Visiting Cards For **35c.**

We will send

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

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

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

Wedding Invitations, Announcements, A Speciality

Marriage Certificates

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

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

A. Kinsella

Steam Polishing Grant and Marble Works.

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

All orders delivered free.

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



* This and That *

A LITTLE AFRICAN ANIMAL.

"Wouldn't you think yours was a long tongue if it was as long as your body?" asks Olive Throne Miller, who knows so much about animals of all kinds. "Well, odd as it seems, there is a little fellow that lives in Africa, with just such a tongue, and you can imagine how useful it is to him. You see, he is a dignified, slow-moving little creature, and he lives on insects and such lively game. He could never catch them and might starve to death, if it were not that he could dart out, quick as a flash, a tongue fully as long as his body. Then end of droll weapon is sticky, and holds fast any unfortunate insect that it touches.

"The little animal of which I speak is the chameleon, and his tongue isn't the only droll thing about him. His eyes are very curious. To begin with, they are very large and round and stick out like beads on the sides of his head; and the funniest thing is that he can turn them different ways, so as to see all around him. He can turn one up and the other down, or he can turn one forward and the other backward, and thus see everywhere. It must be a very small fly that can escape these sharp eyes."

We all know of his ability to change his color; and another writer tells that the chameleon, when agitated, or in a hurry, sometimes breaks or casts off his long tail. This seems to cause no physical pain, but the lizard is evidently ashamed of his awkward appearance afterwards, and hides himself in corners.

As he uses his tail as a sort of spring by which to leap, the loss of it makes a good deal of difference to the little creature.

The chameleons make very gentle and interesting pets. They will run over one's hands and watch eagerly for one to catch flies for them. They love sunshine and fresh air, and will swallow in the latter occasionally in great gulps, expanding a sort of pouch under the neck by the process. Although gentle when kindly treated, they will show anger if teased, opening their mouths in ludicrous way, and assuming what they evidently think is a threatening attitude.—Morning Star.

THE POSSIBILITIES OF BAMBOO.

On the crowded streets of this bustling emporium of Sz-Chaun one sees many things made of bamboo. Indeed, in this province a man can sit in a bamboo house under a bamboo roof, on a bamboo chair at a bamboo table, with his feet resting on a bamboo foot-stool, with a bamboo hat on his head, and bamboo sandals on his feet. He can at the same time hold in one hand a bamboo bowl, in the other bamboo chop-sticks, and eat bamboo sprouts. When through with his meal which has been cooked over a bamboo fire, the table may be washed with a bamboo cloth, and he can fan himself with a bamboo fan and take a siesta on a bamboo bed, lying on a bamboo mat with his head resting on a bamboo pillow. On rising he could smoke his bamboo pipe, and taking a bamboo pen, write a letter on bamboo paper, or carry his articles in bamboo baskets suspended from a bamboo pole, with a bamboo umbrella over his head. He might then walk over a bamboo suspension bridge and drink water out of a bamboo ladle. The bamboo ingenuity and persistency have produced (bamboo) joint results which exhibit the possibilities and possibilities of the Chinese people.—From "A Yankee on the Yangtze."

TWO WAYS OF LOOKING AT IT.

At the Battle of Gettysburg a member of the sanitary Commission ran across, in the country some miles from the town, a Dutch farmer who said he had never seen soldiers. "And why haven't you seen them?" the question was put. "Why didn't you get your gun, go into town and help drive them out?" "Why," said the farmer, a fellow might 'a' got hit."

A woman who lived in a little house close to the battlefield viewed the danger in a different spirit.

She was a red cheeked, wholesome young body, who looked well after the ways of her

household. She was asked if she felt afraid when the shells flew.

"Well, no," she replied. "You see I was busy baking bread for the soldiers, and I had my dough raising. The neighbors ran into their cellars, but of course I couldn't leave my bread. When the first shell burst into the window and tore into the room, an officer came in and said to me, 'You better get out of this,' but I told him I couldn't leave my bread. I kneaded my dough until the third shell crashed into the room; then I went down cellar. But first I put my bread safe into the oven."

A CASE OF PRONOUNS.

Tommy Mulligan, of the seventh grade, was absent from the class room for one entire day. It would appear that he had played truant, for unknown to Tommy his teacher had spied him trudging homeward with pockets bulging suspiciously when she too was homeward bound that afternoon.

But Tommy brought a note of excuse the next morning, which of course would prove that he had been detained at home legitimately. The writing was hardly that of a feminine hand; and the note appeared to have been written laboriously and with much blotting; furthermore the penmanship seemed strangely familiar to his teacher. The note read, as follows:

"Dear teacher—Please excus Tomy for not coming to school yestiddy. he cudnot come I tore my pants. Mrs. MULLIGAN."

"I believe in the sacredness of the human body, this transient dwelling place of a living soul, and so I deem it the duty of every man and woman to keep his or her body beautiful through right thinking and right living."

Cherish ideals as the traveler cherishes the north star, and keep the guiding light pure and bright and high above the horizon.—Newell Dwight Hillis.

TOOK A STRAW VOTE.

Interesting Experiment in a Restaurant.

An advertising agent, representing a prominent New York magazine, while on a recent western trip, was dining one evening in a Pittsburg restaurant.

While waiting for his order he glanced over his newspaper and noticed the advertisement of a well-known dyspepsia preparation, Stuart's Dyspepsia Tablets. As he himself was a regular user of the tablets, he began speculating as to how many of the other traveling men in the dining room were also friends of the popular remedy for indigestion.

He says: I counted twenty-three men at the tables and in the hotel office I took the trouble to interview them and was surprised to learn that nine of the twenty-three made a practice of taking one or two of Stuart's Dyspepsia Tablets after each meal.

One of them told me he had suffered so much from stomach trouble that at one time he had been obliged to quit the road, but since using Stuart's Dyspepsia Tablets had been entirely free from indigestion, but he continued their use, especially while traveling, on account of irregularity of meals and because like all traveling men he was often obliged to eat what he could get and not always what he wanted.

Another, who looked the picture of health, said he never ate a meal without taking a Stuart Tablet afterward because he could eat what he pleased and when he pleased without fear of a sleepless night or any other trouble.

Still another used them because he was subject to gas on stomach, causing pressure on heart and lungs, shortness of breath and distress in chest, which he no longer experienced since using the tablets regularly.

Another claimed that Stuart's Dyspepsia Tablets was the only safe remedy he had ever found for sour stomach and acidity. He had formerly used common soda to relieve the trouble, but the tablets were much better and safer to use.

After smoking, drinking or other excesses which wear on the digestive organs, nothing restores the stomach to a healthy, wholesome condition so effectually as Stuart's Tablets.

Stuart's Dyspepsia Tablets contain the natural digestives, pepsin, diastase, which every weak stomach lacks, as well as nux, hydrastin and yellow perilla, and can be safely relied on as a radical cure for every form of poor digestion. Sold by druggist everywhere.

Women in Our Hospitals

Appalling Increase in the Number of Operations Performed Each Year—How Women May Avoid them.



Miss Lillian Martin



Mrs. Fred Seydel

Going through the hospitals in our large cities one is surprised to find such a large proportion of the patients lying on those snow-white beds women and girls, either awaiting or recovering from serious operations.

Why should this be the case? Simply because they have neglected themselves. Ovarian and womb troubles are certainly on the increase among the women of this country—they creep upon them unawares, but every one of those patients in the hospital beds had plenty of warning in that bearing-down feeling, pain at left or right of the womb, nervous exhaustion, pain in the small of the back, leucorrhoea, dizziness, flatulency, displacements of the womb or irregularities.

When these symptoms show themselves, do not drag along until you are obliged to go to the hospital and submit to an operation—but remember that Lydia E. Pinkham's Vegetable Compound has saved thousands of women from surgical operations.

When women are troubled with irregular, suppressed or painful menstruation, weakness, leucorrhoea, displacement or ulceration of the womb, that bearing-down feeling, inflammation of the ovaries, backache, bloating (or flatulency), general debility, indigestion, and nervous prostration, or are beset with such symptoms as dizziness, lassitude, excitability, irritability, nervousness, sleeplessness, melancholy, "all-gone" and "want-to-be-left-alone" feelings, they should remember there is one tried and true remedy.

Mrs. Fred Seydel, 412 N. 54th Street, West Philadelphia, Pa., writes:

Lydia E. Pinkham's Vegetable Compound Succeeds Where Others Fail.

Dear Mrs. Pinkham—
"I was in a very serious condition when I wrote to you for advice. I had a serious womb and ovarian trouble and I could not carry a child to maturity, and was advised that an operation was my only hope of recovery. I could not bear to think of going to the hospital, so wrote you for advice. I did as you instructed me and took Lydia E. Pinkham's Vegetable Compound; and I am not only a well woman to-day, but have a beautiful baby girl six months old. I advise all sick and suffering women to write you for advice, as you have done so much for me."

Miss Lillian Martin, Graduate of Training School for Nurses, Brantford, Ont., writes:

Dear Mrs. Pinkham—
"While we are taught in the training schools through the country to look down upon patent medicines, and while the doctors in the hospitals speak slightingly of them to patients, I have found that they really know different. I have frequently known Physicians to give Lydia E. Pinkham's Vegetable Compound to women suffering with the most serious complications of ovarian troubles, falling of the womb, leucorrhoea and other disorders. They would, as a rule, put in regular medicine bottles and label it "some" or other name, but I knew it was your Compound and have seen them fill it in prescription bottles. Inflammation and ulceration have been relieved and cured in a few weeks by its use, and I feel it but due to you to give Lydia E. Pinkham's Vegetable Compound proper credit."

Lydia E. Pinkham's Vegetable Compound at once removes such troubles. Refuse to buy any other medicine, for you need the best.

Mrs. Pinkham invites all sick women to write her for advice. Her advice and medicine have restored thousands to health. Address, Lynn, Mass.

Only a Tea Kettle of Hot Water



is needed with

Surprise Soap

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

Child's Play of Wash Day.

Use Surprise the ordinary way if you wish but we recommend a trial the Surprise way.

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



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

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

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

ST. VITUS DANCE.

Nervous Trouble That Yields Readily to Dr. Williams' Pink Pills.

St. Vitus dance is a common disease among children, but it often attacks both men and women of nervous temperament. Its symptoms are shaky hands, jerky arms, trembling legs, twitching muscles; sometimes the power of speech is affected. The only cure lies in plenty of blood because good blood is the life-blood of the nerves. Dr. Williams' Pink Pills never fails to cure St. Vitus Dance, because they make the rich, red blood that feeds the nerves and keeps them strong and steady. Mrs. Wm. Levellie, Welland, Ont., was seriously afflicted with St. Vitus dance, and no treatment helped her until she began the use of Dr. Williams' Pink Pills. Mrs. Levellie says:—"At times the trouble was so severe that I could not take a drink of water, and could not trust myself to raise a dish. There was a constant involuntary motion of the limbs, and at times I could neither eat, walk nor talk. I grew pale and emaciated, and my life was fairly a burden. Doctors' treatment, which I was taking almost continuously, did not do me a particle of good and I had almost come to the conclusion that there was no cure for me. I was in what must be considered a desperate condition when I was advised to try Dr. Williams' Pink Pills. In the course of a few weeks after I had begun their use, there was a marked improvement in my condition, and by the time I had taken nine boxes every symptom of the trouble had disappeared, and I was as healthy and active as in girlhood."

It is because Dr. Williams' Pink Pills go right down to the root of the trouble in the blood that they cure such diseases as St. Vitus dance, neuralgia, nervous prostration, anaemia, backaches and headaches, rheumatism, kidney trouble, indigestion, lung troubles and other diseases of the blood and nerves. But you must be careful to get the genuine pills with the full name "Dr. Williams' Pink Pills for Pale People" on wrapper around each box. Sold by all medicine dealers or by mail at 50 cents a box, or six boxes for \$2.50, by writing the Dr. Williams Medicine Co., Brockville Ont.

NEWS SUMMARY.

A campaign has been started in England against the Godless Sabbath.

The Casino in New York was gutted by fire on Saturday; loss \$30,000.

The vice-regal party have postponed their visit to Toronto on account of Lady Sybil being ill with measles at government house.

General Lew Wallace, known to fame chiefly as the author of Ben Hur, died at his home in Crawfordsville, Indiana, on Wednesday, aged 78.

At Sydney, Thursday, a resolution was passed appointing a committee to secure legislation for the purpose of installing an electric light plant to be owned by the city.

E. F. Clark, M. P., has expressed his willingness to accept the position of commissioner of assessment and property, worth \$5,000 per annum. He will have to retire from politics.

At Halifax, Thursday, the House of Assembly sat for forty-five minutes. A temperance committee asked for changes in the license law so that Halifax dealers cannot ship liquor to non-licensed counties.

Donald MacMaster, Montreal, has been invited to contest a British constituency as a Chamberlain candidate. He has already announced his intention to spend the next three years in England.

A "Slight Cold" Cough, Hoarseness, or Sore Throat, if neglected, frequently results in an incurable Lung Disease, or chronic Throat Trouble. BROWN'S BRONCHIAL TROUCNS give prompt and effective relief. Sold only in boxes.

Messrs. Cragg & Hodgson, commission merchants, Halifax, lost a team a year ago through a collision with an electric car. They sued for \$265. The jury on Wednesday awarded them \$225.50, holding that the car had been recklessly driven.

An examination of the books of the Havelock Mineral Spring Co., Sydney, Wednesday revealed the fact that the secretary-treasurer of the company, Edward Curran, was short in his accounts nearly two thousand dollars. He is believed to be in the States.

After paying a dividend of two per cent on the preferred stock and three per cent on the common stock, as well as the ordinary working expenses and fixed charges for the half year, the C. P. R. has a surplus of \$2,452,531. This is pretty good evidence of prosperity.

The United States senate by a vote of 50 to 9 passed an amendment to all the arbitration treaties by substituting the word "Treaty" for "Agreement" in the second article of each. It was this amendment to which the President was opposed. All the treaties were ratified.

N. Kershaw, a native of Bombay India, and a Brahmin, professor of Oriental languages in the University of St. Petersburg, was a passenger by the steamer Corinthian from Liverpool. He will visit a number of the colleges of Canada during a two months' tour, commencing with McGill.

Judge A. H. Tanner, of Portland, Oregon, U. S. Senator Mitchell's law partner, has confessed to perjury in his evidence given before the federal grand jury in connection with the land frauds in Oregon, when testimony was being taken with a view to connecting Senator Mitchell with the conspiracy to defraud the government.

William Buchanan, ex-sheriff of the county of Cape Breton, dropped dead at his son's residence, Sydney, Wednesday afternoon where he had called after returning from a funeral. He was 78 years old, was born in Scotland. In 1882 he successfully contested Cape Breton for the local assembly. He was four times married.

A dwelling house on Western avenue, Parrsboro, owned and occupied by David Thompson, was totally destroyed by fire on Monday night. His wife and two small children were asleep and escaped in their night clothes. Everything in the house except the furniture of two rooms was destroyed. Loss, \$1,500; insurance, \$800.

Continued unrelenting cold and snow which have practically put an end to business and tied up all trains entering Des Moines and traversing the state have placed the entire city and state at the mercy of a coal and fuel famine. But one dealer in Des Moines has hard coal for sale and that at a price almost above the reach of the consumer. The drifts between the city and the coal fields render teaming almost impossible, thereby cutting off the soft coal supply. In many sections of the state farmers are burning corn for fuel.

**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. FLEWELING.
Perry's Point, Kings Co., N. B.

GOOD ADVICE is an easy thing to give but not easy to take, yet we venture to offer you this good advice, viz., **USE TIGER TEA for TIGER TEA is pure.**

THIS FEBRUARY SALE.

affords unusually good opportunities for the buyer who desires to obtain the very best Ready-to-Wear garments at money-saving prices.

- OVERCOATS, regular prices, \$70.00 to \$110.50. NOW \$5.75, \$8.50, \$12.00.
- 20TH CENTURY SUITS, at 20 per cent discount.
- TROUSERS, regular prices \$3.00 to \$5.00, now all \$3.00 per pair except black.
- PRINCE ALBERT COATS AND VESTS, in several sizes, regular price \$18.50 now less 20 per cent.
- EVENING DRESS SUITS, \$25.00 now \$20, silk lined.

A GILMOUR Fine Tailoring and Clothing
68 King Street.
St. John.

**Dr. Mackay's
SPECIFIC
For the Treatment of
Alcoholism.**

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

The City Council of Montreal has endorsed this marvellous discovery. The Finance Committee of Montreal recently voted \$500 to defray the expense of placing the medicine in each of the city Police Stations, as prompt application of the Treatment to bad cases will prevent the fatalities continually occurring in the cells.

No Sanatorium is required. The Treatment can be taken at home. No special diet required. The desire to reform is simply necessary and spirits avoided for a few days.

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

This treatment is simply the medicine of the medical profession—the only secret is as to its administration.

Dr. Mackay's discovery is the result of 25 years of practice as a specialist and expert. He is a member of the College of Physicians and Surgeons of the Province of Quebec.

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

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

**THE LEEMING MILE
CO., LTD.
MONTREAL.**

SOLE AGENTS FOR
Dr. Mackay's Specific for

Drunkenness.

**Baptismal
Suits**

Best Quality Black Alpaca
When ordering state size of foot.
**ESTEY & CO.,
St. John, N. B.**

**Hot Water
Bottles**

The kind that gives service, and are guaranteed.

- 2 Quart. \$1.25
- 3 " 1.50

Mailed to any part of Canada on receipt of price.


**ESTEY & CO.,
Rubber Goods of all kinds. St. John, N. B.**

Two Prizes.
GOLD MEDAL 
GOLD WATCH

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

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

**USE DEARBORN'S
PERFECT
BAKING
POWDER
ABSOLUTE PURITY
GUARANTEED.**



SOLD IN QUARTER, HALF AND ONE POUND TINS.

Red Rose Tea Is Good Tea