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But the arrangement of the Pandora flues differs considerably from others. They are so constructed that the draft for baking is also the best for cooking, the heat circulating around the oven twice and under every pot hole before passing up the chimney.

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### SERMON TO STUDENTS

By Rev. Dr. W. O. Keirstead  
In Brunswick Street Church,  
Fredericton.

(Continued from last week.)

Since the faith of Paul did not arise out of the scientific views of his age it is not affected by the rejection of those views. Paul shared our common human nature, had our aspirations and hopes, our weakness and sense of failure and consciousness of sin, cried out after redemption and found it in the revelation of God in the Christ, and the "man-kind advances man still remains the same." Science does not give and therefore cannot take away our religion. Science belongs to one realm and religion to another. But in its method modern science follows in the footsteps of Jesus. Time was when science was speculative, dogmatic, a priori, as it was called, but that time has passed. Today it is experimental, inductive, recognizing that its mission is to observe and interpret the facts and values of life. Science does not give the facts of life,—that life itself must produce but it is a technique for careful observation and correct interpretation. There are no facts which it may not claim to interpret and yet it is powerless to produce any values itself. It is the pick axe that finds the ore and manufactures it but never the gold mine. But this method of science was followed by Jesus long before. He called his teaching the "way." He did not bind men to accept any philosophical system—had he done so his authority would have ceased with the system—but he pointed out a way which they might follow, a way of life. His method is inductive and experimental. He calls upon men to test and try his way of living and he promises that if "any man shall follow me he shall not walk in darkness but shall have the light of life." No man, then, can answer Jesus unless he tests his way. So it was with the disciples for they declared that they were practical men unskilled in the philosophy of men but witnessing to the experience within their own lives. "That which we have heard, which we have seen with our eyes, that which we beheld and our hands handled of the word of life we declare unto you." It was this emphasis upon the inductive method and this value upon the worth of human experience that gave the impetus to modern science and brought about the moral reformations. And the man who accepts this method in science cannot fail to apply it to the moral and spiritual realm and to become a follower of Jesus Christ.

But with this recognition of the similarity in method let us pass on to notice the difference in realm. Science observes, interprets, classifies facts, describes them, arranges them according to the law of natural causation. It is an abstract, universal process in which the personal element is eliminated,—it has no intimate dependence upon the personal character of the scientist. It matters not whether he be moral or immoral, social or anti-social so long as he observes correctly and arranges his data logically.

But in addition to this work of reasoning and classifying it is necessary to grow and develop the values themselves. The self grows—that is it develops values—and religion is a growth; it is life. And this process of developing values is a personal one, and depends upon the character of the individual. Let us, for example, consider the matter of friendship. Social science may seek to study the phenomena of human associations and may carry back its analysis into the physiology of the race, into even the chemical components of the molecules in the human brain but all this cannot take the place of one moment's experience of the joy of human fellowship. When you ask the worth of friendship your answer will depend entirely upon the character and experience of the individual who values. The man who is the best friend places the truest valuation. For if you go to Vanity Fair and ask Rebecca Sharp the worth of friendship she will reply in her cynicism that you, poor innocent and silly soul, should have learned long ago to estimate its value from its utility to promote your selfish ends and she will refer you to the hosts of those who have failed to fulfil their professions of loyalty in the hour of adversity as proof irrefutable. But the man who has shared in the reciprocity and devotion of a noble friendship will tell you that he places true friendship above all the material values of life. It is useless to point out to him the cases of fickleness and disloyalty for you cannot shake his faith. And if you ask him to prove the worth of friendship he will reply that its value is inseparable from its experience. It is too personal to be demonstrated to another and too subjective and convincing to gain

any meaning to the possessor by any logical demonstration. The only way to make another share your value or friendship is to bring him within the circle of your friends and allow him to participate in your fellowship.

And this holds true in regard to patriotism. One man will declare that all men are moved by selfish considerations alone. They seek honor, fame, position, power, wealth, and for this reason evince an interest in the larger social and national life; but that such interest is mere pretension is demonstrated by the incessant strifes and jealousies and scandals that disgrace our national life. So speaks the man into whose little egoistic being the great currents of the national consciousness have never penetrated. But the grass grows green over the graves of nameless dead, men walk our streets with maimed limbs, mothers and wives wear weeds of mourning, in testimony of the devotion to their country's need. And with full consciousness of what it means in suffering and sacrifice there are hundreds of others ready to place their lives at the disposal of their country and to follow her illustrious patriots in act of supreme devotion. And these we call our noblest and rarest souls, the heroes that inspire us to a diviner life. They live ever in the memory of a grateful nation, they beckon us ever forward in our spiritual elevation and emancipation. To such it is given to know the worth of national ideals and sentiments and it is the everlasting limitation of the unsocial little self that it cannot know, cannot appreciate national and social values and ends.

With every moral issue this matter of personal valuation is decisive. The man who leads a selfish life will tell you that the guilt feeling is a disease, that right and wrong are only other names for the pleasant and the painful, the profitable and the unprofitable elements of life. But another man who has been ever true to his own and inner self, who has learned to "swear to his own hurt and change not," knows that wrong is weak when it seems mighty and right is mighty even when it seems weak. Upon the principle of righteousness he will stake his life against wealth, position, influence, expediency and await the centuries that work for God to vindicate him. Such a man will know the great moral values in the universe but in the moral world of a righteous God it is the deep damnation of the evil soul that it cannot know, that it does not possess the freedom of the pure—the ability to appreciate the good, the beautiful, the true. It is only by repentance and contrition of soul, by the forsaking of evil and the consecration of life to the attainment of righteousness that moral values will reveal their worth to the sinner. For moral values are not matters of science, they are not the attainments (Continued on third page.)



### SYNOPSIS OF CANADIAN NORTH-WEST

#### HOMESTEAD REGULATIONS.

Any even numbered section of Dominion Lands in Manitoba, Saskatchewan and Alberta, excepting 8 and 26, not reserved, may be homesteaded by any person who is the sole head of a family, or any male over 18 years of age to the extent of one-quarter section of 160 acres more or less.

Application for entry must be made in person by the applicant at a Dominion Lands Agency or Sub-agency for the district in which the land is situated. Entry by proxy may, however, be made at an Agency on certain conditions by the father, mother, son, daughter, brother or sister of an intending homesteader.

The homesteader is required to perform the homestead duties under one of the following plans:

(1) At least six months' residence upon and cultivation of the land in each year for three years.

(2) A homesteader may, if he so desires, perform the required residence duties by living on farming land owned solely by him, not less than eighty (80) acres in extent in the vicinity of his homestead. Joint ownership in land will not meet this requirement.

(3) If the father (or mother, if the father is deceased) of a homesteader has permanent residence on farming land owned solely by him, not less than eighty (80) acres in extent, in the vicinity of the homestead, or upon a homestead entered for by him in the vicinity, such homesteader may perform his own residence duties by living with the father (or mother.)

(4) The term "vicinity" in the two preceding paragraphs is defined as meaning not more than nine miles in a direct line, exclusive of the width of road allowance crossed in the measurement.

(5) A homesteader intending to perform his residence duties in accordance with the above while living with parents or on farming land owned by himself must notify the Agent for the district of such intention.

Six months' notice in writing must be given to the Commissioner of Dominion Lands at Ottawa, of intention to apply for patent.

W. W. CORY,  
Deputy of the Minister of the Interior  
N.B.—Unauthorized publication of this advertisement will not be paid for.

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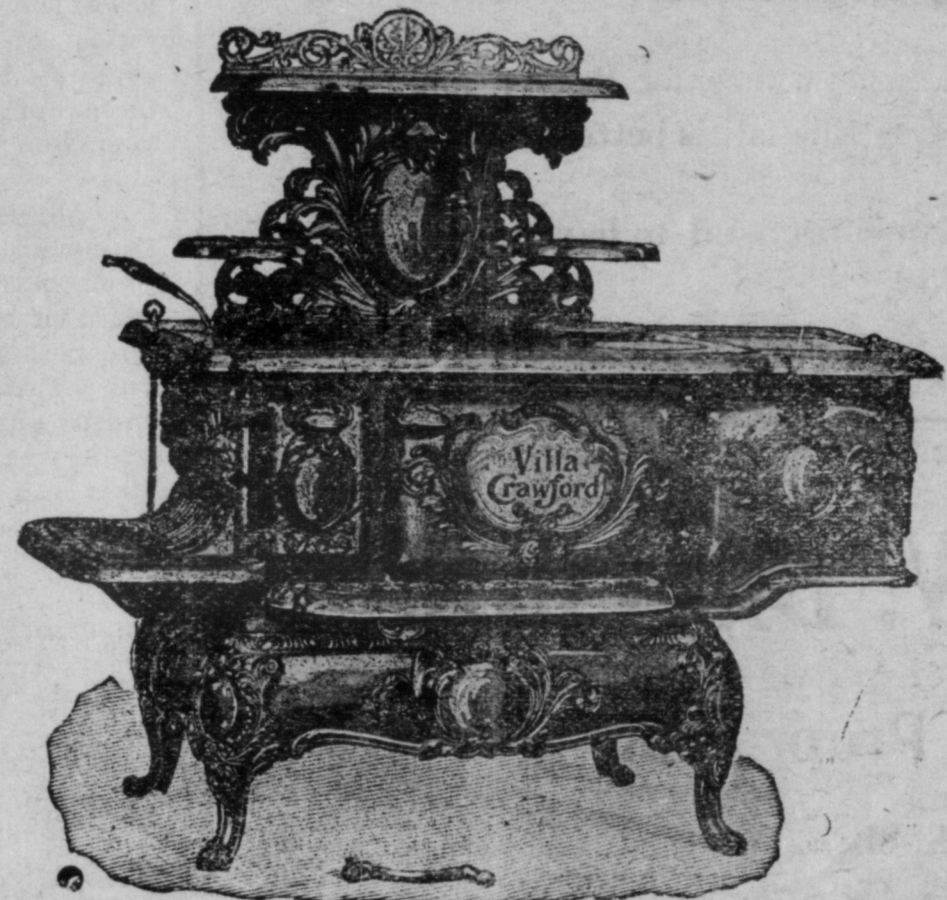
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