

Messenger and Visitor

First Baptist Church
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Philanthropic

Colonization.

Mr. Rider Haggard, widely known as a novelist and somewhat less widely known as a sociologist, is now on a visit to this country as an agent of the British Government and for the purpose of promoting colonization work of a philanthropic character and on the same lines as that which is being promoted by the Salvation Army in the United States. Mr. Haggard and Commander Booth-Tucker have recently been in Ottawa together in the interests of this work. It is seven years ago since the Army in the United States, under Commander Booth-Tucker's direction, made its first attempt to help the worthy poor of the largest cities by planting them in agricultural colonies. General Booth considers that the theory of deliverance for the crowded and poverty stricken communities of the cities may be formulated as follows: "Place the waste labor on the waste land by means of waste capital, and thereby convert this modern trinity of waste into a unity of production," or as someone else has put it, "Place the landless man on the manless land." The Army has now three farm colonies in different parts of the American Union, situated as follows:—Fort Amity, in Colorado, in the fertile valley of the river Arkansas. Fort Romie, in California, not far from the famous Hotel del Idote, near the Bay of Monterey. Fort Herrick, in Ohio, about twenty miles from the city of Cleveland. The Colorado Colony is described as follows: Early in April, 1898, a section of land consisting of 640 acres (since increased to nearly 2,000 acres) was purchased in the neighborhood of Holly, on the line of the Atchison, Topeka and Santa Fe Railway, 267 miles east of Denver, in the valley of the Arkansas river. This colony is the most important in the United States, with an almost unlimited opportunity for expansion. The soil is rich and the climate superb, the elevation being some 3,500 feet above the level of the sea, thus avoiding the extremes of heat and cold. The Mining camps of Colorado afford an excellent market on the one hand, while on the other the colony is on the highway to the principal cattle markets of the midwestern States, being linked to both by the Santa Fe Railway. There is a sugar beet factory in the valley within easy distance of the colony, giving a market for that valuable crop. A handsome orphanage has been built at a cost of \$75,000, capable of accommodating 100 children. The colony also has a post-office, school houses and railway accommodation. All the colonies appear to show satisfactory results. Hundreds of colonists have passed through these institutions, trained as farmers or fitted for pursuing other honorable avocations in life. Some now own their own farms or are prospering in other lines of business. It is on the growth and success of these concerns that Mr. Rider Haggard will report to the British Government. He will also say what he thinks of Canada as a home for the British emigrant and colonist.

Congo Atrocities.

The London *Baptist Times* calls attention to a report given by *The West African Mail* of a Commission of Enquiry into the Congo Atrocities, held at Beloko in November last. "Among the witnesses called," says *The Times*, "were three of our missionaries, Messrs. Scrivener, Grenfell and Clark. Mr. Scrivener gave the results of his own observations during his 150 mile tramp through part of King Leopold's special preserve, the funds collected from which are not accounted for in the budget statements of the Congo State. 'Men of stone,' writes one of the witnesses, 'would be moved by the stories that are being unfolded as the Commission probes into the awful history of rubber collection.' This secret fund collected for the King of the Belgians is employed, according to the Premier, in ministering to the artistic sense of the Belgian nation. Messrs. Grenfell and Clark also spoke out strongly against forced labour, the former remarking that what was needed in Congo land was protection for the people, rather than a 'close time' for the preservation of game. We have already referred to the evidence given before the Commission at Monseme by Rev. J. H. Weeks. His statements have been amply substantiated by M. Grenade, the Judge for the Bangala district, and are a damning indictment of the Government of the Congo State and of the system of granting monopolies to chartered companies. Taxation is simply a euphemism for slavery. Whole towns and peoples have disappeared, crushed out by taxation. A deficiency of a few goats in

the amount required from a village is a sufficient reason for its destruction and the murder of its hapless inhabitants. Where the natives have escaped the rifle and the bayonet by the payment of the taxes demanded, their lot has perhaps been even worse. The rapacity of the collectors has devastated as well as depopulated the country, and in order to make up the tax, the people have been obliged, in numberless instances, to sell themselves into slavery. The character of men like our own missionaries places their evidence above suspicion, but it is well to remember that their statements have been confirmed in every particular by the missionaries of other Societies and by independent observers, such as Mr. Casement, the British Consul, whose report to Lord Lansdowne we referred to at the time of publication."

Method in

Wheat Pro

duction.

The failure in the productiveness of the wheat lands of the United States is a subject to which public men in that country are giving some attention. And as prevention is proverbially more effective than cure, it would seem wise that this subject should receive attention in Canada, in order that, if possible, the remedy may be applied before the period of failing production is reached. From a Washington despatch it is learned that Mr. James Wilson, for more than eight years Secretary of Agriculture in the Washington Administration, has been studying the problem of wheat production both in the United States and in Canada, and the relation of this production to domestic consumption and foreign trade. The Secretary believes that unless the present methods of wheat farming in the United States are changed, the time will soon come when the domestic production of wheat will not be large enough to supply the bread which the American people consume. While the wheat crops of Canada are increasing rapidly, there is little prospect that the bumper crop in the United States of 1902 will be exceeded in that country in the near future. Yet the domestic consumption of flour is increasing enormously. Our methods must be changed, Mr. Wilson declares. "We can raise two or three times as much wheat as needed," said Mr. Wilson, in discussing this matter. "There is practically no limit to the amount we can produce. But we have yet to learn the most economical use of our wheat lands. There must be some regard for the rotation of crops, or the home demand for bread may exceed the home product. They are robbing the land now in raising wheat year after year on the same tract until it fails to produce a big yield, and then moving on to lands farther west. And now some of them have robbed the land of all they can here and are moving over into Canada."

Immigration via

Halifax.

The winter shipping season now nearing its close has been one of the busiest in the history of Halifax, the trans-Atlantic trade, both export and import, having been large. The greatest activity of the season, however, was in immigration. Up to April 17th, 16,181 passengers had landed at the port since November, and this number will be increased to 18,445 by the coming of steamers due to arrive before the close of the winter season. To transport this army of immigrants westward forty special trains with more than five hundred cars were required. The special feature of this year's immigration is said to be the preponderance of British among the new arrivals. The Hamburg-American line steamers which in former years landed thousands of Germans and other immigrants from northern Europe has so far sent only one steamer. English, Scotch and Irish young men formed the majority of the immigrants, and they are settlers of a superior class, many of them coming second cabin and well supplied with funds. Large numbers of Europeans came also, and they are reported to be of a much better class than those coming in previous years, showing that a system of rigid inspection has resulted in weeding out undesirable classes. The great majority of the new settlers were brought by the steamers of the Allan and Dominion lines.

Cape to Cairo.

"It seems only a little while ago since Cecil Rhodes gave serious voice to the dream of many by proclaiming the Cape to Cairo railway as his actual policy," says the

Montreal Witness. "Yet to-day seventeen hundred miles of that road are built from Capetown to the Zambesi, and construction is being pushed with energy north of that river, in the direction of Lake Tanganyika. At the same time, starting from Cairo, the British system of railways, civil and military, has been extended beyond Khartoum, and surveys in the direction of Lake Victoria Nyanza are well advanced. Altogether, it may be said, and the dream of Cecil Rhodes is already about half realized, and the prospect of its completion in a few years is assured. Last week the great bridge, an important link in this six thousand mile railway, over the Zambesi at Victoria Falls, was completed. This bridge, of the cantilever type, is six hundred and thirty-five feet long, four hundred and twenty feet above the river at low water, and is said to be the highest in the world. An idea of the magnificence of Victoria Falls may be obtained from a comparison with those of Niagara. More than twice the width and height of the Niagara Falls, the Victoria Falls precipitate double the volume of water into a gorge forty-five miles long, that for depth and terrors of nature is beyond all comparison with the whirlpool and gorge below Niagara Falls. Livingstone was the first European to visit the scene, and his memory is perpetuated in the name of an island on the edge of the cataract. A great city, also to be called Livingstone, is planned in the vicinity of the falls, which will supply abundance of power for the limitless industrial establishments that it is expected will be required to supply the wants of the continent when it will have been opened to civilization and settlement. Thus the heart of the Dark Continent is being pierced from north and south, and the time is not far distant when a tourist will purchase a ticket for the Cape via Cairo, and the mystery that has enshrouded Africa since creation will disappear forever."

From Hudson Bay.

Mail has been received by the Dominion Government from the Mounted Police on patrol duty in Hudson's Bay district. The steamship *Arctic* which left Quebec on September 17, arrived at Cape Fullerton, Hudson Bay, on October 18, just in time to get into winter quarters before being frozen in. There was no sickness during the voyage, and the police who had been in Hudson Bay the previous winter were all in perfect health and had done some very good work. The mail just received, which left Fullerton on Feb. 4, was carried by the police, one native, and dog sleds across Hudson's Bay to Fort Churchill, thence via York Factory, Oxford House, Norway House and Lake Winnipeg by native employees of the Hudson's Bay Company, a distance of above two thousand miles. After getting into winter quarters, the police made an expedition with dog sleds, through Chesterfield Inlet to Baker Lake, a round trip of over four hundred miles. The hardships of the trip were compensated for by the hearty welcome given by the natives, who were met in very small numbers, long distances apart. Deer, foxes, wolves and ptarmigan were found to be numerous; also good fish in the rivers and lakes. Seals were plentiful at the entrance of Chesterfield Inlet. Large numbers of caribou were seen in the interior. November 9, the King's birthday, was celebrated as a general holiday, the police, members of the crew of the *Arctic* and those of the whaling vessels joining in a football match on the ice, and in a social entertainment in the evening. Christmas was also observed as a day of rejoicing and indulgence in such luxuries as the ship's stores provided.

In the Far East

Interest in the war news from the East during the past week has centered in the position of the Russian Baltic fleet and the probabilities of an encounter between Rojstvensky and Togo. In Japanese newspapers much irritation had found expression at the fact that the Russian fleet was permitted to lengthen its stay in the French waters of Kamranh Bay, Cochinchina, and the situation led to a protest on the part of the Japanese Government to France over what was regarded as a manifest breach of the laws of neutrality. It would seem that the French Government recognized the justice of Japan's protest and made representations to St. Petersburg, which had the effect of causing the Czar to instruct Admiral Rojstvensky that he must keep outside French waters. It seems certain at all events that the Russian ships have now left Kamranh Bay, and speculation is active as to what course Rojstvensky is taking and what are the probabilities as to a meeting with the Japanese fleet. Beyond a despatch to a Paris newspaper telling of firing heard off Kamranh, supposed to indicate that Admiral Rojstvensky's squadron was engaged with Japanese scout ships, there is no further information respecting the hostile fleets. Rumors as to the intended movements of the Japanese fleet are no doubt fabrications. Admiral Togo is not likely to advertise his movements to the world at a critical time.

Evan Roberts.

BY W. T. STEAD.

The revival in South Wales is not the work of any one man or of any number of men, but the most conspicuous figure in this strange religious awakening is undoubtedly that of the young Welsh collier student, Mr. Evan Roberts. Until last November no one had heard of him. Today his name is on every tongue in Wales, and everywhere in all the land people are asking what manner of man this new evangelist may be.

Mr. Evan Roberts is a tall, graceful young man of twenty-six, who, until last year, was at work as a collier in the Broad oak colliery, Loughor, a Welsh village near which an express train was wrecked a few months ago, with great loss of life. He is the son of Methodist parents, and attended Movrah Methodist church in Loughor. Like many Welshmen, he is a poet, and contributed many fine verses to the *Colwyn Gymrang* in the Cardiff Times under the name of "Bwlchyd." He was always of a pious disposition, but according to his own account, although he was a church member and a worker in the Sunday school, he was not a Christian until little more than fifteen months ago. I asked him: "Can you tell me how you began to take to this work?"

"Oh, yes, that I will," said Mr. Roberts, "if you wish to hear of it. For a long, long time I was much troubled in my soul and my heart by thinking over the failure of Christianity. Oh! it seemed such a failure—such a failure—and I prayed and prayed, but nothing seemed to give me any relief. But one night, after I had been in great distress praying about this, I went to sleep, and at one o'clock in the morning suddenly I was waked up out of my sleep, and I found myself, with unspeakable joy and awe, in the very presence of the Almighty God. And for the space of four hours I was privileged to speak face to face with him as a man speaks face to face with a friend. At five o'clock it seemed to me as if I again returned to earth."

"Were you not dreaming?" I asked.

"No, I was wide awake. And it was not only that morning, but every morning for three or four months. Always I enjoyed four hours of that wonderful communion with God. I cannot describe it. I felt it, and it seemed to change all my nature, and I saw things in a different light, and I knew that God was going to work in the land, and not this land only, but in all the world."

"Excuse me," I said, "but, as an old interviewer, may I ask if, when the mystic ecstasy passed, you put on paper all that you remembered of these times of communion?"

"No, I wrote nothing at all," said Mr. Roberts, "I went on all the time until I had to go to Newcastle Emlyn to the college to prepare for the ministry. I dreaded to go, for fear I should lose these four hours with God every morning. But I had to go, and it happened as I feared. For a whole month he came no more, and I was in darkness. And my heart became as a stone. Even the sight of the cross brought no tears to my eyes. So it continued until, to my great joy, he returned to me, and I had again the glorious communion. And he said I must go and speak to my people in my own village. But I did not go. I did not feel as if I could go to speak to my own people."

"May I ask," I said, "if he of whom you speak appeared to you as Jesus Christ?"

"No," said Mr. Roberts, "not so; it was the personal God not as Jesus."

"As God the Father Almighty?" I said.

"Yes," said Mr. Roberts, "and the Holy Spirit."

"Pardon me," I said, "but I interrupted you. Pray go on."

"I did not go to my people, but I was troubled and ill at ease. And one Sunday, as I sat in the chapel, I could not fix my mind upon the service, for always before my eyes I saw, as in a vision, the school room in my own village. And there, sitting in rows before me, I saw my old companions and all the young people, and I saw myself addressing them. I shook my head impatiently, and strove to drive away this vision, but it always came back. And I heard a voice in my inward ear, as plain as anything, saying, 'Go and speak to these people.' And for a long time I would not. But the pressure became greater and greater, and I could hear nothing of the sermon. Then at last I could resist no longer, and I said, 'Well, Lord, if it is thy will, I will go.' Then instantly the vision vanished, and the whole chapel became filled with light so dazzling that I could faintly see the minister in the pulpit, and between him and me the glory as the light of the sun in heaven."

"And then you went home?"

"No; I went to my tutor, and told him all things, and asked him if he believed that it was of God or of the devil? And he said the devil does not put good thoughts into the mind. I must go and obey the heavenly vision. So I went back to my own village, and I saw my own minister, and him also I told. And he said that I might try and see what I could do, but that the ground was stony, and the task would be hard."

"Did you find it so?"

"I asked the young people to come together, for I wanted to talk to them. They came, and I stood up to talk to them, and behold, it was even as I had seen it in the

church at Newcastle Emlyn. The young people sat as I had seen them sitting, all together in rows before me, and I was speaking to them even as it had been shown to me. At first they did not seem inclined to listen; but I went on, and at last the power of the Spirit came down, and six came out for Jesus. But I was not satisfied. "O Lord," I said, 'give me six more—I must have six more!' and we prayed together. At last the seventh came, and then the eighth and the ninth together, and after a time the tenth, and then the eleventh, and last of all came the twelfth also. But no more. And they saw that the Lord had given me the second six, and they began to believe in the power of prayer."

"Then after that you went on?"

"First I tried to speak to some other young people in another church, and asked them to come. But the news had gone out, and the old people said, 'May we not come too?' And I could not refuse them. So they came, and they kept on coming now here, now there all the time, and I have never had time to go back to college."

Not much chance, indeed, at present. Three meetings every day, lasting, with breaks for meals, from 10 a. m. till 12 p. m., and sometimes later, leave scant leisure for studying elsewhere than in the hearts and souls of men. If only his body will hold out, and his nervous system does not give way, he will have time to study hereafter. At present he has other work in hand.

It has been said that Mr. Roberts never preaches. He does, however, or rather he did at the beginning of his career, deliver long addresses, which were simple, direct Gospel appeals. Joyousness was the note of all his discourses; the joyousness of a junior partner conscious that his Senior is with him and is intrusting him with a most responsible mission.

He exclaimed once, "Oh, if you only saw Christ you would love him. How can I repay him for the privilege of going through Wales to proclaim his love?"

At the end of November he gave it as his conviction that one hundred thousand souls would be won before the end of the revival in Wales. In December he said, "At one time I said I would be satisfied with one hundred thousand converts and then would be willing to die, but now I want the whole world."

Again he says, "Isn't it all wonderful how the Spirit responds? It is not I, it is the Spirit, the Spirit." To describe the address that follows as a sermon would be a misnomer. He is buoyant, joyous, bubbling over with merriment. It is "the joy of Christ," he explains, "and you can laugh—yes laugh out of sheer joy at the throne of grace."

Yet he always shrinks modestly from claiming any of the results that follow his mission, sometimes he declines to let his movements be announced. "People must not rely upon me." This is his constant cry, "I have nothing for them. They must rely upon him who alone can minister to their needs."

When I talked with him he said, "The movement is not of me, it is of God. I would not dare to try to direct it. Obey the Spirit, that is our word in everything. It is the Spirit alone which is leading us in our meetings and in all that is done."

"You do not preach, or teach, or control the meetings?"

"Why should I teach when the Spirit is teaching? What need have these people to be told that they are sinners? What they need is salvation. Do they not know it? It is not knowledge that they lack, but decision—action. And why should I control the meetings? The meetings control themselves, or rather the Spirit that is in them controls them."

"You find the ministry of the Singing Sisters useful?"

"Most so. They go with me wherever I go. I never part from them without feeling that something is absent if they are not there. The singing is very important, but not everything. No. The public confession is also important—more so than the speaking. True I talk to them a little. But the meetings go of themselves."

All his movements are governed by the answers he receives to prayer. "Will you go to Cardiff?" they asked him. He paused, and then replied in the negative, the answer to his thought-prayer having been almost instantaneous. He usually speaks in Welsh, but he can speak English, although not with the beauty and polish of his native tongue. The newspapers publish translated scraps rather than reports of his remarks. Here are a few sentences:

"Whilst sect was fighting against sect the devil was clapping his hands with glee, and encouraging the fight. Let all people be one, with one object—the salvation of sinners. Men refused to accept the Gospel and confess because, they said of the gloom and uncertainty of the future. They looked to the future without having opened their eyes to the infinite glories of the present." "All must obey" he declares, "all must work. There is no room in the church for idlers. Are you an idler? Then your place is outside." "Be as simple in your worshipping as possible, the simpler the better. There is no need to shout," he went on, "and no one need be ashamed to confess Christ."

He dwells sometimes on the sufferings of Christ until he falls prone, sobbing his utterance. While absolutely tolerant of all manifestations of the Spirit, he is stern to check any disorder. At Ferndale, where some persons had been disturbing the meeting by exuberant and assembly

noises he said, "He who would walk with God must come to his house in a spirit of prayer, of humility, of awe. Joy is permissible in the house, but it must be sanctified joy. For think of the majesty of the Divine Person. Father—yes, a Father truly, but we must be even as little children, in humility, remembering that we are sinners. We can, we are taught to entreat for the descent of the Spirit, but beware lest the entreaty becomes a rude imperious command, if we truly walk with God there can be no disorder, no indecency."

On another occasion he pleaded for a service of silence, to convince the world that the power at work in those gatherings was the power of the Holy Spirit, not that of man. "Let us have five minutes of absolutely silent prayers"—an effective reversion to the practice of the Society of Friends.

His method of conducting a meeting is to allow it to allow it to conduct itself. But he usually contrives to expound his four principles, and to summon his hearers to make public confession.

After emphatically disclaiming any share in the religious upheaval, which he attributed solely to the Holy Spirit, Mr. Roberts said:

"I will give you a message. I should like the people to believe. They wait for me. They should wait only for the Spirit. Some one said they are almost breaking their heart for me to go. Will they almost break their heart for the Holy Spirit? Then it must come down. What does the Word say? 'Ask and receive. It is just that 'Ask and ye shall receive.' That is the promise. Believe it. Don't wait for me. Some are talking of the share that this denomination or that has in the work. It is not denominational. In Loughor we had all denominations—Methodists, Churchmen, Congregationalists, Baptists, every one. 'Give me a message distinct, plain, for the people Mr. Roberts.'"

He waited a minute or two before answering, and then said:

"This is the message. Of course I had to pray for it. To ask for guidance how the prophecy of Joel is being fulfilled. There the Lord says, 'I will pour out my Spirit upon all flesh.' If that be so all flesh must be prepared to receive it. Note the four conditions:

"First. The past must be clear; every sin confessed to God. Any wrong put upon any man must be made right.

"Second. Everything doubtful must be removed once and for all out of our lives.

"Third. Obedience prompt and implicit to the Holy Spirit.

"Fourth. Public confession must be made of Christ.

"These are the four conditions given if every church will comply with these four conditions, then all will be made one. Once the Spirit comes down and takes possession of a man, he is made at one with all men. All denominations are one. You know what Christ said 'I, if I be lifted up, will draw all men unto me.' There it is. Christ is all in all."—Watchman.

The following lines were for years among the choice poetical treasures of Mr. and Mrs. John Nalder, and were read at the funeral service of Deacon J. Nalder in the Baptist church at Windsor, N. S., Feb. 25th, 1905.

"A VOICE FROM HEAVEN ANTICIPATING RESURRECTION GLORY."

I shine in the light of God;
His likeness stamps my brow;
Through the valley of death my feet have trod,
And I reign in glory now!

No breaking heart is here,
No keen and thrilling pain,
No wasted cheek, where the frequent tear
Hath rolled and left its stain.

I have reached the joys of heaven,
I am one of the sainted band,
For my head a crown of gold is given,
And a harp is in my hand.

I have learned the song they sing
Whom Jesus has set free,
And the glorious walls of heaven still ring
With my new born melody.

No sin, no grief, no pain;
Safe in my happy home;
My tears all fled, my doubts all slain,
My hour of triumph's come!

Oh friends of mortal years,
The trusted and the true;
Ye are watching still in the valley of tears,
But I wait to welcome you.

Do I forget? Oh, no!
For memory's golden chain
Shall bind my hearts to the heart's below
Till we meet to touch again.

Each link is strong and bright,
And loves electric flame,
Flows freely down like a river of light,
To the world from whence I came.

Do you mourn when another star
Shines out from the glittering sky?
Do you weep when the raging voice of war,
And the storms of conflict die?

Then why should your tears run down,
And your hearts be sorely riven,
For another gem in the Saviour's crown,
And another soul in heaven?

This poem was greatly admired by those who heard it, and several persons have wished to see it in print. It was indeed most fitting for the occasion. It ought to do good wherever printed. Could you not give it space in your columns.

Yours truly,

W. F. T.

Boston Letter.

DEAR MESSENGER AND VISITOR:

A few days' vacation in Boston is a good medicine for tired bodies and minds, and as there is a deep revival spirit very manifest in many of the churches a spiritual uplift can be numbered in with the many uplifts which a kind Providence is bestowing upon us.

Last Sabbath I had the privilege of listening to Rev. Herbert Johnston, of Warren Avenue Baptist church. The body of the large auditorium was well filled, and the young and learned pastor gave a good "heart to heart" talk to his church officers and members, his congregation and the strangers within the gates. His text was John 7:57. He referred to the revival in Wales, England, and elsewhere, and asked if they were prepared for a revival in his own church, and earnestly pointed out what such a work of grace meant to pastor and people, and fervently prayed that if he and his people were not ready to meet the conditions that the Lord "might keep by them." Mr. Johnstone felt deeply and showed it, and more than one heart in the audience was made to feel the solemn import of the truth he was fearlessly and honestly discussing.

A rather unique matter of business was transacted after the sermon. A woman sick at the hospital and probably in dying circumstances, wished to become a member of the church she had attended for two years previously. She sent for its pastor and he laid the case before the church. On motion she was unanimously received a member of the church, and she will die within its fold as a member in full standing. Not a hand was raised in opposition, all recognizing that it was impossible for her to follow her Lord in the matter of baptism. Surely it cannot be charged that this Baptist church "lays too much stress upon the ordinance," and yet it holds that when the ordinance of Christ is administered it must be so performed as be himself dictates, and there can be nothing said in defence of any "substitute" no matter what conditions may exist to make such substitution seem at all plausible. After the sermon some of the members offered prayer much after the old Baptist method which obtained in our sanctuary services years ago—and I was not surprised to learn that the evening service was a powerful meeting and that some professed conversion. The Sunday School right after the morning sermon is large, and has the presence and support of a large number of both old and young in the congregation—a condition of things devoutly to be wished for east and west among our churches both in town and country.

The Sunday School right after the morning preaching service is found to be a great advantage, and one that most of our churches would do well to adopt for various reasons. I must in justice say that congregations here do not seem to be in such a rush "to get through and get out" as with us in too many cases. The hours of service are longer, and yet the people for the most part stay to the end, regarding the Lord's day as belonging to him, and so there are meetings and meetings of one kind and another "all the day," outside on the commons, or in the parks, or somewhere and inside in some room in the sanctuary. The churches are at work, and yet there is no sense of self-satisfaction. The pastors at least feel that a much deeper work of grace is needed in their own hearts and they are praying and longing for more power and greater results.

Rev. P. S. Henson, D. D., the successor of the lamented Dr. Lorimer at Tremont Temple, was the preacher there on Sunday evening. Every part of this large audience room was filled. The Dr. was as usual in good form and voice. His theme was "Throwing Stones," John 8:7; and the two main divisions of his subject were, I. "Man's inhumanity to man," and II. "The tender love, mercy and forbearance of God," and well did he elaborate those two leading thoughts, his personal reference to God's love and patience to himself all these years when his best and truest friends must have tired of him, touched many a responsive chord in the breasts of his hearers. Some thought that the controversy now raging over the Rockefeller gifts to missions might have had something to do with the theme chosen on account of a published interview with Dr. Henson on the "stones" which rich and poor alike would "let drive" at one another. The "Anglo-Saxon" language Dr. H. uses is always plain and forcible, and there is no mistaking what he is "driving at" no "new theology" or old rags of anti-Christian creeds does he plant before his thousands of hearers, but the plain, simple truth as it is in Christ Jesus is what he and many another I could name are giving Sabbath after Sabbath to the people who come to hear.

Out of the pulpit Doctor Henson is cordial and his warm "God help you" is in itself a benediction. He soon visits England, not to enter upon a campaign against the iniquitous "School Bill" which is now the law of the land there, and something like which there is danger that a liberal parliament, I am sorry to say, will fasten upon your own Canadian Northwest—but rather to rest and recuperate, but he will deliver a few lectures while over there, and the British public will hear something wholesome. I'm going to ask the genial Doctor to hold the same in storage—not cold—this would be an utter impossibility, till his return, and give British subjects in Canada the benefits of their delivery and publication. It is indeed a sin and a shame that the public school system which ob-

tains in so large a part of North America and among the most intelligent and progressive of its inhabitants should need a defender in any part of its territory, or in the hearing of those who in their own provinces enjoy the blessings of Free Schools. But such appear to be the exigencies of party affiliations that it becomes necessary for all lovers of liberty and right and progress to give no uncertain sound at this critical juncture of Canadian affairs, nor no false tone to the rapid development of your great North West possessions.

Statehood bills were recently turned down in the American Congress because interested parties in the house and out of it desired to foist and fasten certain forms of evil upon the New States, and from one point of view or more they had the constitutional right to do so, while the moral right was absent and the whole scheme was abandoned. God grant that your Canadian statesmen and representatives may be no less faithful to the trusts committed to them. A false step now at the dictation of any foreign emissary or not, will be fatal to the interests of the thousands who are escaping the miseries of the old world to enjoy the blessings which the new Canadian world should afford them, ecclesiastical, educational, political, religious. It is a high crime and misdemeanor for anyone in authority to fasten upon them or their descendants any restraints or shackles which will prevent the full exercise and development of all their powers—a crime which we hope shall not be perpetuated by parliament in this bounteous world, and especially that of Canada.

Doctor Woods, President of Newton Theological Seminary, addressed the Baptist Ministerial Conference in Chipman Hall, on the Preparation of "Ministers." He prefers this word before "pastors" as the latter but defines one part of their duties—or their work. He claimed that the demand was for more thorough preparation for the pulpit ministrations, a careful, deep study of the truth, and a full acquaintance and familiar acquaintance with the Scriptures. That the minister should be a preacher and a teacher in order to hold their congregations, and that to give him the time necessary for this careful preparation he should as much as possible leave other duties to be performed by the laymen in the church, while he should have a sympathetic oversight and relationship to all that pertained to the work of the church, but in such a way as to interfere as little as possible with the duties of preacher and teacher. He cited Alex McLaren, Henry Ward Beecher, Phillips Brooks, George C Lorimer, as men who were preachers and who did not attend to the work in the churches which others could do as well. Doctor Wood made his point in a clear and emphatic manner, and his address was most timely and profitable.

The Conference at this session almost unanimously declined to enter into negotiations with other conferences for a reduction of railway fares to and from these meetings. Would ask no favors from railway managements, and yet how about "Mav" and other meetings of the body or bodies. Will reductions be accepted by those reverend gentlemen who voted "nay" at the yesterday's conference, or will they pay full fare if they go?

The Congregationalists have after all accepted the \$100,000 gift from John D Rockefeller. The other \$100,000 given to the Baptists was accepted apparently *in con*, and this action will relieve any apprehensions our brethren in the Maritime Provinces may have had in regard to the gifts Acadia College is receiving from the same source.

Noon-day meetings are the order of the day. There was a large attendance yesterday at Tremont Temple, the large audience room was filled to hear Dr. A. C. Dixon, so well known in St. John. The meeting lasted more than an hour, old men and young men present in large numbers as well as females, it was an inspiring gathering.

Fast day in all Baptist churches is recommended for Saturday, April 15th, or any date may be fixed upon. Friday is chosen in one of the churches. All day services will be held in the churches, some spending the early morning hours for the sake of workmen. One suggestion is to avoid addresses and hold to much prayer. But my letter's far too long

Yours truly,

"SOJOURNER"

Cordiality in and for the Church.

As a little girl I grew up with the idea that next to home church and Sunday-school friends were the most because of the mutual bond of religion, giving to that word a child-like sense of dependence upon God. But unluckily I soon chanced to know two women as good as they were unattractive, who besought me to exchange with them my childish "thoughts" about "the religious life." I scarcely knew what they meant, but was sure they were not half as good or delightful as my Sunday-school teacher, whose lover had died, and yet wore pink roses in her bonnet and was altogether lovely. The two women, however, beset my walk to school, putting into my unwilling fingers a "thought"; and if it had not been for the pink roses and bright faith of my Sunday-school teacher, my early belief in the value of church intimacies would have greatly suffered. All through my later years the memory of that teacher's roses and her grace helped me to realize that in church, as elsewhere, friendships align themselves according to temperament. The roses typified high breeding and

serene faith, and the "thoughts" an uncomfortable zeal.

Courtesy should be just as much a sign-manuel for the members of a church as of society. Are there not, in fact, two types of church cordiality—the high-bred, spontaneous frankness of equality because of mutual interests, and the aggressive personal appeal because of zeal for one's faith or desire to increase the records of church attendance? The lack of cordiality, on the other hand, may arise either from a timorous self-consciousness or from indifference towards church interests and fellow-Christians

It is not to be expected that in church relations people should rush into a partnership of mutual admiration any more than in business relations. But it is to be expected that the mere fact of attending the same church will develop an atmosphere favorable to mutual sympathy. The ideal church is the company of "goodly fellowship" which leads to the communion of saints, and just so far as a church fails in producing such friendships between the best selves of its members, does it fail in its interpretation of the social, religious spirit. Such failure may or may not be the fault of the minister, though to some degree, at least he is accountable if he has not diffused among his people a sense of mutual responsibility, social, and spiritual. Usually it is the fault of the snobbish conservatism with which we sheathe ourselves, and which forbids either exit or egress of ourselves towards others.

There is, however, a kind of numerical cordiality which by its very spirituality defeats its purpose. It creeps into statistics and reports, which reckon church "transients" and "regulars" as hotel managers do their guests. Just here comes the harm that is done to religion and to the cordiality that should be the human side of religion. The wide cosmopolitanism of religion cares for another because he cares for God, though involuntarily that caring deepens as people go to the same church and adopt the same creed. Such caring is on lines of historic continuity as well as of individual development.

There is no place in the world where cordiality should be more abundant than at church, and pew ownership should be no detriment to cordiality. Yet exclusiveness can be quite as marked under the pew system. Often it is amusing to watch a stranger taking his seat in church while the hymn book is handed to him guardedly. Even the open pew door does not always insure a greeting to the new comer, and if the removal of a heavy winter coat is necessary, the inconvenient proximity is ludicrous.

Church exclusiveness is too often fostered by an etiquette which prescribes that strangers shall not be seated until parishioners are in their places. So a crowd fills the vestibule, while the parishioner, forcing himself to hospitality, scans, in search of a presentable person whom he can safely ask to accompany him up the aisle to his pew. Finding none he walks up alone. As few proprietors have rights, such a rule is necessary, but there might be less examination of a stranger's exterior! A regulation that pew owners shall open their pew doors as soon as the family has arrived, works well, and slowly lessens a crowd of strangers.

Keener, however, than the harm done by cordiality to strangers is the injury caused by want of it among church members. Here its lack becomes a personal grievance, a real hurt to the neophyte in religion; a cruelty to the lonely and a curse to one's self. Faith can only propagate itself by being eminently social. But church snobbishness, alas, is often rampant, amounting to downright rudeness as if it were a walking notice, saying "Beware. Keep to your own class."

A church snob has neither the spirit of religion nor of democracy. He wants his minister to live on a good street and to be a gentelman, but fails to be one himself. As for the feminine snob, she organizes as manager and brings in workers, but knows not how to be friendly, least a possible perfunctory intimacy arise with "an undesirable party." Even if a church snob uses one well in church meeting or sewing circle, neither he nor she can be depended upon to accord the same kind of treatment in "society," so malarial in its influence is the insidiousness of snobbishness.

Cordiality is the hall mark of religious democracy, and a truly religious person is so gifted with insight that the grace of sympathy is felt in the most casual greeting. Not for the secondary sake of filling up a church, but for the primary reason that the strangers and one's self are both human beings, alike interested in the things of the Spirit, does cordiality become the outward demeanor of the church member. Sure that heaven itself is social, he knows that the church here should anticipate the friendliness of heaven. Church manners, based on religious conviction and expressed by the simplicity and ease of self-forgetfulness through its atmosphere of radiant faith, wins each new comer unto the higher life—Kate Garnett Wells in The Interior.

The peace of him that has lived near to God is like the quiet steady lustre of the lighthouse lamp, startling no one ever to be found when wanted, casting the same mild rays through the long night across the maddest billows that curl their crest around the rock on which it stands.

Obey Jesus with cordial loyalty and you will understand Jesus. Not by studying Him but by doing His will, shall you learn how divine he is. Obedience completes itself in understanding. Phillips Brooks.

Messenger and Visitor

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THE INDEPENDENCE OF THE CHURCHES.

In another column is given an outline of Dr. Sawyer's views on the relation of the churches to one another. The subjects discussed would cover a wide area and we may be sure they were treated with ability. The theme is an old one with Baptists, but it is of perpetual interest. As our Lord has the dew of his youth, so his Church is clothed with energy that never flags and suggests eternal energy. After all the centuries it seems to each new convert that Christ has just died, and in his entrance into the new fellowship the believer feels that the Church has just been organized.

A generation ago our people in these provinces probably insisted more strenuously on the independence of the local church than they do at present. They were nearer the old days when the so-called Church ruled with an iron hand and they hated even the garment spotted by the flesh. Now there is no one to challenge the action of the church and so we do not hear quite so much on the subject. We probably hear more, however, on the interdependence of the churches. This is in harmony with the general thought of the time. It is seen that all things qualify all things, that a church may be independent as far as interference from other organizations is concerned and yet be influenced by the life around it, by all institutions of the time. No man lives unto himself, neither does a church. It has its power by receiving and imparting life. To make it independent absolutely would be to so far isolate it as to end its power. On one side its separateness from the world and all other institutions is its strength, while on the other its connection with all life, organized and unorganized, is a source of its influence. In a legislative aspect it needs to be untrammelled, in a moral and spiritual way it needs to be a part of humanity.

Probably we are doing more to emphasize our unity than formerly. The sums raised for our general work are increasing. The interchange of thought and the sharing of spiritual burdens increases with the passing years. Of course any church will do more for itself than it will do for the whole world beyond its limits. It will raise a number of thousands of dollars to build a house of worship for itself, while it will give only a small sum to establish churches for the millions. But the common interest counts for more, and, as Dr. Sawyer says, it should be still further advanced. As to legislation to promote the general welfare there will still be difference of opinion. Among some denominations that have a polity, in harmony with the dominance of the general organization over the local congregation we observe a growth of sentiment in favor of practical independence. Where once the denomination ruled now the local society does as it pleases. Baptists will probably not submit gracefully to the imposition of an external bond that implies that life depends on organization. Having begun in the spirit they do not expect to be made perfect by human machinery. They believe in life first and then in organization to perpetuate that life.

Dr. Sawyer's historical references remind us of some thoughts uttered in his lectures on Baptist history by the late Dr. William R. Williams of New York. In speaking of the "churches as left by Christ" Dr. Williams says:

"Is there power, it may be asked, in these narrow, parish bound, local communities of the regenerate, to effect harmonious feeling over large tracts of territory? We answer the writers on civil government and national growth in our own age are discerning in just such local, self-knowing, self-ruling neighborhoods the secret of republican prosperity in the New World, and the chief haunt and refuge of social order under the despotism of the Old World. De Tocqueville found the talisman of the freedom of our Revolutionary forefathers in the preparation which the town-meeting, with its care of the local needs and the local wrongs, had given those fathers for the due administration of a republic when it was cast upon them. So Sir Henry Maine finds, in the village communities of old India, a form of self-rule that has preserved most of the peace and real order of the Eastern nations under the successive waves of invasion that have gone over their land. Their rulers

shall be of themselves' was God's promised blessing to his people when obedient. A local, independent, self-governed community was the original form of polity for the primitive Christian church.

"But man, in his temerity, has undertaken to develop and to improve and to expand upon the handiwork of God. What has been the result? As the faith took hold on individual disciples in the great cities of the Roman Empire, it became the practice of too many to lower the spiritual requirements, that they might more easily and rapidly augment the external discipleship. Wealth and worldly honor flowed in upon the religious bodies thus enlarged; but the spirit of worldly aggrandizement took, with too many, the place of the fear of God, and of the love for the truth. Christian leaders affected the pomp and the prerogatives and the severities of pagan magistrates. Synods, grown up at first in the purpose, it may be, of cultivating a brotherly accord and co-operating, affected legislative powers; and pronounced, in their own fancied eminence, their edicts and their anathemas. The humble preacher was replaced by the arrogant prelate. Festivals of a foul and reckless heathenism were imported into the Christian ritual and service, to attract and reconcile a rabble of unregenerate worshippers. A thin varnish of Christian names and usages was used to convert huge blocks of paganism into buttresses of the Christian church."

PRIEST OR PEOPLE.

The *Montreal Witness*, alluding to the school issue involved in the Autonomy Bills now before Parliament, says: "Everyone knows that all the feeling over it is due to the 'abhorrence of the separate school principle and of the 'sacrifice which its adoption involves of the mightiest engine of the disposal of a country for the nationalizing of its people.' This statement is one which certainly everyone will not endorse. It seems to us by no means self-evident or even correct. The question over which the feeling to which *The Witness* alludes has been aroused is not whether or not there shall be separate schools in the new Provinces, but whether that matter shall be left to the determination of the new Provinces themselves or decided by the Dominion Parliament according to the wishes of a minority centralized principally in the Province of Quebec. It is quite true, of course, that, those who oppose the Government's policy as embodied in the school clauses of the Autonomy Bills are for the most part opposed to the separate school principle. They would prefer that there should not be any separate schools in the new Provinces or in the other parts of the Dominion. They understand very well that the ideal of those with whom the contention for separate schools originates is not merely separate schools but church schools in which the dogmas of Roman Catholicism shall be taught by the accredited representatives of the Roman Catholic Church, and they see plainly that separate schools, and still more church schools, work against that social unity which is essential to national strength. But it is not merely to dislike of the separate school system that the feeling which now prevails in regard to the school issue is due. Many who were opposed to the separate school principle were willing, for the sake of peace and the federation of the Provinces, to accept it, so far as Quebec and Ontario were concerned, and in other Provinces where there is no separate school system separate schools have been permitted more or less in practice. For many years past, as today, there have been separate schools in the Northwest, and the country has been told by Premier Haultain that if the subject of education were left, where he contends it rightly belongs, in the hands of the people of New Provinces, the separate school system would almost certainly be continued. It is not, therefore, the expectation of those who are opposing the Government's policy in this matter that if that policy were reversed it would necessarily mean the abolition of separate schools in the Northwest. There has been no demand made on the Government or on Parliament that any provision against separate schools should be embodied in the Autonomy Bills. What has been asked is that the people of the New Provinces should not be coerced in this matter, that they should be left free, amid all contingencies, to work out their educational problems according to their own wisdom. The strong feeling which the school issue has aroused in this country is not to be explained by reference merely to the abhorrence of the separate school principle. It is due in part to a widely prevailing belief that the Government's policy in this matter involves an invasion of Provincial rights for which neither the principle nor the facts in the case afford any sufficient justification. It is due still more largely, perhaps, to a belief that the Government's policy in this matter has been dictated and determined by those who do the bidding of an ecclesiastical power which works incessantly with the purpose of imposing to the utmost extent practicable a separate Roman Catholic school system on this whole country. And this purpose it aims to accomplish not through persuasion of the people of the several Provinces, but by coercive measures secured through the Federal Government by influence brought to bear in strategic situations. It is a bold and a dangerous game that the ecclesiastical politicians have elected to play, and we doubt if the issue shall show them to have been wisely advised in the methods employed. It

is a part of the hand-writing on the wall against Roman Catholicism that it knows not how to trust the people, for in this Canada of ours the future, still more than the present, belongs to the people. And those politicians who have thought it wise and safe to listen to the voice of the hierarchy rather than to that of the democracy, may yet discover that after all the people will have something to say about it. The people are probably taking a much more serious view of this subject than some members of Parliament imagine.

Editorial Notes.

—We learn, just before going to press, that Rev. W. L. Archibald has received a cablegram from his sister, Miss Mabel Archibald, that she sailed from Genoa on the 'Princess Irene' due to arrive in New York on the 26th inst. This will be good news to her many friends in these Provinces who will wish for her a pleasant voyage across the Atlantic. She expects to spend a few weeks with her brother Arthur in Woonsocket, R. I., before coming to Nova Scotia.

—Concerning the Welsh Revival a correspondent of the *London Baptist Times* writes: "Though the fire of the Revival cannot be said to burn as vehemently as it once did, yet it must not be thought to be a spent force. It continues to make progress and since the arrival of Mr. Evan Roberts in Liverpool it has received renewed prominence in the daily press. The missionary is in undoubted favor with journalists. There are very few nooks and corners now in the Principality that have not been touched by the Revival. Baptismal services, often held by the river side in rural districts, get conspicuous notices in the newspapers. It is questionable whether the ordinance of baptism was ever so much advertised in any country."

—At the meeting of the Baptist Convention of Maine last fall a request was made to the Free Baptist State Association to appoint a committee of five to meet a similar committee of the Baptist Convention for the purpose of conferring upon the subject of a union of the two denominations. This proposal has been favorably denoted by the Free Baptist body, and at a meeting of the executive of their State Association held in Lewiston, April 11, the committee asked for was appointed. *Zion's Advocate* expresses the hope that the proposed conference of the two committees may be held soon, and that the first step may thus be taken for bringing into organic union two bodies whose chief differences are now in names. The *Advocate* also understands that similar committees have been or are to be formed in Massachusetts, Rhode Island and New Hampshire.

—The religious condition of New York, according to a census taken by the New York Federation of Churches, is not encouraging. The population of the city is found to be 3,945,907. There are 1,800,000 Roman Catholics and 1,916,997 as Protestants, but of the number classed as Protestants 1,087,762 are set down as neither members or attendants of churches. The number of Catholic non-attendants is not given. There are also 725,000 Jews. It will be seen that according to census nearly 28 per cent. of the total population are classed as Protestants who do not attend churches. If this is correct and if the percentage of non-attendance among Roman Catholics and Jews is anything near as large as among the Protestants it would appear that more than half the people of New York do not attend church at all.

—"The stamp of the wilderness and the desert is on us all, and deep in our natures sleep the instincts that controlled our remotest ancestors," says the *New York Outlook*. "Day before yesterday we were wandering in deserts; yesterday we built great cities for ourselves; to-day we are swinging great hammers and driving great wheels in the perfecting of material civilization; who shall say what we shall be doing to-morrow? To-morrow we may turn the leisure that comes with wealth to the fashioning of a really humane social order; we may concentrate our energies on intellectual interests with a passion that shall drive back the midst of ignorance which hangs round the world; we may turn to God, having tried all nearer consolations, to find in Him at last, the only real solution to the problem. No one can tell what we shall be to-morrow; but it is certain that we shall not be what we are to-day. We have been hunters, fighters, wanderers, explorers, builders of cities; now we are makers and sellers of immense energy and skill; hereafter we shall cease to be merchants, and life will take on some other aspect and pour itself into other activities."

—The difficulty of obtaining a correct idea of men and affairs in Russia is admitted. Newspaper correspondents may be credited with a desire to furnish news which is correct as well as interesting, but the fact that they are under engagement to furnish news of some kind may no doubt account for the fact that the statements made by them with a good deal of positiveness in one letter are sometimes subject to revision, if not to actual contradiction, in the next. A case in

point is that of a correspondent of the *London Times*, who apologises for having, by a "slip of the pen," accused the Empress Dowager of instigating the Czar's reactionary manifesto of March 8. So far from this being the case, he goes on to say, the Empress Dowager had absolutely nothing to do with the manifesto conspiracy, and did not even know of any intention to issue it in a reactionary form. In fact, she first learned of the existence of the documents through the newspapers. Moreover, he declares, it is notorious to all who are behind the scenes of Russian court life that she is heart and soul in favor of reform, and that, if the Emperor were as amenable to the counsels of his mother as popular rumor represents him to be, there would have been no attempt to coerce Finland and no hesitation in bringing Russia into the path of modern progress. The popular legend that she stands foremost in the ranks of the party which is fighting against reform is, he asserts, based solely and entirely on the fact that she remains the friend of M. Pobiedonostseff, the favorite counsellor of her husband.

—The *Toronto Globe* is justly regarded as the leading organ of the Liberal party in the Dominion. As is well known *The Globe* does not agree with the Government in respect to the school policy involved in the Autonomy Bills now before Parliament, but freely declares the opinion that the proposed legislation involves an invasion of Provincial rights altogether unwise and unjustifiable. *The Globe* also strongly controverts the opinion that there is not in Ontario deep and widespread dissatisfaction with the Government policy on the subject, and says that those who suppose that opposition to the educational clauses in the Autonomy Bills is confined to Toronto and is dependent on Orangism for its vitality are living in a Fools' Paradise. Further, in this connection *The Globe* says: "The point of capital importance, and which cannot be disproved by shutting one's eyes to its undesired existence or by shouting bravely that it does not exist is the unmistakable fact that not in Toronto alone but in scores of centres throughout this Province the sanest and steadiest and most intelligent men cannot bring themselves to approve of the Dominion Parliament, on any pretext whatsoever, interfering in the educational affairs of the new Provinces. The men who make this objection are no Tories. They are not Orangemen. They are Liberals. They are, some of them, the men who give virility and prestige to Liberalism in their constituencies, and without whom there would be no Liberal party worthy of the name. To ignore the fact of their opposition, to minimize its significance, or to misunderstand its quality is to play the part of children in a situation which demands the wisdom and courage of men."

Wolfville Notes.

The Theological Circle of King's County has held its recent meetings in Wolfville. Valuable papers have been read by Rev. D. E. Hatt, President, Rev. R. O. Morse, Rev. G. P. Raymond, Rev. Dr. Chute, Prof. R. V. Jones, Ph. D., Rev. C. H. Day, Rev. Dr. Sawyer, and others. The discussions have been serious and stimulating. The brethren appreciate one another and therefore criticize as well as praise the Essayists. Rev. Alfred Chipman, Rev. Ernest Quick, Rev. C. K. Morse, Rev. D. H. Simpson, Rev. M. P. Freeman, Rev. L. D. Morse, and other ministers can make a discussion interesting and profitable.

The last meeting was addressed by Prof. R. V. Jones, Ph. D., on the Study of Words; Rev. C. H. Day, on Ethical Teachings in relation to Christianity and Rev. Dr. Sawyer, on The Independence of the Churches. All these papers would enrich the pages of a strong magazine. It is to be regretted that the Baptists of Canada have no periodical through which such papers can be made influential on the life of the body.

It was especially gratifying to the circle to have Dr. Sawyer present and to listen to his address which was at once thoughtful, suggestive and stimulating.

The following points were discussed:—

1. What is an independent church?
2. Have there been such churches? Some noted men like Beecher have for a time ministered to organizations that seemed quite independent of other churches; but after Beecher's death Plymouth church took its place in the association of Congregational churches. Continuous independence is not frequent in church history.
3. Have we independent churches now?
4. Were there such churches in the early years of Christianity? The apostolic age and the authority of the apostles till the close of the first century were considered. Is there any definite outline of church organization left by the apostles?

Relations of the churches after the time of the apostles.
5. Meaning of the word church in the New Testament; in the gospels, Matt. 16: 17 and Matt. 18: 17. Use of the word in the Acts and in the Epistles where the word "churches" is in common use. The tendency of Paul in his later epistles is to take the word church in a broader sense. In Revelation we have references to groups of churches.

There was manifested a tendency towards some larger federation than the single local church, the outcome of which appears in the Roman, Greek, Lutheran, Anglican, Presbyterian, Wesleyan, and Congregationalist bodies.

6. Is such union merely a human device? The example of the Apostolic age means something; there is something in the notion of human helpfulness. Some protection was needed against heretical teachers.

7. The Baptists have been slow to admit the advantage of co-operation but they have gradually admitted some forms of union.

There are conditions that make it desirable to have some larger union than the local church; for example the communion in a common faith, creed and conduct; the necessity of assistance for weak churches; the formation of new churches; the ordination of ministers; the work of Missions, Education, Ministerial Aid and of the Press.

It is our duty to cultivate a sense of a broader union and of the obligations and responsibilities thus involved. X.

Look at Home.

Before returning from England in 1872, I left London to see the Princeipe Cathedral, visited York, and then Peterborough. After viewing its Cathedral, and while waiting for the train to London I went into an old graveyard and copied some peculiar inscriptions. In one the deceased, a woman, told of her failings and closed with this advice to its readers:

"Whatever thou seest amiss in me take care to shun,
And look at home, enough there's to be done."

I have not forgotten her advice at all times during the succeeding years; whenever I have criticised the failings of others the words "look at home" have been recollected which sometimes have been of service. And when I have condemned the wrong doing of some European countries I remember the faults or defects of my own, the English speaking countries, both of which I have been a citizen, I remember the dead woman's advice. "Look at home." Enough wrongs in both to be righted; unnecessary wars have been fought, that against Spanish possessions by the United States, and the South African war by Great Britain. Perhaps my opposition to war was caused by the fact that I was a baby when two of the greatest wars of Great Britain were fought, that at New Orleans when I was four weeks old and that of Waterloo when I had reached 27 weeks each of the three events taking place on a Sunday. In after years I visited both battle grounds. Or I may have been influenced in favor of peace by the following lines written by the English poet for whom I was named:

"One to destroy is murder by the law;
And gibbets keep the lifted hand in awe;
To murder thousands takes a spacious name
War's glorious art and gives immortal fame."

And in all the old Bibles "Thou shalt not kill" appears as one of the Commandments. The Twentieth Century Bible is said to have many improvements in translation, probably the sixth has been omitted. I was shocked some years ago at hearing from a popular minister, not a Baptist, pray for the success of the army of the United States then at war, in other words to murder thousands. But I was then as now an old fogey, now and for years past actually opposed to the popular game of football which kills scores and severely injures thousands every year.

Being a nonagenarian I have other fads which will be more acceptable to most of the readers of the MESSENGER AND VISITOR. The first is that English not Volapuek, will some years hence be the language of the civilized countries of the world; the second is that these two great nations will evangelize the other nations and peoples of the world.

As to the English language I recall the fact that an Italian gentleman whose name I have forgotten, with whom I corresponded about 26 years ago, who came to Switzerland and taught English in the schools without remuneration. He came to New York in 1870 but as I was then in Ottawa I had not the pleasure of meeting him. When in Northern Europe in 1872 I was pleased to notice, even in Russia, that English was understood almost every where, that most hotels in Russia had an employee who spoke English; that in the International Statistical Congress at St. Petersburg, English, as well as French and German, was permitted and used by delegates from England and the United States. The Grand Duke Constantine President of the Congress used English in conversing with us.

I received in 1874, an important letter from the Grand Master of the Court of the Emperor, with whom I became acquainted, which was written in correct English. I shall send you a copy for publication and give information that should make every Baptist honor the Baron De Rosen who, at my request interceded with the Governor General of Southern Russia, who released from prison twelve Russians who had been converted by Baptist Evangelists. These converts had been members of the National Greek churches who were not permitted to separate therefrom.

The Baptist Association at Washington in 1872, passed a vote of thanks to the Baron which was transmitted to him by one of the delegates to the congress, to whom the Baron replied in the letter above mentioned.

G. RAY BEARD.
Washington, U. S. A.

Life in the World to Come.

REV. CHARLES A. DIMSMORE.

The lofty speculation to which our theme introduces us cannot be without interest, for we all have launched great ventures on the deep which lies beyond the bar. Humanity's persistent dream of immortality was never more credible

than it is today. Modern psychology teaches that only the fringe of our natures has been explored, and that the soul's chief characteristic is its capacity to absorb from other lives. If there is "One God, one law, one element," then we are justified in assuming that life always and everywhere is essentially the same, and that heaven will be the lifting into higher ranges of insight, power and enjoyment of that spiritual personality which is here so imperfectly developed.

Yet while life is continuous, death must work a more radical change than we are wont to imagine. In a moment, in the twinkling of an eye, we leave the body—the only instrument through which we have learned to think and act; we are deprived of the associations which have aided us, the usual standards by which we have judged ourselves, all the conventionalities by which we have been protected and deceived; and alone, in our naked characters, we confront untried conditions. No wonder the Scriptures declare that after death cometh judgment. Death itself is a most searching judgment, testing to the uttermost the quality of the soul.

But while the soul at death takes a prodigious step in the direction of its final destiny, we have every reason to believe that it will come to its ultimate perfection by a process of growth, maturing through new visions of truth, stern discipline, abundant service. The grave, then, erects no barrier checking the power or the desirability of prayer. Why should we hesitate to pray for all chastened spirits, whether living here or living more intensely in higher ranges of existence?

To the question, What passage in the Bible best describes the supreme blessedness? Thomas a Kempis once replied "His servants shall serve him." There is a sentence flashing a deeper light into the mystery—"They shall see his face." The rapture of the redeemed is the vision of God; they hasten to service constrained by the ineffable glory there unfolded. "This is life eternal to know," said the Master. "Then shall I know," echoes the chiefest of the apostles.

Foregleams of this eternal ecstasy have been granted to elect souls; luminous moments when the soul emerged from the trammels of the flesh, faith ripened into clearest intuition, and for one ravishing moment they saw and felt the real presence of God. It was in such exaltation of his highest nature that Isaiah saw God high and lifted up, Dante by faith saw truth enkindled along the stairway of the eternal palace until he entered the final state where there is "light intellectual full of love; love of true good, full of joy; joy that transcends every sweetness." As he drew near to taste of the ultimate blessedness, he found it to consist of the entering of his sight "more and more into the radiance of the lofty light which of itself is true." When his passionate spirit saw all things subsisting in that perfect Light, bound with love in one volume, he had no higher ambition than to convey one spark of the glory to the future people.

It is a far cry from Dante to Walt Whitman, yet to this rugged, unkempt poet of democracy, loathing one transparent sun mer day on the grass, there suddenly arose and spread around him "the peace and knowledge that pass all the arguments of earth" that the "kelson of the creation is love." Gov. John A. Andrew, as the result of welding his soul as by fire to duty; could say in later life, "I have lived long enough to feel, not merely to think, how careful and tender are the dispositions of the Divine Providence, arranging, I suppose for all, the best that is possible for each in view of both time and eternity."

This sense of God as all and in all which has been granted to richly endowed souls in some sun-crowned hour of this mortal life is a foretaste of an ever increasing vision. What is now a flash of intuition will become the light of common day; the rapture of a moment will be our permanent mood.

There will rise before our clarified mind such a vivid conception of the infinite riches of God in Christ Jesus; we shall have such a vision of the shadowed history of men and of our own imperfect lives penetrated and enfolded by the wealth of divine grace that there will steal into our hearts a sweetness beyond the songs of the angels. To see face to face; to intensely realize God in all things; this is the source of our joy and service.—The Christian World.

THE NINETEENTH CENTURY AND AFTER. Edited by James Knowles. Published monthly.

Contents for April, 1905.

- I. Democracy and Reaction (concluded) By the Right Hon. John Morley, M. P.
 - II. Musical Hours By Her Majesty the Queen of Roumania (Carmen Sylva)
 - III. The Heart of the Mikado. By Baron Suyematsu.
 - IV. Japan and the Mahometan World. By Professor A. Vambery.
 - V. Thibet and the Indian Office: A "Blazing Indiscretion." By Ian Malcolm, M. P.
 - VI. The Commemoration of Shakespeare. By Sidney Lee.
 - VII. The Public as Seen from the Stage. By Gertrude Kingston.
 - VIII. British Shipping and Fiscal Reform. By Evelyn Cecil, M. P.
 - IX. The Luminists. By Arthur Nicholson.
 - X. The Defence of the Grain Route. By P. T. McGrath.
 - XI. An Artist's Love Story. By Lady Priestly.
 - XII. Charity a Hundred Years Ago. By the Countess of Jersey.
 - XIII. The Art of Classical Quotation. By the Right Rev. Bishop Weldon.
 - XIV. A Century of International Arbitrations. By Sir John Macdonell, C. B. LL. D. (Associate of the Institut de Droit International).
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* * The Story Page * *

The Beauty of Kindness.

'The minister's getting the parsonage ready for his wife,' announced Mrs. Millsap, as she entered Miss Callista's pleasant kitchen.

Miss Callista turned. She was making pear butter but she dropped her spoon, regardless, at the sound of her neighbor's voice.

'Why, how you scared me, Abigail!' she cried. 'I never heard your step. So the minister's wife's comin' is she? I was just thinkin' about her before you came in. Well, we'll all be glad to see her, won't we, and I hope, I do hope she'll like us.'

'I don't know about that,' replied Mrs. Millsap with a sigh; some folks are hard to please, minister's wives included.'

'Oh, no, they're not,' retorted Miss Callista cheerfully, 'and we'll give her such a royal welcome she'll have to like us. There's nothing like a right beginning to promote good feeling,' she added, besides if she's half as nice as the minister is, we'll be more than fortunate. Come round here in front of the fire Abigail,' she went on smilingly, 'where I can see you. You don't come very often.'

Mrs. Millsap obeyed willingly. It was pleasant to have an hour to spend with Callista she thought.

Miss Callista was short and plump and merry, while Mrs. Abigail was tall and thin and serious, yet they were the best of friends.

'Now tell me about it,' began Miss Callista, stirring the pear butter vigorously.

Her visitor settled herself comfortably, smoothing her black skirt with her too worn hand. Abigail Millsap had always worked

'I was goin' by the parsonage this mornin', she answered, 'when the minister called me. He was out in the yard tryin' to unpack some dishes, and he had just broken a cup, and I'm as I sit here this minute that he was cookin' something in the kitchen too. I smelled it burnin' clear out-doors, but what it was I can't for the life of me tell.'

Miss Callista laughed, then looked thoughtful. 'Poor man!' she said. Then after a brief silence, she went on: 'When is she comin'?'

'Thursday at five o'clock,' was the reply, 'and really Callista, you never saw things so upset in your life as they are at the parsonage. You know how men are, and the minister don't know which way to turn. He tried to get some one to help him but he couldn't find nobody. Mrs. Flynn is sick and everyone else is always busy. Their furniture and beddin's all come too.'

'How did the minister look?' asked Miss Callista. 'Tired to death. There was dust all over his clothes and he'd just smashed his finger with the hammer before I got there.'

Miss Callista stirred the pear butter abstractedly—she was thinking.

'What do you say to our gettin' the members of the aid society to straighten up things over there?' she asked eagerly, her rosy face aglow with the thought of it. 'Every one of us would be glad to lend a hand, I'm sure. Do you think the minister would care?'

'Well,' replied Mrs. Abigail philosophically, 'I should say that the message that came to Paul might apply to us, too.'

'What was that?' questioned Miss Callista quickly.

'Come over into Macedonia and help us,' was the reply. 'Now we can't all go to Macedonia, but we can go over to the parsonage. That's one reason why I ain't such a firm believer in foreign missions, added Mrs. Abigail soberly. 'I always see so much to do at home. I hope the Lord'll forgive me.'

'I'll take over a quart of pear butter, and make a pan of rolls,' broke in Miss Callista irreverently, for her mind was on the parsonage just then.

'I could take currant jelly and fry a chicken,' said Mrs. Abigail. 'The other members will do as much I'm sure. What a good woman you are Callista! I should never have thought of it.'

Miss Callista smiled. 'Some one else is good too,' she said affectionately. 'Well that's settled is it Abigail? Now you must take dinner with me and this afternoon we'll see what we can do.'

They did see, and with such good results that by nine o'clock the next morning eight members of the aid society met at the parsonage.

The minister was putting down the red-and-green carpet, when they came in. It had been in the sitting room of the old home, and the minister was anxious to have it adorn the new. The furniture which had come with it was stacked all over the small cottage.

'We've come over to help you,' they began. 'We didn't know how you'd like it, but we hoped you wouldn't care.'

'Care!—I should say not!' the minister cried relievedly. 'It's real missionary work, for I don't know what to do. I never did,' he added, in a burst of confidence; 'my wife'll tell you that.'

How glad, how very glad he was to see them, these deft-handed, willing workers! He had just been thinking of the disordered rooms, and of how much he dreaded to have Anna see them as they were. But now, thanks to Miss Callista's happy thought, there might be hope ahead, after all. And there was, for, before he knew it the red-and-green carpet was down, the chairs taken from their wrappings, the center-table placed, together with the big lamp which had been wont to shine in the old home. It would shine with just as much lustre here, for the tired minister took heart of grace as he looked at its polished shade, and saw by degrees order take the place of chaos. Well, God was good, and his misgivings about the new field might be groundless, after all.

By night the little house was all in readiness, beds made, floors swept, and the dishes arranged. Everything had been sent on before, and to-morrow the little housemother would come, bringing with her the children. It was home now, and looked it for the first time.

'Anna and I can never thank you,' the minister said, when Miss Callista and her followers were ready to go. 'I'm sure God will bless you.'

His voice was husky, and his eyes were full of tears—tears of gratitude and joy, for everything looked so homelike and beautiful. Only the little mother was wanting to complete it, and she was coming as fast as the cars would bring her.

'But we're not through yet,' announced the ladies together. 'We're coming again to-morrow to help you get supper.'

'But you've done enough,' protested the minister; then he smiled. 'If you won't tell,' he said, 'I'll make a confession. I've been trying to cook-up some things myself. I threw them out, though,' he added. 'I wouldn't have told you,' he went on, 'but I knew from the looks of the pans in the kitchen you suspected me already.'

Everyone laughed, and the minister himself laughed.

The next day every member of the aid society came over, bringing with them each her own particular specialty in the line of cooking. The minister's wife was to come at five, and at three the ladies had finished and gone home.

'No, we won't stay,' they declared, in answer to the minister's invitation. 'We'll come over and pay our respects when she's entirely rested. Now she wants to see only you.'

A little after five that afternoon a tired little woman stepped across the threshold of her new home. She had dreaded the confusion which awaited her, for she was weary with her journey, and the children had been troublesome. She didn't know how she was to get supper for the hungry little brood.

But what is this? There was the old familiar red-and-green carpet greeting her; there was the little table with its big lamp and its books. There was her rocking-chair and her work-stand. There were the pictures hung, and through the rooms she could catch glimpses of restful white beds. And the dining-room!—how she gasped with astonishment and joy when she saw that, for here was the greatest surprise of all. The table stood spread with its white cloth, its bright shining dishes, and on them a feast which a king might enjoy; cold chicken, salad, pluck sliced ham, delicate rolls, amber honey, preserves, jelly, all kinds of cakes, while in the kitchen the little kettle steamed its cheeriest.

'What magic wrought all this?' demanded the little mother, half laughing, half crying, in the minister's arms. 'You didn't, I'm sure; for I know

you of old. Why, Nelson, I'm the happiest woman in the world, dear; and oh, how I've been dreading it—the new home, the new church, the new congregation, and everything! I was afraid they wouldn't be friendly, mightn't like me, perhaps.'

The minister pressed her to him. The ladies of the church did everything for you, dearest,' he said 'and you needn't fear anything. They're waiting ready, every one of them, to know and love you.'

The minister's wife looked over the pretty rooms, and her eyes filled. 'Yes,' she murmured, 'I am sure of it, for,' she added softly, 'by their fruits ye shall know them.'—Pittsburg Christian Advocate.

Playing the Man.

BY EMMA E. HORNIBROOK.

Mr. Clyburn looked down at his son, a boy of twelve, with a quizzical smile. The eyes raised to his were clear and honest. The favor asked was but a whim, nothing more he thought.

'You want me to lend you five dollars, Frank,' he said. 'Why do you want it—to spend! You must have enough in your moneybox.'

The boy hesitated a moment, but was always truthful.

'I want to carry it round in my pocket and feel like a man. You know mamma gave me a little chain and locket, and I begged her to get Cecil to lend me his watch just for half a day—and I would take such care of it.'

Mr. Clyburn looked amused.

'You wish to feel like a man,' he said. Let me tell you, this you cannot do, it would be unnatural. A very learned man who did more than any other to spread the Gospel through the known world, wrote of himself, 'When I was a child I spake as a child, I understood as a child, I thought as a child.' The Lord Himself was once a boy, obedient, asking questions, and learning from old men.'

Frank felt mystified. It was like a sermon.

But don't people sometimes dress up and pretend to be other people?

'Yes they act a part. Underneath they are their own true selves, and that is what I want you to be Frank. But I think I shall humor your fancy for once, just to see what comes of it. Only remember money and fine clothes do not make a gentleman. Act the man by being a little gentleman.'

An hour later Frank got on a car which travelled the longest route he knew of. He would go as far as it went and see as much as he could. He pulled out a watch directly when it started, although he did not know the hour. Indeed he pulled it out fully four times on the journey. The last time the conceit was somewhat taken out of him, for he overheard a man say to another:

'His first watch! I remember I was just as vain as he is when I found I could buy a Waterbury.'

Frank colored. The watch was not his own, and he could not earn the price of one. Something he had heard about 'borrowed plumes' came unpleasantly to mind. In spite of this he left his coat unbuttoned that the chain might appear.

When the conductor came round to collect the fares, Frank drew out his five dollar bill. He had no intention of changing it, only to let the people see he was not without money. Then he fumbled in his pocket a produced a dime. The conductor gave a knowing look which he resented. Perhaps the man thought the bill had been wrongly come by.

Beside him kneeling on the seat, looking out of the window, was a boy some years younger than himself. He wore a velvet suit and a red cap with a tassel. As Frank took out his time piece the little fellow observed him. It was evident Red Cap had no watch—he was too young. At last he ventured an inquiry:

'Has you a dog?' he asked.

Frank made no reply, which was very rude of him. It was not that he was ill tempered, but somehow did not feel quite himself today. He was 'sailing under false colors, as a sea-faring man might have said and could not let himself down to the level of the child. He forgot his father's injunction to be a little gentleman. The younger boy turned again to the window.

Presently the lady who was with him signalled the conductor, and took her son by the hand with all her mother's pride. As they were leaving the car Red Cap faced round with a laughable air of superiority.

'I have a pony,' he said out quite loud.

The passengers who had seen the by-play laughed and the man who had spoken of his first watch said in a low tone, but loud enough for Frank to hear:

'That parting shot takes the wind out of my little gentleman's sails, I guess.'

Hot and uncomfortable Frank descended from the car at the end of the route. It stopped in a beautiful suburb, five miles from the city. It was a lovely

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The Young People

day, thousands of bees were giddy with clover, butterflies flitted around, the goldenrod was in its glory. At least he would wait half an hour for the next car; or perhaps an hour. A lake shone in the distance like a mirror of steel, while tall trees drew a shadowy curtain around it. He plunged into a narrow path through the brushwood and started a rabbit. Then he ran off in chase, taking more than one turning. At last he came out on a beautiful lake with a sloping bank of grass and wild flowers on either side leading downward to the water. Here he sat down to rest, and lulled by the hum of a distant mill wheel, fell asleep.

He was roused by a child's cry. He rubbed his eyes and looked round. Coming towards him, up the narrow incline, was a man with a swarthy face and wicked black eyes. He was carrying a little girl almost a baby, whose clothes though ruffled showed strangely white against his shabby shoulder. Even as Frank saw them she uttered another little cry of pain or terror, quickly stilled.

Every generous feeling in the boy's nature was stirred. It was more than he could bear.

"Don't hurt that child!" he cried. The man started. He had not noticed the figure in the long grass. Quickly recovering, he answered insolently:

"Who's takin' orders from you, I'd like to know?" His look was so fierce that Frank quailed, but the little girl stretched her hands to her new friend in swift appeal.

Suddenly the man came towards him with a course threat.

"Look'ee here, my young cock-a-doodle-doo," he said with a hiccup, "I'll sell the kid to you for that tucker—pointing to the chain, an' what loot there is in your pocket."

Had the watch been his own Frank would have given it then and there for the child's release, but it was not, he only held it in trust. And if his pockets were searched the money would be found, and he had promised not to lose or spend it. He had sprung to his feet, and now put himself on the defensive. As he hesitated, the man plumped the little girl down by the roadside, and rushed at him with outstretched hands.

But his steps were unsteady, he had been drinking. Just as he was about to grab the chain his toes struck the edge of a half-sunken stone, and he was pitched forward on his face and hands.

Frank, who had darted aside, went past him like a flash, catching up the child as he ran. The clinging fingers gave him strength. Down the steep decline he sped—a race for rescue—perhaps for life. Dimly he saw some men in a field ahead, Oh, could he but reach them!

Hello! shouted a strong voice from the other side of a fence. "Who's after you?"

Frank came to a standstill. He could not speak but held out the child. A big, middle-aged man took her tenderly.

"Puir wee lamie!" he said, falling into his native Scotch. Then turning to two younger men, "Give the laddie a lift ower, boys. He's maist spent."

The run-aways were now in charge of three stout defenders, who might have withstood a host of traps, but no enemy was in sight. A pleasant faced woman came from a farm house near, and carried the little girl off to be soothed and fed, until worn out with what she had gone through, she fell asleep on the motherly bosom that sheltered her.

The farmer sent one of his sons to the nearest police station from whence the news of the little girl's whereabouts was flashed over the city. An hour later she was in her own mother's arms. Another son escorted Frank home. It was not quite such a dignified return as he had hoped for, as he needed a protector, but with a sense of relief and joy over the little girl's safety, he never thought of that.

"Well, Mister Make-Believe," Mr. Clyburn exclaimed, as his son entered. But one glance at the boy's eager face checked further speech.

When the father and mother heard Frank's story their joy and gratitude knew no bounds. Mr. Clyburn was very much excited.

"Why it must be little Edith Jarvis," he cried, the daughter of Judge Jarvis. She was missing this morning. Mother, think of that! Our boy found and rescued her at the peril of his life. He has played the man in earnest."

And the mother fell on the boy's neck and wept. "Papa," said Frank that evening, "I came mighty near paying for wearing that watch and chain by getting a broken head. But didn't I come off well?"

"Bravely!" replied Mr. Clyburn. "Keep the money my son, you have earned the right to it, and I will buy you a watch."

"Oh, thank you papa; I'd like the money, but I don't want a watch until I fairly earn one. 'I'd—' Say on, my boy. Don't be afraid."

"Papa," said Frank stoutly, "I'd rather have a pony a good strong pony, you know."

And before the boy slept that night he had the promise of being as well off as Red Cap.

Frank learned a good lesson by the days adventure. He grew to be a strong man, yet with a tender heart ever ready to help the weak and oppressed. When old enough to enter college his chums named him 'Genuine' because he never went beyond himself in what he said, and his religion was as much a part of himself as breathing, without any pretense about it.—New York Observer.

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

President, A. E. Wall, Esq., Windsor, N. S. Sec.-Treas., Rev. Geo. A. Lawson, 49 Preston St., Halifax

We are glad to name Rev. Dr. J. W. Brown as the writer of the May Topics.

Easter-tide thoughts are with us again. I am glad of the growing tendency to recognize and emphasize Easter ideas. It occasions a depressing influence to dwell on death and suffering as suggested by Gethsemane and the tragedy of Golgotha. But we lift up our head when we read of life and triumph, as exemplified by the matchless Saviour, and let the careful thinker not forget we live with Christ.

Too many of us cultivate the far away look of Christ in the future, of the life beyond, let us put our thoughts in the present tense.

We must live with him now. If we are dead to the world we shall certainly live in Christ.

"He is risen." Do you not see the white throne gleaming through the mist and dust?

Do you not behold the great conqueror reclining in majesty? Do ye not know that ye are heirs of God and joint heirs with Christ, and whatever possessions, whatever victories, whatever glories, whatever joys belong to them, belong to you and me?

Oh the triumph, the eternal victory of our Risen Lord. May Easter, 1905 find you with a heart overflowing with gratitude and love for Jesus the risen Lord.

THE WHEEL OF TIME.

BY IDA KAYS.

Slowly the wheel of time goes round,
As the years are passing, one by one—
Earth's budding flowers are strangely sweet,
In the glistening dew of the morning sun.

Faster and faster, revolves the wheel,
As we pass the zenith, 'neath noonday sun.
Life's field is golden with ripening grain,
Which we haste to glean e'er the day is done.

Dizzily whirling, the wheel goes now—
Is the harvest gathered? Or battle won?
A crash, a groan—the wheel stands still,
And the race of a human life is run. —Sel.

A FATHER'S EXAMPLE.

I remember once speaking to a friend of mine in Brighton who, giving me his experience of his own childhood, said: "I can remember when my mother cried when she cut the bread for our breakfast, keeping none back for herself, for it was the last crust she was dividing. I, the eldest born, inquired the reason why this was done. She said: 'My lad, your father has been dismissed from his situation because he would not lie, and we have come to the last loaf, but I am proud of your father, and you must grow up like him too.'" "And?" said my friend. "I have tried to do it."

Spiritual imagination can be cultivated as poetic imagination can be cultivated. The culture of the imagination is the culture of the ideal. It is the culture of faith and the culture of prayer. If we imagine the love of God, if we pray for the mind of the Master, if in every difficulty we stop to think what he would have done and said, if we keep ever the vision of Christ before us, if we make his teaching and will and life the test and example, we will live the imaginative life not always down among the dust and sordidness of the world, but sometimes among the angels and the spirits of just men made perfect, and the dear Lord who has taken captive our hearts and imaginations.—Hugh Black.

To whatever worlds he carries our souls when they shall pass out of these imprisoning bodies, in those worlds these souls of ours shall find themselves part of the same great Temple; for it belongs not to this earth alone. There can be no end of the universe where God is, to which that growing Temple does not reach,—the Temple of a creation to be wrought at last into a perfect utterance of God by a perfect obedience to God. Phillips Brooks.

When will men learn the lesson that has been taught by all the ages that sin is slavery and that in the service of Christ alone is freedom? Let us listen to this word from

F. W. Robertson, "Now see what a Christian is drawn by the hand of Christ. He is a man on whose clear and open brow God has set the stamp of truth; one whose very eye beams bright with honor; in whose very look and bearing you may see freedom manliness veracity; a brave man—a noble man—frank, generous true with many faults it may be; whose freedom may take the form of impetuosity or rashness, but the form of meanness, never. Young men, if you have been deterred from religion by its apparent feebleness and narrowness, remember it is a manly thing to be a Christian."—Presbyterian.

We cannot climb by the steps that are behind us, though they be of the purest marble. Let thine eyes look straight before thee." There is not a stair that rises before us but must be mounted by our own endeavor. Each step calls for an act of the will. Duty bids us examine each stone upon which our foot is to rest. Each new condition of life makes an additional draft upon our judgment. Victories that are past cannot tell us what our plan of campaign shall be in future battles. We must meet the crisis when it arrives with the wisdom of the hour. The appeal to experience may help, but it cannot master.—The United Presbyterian.

OUR NEED OF CHRIST

Daily life in fact brings us not a few disturbances, some of them depressing, and we need to cheer up. Most men have some power of rallying their courage and hope, and throwing off depressing thoughts, but there are few who are not glad of cheerful company, to help them do this. This is a well-known reason why it is not good for man to be alone, and a man and his wife, of whom that was first said grew to be so much alike and to feel so much the same depressions that it is worth a great deal for them to have another voice, sometimes of their children, sometimes of a friend, whose cheery word may turn the scale of feeling which was weighing down too much on the side of soberness. It is a blessed thing that all people do not take themselves with equal seriousness and still more blessed that a good many look habitually on the bright side of things, and do not pitch their voices in a minor key. Against our too common abnormal despondency, we have reason to rejoice that there is a positive force of hope and gladness which tries to spread light and joy.—Treasury.

THE PRAYER PERFECT.

Dear Lord, kind Lord,
Gracious Lord I pray
Thou wilt look on all I love
Tenderly to-day!
Weed their hearts of weariness,
Scatter every care
Down a wake of angel wings
Winnowing the air.

Bring unto the sorrowing
All release from pain;
Let the lips of laughter
Overflow again.
And with all the needy
O divide, I pray,
The vast treasure of content
That is mine to-day.

—James Whitcomb Riley, The Reader Magazine.

HE IS NEAR.

The day is long and the day is hard
We are tired of the march and of keeping guard;
Tired of the sense of a fight to be won,
Of days to live through and of work to be done;
Tired of ourselves and of being alone.

And all the while, did we only see,
We walk in the Lord's own company;
We fight, but 'tis he who nerves our arm
He turns the arrows which might do harm,
And out of the storm he brings a calm.

The work which we count so hard to do,
He makes it easy, for he works too;
The days that are long to live are his,
A bit of his bright eternities,
And close to our need His helping is.

Susan Cokridge.

Every Christian ought to be a Christ where he lives. Once Jesus was in the world, and for three years went about among the people, blessing helping comforting. Now he sends us. The only hands Christ has to minister to human needs are our hands. The only voice he has to speak words of cheer and encouragement is our voice. The only feet he has to go on errands of love and helpfulness are our feet. We are to represent Christ in the world, and our life should be so true, so pure so unselfish, so gentle that whoever sees us will see Christ.—J. R. Miller.

Foreign Missions

W. B. M. U.

"We are laborers together with God."

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

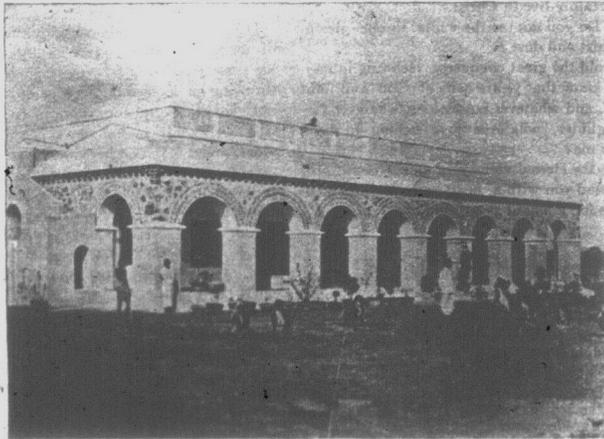
PRAYER TOPIC FOR APRIL.

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

THE TEKKALI MISSION HOUSE.

The above cut represents the Tekkali Mission House. It is the newest Mission House in the mission field; having been completed about three years ago. It is built just a little outside the town. This makes it very pleasant as we get all the breeze that is going and escape the noise, dirt and disagreeable odours of the town. At the same time we are within easy walking distance of any and every street.

The railway station is very near; and, if going on the train we can leave the mission house after



we hear the whistle blow and reach the station in good time. Unlike the other mission houses the Tekkali house is built entirely without wood, with the exception, of course, of the doors and windows.

In all the other mission houses the rafters are of wood. These are not plastered over as in our country. The white ants soon begin their destructive work and the missionaries have to be constantly on their guard to see that the rafters are kept well swept and in good repair. Often a beam that looks to be perfectly sound, will, upon examination be found to have the heart eaten out of it.

In the Tekkali mission house those unsightly rafters are done away with. The whole building is made of stone and mason work, and the walls and ceilings are pure white as they are in our houses at home. This makes the house a good deal lighter and more cheerful.

The house without any wood in it is the admiration of all the natives and they came from the neighboring villages to see it. While we are free from white ants, as far as the ceiling is concerned, we have had our share of them in the closets and on the floor. A heap of mud on the mat reveals their existence. Looking under it we will find the floor literally swarming with these little creatures. It is amazing the destruction they will accomplish in a very short time.

Mr. Higgins has a closet in the wall of his study in which he keeps his medicines. When he went to the Hills he locked it and took the key. On his return he found that the white ants had taken complete possession. Things were in a fearful condition. Every shelf was covered with mud and swarming with ants. On the middle of one shelf was what looked to be a mound of earth. On examination it was found that there was a ball of twine in the centre which was completely riddled; the pieces being less than an inch in length. A parcel of corks shared the same fate. In fact everything with the exception of the glass bottles was destroyed and unfit for use. On several other occasions we have had a good deal of bother with them. This makes us doubly thankful that there are none in the roof. These little creatures need to be seen to be appreciated. For my part, I greatly admire them for their energy and untiring industry.

The Tekkali mission house is built for the Mission Family and Lady Missionary. The rooms of

the latter are on the right hand side as you enter. They consist of two large rooms, viz.—study and bed-room with small bath and dressing rooms adjoining. The part for the mission family consist of four large rooms, viz.—sitting-room, dining-room, study and bed-room with small bath and dressing rooms off of the two last named rooms.

A verandah extends the whole length of the house in front. At the back of the mission house and just a few steps from it is the cook house. This must always be separated from the dwelling house as the smoke and heat would be unbearable. On the left-hand side of the mission house and just a few steps from it is the little mud chapel. Here we have our day-school, prayer-meeting and Sunday services. While we were away this summer some repairs were made. The workmen, remembering that their missionaries were naturally inclined to be lengthy, considerably raised the straw verandah just over the door that we enter. This is quite an improvement and does away with the stooping and bending necessary before. So I generally start to walk boldly in. I get through the first opening without any difficulty but almost invariably forget that there is a second door for which I am still too tall. The sudden bumping of my head reminds me of the fact and, instead of entering with head erect as I had planned to do I am forced to stoop and enter with bowed head.

Not far from the chapel is a small building known as the rest house. It contains two small rooms, a store room or two and carriage house. Mr. Higgins made his home there for four years. Back of that we have a comfortable place arranged for our boarding children. At the back of the mission house we have a nice large field. This makes a fine place for the children to play.

In the front of the house we have an attempt at a flower garden, but as the trees and shrubs have only been planted for a short time and as the vegetation in Tekkali is not at all luxuriant it will be some time before it amounts to anything.

The whole of the mission property is surrounded by a stone wall. Wooden fences are not known here.

In case any of the friends are dissatisfied with this description and think they would like to see the place for themselves we extend to them a hearty invitation to come and see and assure them of a warm welcome at the Tekkali Mission House. P. C.

Lord's Day Sunday, April 30.

(The Advocate.)

"Lord's Day Sunday," which falls this year on April 30th, affords a golden opportunity for strengthening the defences of the Lord's Day. It is now quite generally observed throughout the Anglo-Saxon world. It comes at an opportune time. The summer with its special temptations is at hand. There is special need of appeal to the Christian conscience in order to new watchfulness as to the observance of the Day, and of special effort to guard against new inroads upon its integrity and sanctity during the summer season.

The occasion moreover should be improved to the utmost for the purpose of strengthening the hands of the Lord's Day Alliance, by enlarging its membership, and improving its financial position. Its growth has been most gratifying. Its influence was never so great. Its usefulness is unquestioned. Its financial needs were never greater.

The Ontario Alliance imperatively needs, by the first of May, in round figures, \$1,500; Quebec, \$1,000; New Brunswick, \$400; Nova Scotia, \$500, Prince Edward Is-

land, \$100; British Columbia, \$375. Manitoba and the Territories are in much better condition, but this is chiefly due to the fact that their Branches have recently been visited by the General or Associate Secretaries.

We would earnestly suggest, therefore—

1. That Pastors give one service on April 30th to the Sabbath question. Such printed information as we have will be gladly sent on application.

2. That an offering be taken for the work of the Alliance. We will be glad to send envelopes for this purpose. All givers of 25c. or more (where no branch of the Alliance exists) will receive the Advocate for one year if their names are sent to us.

3. That Sunday Schools and Young People's Societies also give attention on that day to the claims of the Lord's Day, and an offering (or vote some small amount) for the good of the Alliance.

4. That all Branches of the L. D. A. at once hold an executive meeting, and arrange for special effort, either by appeal to the Churches, etc., direct, or through union meetings to be held on that day, to add to their membership, funds and usefulness.

5. That individual readers of these words consider whether they cannot give some special help personally.

6. Above all, that the Thorne of Grace be humbly and earnestly implored for the Divine blessing. It is God's Day. This is His work. He is greatly more interested than any of his servants.

There is no time to lose. Immediate steps should be taken. Begin now. Let everyone share.

For information or envelopes address

133 Confederation Life Bld., Toronto.

Contributions may be sent to the General Office as above or to the various Provincial Treasurers. In either case credit will be duly given, both to the givers and to the Provinces from which the contributions come.

20th Century Fund.

- Alva, Mrs J A Cleveland, \$15. Andover, Mrs J C Wright \$1.25. Busset St, Mrs J B Hamm, \$10. C J Stammers, \$5. \$15. Centreville, Wm Cogswill, \$2. Campbellton, Mrs A B Mowatt, \$5. Caledonia, S Rebecca Bennett, \$2. Collina, Hazen Folsom, \$5. Carleton, J W King, \$5. Chipman, Mrs Melton McLean, \$2. Doaktown, Mrs Merseau, \$5. Mrs H Swin, \$5. Dorchester, E W Wilson, \$3. Dorchester 2nd, J B Ingleby, \$5. Elgin, Rev H H Saunders, \$5. Fairville, Wm March, \$5. Fredericton, church, \$15. Forest Glen, Maurice Colpitts, \$5. Germain St, T S Summs, \$25. W F Burdett, \$10. C Walker Brown, \$20. W C Cross, \$25. A L Haining, \$5. Holly Wason, \$1.30. Charles Wason, \$1. \$7.30. Hillsboro 2nd, W L Dawson \$1. Harvey, Mrs J Stevens, \$5. Hopewell Cape, A W Burns, \$3. Hopewell Hill, Mrs M E West, \$1. Miss Edna West, \$1. Hillsboro, Mrs Calven Steeves, \$1. Jacksonville, W R McCready, \$1. Leinster St, R G Haley, \$25. Mrs H D Everett, \$5. T L Hay, \$5. J J Gilles, \$2. A V. Sulu, \$3. N E Henster, \$4. \$43. Moncton, Rev D Hutchinson, \$10. Main St, E M Sippel, \$10. Newcastle, (N Co) E O Donnell, \$5. Norton, Bessie J Rickles, \$5. Petitcodiac, Mrs D Herrett, \$1. Penobscot, Mrs Anna Ryder, \$5. Sussex, Mrs G W Sherwood, \$1. Miss Lena Sherwood, \$1. Annie L Briggs \$10. \$12. St Stephen, Rev W C Goucher, \$5. W H Edwards, \$9. Alice Robinson, \$5. Alice de Wolf, \$1. Amos Mallory, \$5. Annie Manzer, \$1. Laura Manzer, \$5. Mr and Mrs Guerdon Maxwell, \$1. Ethel Gaddis, \$1. Miss Brown, \$1. Etta de Wolfe, \$1. B R de Wolfe, \$1. Lucy Grover, \$5. Mrs James Ganong, \$3. Mrs J H Robinson, \$1. Mrs E B Kierstead, \$5. Mrs H Webber, \$5. Edna Webber, \$5. Ethel McLuskey, \$5. Samuel Craig, \$5. Nellie de Wolfe, \$2. Henry Haley, \$4. J E Haley, \$2.50. Wm Haley, \$5. \$68.50. St George, G F McLeod, \$6. Sackville (Middle) Carrie Wheaton, \$3. Mr and Mrs H B Read, \$2.50. \$5.50. St Andrews, Rev Calvin Currie, \$3. Valley, Chas W Osburn, \$1. Woodstock, Rev Z L Fash, \$5. Total \$400.55 Reported to Feb 1, \$1666.36. Grand Total \$2066.91.

PRINCE EDWARD ISLAND.

Annandale, John Howlett, \$50; Isaac Howlett, \$50; Charlie Howlett, \$50. Montague, N J McDonald, \$5; Peter E Campbell, \$1; \$6; Fryon, W B Howatt, \$2; Total \$9.50. Reported before Feb 1 \$71. Grand Total \$80.50. J. W. MANNING, Treas, N. B., and P. E. I. St. John, April 5, 1905.

Bouncing Babies

are Nestlé's Food babies. No upset stomachs—no bowel troubles—no hot weather sickness—come to babies brought up on

Nestlé's Food

Sample (enough for eight meals) sent free to any mother.

THE LEEMING, MILKES CO., Limited, MONTREAL.



For Your Protection

we place this label on every package of Scott's Emulsion. The man with a fish on his back is our trade-mark, and it is a guarantee that Scott's Emulsion will do all that is claimed for it. Nothing better for lung, throat or bronchial troubles in infant or adult. Scott's Emulsion is one of the greatest flesh-builders known to the medical world.

We'll send you a sample free.

SCOTT & BOWNE, CHEMISTS, Toronto, Ont.

Notices.

OUR TWENTIETH CENTURY FUND
\$50,000.

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

Rev. J. H. P. ASS, Wolfville, N. S.
Treasurer for New Brunswick and P. E. Island.

Rev. J. W. MANNING, St. John, N. B.
Field Secretary,
Rev. H. F. ADAMS, Wolfville, N. S.

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

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

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

DENOMINATIONAL FUNDS, N. S.

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

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

MISSIONARY CONFERENCE.

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

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

The P. E. I. Baptist Quarterly Conference, which was to have been held at Bedeque on March 20th and 21st has been postponed until May 15th and 16th. Delegates will be met at Summerside Railway Station.
J. WEBB, Secretary.

ITINERARY OF THE NEW BRUNSWICK SUNDAY SCHOOL ASSOCIATION.
TOUR NO. 2.

Date.	County.	Place.
MAY 7 TO JUNE 5, 1905		
May 7.	St. John	St. John
May 8 & 9.	Kings	Hampton
May 10 & 11.	Albert	Hillsboro
May 12 & 13.	Westmorland	Sackville
May 14.	"	Moncton
May 15.	Kent	Rexton
May 16 & 17.	Restigouche	Dalhousie
May 18.	Gloucester	Bathurst
May 19-21.	Northumberland	Chatham
May 22 & 23.	York	Fredericton
May 24 & 25.	Victoria	Perth
May 25 & 26.	Carleton	Debec
May 27-29.	Charlotte	St. Stephen.
May 30.	Sunbury	Cent. Blissville
May 31.	St. John	St. John
June 2. Kings & Queens W.	Hampstead	
June 3-5.	Queens E.	Chipman

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

SELF DEPRECIATION.

The time comes in the stress and strain of life's hard experience when one realizes the limits of his ability. He has discovered his points of weakness and is conscious of them in himself. But it is not well to confess them to others for the sake of sympathy or to those who love us. Their estimate is thereby lowered even though they are attached. They lose faith when one confesses his own sense of weakness, and one also loses faith in himself and suffers a distinct loss of moral fibre from weakness of will. Christian humbleness of mind is not identical with weakness and does not require one to expose himself to the pity of his friends. The true course is not to dwell in thought upon one's own faults or failings and not to harp upon them, but to live and think bravely, to attempt the duties at hand with firm and faithful effort and to leave the judgment, the results and the reward with God. It is a preservative against weak and foolish self-depreciation before men to be conscious of doing one's best in the sight of God, asking only His approval. Let no one depreciate himself to himself or to others. It is a sign of weakness.—Watchman.

THE GRACE OF SILENCE.

This grace of silence under trial is one of the most rare and difficult graces, but it is one of the most pleasing to God and most conducive to strength and beauty of Christian character. None of us loves to suffer and we all shudder at the sight of the probe of the amputating knife. But when the infinite love it engaged in cutting out a selfish lust or cutting off a diseased limb, our duty is to submit. "Keep still, my friend," says the surgeon to the patient in the hospital, for restlessness may produce false cuts and aggravate the process." If the

Abbey's Effervescent Salt

prevents that weary, tired-out feeling that comes

In The Spring

It clears the bowels regularly and without the slightest discomfort. Keeps the stomach clean and sweet, quickens the action of the liver, leaves no astringent after-effects, clears the head, and tones up the whole system.

It is the simplest and most effective remedy for all the ills and ails of the summer season.
Sold by all druggists. 25c and 60c a bottle.

brave fellow is wise, he will say: "Doctor, go as deep as you choose; only to be sure to fetch out the bullet." Ah! the battlefield often requires less courage than the hospital! The onset of service, with drums beating and bugles sounding, does not so test the mettle of our graces as to be thrown down wounded, or to be commanded to lie still and suffer. To shout a battle cry at the mouth of the cannon is easier than to put our hands on our mouths and be silent because "God did it." If he is silent as to explanations of trying providences, let us be silent in our filial submission. God knows what is best for us; that is enough.

An independent French-Catholic church at Manchaug, Mass., has become Protestant, and its pastor, Rev. A. E. Ribourg, and his forty-two parishioners have been formerly received into the Baptist denomination. The forty-two members were formerly communicants of the Roman Catholic parish, but they withdrew from the parent church which has 1,100 persons two or three years ago, as the result of difficulties with the pastor, Rev. J. A. Champeau, whose successor, Rev. A. G. Brusseau, is now in charge. The dissenters built an independent church at a cost of \$3,000 and made Rev. Father Ribourg pastor. Rev. Mr. Ribourg belonged to the Roman Catholic church in France, but became a follower of the old Catholic movement on the continent of Europe.

A spark on the roof of Postmaster G. W. Gagnon's residence at Salisbury on Monday destroyed the roof.

Do Not Take Medicine

if you are well. But if you are weak and ailing—with poor blood, poor appetite, poor digestion, short breath, low spirits—try

Puttner's Emulsion

This is food rather than medicine—food in concentrated form, food for brain and nerves, for bone and blood and flesh. Its recuperative powers are marvelous, and it will soon make a new being of you. Do not be persuaded to take any other preparation instead of Puttner's.

STAMMERERS

THE DR. ARNOTT INSTITUTE, BERLIN, GERMANY. One 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.

Decision has been finally arrived at by the Dalhousie colleges that there shall be no public convocation.

It has cost us too much time, money and hard work to establish

VIM TEA

in the enviable position it holds to-day for us to trifle with the quality. A brand packed by a firm that realizes this is a pretty safe brand to buy

BULK AND LEAD PACKETS.

VIM TEA CO.

St. John, N. B.

CATARRH



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

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

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

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

Free Book Catarrh Specialist Sproule, please send me your free book on Catarrh.

Coupon

NAME

ADDRESS

THE SPRING TERM

at MARITIME BUSINESS COLLEGES

opens

APRIL 3, 1905.

tuition: 1 month \$10

3 months 27

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

Suffered For A Number of Years From Dyspepsia.

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

BURDOCK BLOOD BITTERS

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

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

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

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.

The Home

SELECTED RECIPES.

Savory Tomato Soup.—Finely chop two medium-sized onions and put them in a saucepan with two ounces of butter and a tablespoonful of minced parsley; and a little salt and pepper, and three new boiled potatoes, and half a cup of string beans, chopped fine; also half a cup of cooked or canned green peas. Simmer about ten minutes; then add a can of very ripe tomatoes. Add a tablespoonful of sugar, a pinch of ground cloves, more salt if required and a little cayenne. Cook gently for half an hour, then rub through a fine sieve. Return to the oven and thicken with a teaspoonful of butter rubbed to a paste with a teaspoonful of cornstarch. Serve very hot with tiny sippets of fried or toasted bread.—Ex.

Broiled Eggs.—Cut slices of bread, toast them lightly, trim the edges, and lay them on a dish before the fire, with some bits of butter placed on top. When this melts, break and spread carefully six or eight eggs on the toast. Have ready a salamander, or hot shovel to brown the top, and, when the eggs are sufficiently done, squeeze an orange and grate some nutmeg over them.—Ex.

Eggs a la Creme.—Hard boil twelve eggs; slice them in rings. In the bottom of a large baking dish place a layer of grated bread crumbs, then one of the eggs; cover with bits of butter and sprinkle with pepper and salt. Continue thus to bend these ingredients until the dish is full, be sure, though, that the crumbs cover the eggs upon the top. Over the whole pour a teacupful of sweet cream, and brown nicely in a moderately heated oven.—Ex.

Eggs a l'Italienne. Break seven or eight eggs into a saucepan, with a bit of butter in it. Add the juice of a lemon, a tablespoonful of water, enough pounded sugar to make them decidedly sweet, a pinch of salt, and any approved flavoring, as orange flower water or curacao. Then proceed exactly as with scrambled eggs. When they are set without being hard, pile them on a hot dish, dust them well with sugar, and candy it a little either under a salamander or with a red hot fire shovel.—Ex.

Eggs a la Marein.—Have ready a dish that should be like a deep, ordinary soup plate, without the wide rim. It is easy enough to find plenty such at any store. Have it heated, but not too hot. Put into a small saucepan a teaspoonful of butter. Let it melt but be careful that it does not brown. Then add a teaspoonful of flour, or more, if it is preferred thicker, and then very slowly, after the flour is well mingled, a cup of milk or cream. Then add four tablespoonfuls of grated cheese. Stir well, and when thoroughly heated, pour into the dish you have ready, and with great care, so as to keep the shape, drop into the mixture four eggs. The ordinary dish will hold about four eggs, and look well, but it may be possible to find large ones. Put at once into the oven, and when the eggs are set, serve at once. A few bits of parsley make the dish look more inviting.—Ex.

Egg Timbales.—Butter small tin moulds, and dust them with powdered parsley; then an egg is dropped in each, and they are put in a pan of hot water and cooked in the oven for about ten minutes, when they may be turned out on a round platter, and a sauce made of a cup of thickened cream with chopped mushrooms in it, or a tomato sauce with the mushrooms may be poured around them. These timbales may be altered by lining the moulds with finely minced ham instead of the tin. The egg is put in and the sauce used as before.—Ex.

CLEANING LACE CURTAIN.

In cleaning lace curtains first shake them free of dust. Then mend any torn pieces or patch carefully by darning over a piece of bobbinet, which has been basted under the

tear. Pieces of old curtains should be saved for just such a purpose, but if necessary new bobbinet may be purchased by the yard. Wash the curtains in warm suds, squeezing and laying between the hands, but not rubbing on washboards. Then they may be boiled, rinsed, blued, starched lightly, while still wet, and dried as quickly as possible. Dip the oldest curtains first, for these will thin out the starch, and give it a better consistency for the other.

If ecru curtains bleach in washing they can be restored by dipping in a bath of strong coffee which has been diluted with water. This must be done, of course, before they are starched, and no bluing.

Be careful in affixing scallop to stretchers, that each one is caught with a pin or if you skip some of them do so at regular intervals. It is also best to attach them in pairs: then the scallops of two curtains are pinned together, which simplifies hanging them evenly afterward.

Real lace draperies must be handled carefully. Fine meshes sometimes tear if pulled on stretchers, and such curtains had better be stretched upon a sheet stretched on the floor.

When pinned go over the curtain with a soft damp cloth, to remove traces of starch. This will give the draperies the appearance of being quite new.

THAT BOY OF YOURS.

We chaperon our girls and carefully guard them against unworthy boys, but we leave the boy to choose for himself his associates and his achievements.

Girls are naturally winsome, gentle companionable. They win their way in homes and hearts. But the boy, noisy, awkward, mischievous, is invited into few homes and feels none too much at home in his own.

About the only door that swings with sure welcome to the boy, about the only chair that is shoved near the fire especially for the boy, about the only place where he is sure of cordial greeting, is where he ought not to go.

It is one of the hardest things in the world to get hold of a boy—to get a sure grip on him.

He is hungry for companionship and he will have it. You can't chain him away from it. He wants the companionship of boys, and nothing will take its place.

If the rime of selfishness has so incased your heart that the joys and hopes of your boy cannot enter into it, the boy is to be pitied, but so are you.—Milwaukee Journal.

GROWING.

A little rain, and a little sun,
And a little pearly dew,
And a pushing up and a reaching out,
Then leaves and tendrils all about;
Ah, that's the way the flowers grow,
Don't you know?

A little work, and a little play,
And lots of quiet sleep;
A cheerful heart and a sunny face;
A lesson learned, and things in place;
Ah, that's the way the children grow,
Don't you know?

—Annie Isabel Willis, in Little Men and Women.

A tablespoonful of vinegar added to each pint of water makes a capital preservative for chrysanthemums. The stem of the flowers should be clipped each morning.—Ex.

Horsemen, Read This.

I have used MINARD'S LINIMENT in my stable for over a year, and consider it the VERY BEST for horse flesh I can get and would strongly recommend it to all horsemen.

GEO. HOUGH.

Livery Stables, Quebec.

95 to 103 Ann St.

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. Imitations are weak, watery, worthless; Pond's Extract is pure, powerful, priceless.

Sold only in sealed bottles under buff wrapper.

ACCEPT NO SUBSTITUTE.

MILBURN'S Heart and Nerve Pills.



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

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

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

A WARNING NOTE FROM T. B. C.K.

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

DOAN'S KIDNEY PILLS,

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

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Who have graduated from F. B. C. within the last few years, whose salaries are ONE HUNDRED DOLLARS per month and over, while scores of lady graduates are holding lucrative positions. They think it paid to attend

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BIBL

Abridged

Seco

Lesson VI.—John

Herein is joy much fruit

In our last lesson we saw that Jesus is the true vine which has been throughout all ages. Then Jesus said: "I am the true vine, and my Father is the true vine-planter. He has planted me in the world, that I should bear much fruit to the glory of the Father." The vine is the true vine, and the fruit is the true fruit.

I. THE VINE. The vine is the true vine, and the fruit is the true fruit. The vine is the true vine, and the fruit is the true fruit. The vine is the true vine, and the fruit is the true fruit.

My Father is the true vine-planter, and he has cared for me from the beginning. He has planted me in the world, that I should bear much fruit to the glory of the Father.

II. THE BRANCHES. The branches are the true branches, and the fruit is the true fruit. The branches are the true branches, and the fruit is the true fruit. The branches are the true branches, and the fruit is the true fruit.

SECOND BRANCH.—2. EVERY ONE WHO BELIEVES IN ME SHALL NOT PERISH. That is, that naturally

HONOR

A Doc

There are no other doctors who have been in the world for so long a time, and who make honest and true statements.

A case in point: "I have been in Texas for many years, and I have never seen a doctor who has been in the world for so long a time, and who make honest and true statements."

"While in California, I saw a doctor who had been in the world for so long a time, and who make honest and true statements. He said: 'I have been in the world for so long a time, and who make honest and true statements.'"

There is no other doctor who has been in the world for so long a time, and who make honest and true statements. He said: 'I have been in the world for so long a time, and who make honest and true statements.'"

Look in each book, "The Ro

The Sunday School

BIBLE LESSON.

Abridged from Peloubet's Notes.

Second Quarter, 1905.

APRIL TO JUNE.

Lesson VI.—May 7.—The Vine and the Branches.—John 15: 1-12.

GOLDEN TEXT.

Herein is my Father glorified, that ye bear much fruit. John 15: 8.

EXPLANATORY.

In our last lesson we left Jesus and his disciples at the supper table in the upper room. There Jesus instituted the Lord's supper which has been a perpetual memorial of him throughout all the history of the church. Then Jesus said to them his farewell words. Rising from the table, at the end of John 14, he continued his discourse as they stood ready to depart, or on the way to Gethsemane, during which walk late in the evening they may well have stopped in some quiet place to rest and converse.

I. THE VINE.—I AM THE TRUE VINE. The genuine, the ideal, the perfect vine; the one who can fulfil in spiritual things the relation between a vine and its branches: "in contrast to Israel the stock which God had planted to bring forth fruit to him. See Psa. 80, Isa. 5, Jer. 2: 21." In the East the main trunk, says Canon Tristram, "is generally allowed to grow to the height of six or eight feet," and then the branches are trained laterally. Some of the vines are said to be three hundred years old. Christ, the true vine, is not merely this trunk, but the whole vine, whose life is reproduced in all his members, and is spreading over the whole earth.

MY FATHER IS THE HUSBANDMAN. The owner of the vineyard, the one who planted and cared for the vine. The teaching, the redemption, the religion of Jesus had its source in God, and he would protect it. It was no mere human device. The whole scheme of redemption had its source in the love and wisdom of the Godhead. All the wisdom, love, and power of God will protect and cherish his vineyard.

II. THE BRANCHES.—VS. 2, 7. FIRST BRANCH.—VS. 2. WHO ARE THE BRANCHES? His disciples (vs. 5), all who follow him, who are filled with his spirit. The source of whose life is from him, a branch growing on the Tree of Life. "I am crucified with Christ nevertheless, I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."

SECOND BRANCH. THE FRUITLESS.—VS. 2, 6.—2. EVERY BRANCH IN ME THAT BEAETH NOT FRUIT. The fruits of the spirit, the fruits that naturally come from the spirit of

HONEST CONFESSION.

A Doctor's Talk on Food.

There are no fairer set of men on earth than the doctors, and when they find they have been in error they are usually apt to make honest and manly confessions of the fact.

A case in point is that of an eminent practitioner, one of the good old school, who lives in Texas. His plain, unvarnished tale needs no dressing up:

"I had always had an intense prejudice, which I can now see was unwarrantable and unreasonable, against all much advertised foods. Hence, I never read a line of the many 'ads.' of Grape-Nuts, nor tested the food till last winter.

"While in Corpus Christi for my health, and visiting my youngest son, who has four of the ruddiest, healthiest little boys I ever saw, I ate my first dish of Grape-Nuts food for supper with my little grandsons. I became exceedingly fond of it and have eaten a package of it every week since, and find it a delicious, refreshing and strengthening food, leaving no ill effects whatever, causing no eructations (with which I was formerly much troubled), no sense of fullness, nausea, nor distress of stomach in any way.

"There is no other food that agrees with me so well, or sits as lightly or pleasantly upon my stomach as this does. I am stronger and more active since I began the use of Grape-Nuts than I have been for 10 years, and am no longer troubled with nausea and indigestion." Name given by Postum Co.; Battle Creek, Mich.

There's a reason. Look in each pkg for the famous little book, "The Road to Wellville."

Christ. They are the external professors,—like the Pharisees, who are externally children of Abraham, but not real children, because they had not the spirit of Abraham (John 8: 37-40). It includes those who may attend church, but have none of its life, who go under the name of Christians, but are without Christ, who have intellectual convictions, but do not live up to them. For instance Judas, Ananias, and Sapphira, Simon Magnus. HE TAKETH AWAY. Because their presence injures the other branches; and their remaining is of no benefit to themselves. As long as there is hope of their bearing fruit they are permitted to remain, and are pruned and cared for.

6. AND THEY ARE BURNED. Because "no better use can be made of the vine wood; it is absolutely worthless (Ezek. 15). It is soft and yielding. "Shall wood be taken thereof to do any work? or will men take a pin of it to hang any vessel thereon?" Is it meet for any work?

THIRD BRANCH. THE FRUITFUL.—FRUIT. MORE FRUIT. MUCH FRUIT.—VS. 2, 3, 5. Fruit. 2. BEAETH FRUIT. The same kind of fruit which Christ bore, the fruits of the Spirit (Gal. 5: 22, 23), the Beautitudes, the Ten Commandments, the Sermon on the Mount, which are the natural outcome of the character and spirit and motives of Christ, the fruits which will flourish in the City of God, in the Golden Age, in heaven itself.

MORE FRUIT. HE PURGETH IT. Better in a v. "he cleanseth it," for the verb has the same root as clean in the next verse, the result of this cleansing.

"There is a curious play of words in sound of the Greek words between the taking away (hurei) of the fruitless branch and the purging (kathairei) of the fruitful branch."

3. NOW YE ARE CLEAN. The result of the purging (cleansing) of vs. 2. THROUGH (because of) the word which I HAVE SPOKEN UNTO YOU. All Jesus' teaching and training for three years had been cleansing and pruning the disciples. Imperfect as they were, they were bearing good fruit and were prepared to bring forth a great deal more and a great deal better fruit, as we see in the Acts.

MUCH FRUIT. 5. THE SAME BRINGETH FORTH MUCH FRUIT. Grapes of labcol in heavy clusters. Much not only in quantity, but in quality, in flavor, in beauty, in health giving. People may be Christians and be saved so as by fire, while bearing few clusters and poor. Put this is not what Jesus desires for them.

FOURTH BRANCH. THE ABIDING.—VS. 4, 7. 4. ABIDE IN ME. Meyer proposes that we use instead of abide a word more closely allied in meaning than in sound to the Greek, "Remain in me and I in you, i. e., and I will abide in you. Vs 7 helps us to understand the meaning. "And my words abide in you." If you remember my teachings if you live according to them, if you make them the guide of your lives, if my principles are your principles, my hopes your hopes, my aims your aims, then you abide in me.

III. FRUITS.—VS. 7, 12. FIRST FRUIT. ANSWERED PRAYER. 7. YE SHALL ASK WHAT YE WILL, AND IT SHALL BE DONE UNTO YOU. Because such are so imbued with God's will that they will ask what is God's will to give, for God's glory, and the kingdom of heaven in submission to his wisdom and love.

SECOND FRUIT. THE GLORY OF GOD.—VS. 8. HEREIN (in the abundance of the fruit they bear) IS MY FATHER GLORIFIED. Because they represent God to men; because the fruits are the expression of God's character and goodness, which are his glory; because thus will they bring in his kingdom, and all men and angels shall see the consummation of G. d's work of redemption, which also is his glory.

THIRD FRUIT. THE ASSURANCE OF HOPE.—So (by abiding in Christ and bearing much fruit) SHALL YE BE MY DISCIPLES. Learners in the school of Christ, followers of his teaching, enjoying his rewards.

FOURTH FRUIT. CHRIST'S FRIENDSHIP.—LOVE FOR US.—VS. 9. A. THE FATHER HATH LOVED ME, SO HAVE I LOVED YOU. This is a marvelous statement of the measure and the quality of Christ's love for us. It is true, warm, personal, seeking our best good, un-failing.

FIFTH FRUIT. LOVING OBEDIENCE.—VS. 10. IF YE KEEP MY COMMANDMENTS. EVEN AS I HAVE KEPT, etc. Even for Christ there was only one way to continue in the love of the Father. They could see, therefore, that it was the only way for them.

SIXTH FRUIT. FULLNESS OF JOY.—VS. 11. THESE THINGS HAVE I SPOKEN UNTO YOU, THAT. One object of all this teaching was true joy, because joy is the flower and fragrance of a true life, the crown of life, the proof of its perfectness. THAT MY JOY. The same kind of joy that I have, and to be obtained in the same way. MIGHT REMAIN IN YOU. Be a permanent possession, not a mere glimpse, a thrill, a passing emotion. AND THAT YOUR

JOY MIGHT BE FULL. Or fulfilled; grow more perfect; have every quality of true joy; increase in quality and abundance, till you are full of joy, having all your nature can contain.

SEVENTH FRUIT. BROTHERLY LOVE.—VS. 12. THIS IS MY COMMANDMENT. The great universal law of his kingdom. THAT YE LOVE ONE ANOTHER. Being all branches of the same vine, the same life flows through all; all have a similar nature, and that nature like Christ's, which both loves and attracts love. AS I HAVE LOVED YOU. With the same, unselfish, warm, personal, devoted love as he feels toward them. This is the measure of their love to one another. Where this is the law, there the churches have peace, work together, draw many to the Christ they love.

THE PRESENT DAY THEATRE.

"The cynical ideas which are accepted as the current coin of comedy, the low ideas which are supposed to animate everybody, the sordid acceptance of pecuniary standards the universal mendacity ascribed to mankind in a fix, the mutual deception of spouses—this persuasive wink, this sniggering acquiescence in a human nature infinitely below the best standard of our race—all this presented year in and year out in a thousand theatres must be perpetually corroding and undermining all the ideals for which the churches are fighting."—Israel Zangwill in the April Cosmopolitan

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

TRAINS LEAVE ST. JOHN.

- 5—Mixed for Moncton, 6:30
2—Exp. for Point du Chene, Halifax, Sydney and Campbellton, 7:00
26—Express for Point du Chene, Halifax and Pictou, 12:15
4—Mixed for Moncton and Point du Chene, 13:15
8 Express for Sussex, 17:10
134—Express for Quebec and Montreal, 18:00
10—Express for Halifax and Sydney, 23:25

TRAINS ARRIVE AT ST. JOHN.

- 9—Express from Halifax and Sydney, 6:30
7—Express from Sussex, 9:00
133—Express from Montreal and Quebec, 13:50
5—Mixed from Moncton, 15:20
3—Express from Moncton and Point du Chene, 16:50
25—Express from Halifax, Pictou and Campbellton, 17:40
1—Express from Halifax, 18:40
81—Express from Moncton (Sunday only), 24:35

All trains run by Atlantic Standard Time 24 00 o'clock is midnight.

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

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THE CANADIAN NORTH-WEST. Homestead Regulations.

Any over numbered section of Dominion Lands in Manitoba or the Northwest Territories, excepting 1 and 20, which have been homesteaded or reserved to private land for the section, or for other purposes, may be homesteaded again by any person who is the sole head of a family or any male over 16 years of age, to the extent of one quarter section of 160 acres, more or less.

ENTRY may be made preliminary in the local land office for the section, or if the homesteader desires to buy, an application to the Minister of the Interior, Ottawa, the Commissioner of the Northwest Territory, or the local agent for the section, in which the land is situated, receive authority for some time to make entry for him. A fee of \$10.00 is charged for a homesteaded entry.

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

- (1) At least six months residence, upon and cultivation of the land in that year during the term of three years.
(2) If the settler is a tenant, or if the settler is deceased or of any person who is unable to make a homesteaded entry under the provisions of this Act, outside upon a homestead of 160 acres, the land entered for homesteaded under the regulations of this Act so to residence upon or cultivating the land may be satisfied by such person residing with the father or mother.
(3) If a settler was entitled to and has obtained entry for a second homestead, the requirements of this Act as to residence prior to obtaining entry may be satisfied by residence upon the first homestead, if the second homestead is in the vicinity of the first homestead.

(4) If the settler has his permanent residence upon a farming land owned by him in the vicinity of his homestead, the requirements of this Act as to residence may be satisfied by residence upon the said land. The term "vicinity" used above is meant to mean 20 acres substantially located. The privilege of a second entry is restricted by law to those persons only who completed the duties upon their first homesteads to settle them to patent on or before the 2nd June, 1880.

Every homesteader who fails to comply with the requirements of the said law is liable to have his entry cancelled, and the land may be again thrown open for settlement to the same township, or an adjoining or adjoining township. A settler who avails himself of the provisions of clause (3) (b) or (c) must cultivate thirty acres of his homestead, or substitute twenty head of stock, with buildings for their accommodation, and have a better.

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

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

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

Church Bells in China or Singly, None so satisfactory as McShane's. McShane's Bell Foundry, Montreal, Que., C. C. & Co. FAVORABLY KNOWN SINCE 1826 BILLS HAVE FURNISHED BILLS FOR CHURCH BELL AND OTHER FOUNDRY WORK. McSHANE & CO. WEST-TROY, N. Y. CHINESE, ETC. CATALOGUE & PRICES FREE.

From the Churches.

DENOMINATIONAL FUNDS.

Fifteen thousand dollars wanted from the churches of Havelock during the present Contribution year. All contributions, whether for division according to the order, or for any one of the seven objects, should be sent to A. Coburn, Treasurer, Wolfville, N. B. 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 CHARLOTTETOWN. All contributions from churches and individuals in New Brunswick should be sent to Dr. MARSH; and such contributions P. E. Island to Mr. STERNS.

SALISBURY—The Lord's reviving grace has reached his people here. Backsliders are being reclaimed, sinners converted and Christians made happy in his love. Many are yet unreached. We continue the meetings and desire God's people to join us in prayer for a continuation of saving power. It is much needed here. E. A. ALLARY.

MARHON, N. S.—We have just closed a series of special meetings in which we were assisted by Rev. C. H. Freeman, of Bridgewater. Three were received into our fellowship April 9th, one by baptism and two by letter, and six April 10th, five by baptism and one by letter. Yesterday we dedicated our new baptistry in the presence of a congregation that completely filled our audience room.

April 17. ADDISON F. BROWN.

NEW GERMANY, N. S.—At the earnest request of the church, I have concluded to withdraw my resignation and remain with them as pastor. I trust that the Lord's blessing will rest upon this action of both pastor and church. We have held some special services at Farmington which have resulted in stimulating the members and helping others nearer the kingdom. We anticipate holding a series of meetings at Foster Settlement in the near future. May the Lord give us souls in our prayer. H. B. SMITH.

April 14th.

TEMPLE CHURCH, YARMOUTH, N. S.—We are holding a series of special services, with encouraging results. A number of the young are pressing into the Kingdom. Two young men who have long been halting, have crossed the line, others will follow soon. Pastor Newcombe's messages are full of convincing truths, and are helpful to all. While grateful for the mercy drops which have fallen, we are hoping, yes longing for the showers in rich abundance. X.

April 15, 1905.

PRINCE WILLIAM.—I am at present trying to serve four churches, three Baptist and one Free Baptist, which taxes my energies to their utmost. Union seems to prevail all over the field for which we praise God.

April 16, 1905. CALVIN CURRIE.

P. S.—The Year Book gives my address as "St. Mary's, N. B.," which causes considerable delay with some of my mail matter. Will correspondents please note that my address is Lower Prince William, York Co., N. B. C. C.

HARCOURT, N. B.—Owing to the very bad travelling, we did not observe Foreign Mission Day on the 26th ult. but on April 9th. Appropriate exercises were held at Grangeville, (Harcourt church), part of which was a very interesting and touching concert exercise by the Sunday school. Offerings for the day \$5 00. A similar program will be carried out at St. Mary's on Easter Sunday (23rd). We are on our second week of special meetings at Grangeville, with very encouraging results. Several have offered themselves for baptism and others are moving towards the Kingdom. F. B. SEELYE.

April 19th, 1905.

CHESTER, N. S.—The many friends of Mrs. Miles assembled at the parsonage on Friday evening, the anniversary of her birth, to wish her many happy years. Mrs. Miles is a delightful hostess, and an evening at her home is enjoyed by young and old. If Mr. Miles will tell us when he has a birthday, it is just possible we may tell him what we think of him as a host. How many Sunday schools can report a session every Sunday in 1905? We can, and a large attendance. Prayer meetings are well attended, and though Baptists in

Chester are few, their seats are not often vacant on Sunday. There is life in the old church yet!

NORTH BAPTIST BLOOMFIELD ST. MISSION, HALIFAX—This Mission has been the means of doing much good in the north end of Halifax. The committee are a band of most earnest, spiritual minded persons. Hold evangelistic services every Sunday evening, also on Tuesday and Thursday evening of each week. The Mission sustains a live Sunday school with nearly a hundred scholars. There have been several remarkable conversions the past year or two, among them two twin brothers, (formerly Catholic) who now use their influence to induce others to accept free salvation direct from Christ through the Holy Spirit, and express themselves very happy in the service. Pastors Connor and Lawson recently delivered soul-stirring addresses there. "Invitation cards" are being sent out to the people, and so the good work progresses.

AYLESFORD, N. S.—The outlook is very encouraging for the Aylesford Baptist church. The relationship between pastor and people is very pleasant indeed. Our congregations are large and the interest is good. Pastor Wallace has been holding special services. Bro. P. S. McGregor, of the Lower Aylesford church, Bro. Raymond, Berwick, and Bro. Morse, Waterville, gave valued and much appreciated assistance for a few nights. Backsliders have been reclaimed, new voices have been heard in our meetings, and there seems to be an awakening in our midst. On Sunday the 9th, eight were received by baptism, one by letter. A number more have been received for baptism on Easter Sunday. Our Sunday School is in a prosperous condition, and our finances never stood better in the history of the church. With us the free offering has proved itself to be the Scriptural way of doing church business.

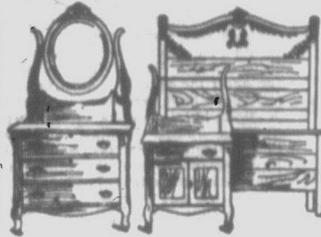
GOLDBORO, N. S.—Goldboro Baptist church, Goldboro, N. S., was pastorless for about eight months, when Rev. M. C. Higgins of Summerville, N. S., received and accepted a call, and preached his first sermon on March 5th. Pastor Higgins is held in high esteem by our people, he is a judicious pastor, and an earnest preacher of the gospel. Our congregations are on the increase and his sermons are listened to with breathless attention; which is a good sign. At our annual business meeting held March the 13th, church decided to finish main Auditorium, and have it completed and the dedication, to be some time in August. We are looking ahead to a good time, as we have invited several ministers and expect them to be with us on that occasion, when we shall hope to receive a spiritual uplift. The building committee are to be congratulated, on the progress they have made in connection with their work. Pastor Higgins left for his home in Wolfville, where he will spend a few days looking after his household effects, and get them shipped here, when he will return with his wife who we believe will be an impetus to the young people of our church. We will be glad when we see them comfortably settled in their new home.

CHURCH CLERK.

THE MODERN MOTHER.

Children shudder at castor oil, and with good reason. Castor oil is a relic of old-time barbarism. Not only is it repulsive to the taste, but it gripes and tortures delicate children. Modern mothers use Baby's Own Tablets, a gentle laxative which does not gripe, a comforting medicine which may be given to a new born babe without fear of harm. These Tablets cure all the minor ills of little ones, and promote natural sleep and repose. Mrs. R. H. James, Fenaghvale, Ont. says:—"I find great satisfaction in the use of Baby's Own Tablets, and do not know how I could get along without them. They make children well and keep them well." And you have a guarantee that there is not one particle of opiate or harmful drug in this medicine. Sold by medicine dealers or by mail at 25 cents a box by writing the Dr. Williams Medicine Co., Brockville, Ont.

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SAINT JOHN, N. B.

IMMANUEL CHURCH, TRURO—On Monday evening the 17th, inst., we held a formal celebration of the 15th Anniversary of the organization of our church. The occasion was one of more than ordinary importance in the estimation of the members, and proved in every way one of the most successful functions in the history of the church. Much regret was expressed at the unavoidable absence of the two former pastors, Revs. W. F. Parker and H. F. Waring. Both having contributed so largely to the church's life in former days, an anniversary service would seem incomplete without their presence. A splendid program was furnished. Tea was served in the vestry by the ladies of the church, between the hours of 5:30 and 7 o'clock, to which the members of the church and congregation, with invited friends, sat down to the number of upwards of three hundred. So abundant was the provision made, that enough remained over to furnish a tea for the children of the Sunday School on the following afternoon. The program was taken up at eight o'clock. The choir, under the able leadership of Prof. J. W. Hutchins, was assisted by some of the best musical talent of the town. The Sunday School Orchestra also furnished delightful music during the evening. Mr. William Cummings was the first speaker. His message was evidently helpful and timely. Mr. Cummings has ever been one of Immanuel's warmest friends, and most ardent supporters. He was convinced by what he saw that Immanuel has a large mission before her. The chief address of the evening was given by Rev. D. A. Steele, D. D. His subject was "Fellowship." It is unnecessary to say the address was admirable. It was treated in that fresh, vigorous style, for which Dr. Steele is noted. Following this address the offering was taken, which amounted to \$564 00. This amount has since been supplemented, and will reach within a few days \$600 00. This is quite in keeping with the noble record which Immanuel Church has made since its organization. Just before the thank offering was received, an admirable report was read by Miss L. A. Edwards, reviewing in a very interesting way, the history of the Building Fund Society. Rev. I. B. Layton, one of our most valued members, spoke briefly of the progress that has been made. The membership has grown from 26 to 270. The Sunday School has almost reached the 200 mark while the debt has been reduced from \$4000 00 to \$1800 00. We are greatly encouraged by the record of the past and go forward with new appreciation of the great possibilities that lie before us. To the great head of the church be all the praise.

M. A. MACLEAN.
Truro, N. S., April 21st, 1905.
P. S. W. N. Hutchins of Truro, Rev. E. I. Miller of Londonderry, and Rev. F. E. Roop of Brookfield also assisted at the above service.

Some of the prepared foods now on the market have been found injurious to children. The reason is that they are not pure. It's this element of purity that is one of the strongest factors in favor of JERSEY CREAM. It's the thing which makes it such an excellent food for both infants and grown people.

Real Estate for Sale.

A delightful home in the Town of Berwick containing 4 acres with Apples, Pears, Plums, Currants and other small Fruit. Produced 60 bbls. apples this year. Cut hay sufficient for horse and cow. Has a beautiful lawn and shade trees. Dwelling 13 story, 8 rooms, with Halls. Furnace in cellar. Water in the House. Situated opposite Baptist church.

Also a new dwelling—Adjoining the above lot—Contains 10 rooms.

Also a Cottage on Cottage Avenue—Contains 6 rooms—All the above places are in first-class repair, and pleasantly situated.

For further particulars apply to A. A. FORD—Berwick Real Estate Agency—or Geo. E. PINEO, Berwick.

SPRINGFIELD, N. B.—Rev. Wm. F. Field whose pastorate with the 1st, 2nd and 3rd Springfield and Kars churches, recently terminated was favored with donations as follows:—From 1st Springfield \$48, Kars \$25, and from the 3rd Springfield church \$15. These donations in addition to the salary being paid in full, express appreciation of the labors of Pastor Field, whose pastorate terminates with the best of good feeling on both sides. He removes to Macnaquac to take charge of the churches of that group and correspondents will please note change of address.



Give th

"FRUIT-A-T head-aches, th or Constipation Little folk may day in the ye effects. It's ripe apples, prunes. Th

FRUITIVES

are. The fru bined by our the medicinal many degrees to keep the rosy—and fre bowel trouble Equally e folk. 50 cent

FRUITIVES



Give the Children

"FRUIT-A-TIVES" whenever the head aches, the stomach gets upset or Constipation troubles them. Little folk may take them every day in the year without fear of ill-effects. It's just like giving them ripe apples, oranges figs and prunes. That's what

Fruit-a-tives
or Fruit Liver Tablets

are. The fruit juices are so combined by our secret process, that the medicinal action is intensified many degrees. Nothing like them to keep the children plump and rosy—and free of the stomach and bowel troubles of childhood.

Equally effective with grown folk. 50 cents a box.

FRUITATIVES, Limited, OTTAWA

MARRIAGES.

PATTERSON-KEIRSTEAD—At Cannon Feb. 18th, by the Rev Geo Howard, Robert M. Patterson of Johnston, Queens Co. and Mary Keirstead of Brunswick.

ATKINSON-CORRY—At the residence of the brides father April 10th, by the Rev. Geo. Hayward, Abram S. Atkinson, and Nina E. Corry, all of Havelock, King's Co.

PLEADWELL-BENJAMIN—At the home of the brides parents, Gaspereaux, N. S. Apr 1 19th by Pastor Rupert Osmond Morse, William B. Pleadwell, Erie, Penn, and Ora LeBrant Benjamin, Gaspereaux.

DEATHS.

PORTER—At Hasting, April 8th. Annie B. only surviving daughter of Isaac Porter. Though young yet she had for some years been a consistent member of the Amherst Baptist Church. May the Lord comfort and bless the sorrowing parents and brothers.

FRANCIS—At Crapaud, P. E. Island, March 21th Theodocia beloved daughter of Mr. and Mrs. George Francis, aged 28 years departed to be with Christ to whom she gave her heart when a little girl. And whom she followed faithfully to the end of her earthly career. Desiring to behold face to face the one who having not seen here yet was loved by her. A sorrowing father and mother, four brothers and four sisters with many friends and acquaintances mourn the loss of one held very dear. She sweetly rests in Jesus.

GUNTER—In St. John on 4th inst. after much suffering, John Leverett Gunter, in the 79th year of his age. Deceased had resided the greater part of his life in Springfield, Kings County, where he had been a regular attendant at the First church. During the last few years he professed a hope in Christ, and although never formally a member of the church, he had a warm sympathy with its interests and prosperity. He was an upright and useful citizen in the community in which he lived, and in his removal will be much missed. A wife, daughter, brother and three sisters, one of whom is the widow of the late Rev James Austin Smith, remain to sever his memory. Deceased was greatly comforted in his departure with the prospect of nearing the heavenly rest. May our heavenly Father comfort the mourning friends.

COLPITTS—At Forest Glen on April 11th, Lawrence W Colpitts, the eldest son of T. Whit and Jennie A. Colpitts, after a painful illness of four weeks. This young brother had given his heart to the church at an early age, but had not united with the church at that time. At a cottage prayer meeting a few weeks ago, raising himself in his bed, he told the friends present that he had found the Saviour precious and wished to see him all his life. But it was God's will that this service should be given in the world abey. The death of this young man, so highly esteemed has resulted in a great awakening among the young people in the community, and brother and sister Colpitts are rejoicing amid their tears, in the conversion of two of their sons and of many others. The funeral services were conducted by Pastor Cradall which were solemn and impressive. The sympathy of the entire community goes out to the afflicted parents and family in their sore bereavement.

VAUGHAN—To the brief notice of the death of Captain Benjamin Vaughan which appeared in your last issue, a word or two

may be added. Until within the past few years his permanent home was at St. Martins, N. B., and from thence he sailed as deep sea Captain to many parts of the world. Of the church in that place he was a consistent member. It is interesting to know that he was the last person baptized by the venerable Dr. Bill and his widow is a grand daughter of that man of God. His funeral took place on Sunday, April 16th, from the residence of his mother, Mrs. Silas Vaughn, and was very largely attended. Pastor C. W. Towsend read the 17th of John, which the deceased once stated was his favorite chapter and from the 24th verse of the same preached an appropriate sermon. In addition to a widow and three children, as mentioned in the previous notice, he leaves an aged mother, one brother and three sisters, one of the latter is the wife of the Rev. S. H. Cornwall, B. A., of Pugwash, N. S.

BANCROFT—In Winnepeg, Man Jan. 24th, Deac. Edwin Bancroft, son of the late Rev. Zechariah Bancroft. Deac. Bancroft was a member of the North Baptist Church, Halifax which he with his dear wife entered by letter from Walton, Han's Co., where both he and Mrs Bancroft made a loving place for themselves. Mr Bancroft was a man of very quiet habits, never aggressive, never assertive; yet a man of sterling principles, a man to be trusted anywhere and always, "an Israelite indeed in whom was no guile." He was a man whose example is a richer legacy for his family than earthly riches. While resting in the sovereign grace for salvation he lived to commend the Christian teachings of our Lord to the world. Three of their four boys had gone west and entered into mercantile life in Winnepeg and after resisting for some time Mr. and Mrs. Bancroft decided last summer to follow them. They had settled, the family was again united and they were all very happy when sickness came and after a few weeks did its fatal work. Mrs Bancroft and sons will have the sympathy of my Christian friends in the east. The Lord bless and comfort their hearts.

Personals.

The friends of Rev A. T. Dykeman of Fairville, will be glad to learn that he is making good progress toward recovery. The Fairville pulpit has been supplied by Rev. Dr. Manning during Mr. Dykeman's illness.

At Walmer Road church, Toronto, a successor in the pastorate to Rev. W. W. Week has been found in the person of Rev. Oliver C. Horsman of Morristown, New Jersey. Mr Horsman is to enter upon his work in May. He is said to be about thirty years of age, born in the United States of English parentage and educated at Brown University and Crozer Theological Seminary. Mr Horsman is spoken of as a man of scholarly attainments and of good ability as a preacher.

Rev. David Hutchinson who is about moving with his family to St. John, where he assumes the pastorate of the Main street church on May 1st, preached his farewell sermon in Moncton to a very large congregation last Sunday evening. Mr. Hutchinson and family much regrets in leaving Moncton, where they are highly esteemed, not only in the church with which they have been connected, but by a large circle outside that church. A cordial welcome, we are sure, awaits them in St. John, and we hope that Bro. Hutchinson's term of service with the Main street church may be long and full of joy both for pastor and people.

\$30⁰⁰ Church Money

No Investment. No Risk. Send No Money. If you wish to raise money quickly and easily for any church purpose, send us the photographs of your church and your pastor, and we will reproduce them, together, in color on photographs, on 30 satin finished, aluminum pin trays, and send trays to you express and duty fully prepaid. Everybody wants this exquisite souvenir of church and pastor, and your members quickly sell them at 25c each. You keep \$30 for your profit, and send us \$30 in full payment for the 200 souvenirs. Send photographs (any size) and names to-day. Send no money. Your workers will sell all the souvenirs in ten days, as hundreds of others have, and you can send us our money any time within a month. Write and learn success of others.



New Method Co. The 200 Trays restated, just all to sell them. We had no trouble at all to supply the demand; so would you kindly send to my address as soon as possible, 100 more the same as the last—Miss Geo. S. Francis. **NEW METHOD COMPANY,** (Money-raising Plans for Church Workers,) 5536 South Park Avenue, Chicago.

S. S. CONVENTION.

The Yarmouth county Baptist Sunday School Convention met at Central Chebogue on Tuesday the 18th inst. at 10 o'clock a. m. The day was fine; the attendance large; the program excellent, the people alert, and the session among the most profitable. After devotional exercises conducted by President H. G. Telford, came reading of minutes, and report of Secy, which showed considerable increase both in members and offerings.

The remainder of the forenoon session was given to an earnest and thoughtful discussion on "The Conversion of children." Instances were given of children giving evidence of being Christians at a very early age, and the feeling seemed general that most Christian parents make the mistake of not expecting, and hence not laboring for the conversion of the children while yet very young. The sisters had right of way in the afternoon and made good use of the time. A paper by Miss Emma M. Crosby on "Class Discipline" was thoughtful, suggestive, practical, and much appreciated. This was followed immediately by a "Modal Lesson" in primary teaching by Miss Favia G. Allen. This was a very striking illustration of how, by means of sand-table pictures, cards, and objects, the little ones may be interested and instructed in the great truths of Scripture. The two subjects were discussed together, and some useful hints given. Then came Mrs. C. H. Martell with a well prepared paper on "The Home Department." The purpose of this department was clearly presented by Mrs. Martell, and its utility strongly urged, and we think more seriously considered than ever before by many of those present. The last half hour of this session was given to a discussion of "Decision Day." The custom of observing the day, has not generally prevailed within the bounds of the Convention and the practice is not likely to become universal as a result of this discussion, which did not very heartily endorse it.

Rev. C. H. Martell was the speaker at the evening session.

His subject "Confessing Christ," was ably dealt with, and the deep impression made on those present was evidenced by the warm and earnest discussion that followed. It was one of the most helpful and inspiring that we have attended of these semi-annual gatherings, and we believe will be productive of good.

Votes of thanks to the Chebogue church for the use of its "beautiful audience room," for generous and hearty entertainment; to all who had contributed papers, address, and music, and to every body in general for being so well behaved and kindly disposed, brought to a close a day that was most pleasantly and profitably spent in the most important enterprise that can engage the thought and effort of Christian people.

E. J. GRANT, Sec'y.

THE BEST BREAD MAKERS PREFER "ROYAL HOUSEHOLD" FLOUR TO ALL OTHERS

Lr. Foster Settlement, Dec. 15th, 1904. I find "Royal Household" the best Flour I have ever used. (Signed) MRS. FRED WENTZELL.

Allen's Lung Balsam
The best Cough Medicine.
ABSOLUTE SAFETY
should be rigorously insisted upon when buying medicine, for upon that depends one's life. ALLEN'S LUNG BAL-SAM contains NO OPIUM in any form and is safe, sure, and prompt in cases of CROUP, COLDS, deep-seated COUGHS. Try it now, and be convinced.

MADE IN CANADA! FOR CANADIAN STOMACHS.

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

Dr. McDonald
Ste. Agnes de Dundee, P. Q.—"I have never known K. D. C. to fail where fairly tried."
Rev. A. Murdoch, M. A. LL. D.
Springford, Ont.—"It is only justice to you to state that in my case your K. D. C. has wrought a perfect and I believe a permanent cure."
Rev. Geo. H. 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.

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

Lotasine
Gall Cure
CURES
Harness and Saddle Galls quickly.
sores, wounds—barbed wire cuts and all skin diseases in horse, cattle and dogs.
25 cts. at all dealers.
THE BAIRD CO., Ltd., Proprietors, WOODBINE, N.S.

KNOCKING EVER KNOCKING.

Knocking, knocking, ever knocking!
 Who is there?
 'Tis a pilgrim, strange and kingly,
 Never such was seen before—
 Ah, sweet soul, for such a wonder
 Undo the door.
 No! that door is hard to open;
 Hinges rusty, latch is broken:
 Bid Him go.
 Wherefore with that knocking dreary,
 Scarce the sleep from one so weary?
 Say Him—so.
 Knocking, knocking, ever knocking?
 What I still there?
 O sweet soul, but once behold Him,
 With the glory crowned hair;
 And those eyes so strange and tender,
 Waiting there;
 Open! Open! Once behold Him—
 Him, so fair!
 Did she open? Doth she? Will she?
 So, as wondering, we behold,
 Grows the picture to a sign,
 Pressed upon your soul and mine;
 For in every breast that liveth
 Is that strange mysterious door;
 The forsaken and betangled,
 Ivy-garled and weed bejangled,
 Dusty rusty, and forgotten;
 There the pierced hand still knocketh,
 And with ever patient watching,
 With the sad eyes true and tender,
 With the glory-crowned hair,
 Still a God is waiting there.
 —By Harriet Beecher Stowe.

STRIKER STOWE'S WAY.

For years Striker Stowe, a tall, powerful Scotchman, had held the position as "boss striker" at the steel works. Nearly all of the men in his department were hard drinkers, and he was no exception to the rule.
 But one day it was announced among the workmen that he had become religious, and sure enough, when pressed to take a drink he said:

"I shall never drink mair lads. Na drunkard can inherit the kingdom o' God."

The knowing ones smiled and said:
 "Wait a bit. Wait until hot weather—until July. When he gets as dry as a gravel pit he will give in. He can't help it."

But right through the hottest months he toiled, the sweat pouring off in streams; yet he seemed never to be tempted to drink.

Finally, as I was taking the men's time, one evening, I stopped and spoke to him. "Stowe," said I, "you used to take considerable liquor. Don't you miss it?"
 "Yea," said he, emphatically.

"How do you manage to keep away from it?"

"Weel, to-day is the twentieth o' the month. From seven till eight I asked that the Lord would help me. He did so, an' I put down a dot on the calendar, right near the twenty."

"From eight till nine he kept me, and I put down another dot. From nine till ten he's kept me, an' noo I gie him the glory as I put down the third dot."

"Just as I mark these I pray, 'Oh, Lord, help me—help me to fight it off for another hour.'"

"How long shall you keep this up?" I inquired.

"All o' my life," was the earnest reply. It keeps me sae full o' peace an' happiness that I wouldn't gie it up for anything. It is just as if he took me by the hand and said, 'Wark awa', Striker Stowe, I'm wi' ye. Dimsa be fearin'. You teck care o' yer regular wark, an' I'll see to the de'il, an' the thirist, an' they shall na trouble ye.'—H. H. Pearson, in The Contributor.

"THANK YOU."

Little Jack was only four years old, and a great pet of his Aunt Ruth on account of his sweet affectionate ways. One day his cousin a boy of sixteen, set Jack to work for him. He told him to pull up some weeds in the field while he finished his story. Little Jack worked away until his fingers were sore, and his face was very hot. When at length he returned to the house, his Aunt said to him; "Jackie, what have you been doing?"

The tears came into his eyes, and his lips quivered, and for a moment he did not speak. Then he said: "I've been kind to Cousin Frank; I worked dreffly hard for him, and he never said 'Thank you' to me."

Poor little Jackie! I felt sorry for him. It was hard lines not to have a word of thanks after all his hard work. But that night, when

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

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

We Paid \$100,000

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

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

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

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

Germ Diseases.

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

- | | |
|-----------------------|---------------------|
| Asthma | Hay Fever—Influenza |
| Anemia—Anemia | Kidney Disturbance |
| Bronchitis | La Grippe |
| Blood Poison | Lancorria |
| Bright's Disease | Liver Troubles |
| Bowel Troubles | Malaria—Neuritis |
| Coughs—Colds | Many Heart Troubles |
| Consumption | Piles—Pneumonia |
| Colic—Croup | Rheumatism |
| Constipation | Rheumatoid |
| Osteoarthritis—Cancer | Serofolia—Syphilis |
| Dysentery—Diarrhea | Skin Diseases |
| Dandruff—Droopy | Stomach Troubles |
| Dyspepsia | Throat Troubles |
| Edema—Erysipelas | Tuberculosis |

We Will Buy

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

Female—Call Stones
 Gout—Gout
 Gonorrhoea—Gleet
 Tumors—Ulcers
 Varicose Veins
 Women's Diseases
 All diseases that begin with fever—all inflammation—all entrance into the germ disease—all the results of impure or poisonous blood.
 In nervous debility Ligozone acts as a vitalizer, accomplishing what no drugs can do.

50c. Bottle Free.

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

Ligozone costs 50c. and \$1.

CUT OUT THIS COUPON

For this offer may not appear again. Fill out the blanks and mail it to The Ligozone Company, 538-54 Wabash Ave., Chicago.

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

.....
 2 4
 B A
 Give full address—write plainly.

Any physician or hospital using Ligozone will be gladly supplied for a test.

ALL WHO WISH PURITY SHOULD USE

Woodill's German

The Dominion Analyst classes it among the Pure Cream of Tartar Baking Powders.

Ask Your Grocer For It

COWAN'S

Cocoa and Chocolate

Are being bought in twice the quantity.

LITTLE GEMS

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

DINNER PILL.

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

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

SNOW & O., Limited.

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

WANTED.

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

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

Only a Trifling Cold

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

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

DR. WOOD'S NORWAY PINE SYRUP

is just the remedy you require.

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

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

Price 25 cents per bottle.

CANADIAN PACIFIC RY.

LOW RATES

SECOND CLASS TICKETS

From ST. JOHN, N. B.

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

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

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

USE
WEAVER'S SYRUP
 It purifies the Blood and cures
Boils, Humors, Salt Rheum
 Davis & Lawrence Co., Ltd., Montreal.

This and That

HIS MISSION IN LIFE.

The New York Sun tells of a muscular young man, once on the Columbia rush line, who, on leaving college, sought to do good with his abundant muscle, and hit upon the following plan of reforming his erring fellow citizens. He says:

"I take a subway or an elevated train about four times a day. I wait until the gate is opened for the hog who makes a rush, and jams his way in ahead of women, children, and weaklings.

"He is always there; sometimes three or four of him. I pick out the worst one, and follow him. Just as he reaches the gate I tap him on the shoulder.

"Pardon me sir, I say. 'You have dropped something,' and I point to a pillar in the background.

"He always turns back, feeling in his pockets. In three cases out of four he misses the train. I trust that while he waits for the next train the point dawns on him.

"If he does not catch the train, he either subsides, crushed, in which case I know he's got the point, or else he comes at me and says:

"See here, what do you mean? What did I drop?"

"I look him over, and kind of raise my shoulder at him as a warning that I'll be right there if he gets troublesome, and say:

"Your manners, sir."

"I've reformed at least six persistent hogs who get on at my station, and I trust that I have taught manners to a number of others whom I haven't been able to observe regularly.

"Oh, yes, some day I'll probably run up against a better man and take a beating, but it will all be in the interest of the cause."—Ex.

THE MOTHER'S STRIKE.

Such a dream I had! So dreadful
That I never heard the like;
For I dreamt that on a sudden
The mammas agreed to strike.

"We are tired," I heard them murmur;
"Tired of working night and day,
And not always hearing 'Thank you!'
Such long hours and such poor pay!"

So they would not mend the jackets,
Nor the holes in the stockings small;
No one ran to kiss the bruises
When poor Tommy caught a fall.

No one bound up wounded fingers
No one glued the broken toys;
No one answered all the questions
Of the eager little boys.

No one tied the little bonnets,
No one brushed the little curls;
No one basted dolly dresses
For the busy little girls.

And there were no bedtime stories,
And no loving hands to tuck
Blankets soft round little sleepers,
For their mothers all had struck.

Oh, so lonesome and so dreadful
And so queer it all did seem!
Aren't you glad, dear little children,
'T was nothing but a dream?"

—Elizabeth H. Thomas, Youth's Companion.

JAPANESE DWARF TREES.

I once saw in Japan some of the most remarkable trees that ever grew. They were hundreds of years old and not a hundred inches high. The most marvellous collection was in Count Okuma's garden near Tokio. Here were pine-trees that started to grow in the seventeenth century, that at the dawn of the twentieth were not too large to be carried in one hand, pot and all. Others, whose seed was planted about the time when Columbus sailed for America, were already outstripped by saplings planted the year before the last.

In another place was a grove of Liliputian palm-trees, gnarled and knotted and twisted by centuries of wind and weather, there were none of them too large to grace a dinner table, as they often did when in full bloom. Most marvellous still, there were other little trees, planted before most of my readers were born, say, in the early 'sixties, that were still thriving (it is too much to say "growing")

in a teacup, while others planted before Cleveland's first term in office had not outgrown a lady's thimble.

The Japanese are past masters of the art of dwarfing trees. They nip off the tree's roots, and pinch its limbs, and starve it with little soil, and let it go thirsty and dry, but at the same time keep the breath of life in, until it becomes the varietal travesty of a tree, a manikin vegetable with the wrinkled face of an old man on the legs of a little boy. Infinite patience and skill and time unstinted must have been given thus to stunt and dwarf those grotesque growths.—Francis E. Clark, in Christian Endeavor World.

HIS TROUSERS MATERIAL.

He was a proud little fellow as he strutted around in a new pair of trousers that his mother had made for him, and very important he looked as he squared himself in front of his best friend, the corner-groceryman, and said: "I bet you can't guess what my trousers are made of?"

"Of broadcloth?" asked the groceryman.

"Nope," replied the little fellow.

"Of corduroy, then?" ventured the groceryman.

"Nope."

"Of jeans?"

"Well, what are they made of, then?"

"Of papa's old ones," triumphantly replied the happy little fellow.—Epworth Herald.

WHICH WAS IT.

A lady who has recently returned from a Mediterranean trip says that as the ship was leaving the harbor of Athens, a well-dressed lady passenger approached the captain, who was pacing the deck, and, pointing to the distant hills, covered with snow, asked, "What is that white stuff on the hills, captain?"

"That is snow, madam," answered the captain.

"Is it really?" remarked the lady. "I thought so; but a gentleman has told me that it was Greece."—Ex.

CURIOSITY PUNISHED.

A number of noisy young men were passing through a village late one night, on their way home. They saw that a new notice board had been nailed to a tall post just over the fence. They stopped and tried to read it, but were unable to do so on account of the darkness. One of them, however, determined to settle the matter. He climbed to the top, being pushed up by his companions. He came down faster than he went up, for the notice he was so anxious to read was this: "Wet-paint."—Ex.

IN THE LOOKING GLASS.

The world is a looking glass,
Wherein ourselves are shown,
Kindness for kindness, cheer for cheer,
Coldness for gloom, repulse for fear.
To every soul its own.
We cannot change the world a whit,
Only ourselves which look in it.
—Susan Collidge.

I'M PARCHED.

An old railway guard has just told the following story about C. H. Spurgeon; Near where Spurgeon's Tabernacle stands, half a dozen main streets all meet at one point. There is a drinking-fountain there which has stood there for many years. It was one very hot summer's evening, and the drinking fountain was in strong demand. I wanted a drink myself, and in a happy sort of way, while waiting my turn, I said to some of the people standing by. "Hurry up, I'm parched!" Somebody patted me on the back, and said, "Thank you, my man, you have given my text for to-night." It was Mr. Spurgeon. The guard added that he was on his way to the Tabernacle at the time, and Spurgeon preached one of the finest sermons he had ever delivered, from the above words.—Christian Budget.

There is nothing more convenient or effective for relieving Hoarseness and Coughs than BROWN'S BRONCHIAL TROCHES. They are absolutely unrivalled for the alleviation of all Throat Irritations caused by cold. Sold only in boxes.

PAINFUL PERIODS

Suggestions How to Find Relief from Such Suffering.



While no woman is entirely free from periodical suffering, it does not seem to be the plan of nature that women should suffer so severely. Menstruation is a severe strain on a woman's vitality. If it is painful or irregular something is wrong which should be set right or it will lead to a serious derangement of the whole female organism.

More than fifty thousand women have testified in grateful letters to Mrs. Pinkham that Lydia E. Pinkham's Vegetable Compound overcomes painful and irregular menstruation.

It provides a safe and sure way of escape from distressing and dangerous weaknesses and diseases.

The two following letters tell so convincingly what Lydia E. Pinkham's Vegetable Compound will do for women, they cannot fail to bring hope to thousands of sufferers.

Mrs. Matilda Richardson of 177 Wellington Street, Kingston, Ont., writes: Dear Mrs. Pinkham:—

"Some four years ago my usually good health began to fail. I had severe pains in my back, my head ached, I would have dizzy spells, and during my monthly periods I would suffer intense pain. I was advised to try Lydia E. Pinkham's Vegetable Compound, and I am so glad that I did, for it brought new life and health to me. My monthly periods were natural and painless, and my general health improved. I have not had an ache or a pain since, and I feel it a duty as well as a pleasure to tell you what your medicine has done for me."

Mme. Louise McKenzie of Mount Carmel, Montreal, Canada, writes:

Dear Mrs. Pinkham:—

"I had heard so much good about Lydia E. Pinkham's Vegetable Compound before

I started to take it for painful menstruation so that when it cured me I was not surprised. I had suffered with blinding headaches and pain until it seemed that I must scream. These pains lasted from five to ten days every month, and you can understand how glad I was to get relief. I am in the best of health, and am pleased to give you this testimonial for what your medicine has done for me."

Such testimony should be accepted by all women as convincing evidence that Lydia E. Pinkham's Vegetable Compound stands without a peer as a remedy for all the distressing ills of women.

The success of Lydia E. Pinkham's Vegetable Compound rests upon the well-earned gratitude of Canadian women.

When women are troubled with irregular, suppressed or painful menstruation, 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, faintness, lassitude, excitability, irritability, nervousness, sleeplessness, melancholy, they should remember there is one tried and true remedy, Lydia E. Pinkham's Vegetable Compound at once removes such troubles. Refuse to buy any other medicine, for you need the best.

Don't hesitate to write to Mrs. Pinkham if there is anything about your sickness you do not understand. She will treat you with kindness and her advice is free. No woman ever regretted writing her and she has helped thousands. Address Lynn, Mass. Ask Mrs. Pinkham's Advice—A Woman Best Understands a Woman's Ills.

Surprise is yours and pleasure, too, every time you use Surprise Soap

It makes child's play of washday—and every day a happy day. The pure soap just loosens the dirt in a natural way and cleanses easily—without injury. Remember Surprise is a pure, hard Soap

When answering advertisements please mention the Messenger and Visitor.

A SPRING TONIC.

Dr. Williams' Pink Pills Makes Strength for Summer.

Every man and woman in Canada needs a tonic medicine at this season of the year. They must have new, rich blood to build them up to bear the trying heat of summer. Dr. Williams' Pink Pills are the greatest spring tonic in the whole world. Every dose makes new, rich blood—new vigorous life. They transform weak, weary, anaemic girls into healthy, graceful, well-developed women. They make debilitated men strong, lusty and energetic. They give worn, despondent women new health and comfort. They do this every time—they cannot fail. After a course of Dr. Williams' Pink Pills, every man and woman can withstand the summer's heat free from backache and head aches, weakness and despondency. Mrs. M. A. White, Seal Cove, Que., says: "I cannot praise Dr. Williams' Pink Pills too highly. They have not only made a new person of myself, but have been of inestimable value in my family. I always keep the pills in my home and the result is I have no doctor's bills; nor have I any delicate boys or girls, as the pills keep them strong and healthy. I constantly recommend the pills to my friends and I always hear good words from those who use them."

Dr. Williams' Pink Pills do not act upon the bowels; they do not bother with the mere symptoms of disease; they simply make new rich red blood, and thus cure all the common ailments of life. But you must get the genuine with the full name Dr. Williams' Pink Pills for Pale People, on the wrapper around each box. Sold by all dealers everywhere or by mail at 40 cents a box or six boxes for \$2.50 by writing The Dr. Williams' Medicine Co., Brockville, Ont.

NEWS SUMMARY.

The Massachusetts House of Representatives has passed a bill to constitute eight hours the maximum day's work for public employes.

The most curious finger ring in the world is worn by a French chemist, who has collected enough iron from human blood to make this unique ring.

A house and two barns at Lutz Mountain, belonging to W. E. Wilbur, were destroyed by fire Monday morning. Loss about \$2,000, little or no insurance.

While gunning on the Tantramar marshes Wednesday morning George Dewire, aged twenty one, of Amherst, had his right hand blown off by the accidental discharge of his gun.

Gov. Jette, of Quebec, is very ill.

Announcement is made that Hon. G. W. Ross, ex-premier, is to retire from the provincial arena. Hon. Richard Harcourt is to take over the leadership.

The insurance companies have settled the loss with the America Furniture Company, burned out at Oxford, paying them \$6,745. The loss to the Furniture Company above insurance is now stated at \$12,000.

A party of men in the employ of J. B. Snowball Company, Ltd., were rafting logs last week on Portage Island. On Sunday Robt. Knowles went with his gun in a small punt to shoot birds and has not been heard of.

Mayor Alexander W. Ross, of Oxford, N. S. became ill of pneumonia ten days ago and died on Monday afternoon. He was Oxford's first mayor and was serving a second term in that position. He was about fifty years of age.

Japan has sent a strongly worded protest to France regarding its frequent violations of neutrality in providing shelter for and rendering assistance to Russia's Baltic fleet at Madagascar and now at Kamranh Bay. No answer has as yet been received from the French authorities.

Disorders continue at Limoge and Nantes, France, in connection with the strike. The residence of the proprietor of one of the porcelain factories at Limoges was sacked by strikers. Troops are guarding the streets. A dozen gendarmes were injured during a street fight at Nantes.

The Commercial Cable Company's steamship McKay-Bennet has been fitted with a Marconi wireless installation. A station will be established on Sable Island next week. Another station will be built at Chebucto Head, at the entrance, to Halifax harbor, at which Sable Island signals will be received.

Frenzied by a false alarm of fire, several hundred newsboys struggling to obtain free tickets to a show by a patent medicine advertising company, stampeded in a narrow stairway in the Masonic Temple at Indianapolis on Monday night, crushing the life out of four boys and probably fatally injuring several other children.

Two robberies were committed in Campbellton recently and a search warrant was issued resulting in the arrest of a German named Ernest Reichart, who confesses to have stolen more than \$400 worth of goods from Sheffer Bros., and several articles from Alexander. A warrant has been issued for the arrest of William Kruger, who is believed to be implicated in the robberies.

The police at St. Petersburg are making numerous arrests of working-men and "intellectuals," and the prisons are now full to overflowing. Practically all the delegates to the Schirlovsky commission, which was created in February last to investigate the causes of discontent among the working classes, are in custody. Demonstrations and small riots are of almost daily occurrence.

Ottawa Citizen: Mr. H. C. Vaughan, of the sessional staff of the House of Commons, has received word that his son, Mr. Clement Vaughan, M. A., has been awarded the travelling scholarship at Harvard university, where he is a post graduate student. He is, therefore, entitled to prosecute his studies abroad at the expense of Harvard, and will go this summer to Germany. Mr. Vaughan is an honor graduate of Acadia university, Wolfville, N. S.

Keleieff, who killed Grand Duke Sergins, was tried at St. Petersburg on Tuesday, convicted and sentenced to death. Prior to passing sentence, the president asked Keleieff if he would repeat the crime if he was given his liberty. He replied: "Without doubt I would repeat it if ordered by the revolutionary committee, to which I am attached." When sentence was passed, Keleieff shouted: "Execute your judgment as openly as I have acted before the eyes of all."

An acetylene gas generator in the stern of the government boat Scout, at Kingston, Ont., had just filled two huge buoys on the dock and was engaged on a third on Tuesday when the gas exploded and two of the buoys were hurled into the air. In an instant the boat was in flames. When the air cleared, Fred. Mullen, first mate, was found lying 75 feet away, his head blown off and his body burned almost to a crisp. Captain Allison, of Morrisburg, was badly burned about the head, face and body, and has since died. Clifford Tessier, Charles Burnett, Sam Delaney, G. H. Smith and George Lessard, members of the crew, were more or less injured. The fate of two others of the crew, Fred. Corier, of Montbello, second mate who was painting one of the buoys, and Evan Millard, of Morrisburg, who was working on the cage of a buoy, is unknown.

IF YOU HAVE Rheumatism

When drugs and doctors fail to cure you, write to me and I will send you free 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 humbug or deception, but an honest remedy, which enabled many a person to abandon crutch and cane. JOHN A. SMITH, 614 Clark St., Milwaukee, Wis.

EVERY WOMAN must patiently abide her time" but don't wait too long before ordering more **TIGER TEA.** TIGER TEA is pure.

A Home Proposition.

To buy stock in visionary gold mining schemes, rubber or coffee promotions thousands of miles away, is a risk most conservative people do not take. OUR BUSINESS IS ESTABLISHED, SUCCESSFUL, AND LOCATED RIGHT HERE IN BOSTON. The stock on sale is for development—to earn greater dividends. It's a HOME PROPOSITION; call at our office and learn its worth.

The Rand Dairy Lunch Company,

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

'BANNIGER' WILL BE THE VOGUE

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

EDDY'S Impervious Sheathing,

SCHOFIELD BROS., SELLING AGENTS. ST. JOHN, N. B.

The third trial of Nan Patterson, charged with the murder of Caesar Young, was commenced in New York on Tuesday.

ORDINATION.

In compliance with an invitation issued by the New Canada church a council met on Monday April [date omitted] for the purpose of examination, and if thought advisable, ordaining Bro. Geo. H. Beaman, the pastor of the church issuing the invitations. The various churches of the county were represented by pastors and delegates. Rev. H. B. Smith was elected moderator and Rev. S. Walter Schurman, clerk. The clerk of the New Canada Church read the motion passed by the church calling a council for the purpose of advising concerning the ordination of their pastor Geo. H. Beaman after which the council proceeded with the examination of the candidate as touching his Christian experience, call to the ministry and views of Bible doctrines. The examination was satisfactory. The council then withdrew for final deliberations and arrived at a unanimous decision to advise the church to proceed with the ordination; in this the church acquiesced and the following was the order of evening service of ordination: Reading of Scripture and Prayer, Rev. C. R. Freeman; sermon, Rev. A. H. McCabe; ordaining prayer, Rev. J. Blakney; hand of fellowship, Rev. S. Walter Schurman; charge to candidate, Rev. H. B. Smith; charge to church, Rev. A. T. Brown; Benediction, Rev. Geo. H. Beaman. S. WALTER SCHURMAN, clerk of council.

A Clear Skin and A Bright Eye

Usually Indicate Health.

Wheeler's Botanic Bitters

Insures good health by Cleansing the Blood, Stomach and Liver. Cures Constipation, Dyspepsia, Bloating, Headache, Dizziness, Kidney Troubles, and all Irregularities.

A GENUINE VEGETABLE SPRING MEDICINE AND REGULATOR.

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And wholesale by all Wholesale Druggists.

Nothing we do can be canceled. Another element of seriousness in living is the influence of our life on other lives. We do not pass through the year alone; we are tied up with others in our homes, our friendships, our companionships, our associations, our occupations. We are always touching others and leaving impressions on them.—J. R. Miller, D. D.

When you find yourself, as I dare say you sometimes do, overpowered as it were by melancholy, the best way is to go out and do something kind to somebody or other.—John Keble.

Red Rose Tea Is Good Tea