

Messenger and Visitor

THE CHRISTIAN MESSENGER,
VOLUME LXVI.

THE CHRISTIAN VISITOR
VOLUME LV.

Vol. XX.

ST. JOHN, N. B., WEDNESDAY, MAY 18, 1904

No. 20

A New Pest. A report comes from St. Catharines, Ont., of the discovery of a new enemy of the fruit trees. Mr. Thomas Beattie is said to have discovered a new species of scale which resembles in some degree the San Jose scale, the most formidable enemy which horticulturists have had to contend with in recent years. The new species was found on a lilac bush. When examined under a microscope it was found to differ somewhat from the San Jose scale—the latter having somewhat the form of a turtle, while the new scale is more elongated in form, but is believed to have a similar effect on fruit trees to that of the San Jose scale. Mr. Beattie has forwarded samples of the new pest to the Ontario Agricultural College for examination.

About N. Rays There has been much discussion late in scientific papers of France and England over the alleged discovery by M. Blondlot of certain rays, called N. rays. Some scientists have been unable by experiment to find any evidence of the existence of such rays, but it is said that Messieurs Blondlot and Charpentier have been steadily accumulating facts which place beyond question the conclusion that the discovery is a valuable contribution to science. As to the nature and qualities of the N rays, we are told that they are now proved to be nothing more nor less than part of the invisible spectrum of sunlight, a little more ultra than the ultra violet rays. They are somewhere between heat and electric rays, slower than rays of radiant heat and faster than Hertzian rays. They can pass through aluminum as sunlight through a glass and can be focused by an aluminum lens. These rays traverse lead, tinfoil, platinum and copper without difficulty and do not require complicated apparatus as the Roentgen rays. They stream from an ordinary incandescent lamp, more remarkable still, they can be spontaneously produced from a number of substances such as wood or glass when twisted or subjected to pressure. Untempered steel does not produce the rays, but tempered steel continually emits them. When thrown directly and solely upon the eye they enable it to see in a darkened room objects which had previously been invisible. Professor Charpentier discovered that the human body emits the rays in quantities proportionate to the activity of the part of the body whence they come. He has also proved that they are emitted from the speech centre of the brain whenever a person speaks. When the speaker emits rays they vary according to the pitch of the note. It is supposed that when it is known exactly what rays come from various parts of the brain in normal conditions it may be possible to use variations of quantity and quality as a means of detecting the injury or disease of different parts of the brain.

Alcohol and Consumption. The discovery that tuberculosis of the lungs is a contagious, and to some extent at least, a curable disease, has naturally led physicians to a study of conditions and habits of living with a view to determining what conditions are favorable or unfavorable to the propagation of the disease. There appears to be a pretty general agreement of medical opinion that indulgence in alcoholic liquors constitutes a condition highly favorable to the propagation of the germs of the disease by weakening the resistance of the tissues to the attack of the tubercle bacillus, and that the conditions to be found in taverns and saloons, by reason of the vitiated atmosphere of the places and the uncleanly habits, especially the reckless spitting, of many of their occupants, are very favorable to the spread of the disease. Dr. Knopf, a physician of world-wide reputation, in his international prize essay on "Tuberculosis as a Disease of the Masses and how to Combat It," speaks of alcoholism as being "certainly the most active co-operator of the deadly tubercle bacillus or germ of tuberculosis." Dr. West in his "Diseases of the Organs of Respiration" says: "There can be no doubt that when phthisis attacks alcoholic persons it is likely to run to an acute course." Dr. S. Mackenzie in the *Lancet* said: "It has been shown that those who are intemperate or who have opportunities of drinking show a higher mortality from phthisis than do others, and that the children of the intemperate are more prone to become tuberculous than those of the temperate. No doubt through alcohol persons acquire or inherit a lessened power of resistance to tuberculosis. Other physicians of eminence are no less decided in

pronouncing alcohol a potent agent in the production of pulmonary consumption. Professor Brouardel, Dean of the Medicine Faculty of Paris, pronounces alcohol the most potent factor in propagating tuberculosis," says that "the invasion of alcohol ought to be regarded as a public danger," and affirms that "any measures taken by the State or individual tending to limit the ravages of alcohol will be our most precious auxiliary in the crusade against tuberculosis."

The Fighting in Thibet.

The British force accompanying Colonel Younghusband's Thibetan expedition have had more fighting to do. The *London Times* received under date of May 6, a despatch giving an account of two sanguinary encounters with native forces. One of these encounters occurred at Karo Pass to which point Colonel Brander with 300 rifles—about two-thirds of the Gyantse garrison—had been sent in order to disperse a body of Thibetans stationed there to oppose the progress of Colonel Younghusband's mission. The pass is at an altitude of about 16,000 feet, and the Thibetans were found, about 1600 in number, holding a wall well flanked, with sangars and having made elaborate preparations for hurling rocks down on both sides the gorge. The place was taken by Colonel Brander's men after an obstinate resistance on the part of the enemy, the frontal attack being supported by a flanking movement. When this movement was effected the entire Thibetan force fled. Seventy-five Thibetans were killed in the attack, and it is supposed that as many more may have fallen in the pursuit. The casualties on the British side were 18, including 5 killed, among the latter being Captain Bethune who fell while leading his men in the frontal attack. After Colonel Brander's force had left Gyantse, a determined night attack was made by a Thibetan force of 800 men. The small garrison under the command of Major Murray acted with great gallantry and beat off the attack successfully. It is reported that the attacking force lost heavily. But they were still holding a position in the neighborhood of Gyantse and keeping up a fire upon the garrison. Colonel Brander's force was expected to return to Karo Pass and disperse them. It is evident that Colonel Younghusband is meeting with a very inhospitable reception and it seems doubtful whether his mission can have any satisfactory result. It seems almost certain that a stronger military force will have to be sent for its protection.

Sir Henry Stanley.

Sir Henry M Stanley died in London on Tuesday morning the 10th inst. Stanley won fame chiefly in connection with his work as an explorer in Africa and especially as the finder of Livingston. His eventful life began in Denbeigh, Wales, on January 28, 1841. The conditions of his early youth were very humble. At three years of age he was placed in the poor house of St. Asaphs, where he remained ten years, receiving an education which enabled him to teach school. At the age of fifteen he sailed as cabin-boy in a vessel bound for New Orleans. There he was adopted by a merchant named Stanley whose name he took in place of his own which was John Rowlands. His patron died without leaving a will, and young Stanley was left to his own resources. When the civil war broke out he enlisted in the Confederate army, but having been taken prisoner, joined the Federal Navy, and served as acting ensign on the "Ticonderoga." After the close of the war he became a newspaper correspondent in connection with the *New York Herald* and was finally sent by James Gordon Bennett to Africa to find Livingston. Stanley reached Zanzibar on the east coast of Africa in January, 1871, and on Nov. 10, found Livingston at Ujiji, on Lake Tanganyika, where he had just arrived from the south-west. Stanley furnished him with supplies, explored the northern part of Lake Tanganyika with him, and remained until February, 1872, when Livingston started on the journey from which he never returned, and Stanley made his way back to Europe, reaching England in July, 1872. Here he was received with great enthusiasm, was publicly entertained and presented by Her Majesty with a gold snuffbox set with diamonds, and by the Royal Geographical Society (1873) with the Patron's Gold Medal.

The success of Stanley's first African expedition led to his being sent by the conductors of the *New York Herald*

and the *London Daily Telegraph* on a second. This was undertaken in 1874. At the expense of great labor and in the face of most formidable difficulties, Stanley explored the region of the Lake Victoria Nyanza. He found the Lake to be the largest body of fresh water on the globe, having an area of 30,000 square miles. During this visit to Africa Stanley explored the course the great river which Livingston had discovered and which he had believed to be the Nile, but which Stanley proved to be the Congo. A third time Stanley visited the dark continent, sent there by the Brussels African International Association with a view to developing the great basin of the Congo. This work he completed in 1884, having established trading stations along the Congo River from its mouth to Stanley Pool, 1400 miles up the river. A fourth expedition was made in 1887 for the purpose of relieving Emin Pasha, Governor of Equatorial Africa, whose condition was known in Europe to have become precarious. Stanley fulfilled his mission, succored Emin and brought him and his followers safely back to Egypt. Nearly three years were occupied in the journey. His return to England was an unending ovation. The universities of Oxford and Durham bestowed upon him the degree of D. C. L.; that of I. L. D. was conferred upon him by the University of Cambridge.

Unrest in Russia.

A secret report from St. Petersburg to Rome represents the internal situation of Russia as becoming most serious as regards the preservation of the present institutions, the military failures in the Far East having strengthened the opinion that the evils are due to the present organization of the country, in which a change is necessary. The hope is expressed that the Emperor himself, seeing the danger, will be induced to grant the country a constitution, in which event, it is asserted, the enthusiasm of the people will become so great as to render it possible to raise an army and collect the means necessary to defeat Japan. Otherwise, the report says, it is believed all the efforts made at St. Petersburg will remain futile, as besides the war in the Far East Russia will be obliged to face a latent if not an open revolutionary movement at home, depriving her of the assistance of the most progressive elements of the Empire, such as the Poles and Finns.

The War.

Very little definite information respecting the progress of the war in the Far East has been received during the past week. Early in the week it was reported that railway communication with Port Arthur, which had been interrupted by the Japanese, had been restored, and that the Russian commander-in-chief had succeeded in sending a train load of ammunition through to the besieged city. The restoration of communication appears to have lasted only for a day or two before it was again interrupted. How the Russians came to regain command of the railway and the telegraph is not explained. A body of Cossacks were reported to be operating in Korea and making a vigorous attack upon the town of Anju which is some eighty miles or more south of the Yalu, but nothing very definite as to their movements has been learned. There are reports that the Russians have destroyed their costly wharves and docks at Da'ny in anticipation of their falling into the enemy's hands. This report seems to have arisen by way of explaining the sound of heavy explosions which were heard out at sea, and which are also explained as being caused by the Russians endeavoring to remove the obstructions at the entrance of Port Arthur harbor, or removing rocks which might serve as a refuge for an attacking party. Another explanation of the explosions is the very unlikely one that the Russians were blowing up their ships at Port Arthur. It does not appear that Nur Chwang has yet been abandoned by the Russians, though there are reports that the larger part of the Russian garrison has been removed, and the complete evacuation of the town is expected. There is a belated report of a Japanese cruiser having been crippled by a Russian torpedo boat in Taiden Wan Bay on June 10. If the report is true it seems unaccountable that it was not published before. The Japanese are no doubt concentrating a large force on the Liaotung peninsula, though the exact disposition of their forces is not revealed. There are said to be 30,000 Japanese at P'ose-wo. An important battle may be expected before long. The Russians are manifesting a good deal of uneasiness in reference to the attitude of the Chinese, which is regarded as being uncertain if not actually hostile, and indeed there are rumors of attacks having been made by Chinese on Russian outposts.

Dr. Hovey versus Dr. Burton.

DEAR EDITOR: In a recent article in MESSENGER AND VISITOR Bro. Waring, in quoting extensively from Prof. E. DeWitt Burton, spoke of him as "a Baptist scholar and exegete of whom we as Baptists are all proud." As one of the "all," thus claimed, I feel it duty to express emphatic dissent. In common with many others I admire his scholarly ability, but deplore his partially heretical teachings. This does not necessarily at all implicate his character. As A. J. Gordon's Christian character and spirit were, during his entire earthly life, unimpeached, and he stands today not less high. Yet, within especially the circle of those who studied with him during his theological course and thus knew him most intimately, Bro. Gordon was not regarded as a very logical or accurate Biblical exegete. Had he possessed a more discriminating mind his very valuable life might have been even more valuable. His sweet Christian spirit and eminent character were, however, not questioned.

Not a few deplore some of Prof. Burton's views on Biblical inspiration and interpretation, regarding them as "misleading and harmful." Take a sample case or two. Only a few summers ago a Nova Scotia student on returning from Newton and Dr. Burton's class, expressed to me substantially his disbelief of the divine inspiration of a large part of the Book of Ecclesiastes, remarking that, with the exception perhaps of some introductory words and a few closing sentences, the teaching of the Book is practically useless and often misleading. Our own brother, D. H. Simpson, in preparing some comments a few years ago on a Sabbath School lesson in Ecclesiastes, said: "Ecclesiastes is a book that must be taken as a whole, if we would profit by it. It is evidently written by one who had proved the vanity and hollowness of sinful pleasure. The writer concludes by pointing out that the secret of a true life is that a man should consecrate the vigor of his youth to God." Bro. Simpson's judgment of the book accords with that of the great majority of Bible readers.

Again, Dr. Burton seems to make frequent use in his classes of a few stock passages to prove the apparent—and in his judgment real—historical discrepancy and errancy of the Old Testament. To a recent class he cited the same passage or passages as those to which he had called the attention of his class some dozen years previously, the citations being by no means conclusive evidences of real scriptural contradiction.

While on this point I may as well quote the comprehensive yet definite statement of the late Rev. Alvah Hovey, D. D. D. D., a man of vastly wider and higher reputation as a Biblical interpreter and sound theologian than Prof. Burton, D. D. Says Dr. Hovey in his "Outlines of Theology": "On the supposed historical errors of the Bible, we remark: They relate for the most part to matters of chronology, genealogy, numbers, etc. Transcribers are especially liable to mistakes in copying numbers, names, etc. Different names for the same person, and different terms for the same period, are frequent. Round numbers are often employed for exactness. Making proper allowance for these facts, we deny that historical errors are found in the Bible."

Dr. Hovey makes equally satisfactory statements respecting other supposed errors in the Bible.

If a "clear-cut assertion and definition of Biblical inspiration be desired, let me here submit the Scriptural definition and follow it by one well worth pondering, from Dr. Hovey's "Outlines of Christian Theology,"—1 Pet. 1: 21: "Moved by the Holy Spirit men spoke from God." (Tim. 3: 16.) All Scripture is inspired by God, and profitable.

Says Dr. Hovey: "The sacred writers were moved and assisted by the Holy Spirit to put on record all which the Bible, apart from errors in the text, now contain."

AUGUST CHURMAN.

The Character of Jesus Christ our Lord

For they said, he is beside himself.

Lecture delivered in St. George's United Free Church, Edinburgh.

BY REV. ALEXANDER WHYTE, D. D.

This painful expression, to be beside one's self, is simply old English for insanity. When we say that a man is beside himself we mean that his mind has lost its natural and its proper balance. We mean that his reason is disordered and deranged till the unhappy man is not any more master of himself. This sad visitation has many stages and many degrees of manifestation. A man is first seen to be odd, as we say, and unusual, and peculiar in his ways. He is seen to be eccentric and unbalanced in his ways. A monomania takes possession of him. An infatuation takes possession of him. And from that his distress sometimes deepens till absolute and hopeless insanity takes complete possession of the reason bereft wreck. But, on the other hand, it is not unusual with us to apply this painful language to cases the very opposite to those of insanity. We sometimes commit the outrage of going about and saying that a man is gone beside himself when he is far sadder and far

wiser than we are ourselves. We say that such and such a man is gone beside himself because he looks at things with far other eyes than ours. And because he values things by far other standards than ours. He puts things first and foremost in his estimation that we put no esteem upon at all. He spends himself, and all that he possesses, on things on which we never spent one farthing. When any man's whole judgment of things, and his whole principle of action; when his mind and his heart and his conscience are all at opposite poles to our own; then, to defend ourselves, and to oppose, and to assail, and to discredit him, we say that he is gone beside himself, and has lost his sober senses. When we so speak about a man, it is clear proof that either he is beside himself, or that we are.

Now, it cannot but both greatly instruct us, and deeply impress us, to examine reverently and with holy fear into some of the times and some of the occasions, when our Lord was said by those about him to be beside himself. For, again and again, both his friends and his enemies said that so distressing thing about our Saviour. So far as we read in the Four Gospels, the first time that this was said in as many words about our Lord was soon after that time when he went up into a mountain and continued all night in prayer to God. That so extraordinary act of his; and then the extraordinary things that followed that so extraordinary act of his, all taken together make his kinsmen and friends decide, at last, to go out and lay hold on him. The whole country was ablaze with his extraordinary and unaccountable actions, till his kinsfolk could not sit still any longer under the scandal and the shame of it all. This was not the first of many times they have felt uneasy, and unhappy and at their wits' ends, about him; and his ways, but this was the first time they openly took this distressing step. What made our Lord spend that livelong night in that way was this.—The next day he was to take one of the most momentous steps of his whole earthly life. For the very next day he was to choose his twelve disciples. A step that would have the most momentous consequences, both to himself and to them, and to the whole of this world, and to the world to come. He knew all that, he foresaw all that, and he felt all that in all its fulness. So transcendently important did he feel that intended step of his to be that the night before he took it he never closed his eyes. It so weighed upon his mind that he could not sleep, nor could he spend the night in any other way but in the most anxious thought and the most secret prayer. And thus it was that he went up into a mountain at one, and spread out the name of the twelve all that night before God. And it was that so extraordinary act of his, taken along with those extraordinary acts of his that followed it, which brought to a head the smouldering uneasiness, and insecurity, and anxiety of his friend at home, till they decided to take the strong step recorded in the text. Now, if he so spent that critical and epoch-making night what must he have thought and said of you and me on our epoch-making nights? When he sees us taking the most momentous and irrevocable steps in life under no better guidance than our own impulses and passions, what can he say of us? He sees us making choices of people and of things that will decide our destiny, not only for this world but for the world to come, and we never once go to our knees about it. We make the most fatal choices with a light heart, and with a heart wholly without God. His friends were quite right in what they said, either he was beside himself on that midnight mountain top, or we are many a midnight of our lives. If he sees now how well it was that he spent that whole night as he did spend it, what must he think and say of us spending our nights as we do spend them before the great deciding day of our life? If any man lacks wisdom, says James the brother of our Lord, let him ask of God. Now, if God is what he is and we are what we are, and if prayer is what it is, then there is no other word for it—We are all beside ourselves.

Say we not well, said the enraged Jews of Jerusalem on another occasion, say we not well that thou art a Samaritan, and hast a devil, and art mad? That was their only answer to our Lord when he read their hearts down to the bottom, and told them, in true and terrible words, what he read in their hearts. And you will find the same thing repeated all down the history of heart-searching preaching to this day. Till sinful men are taught of God to read their own evil hearts; till they begin by the grace of God to them to know the plague of their own evil hearts, there is nothing that exasperates them like the preaching that searches their hearts and tries their reins. No preacher has ever come to close quarters with the wicked heart of man, from Jesus Christ down to our day, without having had bad names hurled at him. For this is the sure mark of all true preaching, that it always begins by being quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and of spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. What can a man say in reply to that but the reply of the reprobate Jews to our Lord's heart-searching preaching—he hath a devil, and is mad. Why hear ye him? But, then, there were other Jews who said—These are not the words of one that hath a devil.

But a day was fast approaching our great Substitute, or a night and a morning rather, when he was to be beside

himself indeed. If his greatest enemy had been in Gethsemane that night of our redemption there, he would have been satisfied. He would have been said at last in the most insulting things he had ever said about our Saviour. For your sin and mine, in all its hideousness, and all its hatefulness, and its hell-deservingness, was that night laid upon the Lamb of God, till the Holy Ghost himself could not find awful enough words to describe Gethsemane and its agony. All that awful night, and all next morning, our Redeemer went through such experiences of sin, and through such experiences of the wages of sin; he who knew no sin was so made sin that awful night that the chief of sinners has ever since had in Christ a great High Priest. The most sin-laden man among us is now able to fall down before his Redeemer with such strong cries and tears as these:—"By thy bloody sweat in the garden; by thy sinless soul in its agony; by thy head crowned with thorns; by thine eyes blinded with tears; by thine ears full of the insults of thine enemies; by thy face defiled with the spitting of men and devils; by thy neck bowed to the earth under the burden of the cross; by thy pierced hands and feet; by thine heart stabbed with the spear; by thy body broken, and thy blood poured out; by all thy known and unknown sufferings, O Lamb of God, forgive us all our iniquity, and subdue in us all our sin. For the sake of thine atoning death, grant us thy salvation, O Lamb of God, and make us partakers of thy holiness."

Very few of you are able to bear such things, and I will not lead you into any more temptation of the kind tonight. But all the deeper students of divine things, know the awful sermon entitled, "The Mental Sufferings of our Lord in His Passion," and they will go home and will read it again. And they will be beside themselves for some watches of the night after again reading it, and laying it to heart. Now, it so happens; it has been so ordered, that just as I am putting these words on paper, a letter comes into my hands signed by the mother of a family. An able, well-read, well-written, scholarly-minded woman; a woman destined yet to be a mother in Israel. It is a letter such that it takes even me all my might to read it. For, in the terrible words of the text, the writer is beside herself. She is in her Gethsemane. Her ink-horn is filled with her heart's blood. And yet you may sit beside her at dinner some of these evenings and never once guess that your affable companion is my correspondent. She is such a lady-like, such a polished, such a winning, and every way delightful woman to meet. Beside herself with her sin, she is like Paul; for if she is beside herself, it is to God and to her minister alone. What could I say in answer to her but the simple truth:—"My dear lady," I said, "you could comfort me. I am as you are, and you are as I am. Be like me. The first thing every morning, and the last thing every night with me is this:—O Lamb of God I come. Just as I am and waiting not, O Lamb of God, I come." And I had no sooner answered her letter than I chanced upon this in an old book that always lies at my elbow. "How now good fellow, whither away in this burdened manner? 'A burdened manner indeed, as ever I think poor creature had.' 'Hast thou a wife and children?' 'Yes but I am so laden with this burden, that I cannot take that pleasure in them as formerly; methinks, I am as if I had none.' 'How comest thou by thy burden at first? 'By reading this book in my hand.' 'I thought so; and it has happened to thee as to other weak men, who meddling with things too high for them, do suddenly fall into thy distractions; which distractions do not only unman men, but they run them upon desperate ventures, to obtain they know what not.' 'I know what I would obtain; it is ease for my heavy burden.' and so on in a book that Spurgeon read a hundred times and which I have read myself almost as often.

And, having been led up to mention Spurgeon's honored name, I am old enough to remember the ribaldry with which his name and his work were treated even by the best of the London newspapers, when he first began to turn London upside down. But it was enough for the servant to be treated like his Master and the servant as his Lord. The genius and the spiritual sensibility of Spurgeon's rare mind were such; and the holy law of God and the free grace of God had so entered that young man's heart, that he preached both the law and the Gospel like a man gone beside himself. Till it was not to be wondered at that he was treated in the scandalous way he was treated. O that all our pulpits in town and country were filled with such demented men! O that Richard Baxter's dying man to dying men were to be seen and heard in all our pulpits!

"Lo! this man's brow like to a title leaf,
Foretells the nature of a tragic volume!
He trembles and the whiteness in his cheek
Is apter than his tongue to tell his errand!
Even such a man
Drew Priam's curtain at the dead of night."

—British Weekly.

Sin and Sickness.

The emphases which is now, in certain quarters, laid upon sickness in connection with the redemptive work of Jesus Christ, has no warrant whatever in the New Testament. Christ did indeed "bear the burden of our diseases" and "assumed our weaknesses," and "sympath

in our infirmities," being tempted (or tried), in every respect just as we are tempted. But Jesus Christ came into the world to save men from their sin, and not chiefly from sickness, or poverty, or social discomfort. These minor things he did notice, and he showed that he was not indifferent to anything that pertained to man's welfare; but he knew also that if sin were destroyed, all lesser evils would soon take their flight, while it would really profit nothing if all adversity and suffering were temporarily removed, and sin the prolific source of all evil and all infirmity were allowed to remain. Evidently a fundamental truth which we must reiterate and dwell upon at this time.

"Thou shalt call his name Jesus, for he it is who will save the people from their sins." That prophecy and assurance stands inscribed across the very forefront of the Gospel, and everything within the blessed evangel is in harmony with this beginning. "Jesus" as a name, is the Greek spelling of the old Hebrew "Yeho-shua," and means "Jehovah the Saviour," the Saviour from sin. Christ did indeed heal all manners of sicknesses; he cured the deaf and blind; he cleansed the lepers; he raised the dead; but all this was incidental and secondary, to demonstrate his power over the mighty evil of sin. In what an impressive way he brings this out when healing the paralytic at Capernaum! Some of the on-lookers accused him of blasphemy because he said to the helpless man, "Thy sins are pardoned." The comment of the scribes was: "Who but God can pardon sin?" Christ at one time accepted their challenge, healed the sufferer, and made for himself the divine claim: "That you may know that the Son of Man has authority (power) on earth to pardon sins"—and thereupon he healed the paralytic and sent him home, carrying his own cot. Christ then, who had on earth the power of God over sin, and whatever healing he does, even the most startling, is simply to demonstrate the higher and deeper fact that he can forgive iniquity, transgressions and sin.

So it is everywhere in the New Testament. The testimony is uniform. After his resurrection Christ directed the disciples to remain in Jerusalem until the Holy Spirit clothed them with power, and commanded that "proclamation should be made in his name of repentance and forgiveness of sin to all the nations, beginning at Jerusalem." There is nothing here about sickness and the healing of diseases. In the solemn farewell discourse before the crucifixion, Christ promised the coming of the Advocate, the Holy Spirit, and said: "When he comes he will convict the world in respect to sin, of righteousness and of judgment; of sin, because they do not believe in me." And on the day of Pentecost, when the Holy Spirit has come and men are crying out, "Brethren, what are we to do?" Peter replies: "Repent and be baptized, every one of you, in the name of Jesus Christ, with a view to the remission of your sins." Here is the one uniform Gospel of salvation from sin by repentance and faith in Christ.

When Peter presented the Gospel to the Gentiles through Cornelius it was the same gracious declaration: "To Christ all the prophets bear witness, that all who believe in him receive the forgiveness of their sins." When Paul and Silas were offering the Gospel to Europe in the person of the Philippian jailer, this official in great anxiety cried out: "O sirs, what must I do to be saved?" and these apostolic messengers replied: "Believe on the Lord Jesus Christ and both you and your household will be saved."

Sickness is very strikingly distinguished from sin, in the New Testament. Sickness may be a means of grace; we may be called upon to bear it for years patiently, for the glory of God. This can never be said respecting sin. As Paul puts it: "Most gladly will I boast of my infirmities, rather than complain of them in order that Christ's power may overshadow me: I take pleasure in infirmities, in the bearing of insults, in distress, in persecutions in grievous difficulties, for Christ's sake." Every Christian can say this, in some measure; but it cannot be said concerning sin. Christ saves us from sin, by bearing all its guilt in our behalf; he helps us to bear our sickness, and by his compassion schools us in humility and unselfishness, as in multitudes of suffering saints like John Calvin, Charlotte Elliott, Florence Nightingale. Never confound sickness with sin. Sickness is often God's messenger; sin is God's enemy, and we must be rid of it, wholly and forever. "Christ died for our sins, according to the Scriptures.—Examiner.

Heredity and the New Birth.

We are told that there is a law of nature whereby parents transmit to their children certain qualities and tendencies. Every new soul that comes into the world inherits not only physical characteristics, but also intellectual characteristics and moral impulses from ancestors. Students of human nature are not agreed as to the value of this law. Some insist that there is nothing in it, while others maintain there is everything in it. We are assured that if one is born of bad ancestors there is no hope for him. Perhaps the truth is found between these two opinions. Heredity does not absolutely determine the course of life or the destiny of a soul, but it makes a large contribution to that end.

It is a grand thing to be well-born. There is a theory of birth which is not worthy of much consideration. Some

men would think their everlasting fortune made if they could be assured that a few drops of aristocratic or noble blood ran in their veins. But one may have descended from a long line of nobles, barons, millionaires, or kings, and for all that have a very bad character. But it does afford a great advantage to be a descendant of a long line of virtuous and pure men and women, among whom not one criminal, not one drunkard, not one whose blood was tarnished with vice could be found. Such an heritage would not absolutely secure the soul against the sins and follies of the world, but it would furnish a mighty fortification of defense in the battle of life.

On the other hand, base parents transmit base qualities to their children. Sometimes the seeds of physical disease contracted in a life of dissipation are transmitted. Tendencies to evil are also transmitted. That soul comes into the world under a great disadvantage who is descended from a long line of corrupt and wicked ancestors, whose nerves have been shattered, whose brains have suffered deterioration, and whose wills have been paralyzed by sin and crime from generation to generation.

Many men have dismissed all hope on the ground of heredity. Professor Phelps, of Andover, tells of a child of vice who said to those who tried to lead him into a better life: "My father was a drunkard, and my grandfather was a drunkard before him; I shall be a drunkard, too; we belong to a race of drunkards. I may as well accept my lot first as last; it is my fate." The same author tells of another who, when admonished concerning his quarrelsome ways, said: "My father was just so; his boys are all so. We can't live in peace together; we never did. We are all possessed of the devil; I can't help it." The neighbors of these unfortunate people who, on account of their vile heritage, do not have a fair chance in the world, usually unite with them in the discouraging song. They have no hope for these poor creatures and offer them little help.

But there is help. There is an all-sufficient remedy. The new birth is more than a match for the old Adam. The law of the spirit of life in Christ Jesus is able to overcome the law of heredity. There is no one so low that grace cannot lift him up. Some of the best men and women in the world have come up from the lowest depths. However low-born one has been, he may be born again. When he is born of God he is high-born.

Not only the base-born but the best-born, need to be born again. At best there is something in our inheritance to fight against. Every man that comes into the world has some fault which he has inherited. The theologians call it depravity. Some who do not like this term unite with Tennyson in calling it "the ape and the tiger in man." Can it what we will, it is more than a match for our best efforts to purify ourselves. We cannot measure up to the standard of the stature of Christ. Nicodemus was well-born, but to him Jesus said, "Ye must be born again." Saul of Tarsus was well-born. He was proud of his genealogy. He was a Pharisee of the Pharisees. But he must needs be born again. The new birth made a great change in Saul the Pharisee, as it did in Peter the swearing fisherman.

Our fathers laid the foundation by working among the poor, the wicked, the debased. They could readily see the necessity of a new birth. They were not high-born in a worldly sense. They had not the honors of the world. They saw that they must have honor from God, or go forever without honor; that they must have comfort from God or go forever comfortless. But now we preach to people who are not poor, not illiterate, nor destitute of worldly honor. When we tell them that they must be born again they do not so readily assent to the doctrine. Are they not happy? Have they not something to boast? They are separated from the low and base. They do not care for the doctrine of depravity. They belong to good families. They are content. Their heredity trends upward. Their life is sweet and broad and grand. But there is as much need of the new birth now as there ever was. "Except a man be born again he cannot see the kingdom of God." We are all born blind. We need the great Physician from our infancy. If we have ignored Him until we are advanced in life our case is bad indeed, and growing worse every year. Let this doctrine of the new birth be proclaimed with new emphasis. Let us not be content with a Church of unregenerated members. Let us not boast of our natural birth. It is not of blood, nor of the will of man, but of God that fitness for the kingdom of God must come.—New York Advocate.

Close to Our Heavenly Father.

BY THEODORE L. CUYLER, D. D.

The peace, the purity and the power of every child of God depend very much upon his or her living very nigh to our heavenly Father. It is well for us not only to sing, "Nearer, my God to thee," but also to pray, "Nearer, O God to me." We are too apt to think of him as dwelling at an indefinite distance from us—as a Father up in heaven, and not as a Father close by us. His actual nearness should be both a solemn caution and a sweet comfort. Not a thought in our inmost heart is concealed from him; not a secret sin we commit that is not as visible to his all-searching eye as the noon-day sun. This ought to have a prodigious restraining power upon us.

What a comfort it is that God is so close to us that he is

always within speaking distance! A Christian's prayer is not a message dispatched to a far-away throne; it is his intimate converse with One near at hand. Childlike faith reverently and lovingly talks with God, breathes confession of sin into his open ear, tells him its secrets, and unbosoms the whole soul to him. In perplexity and trouble we want a helper near at hand. Abraham Lincoln once said, "I have been driven many times to my knees by the overwhelming conviction that I had nowhere else to go. My own wisdom and that of all about me seemed insufficient for that day. What our heroic President often felt amid his distressing perplexities we have often felt in life's dark hours. The child-feeling is waked up in us, and we want an Almighty Father close by us that we can talk to and lean upon. The persecuted apostle in Cesar's judgment hall, with guards in iron mail on every side, realized this cheering truth when he said, "No man stood by me, but all men forsook me; notwithstanding the Lord stood with me and strengthened me." The sincere prayer of the true Christian is a breathing of the heart's desire into an ear that is close at hand. I don't believe that ear is ever deaf to the humble honest prayer of faith. Every proper desire from the heart of God's child obtains recognition and a proper answer in the heart of God Himself. The pull of our prayer may not seem to move the everlasting throne, but—like the pull on a line from the bow of a boat—it may draw us into closer fellowship with God, and into fuller harmony with His wise and holy will. When our desires chime with the will of God we are sure to receive some blessing.

If we live near to our heavenly Father we should strive to realize His constant companionship. Wherever a devout soul meets God is a sacred spot, whether it be like Jacob's solitary pillar of stone or a Sabbath sanctuary. We ought to make the workshop, the counting room, the study, the kitchen, the farmer's field sacred with God's presence. The nursery in which the pious mother trains her child is one of God's dwelling places and I have seen many a sick chamber that was the vestibule of heaven. Happy the pastor who returning to his study, finds both his Bible open and the mercy seat close beside him, with precious promises strewn thick about it! The nearer he gets to his Lord and Master in that study, the nearer he will get to the hearts of his people. The man of business who gets a little time both in parlor work and in his pulpit. The man of business who gets a little time with God in the morning, over his Bible or on his knees, will go to the tumult of the day "all the stronger." To him the day with prayer will keep it from ravelling out into many a folly or sin. Stout old Luther used to say that he "could not get on without two hours a day in prayer and close fellowship with God."

The much-talked-about "higher life" is simply living close to God, on the Sabbath in his sanctuary, and through the week in our own dwellings and places of business. It is keeping our citizenship in heaven, and our eyes above the blinding mists of worldliness, and our hearts in close touch with our divine Master. They that thus wait on God shall renew their strength; they shall mount up as eagles. Their outlook is wide; their spiritual atmosphere bracing; their fellowship with their Father and their Saviour is sweet; they rehearse a great deal of heaven before they get there. Close to God here they will find the gates of pearl opening to them all in good time, and they will go in to be "forever with their Lord."—Christian Advocate.

Our Lord's Exaltations.

I think I hear the song, "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in." The bars of massy light are all unloosed; the pearly gates are all wide open flung; and as he passes through, mark you, the highest joy which swell his soul is that he has opened those gates, not for himself—for they were never shut on him—but he has opened them for sinners. It was for this indeed, he died; and it is for this that he ascends on high, that he may "open the kingdom of heaven for all believers." See him as he rides through heaven's street! "Thou hast ascended up on high; Thou hast led captivity captive; Thou hast received gifts from men." Ah! but hear the refrain—for this is the sweetest note of all the hymn—"Yea, for the rebellious, also, that the Lord God might dwell among them." The scattered gifts of His coronation, the lavish bounties of his ascension, are still for sinners. He is exalted on high—for what? To give repentance and remission of sins. He still wears upon his breastplate the name of sinners; upon his hands and upon his heart does he still bear the resemblance of those sinners; and every day for the sinner's sake he doth not hold his peace, and for the sinners sake he doth not rest, but cries unto God until every sinner shall be brought safely home.—C. H. Spurgeon.

You should thank God every morning when you get up that you have something to do that day which must be done, whether you like it or not. Being forced to work, and forced to do your best, will breed in you temperance and self-control, diligence and strength of will, cheerfulness and content, and a hundred virtues which the idle never knew.—Sel.

Messenger and Visitor

Published in the interests of the Baptists, & nomin-
ation of the Maritime Provinces by

The Maritime Baptist Publishing Co., Ltd

TERMS: \$1.50 per annum in advance.

S. MCC BLACK

Editor

Address all communications and make all pay-
ment to the MESSENGER AND VISITOR.

If labels are not changed within reasonable time after
remittances are made to the Business Manager, Box 130
St. John, N. B.

Printed by Peterson & Co., 107 Gormain Street, St. John, N. B.

THE BIBLE FOR MAN.

In this scientific age it is impossible that anything in the
form of literature, however long and sacredly cherished,
can escape the ordeal of critical investigation, and the critical
examination of our sacred writings, by reverent and
competent scholarship in the fullest light which archaeology
and all the assured results of modern science can afford
is not something which we need to deplore. It is wise
for us to regard it rather as being in the providential order
of events. There would be no wisdom and no advantage
in holding a theory of the Bible not in harmony with the
well established results of science. But on the other hand
we need not fear that criticism will destroy the Bible or
make it less valuable to coming generations than it has
been in the past. All that we know of the Bible justifies
the belief that the more profoundly it is studied and the
better it is known the more salutary will be its influence
upon mankind.

What gives the Bible value for men is not simply that it
is a word of God. We can conceive of a revelation of God
made to beings quite different from ourselves, with other
faculties and other needs than ours. Such a word of God
might have little significance and little help for us. But
the Bible is for men and it comes to us through men. Its
value is not uttered from some awful, far-off height and in
language which no man can understand. The voice and
the language are human, and the reverent reader hears God
speaking to him in the Bible, as a man speaks with his
friend. For the divine word comes to us through those
who are touched with a feeling of our infirmities—who
are tempted in all points like ourselves.

The Bible is not something separate or separable from
human life as if the Divine Hand had written the word on
tables of stone or inscribed it on the face of the heavens.
It not only relates itself to human needs, but it grows out
of human experience. Much of it is all quick and tremulous
with human emotion. As one reads its pages he comes in
contact with all sorts and conditions of men. It reflects
the basest and noblest passions of humanity. Every kind
of man may see himself reflected in the mirror which it
holds up to view. It has a voice for every mood of the
dejected soul, from its profoundest sorrow to its most exultant
joy. If the Bible is the most divine of books, it is also
the most truly human. Its revelation of God is inseparable
from its revelation of man. It is this that gives the Bible
its unique fascination and value for mankind, it is this
which, to use the phrase of Coleridge, gives it the power
of leading us at greater depths of our being than any other
book.

The Bible is its own most effective vindicator. If men
will but come to it with an open mind and a reverent spirit,
seeking truth with the purpose of conforming their lives
thereto when it is found, the truth and the consequent
authority of the Bible will be made manifest in their con-
sciences. This practical attitude toward the Bible and its
teaching is of the highest importance. It is immeasurably
more important than the critical attitude which approaches
the Bible with the purpose of mastering the principles and
results of historical criticism. We may go further and say
that a reverent attitude toward the Bible and an honest
disposition to accept and obey its truth as far as discovered
is vastly more important than any theory, however firmly
held, of the inerrancy of the Scriptures. It is surely far
better that one should recognize a part of the Bible as God's
truth and faithfully seek to realize that truth in his life
than that he should profess to accept the Book from cover
to cover as unquestionably inspired by God, and then order
his life in utter disregard of its precepts and its principles.

It is revealed that to those who questioned the truth of
his teachings Jesus said: "If any man is willing to do
his will he shall know of the teaching whether it be of God
or whether I speak from myself." The same principle, we
may feel sure, holds true in respect to the study of the
Bible today. The test of true discernment, the condition
of attaining to knowledge and assurance of the truth, is
the willingness to do God's will. Those who go to the

Bible in such a spirit, we cannot doubt, will discover there
treasures far above all that is contained in all other books.
They will find their profoundest experiences interpreted,
their truest aspirations clarified and expressed, their
deepest longings met and satisfied. They will find truth
which is able to make wise unto salvation. They will
not indeed find the answer to all questions, the solution
of all difficulties—for the revelation is not completed and
as yet we see but as in a mirror obscurely—but they will
find the path which leads to repentance and peace. They
will find the bliss of fellowship with God in Jesus Christ,
the illumination of the Divine Spirit and the power of the
eternal life. It is surely of vastly greater importance so to
use the Bible as to secure these results than to be acquaint-
ed with all the processes and results of the historical criti-
cism or even to be able to give unwavering assent to the
doctrine of the Bible's absolute inerrancy.

GREATNESS THROUGH SERVICE.

The lesson of sacrifice and self-abnegation is not easy to
learn, and we need not be surprised if we find, as we do in
our Bible lesson for this week, that the best of the dis-
ciples of Jesus had not mastered the lesson at the time
when they were following their Lord up to Jerusalem to
witness the final scenes in his life and his ministry. And we
must not be too hasty or too severe in our condemnation
of these disciples for this evidence on their part of ambi-
tious self-seeking in respect to the things of the Kingdom.
It is true that the request which they preferred evinced an
ambitious desire to excel their brethren. They were think-
ing of their own interests rather than those of others. They
wanted to be accounted great in the Kingdom of Heaven
and to have the preeminence over others. But their aim
was not altogether ignoble, for it was linked to faith and
love. According to Mark's narrative it was just after the
Lord had spoken to his disciples of his approaching suffer-
ing and death that the request of the sons of Zebedee was
preferred. They had heard him declare that he was to be re-
jected by the leaders of the people, that he was to be con-
demned, and after being mocked, scourged and treated
with utmost ignominy, put to death. But this had not
shaken their confidence and hope in Jesus. Still he was
their Lord and King, and they were ready to follow wher-
ever he might lead. They would drink of his cup and be
baptized with his baptism. In spite of all that others
might say or do and in spite of all that Jesus had predict-
ed of his own humiliation, they so loved him and so be-
lieved in him and in his ultimate triumph that to have his
promise of the chief places of honor in his coming kingdom
was the object of their highest ambition.

There is another reason, too, why we should not be hasty
to condemn the sons of Zebedee, for in passing judgement
upon them it is quite possible that we should be found con-
demning ourselves. It is not easy always even for those who
are making their pilgrimage in the light of Calvary and
the resurrection to escape the domination of the self-seeking
spirit. How natural it is to desire a position of honor, to
seek a foremost place, to make our service conditional upon
our own estimate of our abilities being recognized and the
place which we think we are fitted to adorn being accorded
to us! Doubtless we have been believed and loved. We
have wept at Calvary, we have rejoiced in the resurrection,
we have seen how in the death and resurrection of Jesus
the Prince of this world has been judged. But do we quite
succeed in gaining the mastery over that old self which so
persistently seeks its own aggrandizement? How apt we
are to demand that we shall have a seat of honor or at
least a comfortable position as a condition of rendering
cheerful service to our Lord!

We shall do well to ponder deeply the answer of Jesus to
the ambitious request of his disciples. He gently rebukes
their self-seeking spirit, but he does not tell them that
greatness is not attainable in the Kingdom of Heaven, and
he does not discourage the pursuit of the path by which
alone true greatness can be reached. Jesus points out the
mistake of the disciples in supposing that greatness in his
kingdom can be bestowed in any factitious way. Those
who would be nearest to himself in the day of his triumph
must be nearest to him in the day of his suffering
and humiliation. Were they able to drink of his cup and
to be baptized with his baptism? Yes, they said, and
perhaps they were speaking more wisely than they knew,
for they could have known but little of what the grace of
God was yet to do for them. But a seat of honor in the
kingdom of Heaven was not a matter of appointment even
by Jesus himself. It was for those for whom it had been
prepared, it was for those who in the divine way should
prepare themselves for it by most faithfully doing the will of
God. Our Lord is careful to point out to his disciples the rad-
ical difference between the world's idea of greatness and the
idea of greatness which is recognized and realized in the
kingdom of heaven. In the one case the aim is lordship
merely, in the other it is service, and it is true service alone
which gives the right to real lordship. Yet the Christian
is not to serve in order that he may attain to fame as a re-
ward for service. He is to be great by serving. Service is
the proof and the fruit of faith and love. He who serves
best, loves most and is greatest. The supreme greatness of
Jesus is manifested by service. The name that is above

every name belongs to him who took the lowliest place
and became servant of all. Worldly ambition is apt to
pursue its aim in the spirit of the wolf, the robber, the hire-
ling. The Christian if he is true to his divine ideal seeks
to serve in the spirit of the Good Shepherd who is ready to
lay down his life for the sheep.

Editorial Notes.

—In view of the fact that five recent graduates of McGill
University are to go out this summer to Foreign Mission
fields—three to India and two to China—a committee re-
presenting all the Protestant churches in Montreal—has
arranged for a union mass meeting to be held May 26 in
St. James Methodist church, at which the five young men
will speak. It is expected the meeting will be the largest
union meeting ever held in Montreal.

—The Watchman says that Columbian University,
Washington, D. C., which was founded by the Baptists,
and was recently taken out from denominational control,
has now been offered by the Washington Memorial Asso-
ciation half a million dollars to build a group of buildings
on its new location, provided the name be changed to
George Washington University. The matter is under con-
sideration by President George C. Needham.

—The three great societies of the Baptists of the North-
ern States hold their anniversaries this week in the city
of Cleveland. Cleveland is a city of more than 400,000 people
representing many nationalities. The city has twenty nine
Baptist churches with a membership of 5,400. The meetings
are to be held in the Euclid Avenue church, which is the
largest of the Baptist churches of Cleveland, and is minister-
ed to by Rev. C. A. Eaton, D. D., one of the large number of
able men whom the Baptists of these Maritime Provinces
have given to their brethren in the United States.

—Most persons, even Christians, have a better and a worse
side. When a good man turns the less lovely side of him-
self toward us, and especially if he does it in such a way as
to crowd our own self-esteem, uncomfortably, we may be in
danger of thinking that he is unlovely all the way through.
Under such circumstances it may be profitable to spend a
little time in enquiring whether, after all, he has not many
qualities which entitle him to our esteem. We should not
be too much disturbed if now and then a friend exhibits an
unlovely streak, and if we ourselves are altogether without
blemish that should enable us to deal the more magnani-
mously with others.

—After noting a number of recent cases in which in-
dulgence in strong drink has led to crime or to the sudden
death of the drinker, *The Religious Intelligencer* says: "These
are only sample cases. The same thing is occurring every
day. The process is slower in most cases and the ending is
in less startling circumstances, but the end is the same.
What can be said of a traffic which lives and thrives by
such slaughter? It is the gigantic crime of crimes. And
those who are engaged in it are verily guilty of the blood
of their numberless victims. What should be the attitude
of good citizens towards such a traffic? Think of it.
There is something that every one can do to help destroy
the destroyer. Do it."

—In the course of a brief review of the life of Dean Far-
rar, recently published, the Rev. R. J. Campbell, successor
to the late Dr. Parker at the City Temple, London, says:
"The bibliography of Farrar's works given at the beginning
of the volume exhibits at once the strength and weakness
of his mental powers and range of erudition. His suscepti-
bility to nascent ideas was wonderful, as was his power of
seizing them and giving them expression. But not so was
his capacity for giving them effect. His phenomenal cul-
ture was too general for accuracy, his style too ornate for
intensity, and his mental organism just stopped short of the
highest. His versatile intellect could do almost anything
except turn the first sod in a new field."

—That is a beautiful little parable which J. R. Miller tells
of the palm tree.

"The palm tree, the Arab says, stands with its feet in salt
water and its head in the sun. Oftentimes they cannot drink
the water found in the oasis where it grows, it is so brack-
ish. Then they tap the trees and drink the sweet palm
wine which flows out. The tree, by the magic of its inner
life, so changes the elements found in the unkindly soil
around it that they are made to minister unto its growth,
strength and fruitfulness. It takes the evil of its environ-
ment and transmutes it into spiritual life. It is possible for
us to live as it were, with our feet in the mire of sin's
bitterness, with noxious influences all about us, our life
smitten meanwhile by fierce temptations, and yet yield for
the blessing of others the fruit of love and holiness. If we
have Christ in us there is a magic power in our life which
rejects the evil and assimilates the good, which takes the
evil and transforms it into the good. The world has no
power to harm us if our life be hid with Christ in God."

—In the course of an address delivered at the annual
meeting of the Pastors' College, London, Dr. Robertson
Nicol, speaking in reference to the zeal for souls, said:
"It is this zeal for souls which glows in Mr. Spurgeon's
writings as perhaps in no others. The fire never burned
low on the altar of his heart. His love for souls came from
his love and devotion to the Son of God who died for them.
When he stood up in the pulpit he spoke as one who was
sure of this opportunity for himself and his hearers, as one

who knew that procrastination is the thief of—eternity. What a difference it would make in all our preaching if we really believed each time we spoke that hearts might be changed forever as the words were uttered. He always believed, always remembered this, and so it is that when the preacher's heart grows faint and cold, he can find no better refreshment than Mr. Spurgeon's sermons. It is indeed a frozen heart that does not warm as the flame of these words surround it."

From the Northwest.

DEAR EDITOR: In connection with your kindly personal reference on the occasion of our departure for the West, you intimated that a report from us in the new quarters would be acceptable. You will be the more considerate of my tardiness in acknowledging your kindness, as you realize I have only been awaiting the time and opportunity to report. The extras of settling have left me little time for correspondence. Your recent editorial on alarmists reports of the severity of the western winter suggest that I break the silence lest eastern friends might fear we have perished in this far northwest. We however have been more concerned about our eastern friends during the excessive winter weather than about ourselves, for reports of death from frost in Montreal and even in New York have reached us. We have been looking for some of those "dreadful" out-west things to happen such as we hear of when in the East. But they haven't yet put in an appearance. We look to the east for them now.

We can speak of northern Alberta climate. With a full winter's experience behind, our verdict is, beautiful! The lowest temperature of Jan. was 22 below, but for the most part the month was fall-like, a little cooler than eastern October. February, however treated us to 40 below and March was quite as merciless. The general verdict is that it has been the coldest winter experienced in the country. But to us easterners this seems strange for we have not felt the cold as we do on the Atlantic. In fact we never could believe the temperature to be so low but for the thermometer. The atmosphere is very dry, thus the cold is not felt so keenly. We did not see a drop of rain after leaving St. John early in December till April 23rd when we had enough to lay the dust. The snow has not been more than 30 inches in the open. The wind never blows beyond what would be a welcome breeze to a yachtsman. The worst blow occurred Mar. 27th when a good stiff breeze carried the snow along the ground (not into the air) and sifted the trails full, but left no drifts. Our daily train from Calgary, a distance of 197 miles has not been delayed an hour by snow all winter. The sun has not failed to appear on any day. Some days have been overcast in part. The country is rightly called "Sunny Alberta."

The snow was well covering the fields of the Maritimes when we left St. John, and we continued the ride over a white-clad country for a distance of 1500 miles. It was an impressive sight. The critics of Kipling's phrase "our lady of the snows" probably never rode across the continent when snow-clad from the Atlantic to the Rockies, or their even less poetic natures would have been stirred sympathetically with the famous bard's phrase. We found less snow at this point, however, than we left in N. E. The blinding storms of which you read are farther south on the prairies and in the western states. It is a very common thing for ranchers to lose cattle in those quarters if they are permitted to herd at the fence or in a hollow on the prairie. But we rarely ever hear of such losses in northern Alberta.

We spent two days in the city of Winnipeg, which has grown from 50,000 in 1902 to 75,000 in 1904. Jack Frost extended a cold reception (it was 35 degrees below zero.) But the warmth of the Baptist brotherhood in their reception made us forget the cool atmosphere. Progress marks the Baptist cause of the great metropolis. We were especially pleased to meet of the Maritime men, Pastor Vincent, who is wielding a keen two-edged blade in pulpit and press, and Pastor Patterson who goes to Prince Albert after a successful pastorate at Nena St. Brother H. H. Hall, so well known in the East, is residing at Winnipeg recruiting his health.

At Calgary we found Pastor Litch still doing a progressive work. An afternoon spent at a ranch of one of his church members three miles from town was most interesting. Seventy-five horses and 175 cattle on a 640 acre farm is the substantial accumulation of this New Brunswicker of 11 years residence in the West. He could retire from business. When he unloaded his car of furniture and stock 11 years ago his capital was too small to pay his freight in full. This is an indicator of the possibilities of the country.

Our town is situated on the high bank of the Saskatchewan river, opposite Edmonton. It was formerly called South Edmonton, but was incorporated in 1899 under the new name. The town is 12 years old and in that time has grown to 3000 inhabitants. Edmonton has 6000. The two towns are rapidly developing and will in no great distant date probably form one city. The Canadian Northern Railway is fast pushing on to this point and the Grand Trunk Pacific will touch here also. It needs no prophet to fill the rest. The locations of both towns are good, their elevation of 300 feet above the river give ex-

cellent drainage. The abundant growth of poplar and small willow forms a striking contrast to the monotony of the treeless prairies. Limitless areas of coal are found here, a boy may go out to the river banks and gather a handful of coal where it crops out. It is a good steam coal and while it has not as much heating power per ton, is superior to Nova Scotia coal for domestic purposes.

Our schools are not inferior to any we have found in the East. The government is pursuing a wise policy in providing liberally for education. About 70 per cent of the school expenses is provided by the Government. This makes taxes comparatively light (about 4 cents per acre on an average in the country), and brings the school within reach of all settled sections. Teachers are remunerated much more liberally than in the East. The average salary is from \$45 to \$50 per month. Good board can be procured in the country for \$3 per week. We find many more young men teaching here than in the East. In our town schools, of ten teachers five are young men. Salary probably is a partial explanation of the fact that so many young men take to teaching. C. W. COREY.

Strathcona, Alberta, May 6th, 1904.
(Continued next week.)

Ontario Letter.

REV. P. K. DAYFOOT.

Good Friday is the regular day for the holding of a provincial rally of the B. Y. P. U. One reason for that is that the railways grant single fares to all passengers for the Easter excursions, and the day being a holiday, many can take advantage of it, who could not otherwise get away from work. So it came to pass that 300 Baptist young people gathered in the James St. church building in Hamilton, Ont., on Thursday evening March 31st, for the opening service of a most excellent convention. There were words of welcome from the Mayor of the city, one of the city pastors and the president of the city unions. This was followed by an address on "Educational Principles" involved in the B. Y. P. U." by Dr. Tracey of the Provincial and McMaster Universities, and another on "Educational Ideals of the B. Y. P. U." by Pastor J. D. Freeman of Toronto.

Friday afternoon offered a full programme. Rev. C. J. Cameron, Field Secretary of the McMaster University, spoke on "Value of Question and Answer"; Rev. J. J. Reeve, St. George, described "the Christian's Reading"; Rev. M. D. Colman, St. Catharines, discussed "The Personal Element in Education." The session closed with a missionary conference led by Rev. W. E. Norton, Supt. of Home Missions.

In addition to routine business, and a spirit advertising of the Detroit Convention, there were two addresses by prominent men. Dr. Perry of Jarvis St., Toronto, spoke on "Educational Achievements of the B. Y. P. U.," and Dr. Gifford of Buffalo, N. Y., closed the convention with a rousing description of the "Educational Possibilities of the B. Y. P. U."

Editorial and other changes have been made in our publication business. Mr. G. R. Roberts, who for twenty years has borne the burden of the Canadian Baptist and the Book Room, retires with a financial bonus for three years. Rev. W. J. McKay, B. D. of Stratford, becomes editor, and Mr. R. D. Warren of Georgetown, a successful journalist and business man, becomes business manager, and superintendent of the Book Department.

Evangelism is to be vigorously prosecuted during the summer. The H. M. Board has engaged Rev. J. Wansickle as evangelist, and he will give his whole time to the work. The McMaster Evangelistic Band, will divide, and in two sections of ten or twelve students each, will tour the province. It is estimated that not less than a thousand conversions resulted from the winter's work of these earnest young men.

McMaster Commencement began Tuesday evening May 3 when Dr. Perry of Jarvis St. church preached the Baccalaureate sermon, in Castle Memorial Hall. His theme was the Incarnate Christ. Wednesday evening May 4, was graduating night. The orator was Dr. Rush Rhees of Rochester University. His theme was Christianity and Scholarship.

The graduating class numbered 38 of whom 4 were ladies. Degrees conferred were B. A. 21; M. A. 8; B. H. 4; Diplomas in the English Course, 4; Honorary degrees were: D. D. Rev. T. S. Johnson, London, Ont.; L. L. D. Prof. McKee, Brandon, Man.; and Prof. McCrimmon, Woodstock, Ont. Among the distinguished guests was Dr. M. MacVicar of Richmond, Va.; who was the first Chancellor of McMaster. He had the pleasure of seeing a portrait of himself unveiled.

The Alumni Association met Monday, May 2nd, at 4 p. m. The programme included strong and practical papers on "The needs of McMaster," "Reconstruction in Theology," "Wesley, Whitefield and Edwards," "Inspiration of the Scriptures," "Fatherhood of God," the last topic being discussed by Dr. Goodspeed.

The annual banquet was given this year by the third year class, and the graduates and visitors were the guests of the juniors.

OBITER.

Rev. W. J. McKay, on leaving Stratford, was generously remembered by the church and citizens among whom he has labored for twelve years. The gifts included a gold

watch and a cabinet of silver. Mr. McKay has wrought a good work in the pastorate, and now enters upon a large field as editor of the "Canadian Baptist."

The annual meeting of Jarvis St. Church, Toronto, was held recently. The membership is now over 900. The additions during the year were 97. The income was \$23,786. The missionary portion of this amount was Home, \$1,945; Foreign, \$2,524; North West, \$1,198; Grande Ligne, \$412. Orillia, Ont.

Acadia Notes.

ANNIVERSARY CELEBRATIONS.

Baccalaureate Sunday this year falls somewhat earlier than usual, and will be observed May 29th. The services morning and evening will be held in College Hall, as the church no longer furnishes sufficient accommodation for the many in attendance. The Rev. Professor Goodspeed, D. D., of McMaster University, will preach the baccalaureate sermon; the evening address under the auspices of the College Y. M. C. A. will be delivered by the Rev. J. H. Jenner, M. A., of Halifax. The closing exercises of the Academy will take place on Monday evening the 30th, those of the Seminary on Tuesday evening, the 31st, those of the College on Wednesday morning June 1st. The other numerous functions of the week are detailed in the complete programme found in another column.

THE MUSICAL FESTIVAL.

This event will doubtless be reported by Principal DeWolf. One less directly connected with the affair may, however, make a passing comment. The event furnished two days of exercise at once delightful and educative. Professor Maxim has proved himself an accomplished musician, an interesting and enthusiastic worker, and a master organizer and leader. The results presented to the public from his chorus work were a delightful surprise. The orchestral work was also very creditable. The professionals who were brought from the outside for the difficult solo work, were well chosen, and their presence was not only a source of pleasure, but a great profit to the young people, who were thus able to see the art of music nobly exemplified. The event was a great success in all respects.

A WORD ABOUT BEQUESTS.

It is very gratifying to all the friends of our denominational work, that increasing numbers of our good people are remembering the various departments of denominational enterprise in their wills. This is surely a wise and happy disposition to make of some portion of one's accumulations after the needs of life are over for oneself. The writer has knowledge at the present time of certain friends whose wills embody bequests for the College and Seminary, and there are doubtless many others of whom he has no knowledge. It seems desirable that a word of timely information should be given on a point of present interest.

It should be understood in passing, that the Second Forward Movement is for the advantage of the Academy, Seminary, and College. The large debt upon the Seminary is to be completely cancelled by this movement; what I now call attention to, therefore, concerns bequests to the Seminary and Academy as well as those to the College.

The special point of information that I desire to give is, that a bequest coming in for the college or seminary, during the progress of the Second Forward Movement, could not be applied to the advantage of that movement, if the will under which the bequest had been made bore a date earlier than Feb. 18th, 1903, with no supplementary instructions attached. The Forward Movement is confined to the time between that date and Jan. 1st, 1908. Mr. Rockefeller will duplicate all contributions made by others between those dates, whether made to college, seminary, or Academy. A bequest made prior to Feb. 18th, 1903, though it should become available between 1903 and 1908, he would not recognize as a contribution which he had promised to duplicate. Such bequests would, of course, be promptly applied by the Board to the objects for which they were designated, but they could not serve as a basis for any claim upon Mr. Rockefeller.

It is conceivable that, with these facts in mind, some friends of the institutions might wish to modify their arrangements. That, of course is a matter for themselves. The simple method, if one desired to have his contribution serve as part of the Second Forward Movement Fund, would be to give a pledge to the Board of Governors for such or such an amount, making the pledge payable if he pleased as late as January 1st, 1908. In case then of decease prior to that date, the pledge would be a charge on the estate for the benefit of the object designated. Pledge forms are available for this purpose by writing to the undersigned. THOS. TROTTER.

Wolfville, May 14th.

Our whole life is but a day repeated; whence it is that old Jacob numbers his life by days; and Moses desired to be taught this point of holy arithmetic, to number not his years but his days. Those therefore that dare lose a day, are dangerously prodigal; those that dare misspend it, desperate.—Bishop Hall.

The Story Page

A Timely Rescue.

It is a sad pity that, in the face of all the evil in the world, men have sometimes persecuted those who were really trying to serve God, even though their way may have seemed mistaken. Men have tried to force their own beliefs and ways of worship on others, with the result that those who could not bring themselves to submit have sometimes had to leave their home and country to find freedom elsewhere.

It was from this cause that Randal Osborne and his servant Andrew Garvey found themselves with many of their fellow countrymen in Holland. But, though safer there than in England, Osborne had at home an enemy who greatly wished to get him into his power, and who left no stone unturned to accomplish his purpose.

Returning to his lodging one evening, Osborne heard from Andrew that two men—fellow Scotsmen—had been asking for him as they were the bearers of an important letter requiring his presence at home. On hearing that he was not within, however, they had refused to leave the letter, saying that Osborne might find them at the sign of the "Peacock," where, if so minded, he might take passage with them to Scotland.

But, added the faithful Andrew, "anny, laird, canny!" If you'll be guided by me, ye'll no gang near them. I air spoken through they be the muckle mistake if they're no both emissaries of Satan sent to eliminate ye. There was a glint in their eye that aye'll all wi' their errand."

But Andrew's words were not short by his impetuous Master, who refused even to allow him to accompany him to the tavern. It was with difficulty that Andrew persuaded him to take his sword, which had been laid aside for many a day. And, after Osborne had gone his way, Andrew went to Ham Holloway, a worthy miller, who had taken an interest in the exiled Scot, and who would probably help on this occasion.

The miller saw that the danger was real, and sent two of his men, well armed, with Andrew. Thus accompanied, the faithful fellow made his way to the "Peacock," only to find that his master and the two strangers had left half an hour before, leaving no clue as to whether they had gone.

At this instant a man on horseback rode up to the door, asking whether two travellers from Scotland were within. On being told that they had left, he turned his horse's head and galloped off, taking no notice of Andrew and his companions. The latter, however, took notice of him, and followed him as fast as their limbs would take them.

Fortunately, though the horseman gained rapidly upon them, the business of the country enabled them to keep him in sight. By-and-by, he stopped at a lonely house, where he dismounted.

Following at their utmost speed, Andrew and his companions found the house to be a wayside tavern. Approaching very carefully, Andrew peeped in at a back window, from which shone a feeble light.

There seated at a table, drinking and making merry, he at once recognized the two men, who had visited him that evening. Near them sat his master, his arms tied behind his back, and his feet bound together.

Andrew's first impulse was to rush in upon the rascals three and then, but caution would, he knew, serve his purpose better. "They're sotted wi' drink," he whispered, "an' gin I can lay my hands on them, I'll be even wi' the twa o' them. But we maun settle your birkie first," pointing to the man they had followed, who was busying himself about his horse's harness.

Watching his opportunity, when the horseman was stooping with his back to them, Andrew sprang upon him, and struck him a blow with the haft of his sword that felled him. Then, arranging their plan of attack, the rescuers rushed upon the two men in the room. Taken completely by surprise, the ruffians had not time to draw their swords before they were overpowered, disarmed, and pinioned. The cords with which they had bound their prisoner did service in their own case, and in a few minutes they lay helpless on the floor.

Summoned by the noise of the conflict, the landlord appeared, professing to know nothing about the matter. But he failed to impose on the shrewd Scot, who did not lose any time in getting his master on horseback and back to the town, where, when somewhat recovered, Osborne told the story of his capture.

On arriving at the "Peacock" he found only one of the men, who told him that the other man, who had the letter, was at a barber's close by having his beard trimmed, to which place they had better follow him. Seeing nothing suspicious in this Osborne did so, but, while reading the letter, he received a violent blow on the head, his sword was snatched from him, and his arms bound fast behind his back. He remembered nothing further until he found himself a prisoner in the tavern where Andrew had come to his rescue.

Undoubtedly the plot had been to deliver him over to his enemies at home, and but for Andrew's shrewdness it would have been successful. To his faithful servant, he owed, un-

der God, his liberty, and probably his life. The friendship between master and man thus became cemented by the strongest ties, and Osborne vowed to show his gratitude to his Divine Preserver by dedicating more completely to his service the life he had mercifully prolonged.—Friendly Greetings.

How John Paid Nan.

BY NICHOLAS EMENS.

The family were at the supper table when John came in with his skates. After supper his father said to him:

"John, you have been gone all the afternoon. You did not get your work done. It must be finished tonight, you know."

John went out into the shed with a gloomy brow. It was not long however, before the tones of his voice came in very cheerfully through the closed door into the sitting-room.

"Is that Nan out in the shed with John?" asked Janetia. Her mother smiled and nodded.

Janetta was almost grown up. She felt herself to be wise and often liked to give her mother advice, as most of us have liked to do in our time. She gave her some now.

"I think, mother, that you ought not to let Nan help John so much. She will spoil him. It is no girl's work for her to be carrying wood for him down into the cellar. She never seems to mind what she does, if it will make things easier for John."

"He pays her for it pretty evenly, I think," said Mrs. Neville, quietly.

"Pays her!" repeated Janetia in surprise, looking doubtfully at her mother. "How?"

"Keep your eyes open and see," said Mrs. Neville.

"John," said Nan, when they had come back into the house and were warming themselves luxuriously, "Eva Hastings can't go to the singing class because she hasn't anybody to take her home. We could walk just that little distance round the corner, couldn't we?"

"Where's her brother Jim? Why can't he go for her?"

"He'll not be bothered, he says. You always come after me anyway. So I thought that it wouldn't be very much farther to take Eva home."

"I suppose it wouldn't," said John. "All right."

Janetta looked across at her mother. But Mrs. Neville's head was bent over her work.

The next day at noon John was full of a plan which the boys were making at school.

"We are going to get up a sleigh ride—just we ourselves. We are going to pay for the big sleigh among us boys. Then we will invite young ladies to come with us."

Janetta contended to show a little interest. She usually felt herself much above John and his friends, but if it was a question of having a sleigh ride when sleigh rides were few, perhaps she might forget her dignity for once to advantage. John noticed this. He was divided as to whether to feel flattered or to grumble.

"Yes, of course, some of the fellows want you, Janetia," he said. "They know that generally you don't remember that they are alive, and it is just possible that now and then you slip out of their memory for a minute or two at a time. But on an occasion like this we can make believe all round. You see it adds something to the style to have girls on board with long skirts and their hair put up."

Nan was listening, wistfully. Her skirts were not long and her hair was in a pig tail. Still, she oughtn't to be selfish; it was nice for John and Janetia, and her turn would come by and by.

"In my own case, though," John continued, "I didn't choose my girl for style. I have more sense. She is young, she may fall asleep during the proceedings, but she is the nicest girl in town, for all that, of any size—except mother—Nan is."

"Oh, John, you didn't!" cried Nan, joyfully. "How perfectly, perfectly lovely of you!"

Janetta thought of several things, of which the sleigh ride was only one. Meantime, Dr. Neville had come in for his dinner.

"John," he said, "I hope you have not been making friends with those two Barbour boys."

"I haven't," said John; "Nan would not let me. I couldn't see anything bad in them; and they're awfully entertaining. But Nan made such a fuss that I had to give in."

"Well, you may be very thankful to Nan," said his father. They have got themselves into a miserable scrape. They were picked up on a back street drunk last night and put in a common jail."

While the others exclaimed and questioned, John was uncommonly silent. At the end, before he started back to school, he said soberly:

"A fellow doesn't lose much by taking Nan's advice. Maybe if Harry and Phil Barbour had had a deacon for a sister, they never would have got into such bad ways."

In the course of the afternoon Janetia drew her chair up close beside her mother's.

"Mother," she said, "I have watched and I see. Nan gets high pay from John for hewing wood and drawing water—the highest."

"I knew that you would see it before long," said her mother. "A girl can not do better work than build little fences of kindness and love and goodness about her brother, that will help to keep him safe. Even if she roughens her hands a little at it, and works rather more than her share, it is well worth while. Isn't it?"—Sel.

The Girl Who Failed.

"You do not mean to tell me that Lena has failed?"

"Well, not exactly failed, Ida, but she missed the goal."

"I am surprised," was the answer. "There was no one in the class better qualified to take the prize. What could Lena have been about to have allowed it?"

Lena, the subject of this conversation, was in her room, busily packing her trunk to return home. Many of the girls had already left the institution; tearful good-byes had been said, and vows of eternal friendship exchanged. It had been a year of pleasant memories and hard work, and now the uncertainty was all over, there was not even the commencement day left to look forward to. There was a happy smile on Lena's face, although she paused now and then to brush the tears from her eyes. "I do not see where I am ever going to put them all," she said.

"What, dear," her room-mate asked quizzingly, "your dresses?"

A merry laugh greeted the words. "Well, hardly," she said. "It's these keepsakes, I mean; I'm cramming them into every conceivable corner, but still the problem baffles me."

"That's the penalty you pay for being popular. Really I thought I should give the college yell this morning, when cook gave you that necktie. I just got a glimpse of it, it looked as if the colors of the rainbow had been struck off."

"Oh, Dora, hush! That gift must have meant a good deal to cook, and I appreciate the thought."

"Well, don't forget your diploma, anyway, here it is. Lena, what a queer girl you are! Excuse me for repeating myself, I think I have said the same thing fifty times before."

"I think you have, dear; but why do you say it?"

"Why do I say it? Oh, because in this intellectual race you were the swiftest runner of them all, but stopped to wipe away tears, to bind up wounds, and to spend your hours in loving, Christ-like service. Don't say a word," she remonstrated, as Lena lifted a warning hand, "I mean to finish what I have to say, if only to relieve my own mind. Right in the midst of preparing for that advanced geometry examination, didn't you stop and spend several hours with Lillian Adams, who was not half as ill as she thought she was?"

"But she was really suffering and I helded to give her relief."

"No doubt of it. I was suffering that same evening, too, I remember, with a troublesome tooth; but no one came to my relief."

"All are not like you, dear. You do not demand the sympathy of every one."

"Fortunately all are not like me, but you are mistaken about my demands on sympathy. I like it just as well as the next one, but trust I have been too well brought up to make exorbitant drains on my friends. And what is the result of your labors? I just ran across Ida and Belle in the hall, talking about you as the girl who failed."

"You have not delved down into the baser side of my nature," she said smiling. "One of my weaknesses is an overmastering desire to excel in whatever I undertake. When I first came here there was a prayer foremost in my mind, and it was something like this: 'Save me from myself.' I used to breathe it very often, as I found before I had been here very long, that there was more need of it than ever I had anticipated. The first shock came when I found my reluctance to give up any chosen task for the sake of others I fought many a battle, dear, and often my soul's life was dwarfed and threatened thereby. Yes, I failed in ranking with the leaders," she continued, with a quiet smile, "and am very sorry to disappoint my friends; but I am not unhappy."

"Unhappy! Well, I should say not. You have done more toward uplifting the moral element of the class than any ten students in it. While the rest of us have been selfishly striving for the goal, each in her own way, you have been living the religion of Christ."

"Hush, I have only striven to sacrifice selfish desires."

"And God has blessed you for it," was the heartily spoken answer.

"How did Lena rank in her class?" asked an inquiring friend, of her mother.

"Lena has not told me, but I always have the happy assurance that she will do nothing short of her best wherever she is placed."

The brave girl, happy in her consciousness of having loving approval, sighed under her breath and said: "I believe I was ranked as the "girl who failed!"

But, was it failure?

Oh, watching angels' faces paled,

And music swelled to her who failed.—(Sarah V. Du-Bois, in the "Christian Herald.")

What a Boy Did.

Jamie Pettigrew was the smartest boy in our class. He was a praying boy, and we all liked him the better for that. Willie Hunter was a real good fellow, too, and Willie and Jamie used to run neck and neck for the prizes. Either the one or the other was always at the top of the class.

Examination day came round, and we were asked such a lot of puzzling questions that, one by one, we all dropped off, till, just as we expected, the first prize lay between Jamie and Willie.

I shall never forget how astonished we were when question after question was answered by Willie, while Jamie was silent; and Willie took the prize.

I went home with Jamie that afternoon, for our roads lay together; but, instead of being cast down at losing the prize, he seemed rather to be mightily glad. I can't understand it.

"Why, Jamie," I said, you could have answered some of those questions; I know you could."

"Of course I could," he said with a light laugh.

"Then why didn't you?" I asked.

He wouldn't answer for a while, but I kept pressing and pressing him, till at last he turned round with such a strange, kind look in his bonnie brown eyes

"Look here," he said, "how could I help it? There's poor Willie—his mother died last week, and if it hadn't been examination day, he wouldn't have been at school. Do you think I was going to be so mean as to take a prize from a fellow who had just lost his mother?"—Sunday School Advocate.

How a Dog Saved a Horse.

When I was a boy, our folks owned a dog called Rover. No dog-fancier would have taken a second look at him on account of his pedigree, for he had none. But this deficiency was well supplied by brave, intelligent doghood.

There wound through our farm a spring stream with high precipitous banks on one side, while the ground sloped gradually on the opposite side to banks as high or higher. Not far from the house and by this stream we staked one of the horses, so that it could reach the tender, juicy grass close to the edge of the water. The high mark and flood probabilities were not understood, so disregarded.

One night in early spring there came one of the those sudden flooding rains so characteristic in Central Kansas twenty years ago. Some time in the night Rover came to the doorway of our partially built house where we were camping out, and barked fiercely. As marauders of various kinds were not uncommon, we were suspicious. After barking a few times in a way indicating that something unusual had happened, he ran rapidly toward the stream. In a few minutes we heard his pattering feet again as he bounded up to the doorway, barking more fiercely than ever.

Following him this time, he led us to the horse, which stood in the still rising deep water, with its nose drawn down pulling vigorously. As near as he could get to the horse stood Rover, making his only effort, by barking and tail wagging, to release the horse. We waded in, severed the rope, and saved the horse, much to the delight of Rover.—Selected.

Can You ?

"Sir," said a lad, coming down to one of the wharfs in Boston, addressing a well-known merchant, "have you any berth on your ship? I want to earn something."

"What can you do?"

"I can try my best to do whatever I am put to," answered the boy.

"What have you done?"

"I have sawed and split all mother's wood for nigh on to two years."

"What have you not done?" asked the gentleman.

"Well, sir," answered the boy, after a moment's pause, "I have not whispered in school once for a whole year."

"That's enough," said the gentleman. "You may ship aboard this vessel, and I hope to see you master of it some day. A boy who can master a woodpile and bridle his tongue must be made of good stuff."—Boys and Girls.

Too Much Force.

Our little girl, Marion, had not seen the ocean since babyhood, her knowledge of the force of water from that time until six years of age being drawn from vagaries of the city water service. So, when in her sixth summer we started on a trip to the Pacific, she was filled with delightful anticipations. She told us excitedly of many things she intended to do, and above all was bathing in the ocean.

But when at last the beach was reached, Marion, arrayed in her bathing-suit, sat soberly on the sand, watching the breakers roll noisily in, and making no move to join her elders in the surf. Finally her mamma ran back to her, saying, "Come, Marion, here is the sea at last, mamma, I believe p'r'haps I'd better wait until some day when the force is turned off."—Christian Endeavor World.

The Young People

EDITOR

A. T. DYKEMAN

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

Officers.

President, Rev. H. H. Roach, St. John, N. B.
Sec. Treas., Rev. G. A. Lawson, Bass River, N. S.

Our Aim

"Culture for Service."
"We study that we may serve."

Home Readings.

Monday.—The First two Brothers. Genesis 4: 1-15.
Tuesday.—Jacob and Esau. Genesis 26: 27-34.
Wednesday.—Reuben's Love for Joseph. Genesis 37: 20-22, 29, 30.
Thursday.—A Girl's Solicitude for her Brother. Exodus 2: 1-10.
Friday.—Significant Proverbs. Proverbs 17: 17; 8: 24; 18: 19; 27: 10.
Saturday.—Andrew and Peter. John 1: 40-42.
Sunday.—The Bethany Home. John 11: 1-5, 20, 21, 32-44.

Prayer Meeting Topic—May 22nd.

Ambitions. Matt. 20: 20-28.
Ambitions are all right if properly tempered. It is the spirit prompting them which makes them right or wrong. They are not wrong, or we would not have placed before us "prizes," "crowns," "throrns," and "kingdoms," for which to strive.

In our lesson, we have an ambitious mother with a worthy ambition, but a wrong conception of what was involved in the granting of her request. An inheritance given, but not earned, is seldom the best thing for us. We value what we pay for.

AMBITIONS: If we are in close touch with the Word of God and are following the teachings of Jesus Christ, we may determine whether our ambitions are true or false. Ambition for worldly things, riches, honor, power, and such things, are ruinous to character.

Could we know the heart-breaks of men who give themselves up to these things, we would need no Wolsley's voice crying, "I charge thee fling away ambition."

"Grant that these my two sons may sit, the one on the right hand, and the other on the left, in thy kingdom." It will be seen that this mother and her boys had a wrong conception both of the kingdom,—thinking it to be a temporal kingdom,—and also of the conditions by which positions in the kingdom were to be taken.

Jesus proceeds to instruct them vs. 22. He would say to them "The nature of our request involves more than you suppose. You think it would be attended only by honor and happiness, but it would require much suffering and trial."

"SERVICE": That is the word. "Saved to Serve." The way to the crown is by the cross. "If we suffer, we shall also reign with him" 2 Tim. 2, 12. "Baptism": This too is the word. This is the way along which we must walk to power and honor. It is not the easy way, but the end is blessed. Wilberforce had been pleading the cause of the slaves, an old member of the House of Commons replies to him, "So young man you aim to be a reformer? Such is the end of reformers," said the man, pointing to a picture of Christ on the cross. "Even so the Son of Man came not to be ministered unto, but to minister, and give his life a ransom for many," vs. 28.

"Whosoever will be great among you, let him be your minister, and whosoever will be chief among you let him be your servant."

It is always true, that he that humb'eth himself shall be exalted.

Let me refer the young people to the three New Testament ambitions, (1) Rom. 15, 20. Ambitious "to preach the gospel." (2) 1 Thess. 4, 11. Ambitious "to be quiet." Service in conjunction with sublime humility. (3) 2 Cor. 5, 9. Ambitious "to be accepted of Him," "for we must all appear before the judgment seat of Christ."

He loves most who serves best. F. M. YOUNG.
Parsboro, N. S.

The Detroit Convention.

JULY 7-10, 1904.

For the above meetings it has been arranged for tickets to be on sale at rate of one first class limited fare for the round trip, tickets from the Maritime Provinces to be good going July 5th, 6th and 7th, and good to return reaching destination not later than July 12th. An arrangement has also been effected whereby tickets may be deposited at Detroit, and on payment of a fee of fifty cents to the Agent with whom ticket is deposited an extension can be arranged

until August 15th, when passenger can present receipt and reclaim ticket; and have same made good for continuous passage from Detroit to starting point. The rates from the principal Maritime Province points are as follows:

St. John, Moncton and St. Stephen	\$ 23.50
Newcastle and Campbellton	23.50
Woodstock	24.00
Fredericton	24.20
Digby and Yarmouth	24.50
Edmundston	25.00
Halifax via D. A. R.	26.50
Halifax via I. C. R.	28.00
Truro	27.00
New Glasgow	27.75
Sydney	30.70

Apart from the educational features of the B. Y. P. U. meeting, the trip to Detroit and return is one of considerable interest to Canadians, as they pass through Montreal and Toronto, the principal Canadian cities, and Ottawa the capital of the Dominion and also many other interesting smaller places in Canada.

A number of delegates will doubtless be interested in the Great World's Fair to be held at St. Louis, and as special rates have been named from Maritime Province points to St. Louis and return, and as the special St. Louis tickets will be good to stop over at Detroit, those desiring will be afforded a good opportunity to attend the meeting, and also take in the St. Louis Fair.

I shall be pleased if you will make this arrangement known to the members of your congregation, and if there are any who desire to attend the meeting and wish any further information in connection with the trip, I shall be very pleased to give same on application.

C. B. FOSTER
Dist. Pass. Agent, C. P. Railway.

The Industrial Guild.

WHAT THEY SAY ABOUT IT

"God is in this movement. I believe that if Bro. Robinson's suggestions were acted upon by our churches, our contributions to Home and Foreign Missions, would in a very few years, be five fold greater than they are to-day.—REV. M. A. MACLEAN, TRURO.

"The scheme is a good one, and commends itself to those interested in Missions.—The Wesleyan Halifax.

"I have carefully considered the scheme that you have launched in reference to the collection of Mission funds. I quite appreciate the value of this as a means of interesting the young people of our country in Christian work and in a method of systematic contribution to church mission funds. I wish you every success in your movement and have no doubt that it will work out as you hope.—HON. G. H. V. BULVEA, Minister of Public Works, Regina, Assn.

I have examined your plan of the organization and working of your Industrial Guild of the Great Commission; and I consider that the possibilities of the scheme are well worthy of investigation. There must be a large number of people who feel that they have not the means or opportunity of doing the part they would like to do. The Industrial Guild will afford to all such a large opportunity of sharing in the responsibility and work of the Great Commission.—D. CAMERON, Manager Royal Bank of Canada, Sackville, N. B.

I like it because it is destitute of the grave cloths of dead organization. I like it because it is simple, and untrammelled by the cumbrous, creaking machinery, alas, too often hitched to the church of God. Its action is its organization and life.—W. T. STACKHOUSE, Supt. Missions in Manitoba and the North-West.

I believe in the "Industrial Guild." It seems to me the scheme is bound to succeed. And so it should. Anything that will bring Christians, young and old, to see the importance of doing business for the Lord should have the heartiest support of all who love Christ. Moreover I am convinced it will mean thousands for the Masters' treasury.—REV. A. J. VINNING, Eastern Representative of the Manitoba and N. W. Convention.

I consider the proposition practical from a business standpoint, and I think it will solve the problem of teaching the young to be unselfish as well as give them an insight into business farming, which will be a lasting benefit to the country in general. The scheme is far reaching; there is no limit to its scope. Market gardening could be introduced, as early vegetables always have a good market. In my opinion it is the dawning of a new era in the education of the young which will make the next generation liberal business men and wealthy farmers. I shall look with interest to the further development along this line.—N. A. RHODES, of Rhodes, Curry & Co., Car Works, Amherst.

Mighty Love.

Dr. Banks says: The power of love to lighten the heart of its burden, and to give men victories in hard places has seldom been more beautifully suggested than in these lines of Tennyson's:

I know that this was Life—the track
Whereon with equal feet we fared:
And then, as now, the day prepared
The daily burden for the back.
But this it was that made me move
As light as carrier-birds in air:
I loved the weight I had to bear,
Because it needed help of love:
Nor could I weary, heart or limb,
When mighty Love would cleave in
The lading of a single pain,
And part it, giving half to him.

Foreign Missions

W. B. M. U.

"We are workers together with God."

Contributors to this column will please address Mrs. J. W. Manning, 140 Duke Street, St. John, N. B.

REVIEW TOPIC FOR MAY

For Parla Kimedya, that the spirit of power may graciously descend upon the lonely missionary, Miss Harrison. For the helpers who do our outstations, and, that the halting one may, through Christ, the God's blessing upon Grande Ligne and the French in Nova Scotia.

The Semi Jubilee Group

Before me is the semi jubilee picture taken at Bimilipatam Nov. 1873 at the celebration of the 5th anniversary of the starting of our Telugu mission at this station in 1873. This was the beginning of our work in India, as an independent Mission, but the first band of Missionaries was sent out in 1872. They were sent to evangelize the Koreans of Siam, not the Telugus, of India, so they were first sent to Burmah, to learn the Korean language, and some of them spent a year in Siam studying the Siamese language. But when the Koreans of Siam were not found accessible, or in sufficient numbers to warrant a mission to be started among them, a joint letter from the missionaries was sent home explaining the situation to the Board. In reply the Board sent a telegram to their missionaries, in response to which the Korean and Siamese languages, etc. were dropped and the families increased to four. Mr. and Mrs. Sanford, Mr. and Mrs. Churchill, Mr. and Mrs. Armstrong, and Mr. and Mrs. Boggs, crossed the Bay of Bengal, landing at Cocanada, July 10th, 1872, and took up their abode in the "Nova Scotia barracks". The study of Telugu was there

school, one said to her, "Do you think me a dancing girl that you ask me to come and learn to read and write?" The teacher of this school gave evidence of a change of heart and faith in Christ. One girl who first heard the gospel in this school, is now a Christian, and her husband a worker in the Bimilipatam field. Mr. Churchill after suffering for months became so ill that they had to go to Madras, for better medical advice. The doctors ordered a sea voyage and Mr. Churchill sailed for Australia. During his absence of 8 months, Mrs. Churchill with her little boy remained in Madras, visiting hospitals, taking cases under the eye of the head surgeon, visiting schools and studying Telugu. Two weeks ill in hospital and when able to travel came to Cocanada and remained studying the language till Mr. Churchill's return. Mr. Boggs became ill after a few months in India, and believing that he could not live in the Tropics, he with Mrs. Boggs sailed for home from Cocanada early in 1876. After a few years at home they joined the A. B. M. U. and have done good work in their Telugu mission, south of us. Mr. and Mrs. Armstrong began work in Kimmidy in 1876, but Mr. Armstrong became so ill with fever, it was thought unsafe to remain longer, so they came to Chicacole and opened the stations there, started schools, etc. and worked on till 1880, when they went home on furlough. While in the home land they severed their connection with our Board, and have since been labouring earnestly under the A. B. M. U. in Burmah. The Bobbili station was opened in 1879 by the Churchills. Mr. Churchill really came to Bobbili and obtained land in 1878, lived in a tent until he built a mud hut and lived in this till he partly completed a small bungalow, left the masons to put the tiles on the roof and went to Bimilipatam. Mr. Churchill and his two children. When he returned not one room was covered, and they all had to huddle in one corner to escape the sun's rays till the roof was finished in April, 1879. The Mission house was built in 1880-1881.

anagram Parla Kimedya, Tekkali and Palcondah. Some also with churches and school-house. One, Chicacole with a hospital in working order, each station too except Palcondah had one two or three out stations, in which houses had been erected for the preachers to live in. There were nearly 1000 pupils in day and Sunday schools, and 415 converts brought into the seven churches, from among the heathen. Every one you see in the picture, except missionaries and children, were brought to Christ during this time. What hath God wrought! In all there are 95 native helpers, many of whom you see in the picture, and some have fallen asleep in Christ. The first preacher from this mission taken away, was bitten by a snake, and died a few hours afterwards. At Bimilipatam, two earnest preachers have died at Bobbili and one each at Chicacole and Vizianagram, besides these some who were earnest Christians, and some who had learned of Christ in the schools, died triumphantly. A mission, also largely supported in India, by those converted in this mission, has been started among the Savaras, a hill tribe north of Kimedya. But since this picture was taken one dearly beloved form that you see there now sleeps in a lonely grave in Madras, Dear Mrs. Sanford, one of the original seven, designated to this mission work, is the first of that band to be called up higher. She is forever with the Lord, in whose presence is fulness of joy and at his right hand are pleasures forevermore. M. F. CHURCHILL.

Digby, N. S.

During the last few months our Aid Society has been increased and encouraged by the addition of several new members. A successful public meeting was held in the church Sunday evening, April 17th, the papers, readings, and music given, proving very interesting to the large audience present. At close a good offering was received, which will go toward making a life member. Com.

Financial Statement for Quarter ending April 30, 1904

	F. M.	H. M.	Total
Rec'd from bands, Nova Scotia	\$ 181.30	\$ 27.13	\$ 208.45
" " " N. B.	104.10	22.73	126.83
" " " P. E. Island	17.10		17.10
			\$ 352.36
Paid Mrs. Mary Smith Foreign Missions			\$ 302.50
" " " Home			49.86
			\$ 352.36
MRS. IDA CRANDALL, Treas. Mission Bands. Chipman, Queens Co. N. B.			

Quarterly Statement W. B. M. U. ending April 30, 1904.

	F. M.	H. M.	Total
Rec'd from N. S. W. M. A. S.	\$ 889.19	\$ 393.29	\$ 1282.48
" " N. B. " " "	588.07	113.54	701.61
" " P. E. I. " " "	101.04	51.56	152.60
" " M. B. Treasurer,	302.50	49.86	352.36
" " Annual Reports,			8.68
" " Tidings,			10.00
" " Leaflets,			16.53
" " Donations,			10.15
			\$ 2534.44
Paid Treas. F. M. Board,		\$ 2168.75	
" " N. W. Missions,		160.00	
" " Indian Work,		50.00	
" " G. L. Missions,		100.00	
" " H. M. N. S. & P. E. I.		150.00	
" " New Brunswick,		50.00	
" " Printing, Tidings and Leaflets,		17.90	
" " Pro. Sec., Nova Scotia,		4.00	
" " M. B. Sup.,		4.42	
" " Drafts and postage		12.80	
			\$ 2717.07
MARY SMITH, Treas. W. B. M. U. Amherst, May 2nd, 1904.			

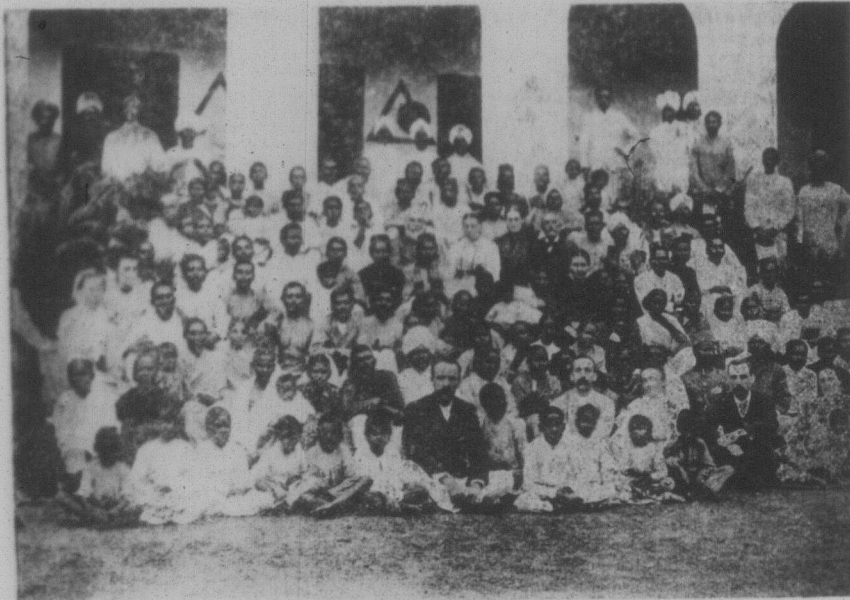
Amounts Received by M. B. Treasurer.

FROM APRIL 4TH TO MAY 4TH.

Louisville, sup. of Chicacole Hospital, F. M. \$5; St. Stephen, F. M. \$25; Bridgewater, support of Mary, F. M. \$7; Fairville, F. M. \$7.50; Florenceville, F. M. \$4; Acadia sup. of Pampama, F. M. \$10; Forbes Point support of I. exmiah, F. M. \$4; Waterville to constitute Mrs. N. A. Osborne life member and for support of Ramasarey, F. M. \$15; St. George F. M. \$7.60; H. M. \$8; Chester Basin for Miss Archibald's salary, F. M. \$3; Halifax Tabernacle, F. M. \$2.50; H. M. \$2.50; Dartmouth to constitute Miss Fielding life member, F. M. \$10; Mahone for Miss Archibald's salary, F. M. \$15; Dartmouth to constitute Miss Emma Hume life member, F. M. \$10; Wolfville for life member certificate, F. M. \$10; Upper Granville for Bimili school, F. M. \$10; Forest Glen for support of boy F. M. \$10; Moncton for Miss Clarke's salary F. M. \$30; also to constitute Miss Eva Glenlennen life member, F. M. \$10; Surrey, F. M. \$1.25; H. M. \$1.25; Grande Ligne, 25c.

MRS. IDA CRANDALL, Treas. Mission Band.
Chipman, N. B.

Look unto Jesus even through your tears. Tears are telescopes. I have seen farther through my tears than I ever saw through my smiles. We can see Jesus through our tears. He knows what tears are. Jesus wept.—Dr. Joseph Parker.



commenced and vigorously prosecuted, along with some preaching and teaching of English speaking people, gathered into a church and S. S. there.

In September a loan was made to the Northern part of the Telugu country, by Messrs. McArthur, Churchill, and Boggs, and in information gained on this loan, it was decided that the missionaries belonging to the Maritime Board locate their missions to the North. In accordance with this plan, Mr. and Mrs. Sanford came to Bimilipatam and opened our first station here, in Nov. 1873. Hence this semi jubilee celebration and this semi jubilee group of missionaries and Native Christians. What of the intervening 25 years? In the beginning we owned not one mission house, nor one foot of land. We had not one native Christian to help in anything, or offer a prayer. Nothing! Absolutely nothing!

Mr. and Mrs. Churchill joined the Sanfords in December. A small house out of the town was rented, in which the two families lived. As the language was being studied, English work, preaching and a Sunday School, among Eurasians, was carried on. Several were converted and baptized. A small boarding school for girls was opened by Mrs. Sanford and some of these girls thus started on their upward way have been, and still are, a great help in the mission. Mrs. Churchill started a caste girls' school, first on the verandah of their rented house, and afterwards in a rented room in town. When she first asked little girls to come to her

In 1878 Miss Hammond joined the Mission, and was located at Bimilipatam, where with the Sanfords, she lived for a time in what is now the cook house at that station, while Mr. Sanford built the mission house. Five years afterward she became Mrs. Archibald. It would no doubt be interesting to hear of the struggles of these pioneer missionaries, in getting land, buildings, bungalows, starting schools and getting a hearing among the heathen, and of their joys in gathering in their first converts from among the heathen, and forming them into churches, etc. Also the great joy of welcoming home missionaries to the work, and the experience of each of these in turn, but space forbids. Suffice to say in the 25 years, 9 missionaries and their wives and 9 young lady missionaries have been welcomed by these pioneer missionaries. And one had the joy of bringing his own daughter back to India to help in the work, before this Semi Jubilee was celebrated.

At that time not a break by death had occurred in the original eight with whom the Mission started, and of all the twenty-seven who had joined since, death had only claimed two, and these only six months before the semi jubilee. These were two beloved sisters, Mrs. Hardy and Miss Gray, who died within a month of one another, and whose graves are side by side, in the cemetery at Parla Kimedya. At the time of the celebration, seven stations were equipped with houses and out buildings, Bimilipatam, Chicacole, Bobbili, Vizi-

SCOTT'S EMULSION

Is for babies and children who are thin and pale when they ought to be fat and ruddy; for men and women who are weak and delicate when they ought to be strong and hearty—for all who are not getting proper nourishment from their food.

Poor blood, thin body, open the door for disease. Scott's Emulsion bars the way. Makes the blood richer, produces healthy flesh and above all provides nourishment.

Avoid these so-called wines, cordials and extracts of cod liver oil that are prepared for the taste only, contain none of the value of cod liver oil and which contain a large percentage of alcohol.

Scott's Emulsion has been the reliable cod liver oil preparation for over a quarter of a century.

We'll send you a sample free upon request.
SCOTT & BOWNE, Toronto, Ontario.

Notices.

OUR TWENTIETH CENTURY FU
\$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. BARRS, 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.

The Quarterly meeting of the Baptist churches in Queens County N. S. will convene with the Greenfield church on May 30th, and 31st. First session at 7:30 p. m. on the 30th. This being the annual meeting officers will be elected for the ensuing year. Each church is requested to send as large a delegation as possible.
H. B. SLOAT, Sec'y treas.

The N. S. Central Association will convene with the Lower Aylesford church at Lemont the first Tuesday after the third Saturday in June, at 10 o'clock, a. m. See Year Book, page 156.
H. B. SMITH, Sec'y.

ACADIA ANNIVERSARIES.
TRAVELLING ARRANGEMENTS.

The Dominion Atlantic Railway will issue excursion return tickets from all stations including St. John Parrsboro on May 27th, 28th, 30th, 31st and June 1st at single fare and from Boston May 24th and 27th good to return leaving Wolfville not later than June 8th.

The Intercolonial Railway will issue tickets on the days named above from all their stations. Purchasers of tickets must be careful to get Standard Certificates which must be signed by me in order to secure a free return. Through tickets can be via Windsor junction or Truro. Tickets good up to and including June 1st.

The Midland Railway will grant same favors as I. C. R.

Standard certificates of the I. C. R. will be honored at Wolfville, Windsor Junction Truro, and St. John. Those of the Midland Railway at Wolfville and Windsor.

The Halifax and South Western Railway (formerly Nova Scotia Central) will issue excursion return tickets same as the Dominion Atlantic Railway.

A. C. COHOON, Secy. Ex. Com.
Wolfville, N. S. May 8th.

The annual session of the Hants Co., B. Convention will be held with the Walton church, on May 23rd, and 24th, first session opening at 2 p. m. Delegates will go by steamer Avon leaving Windsor at about 7:30 high water Monday morning. Teams to meet the boat at Summerville or Cheverie. All who intend going will please forward their names at once to Lorain Smith, Walton, Hants Co.

ALBERT CO. QUARTERLY.

The next session of the Albert Co. Quarterly meeting will be held with the Baptist church at Prosser Brook May 30-31. The first session will be held on Monday the 30th at 2 p. m. Bro Addison leading the conference meeting. Rev J. W. Brown will preach the quarterly sermon. Addresses on stewardship will be given by Pastors Brown, McNeill and Addison. A large delegation is expected.
J. B. GANONG Secy.

N. S. WESTERN ASSOCIATION.

The 54th annual session of the N. S. Western Baptist Association will convene with the North Temple Baptist Church, Ohio, Yarmouth County on June 18th, at 10 a. m. Announcement of travelling arrangements in this connection will appear later.
H. B. SLOAT ass't. clerk.

The Guysboro West District Association will meet at Port Hillford Tuesday Evening, May 24, at 7:30 o'clock. Sessions will also be held on day following, morning, afternoon and evening. Please send delegates.
W. H. WARREN, Secretary.
Isaacs Harbor, May 4, 1904.

The annual session of the Annapolis C. B. conference will be held at Hant Mountain, May 23rd and 24th, first session opening at 7:45 p. m. This W. M. A. S. W. take charge of the meeting in afternoon on 24th. Interesting and profitable meeting are expected.
J. H. BALCOM, Sec'y.
Clementsvalle, May 6th, 1904.

N. S. KING'S COUNTY CONFERENCE.

The Conference was held at Burlington, May 2nd and 3rd. This is a thriving settlement on the shore of the Bay of Fundy, in Western Cornwallis. It was formerly a section of the Aylesford Church. Bro. P. Clinton Reed, Lic., is at present doing faithful work among the people to whom his services are very acceptable.

Some of our valley churches have in the past been exceedingly remiss in fulfilling their obligations towards the poorer sections that naturally looked to them to supply their needs. As a consequence the churches are themselves suffering loss. An effort is being made for the correction of the error, as far as possible, and our young brother has been requested to give some of his time to Lakes George, on the South Mountain. In this connection it is gratifying to learn that Billtown, Canard, Canning and Pereaux are entering into an arrangement to have a young man supply the mountain sections from Scott's Bay to Hall's Harbor during the summer months. It is hoped that this may lead to a more permanent occupation of that territory.

The proceedings of the conference were characterized by an excellent spirit. At the closing of the sessions Chairman Hatt voiced the impression of all in saying that this might be termed the best of our conferences, although that was saying much.

The subject of revivals was ably discussed, with brethren P. R. Foster and C. K. Morse as leaders.

There was also an interesting discussion on Sabbath Schools, as to organization methods and design, in which brethren D. H. Simpson, G. P. Raymond and I. A. Huntley were the leaders. The churches of the county are losing two good pastors. Rev. E. O. Reed, who has spent the most of his ministerial career within the county has recently removed to Digby, and pastor A. S. Lewis of Aylesford expects shortly to leave for a course of Theological study. We are glad however to welcome Bro. Raymond to the important church of Berwick. He will be a valuable addition to our working forces. His sermon on Monday evening at the conference was an able presentation of the truth giving tone to the subsequent meetings.
SECRETARY.

THE NOVA-SCOTIA WESTERN BAPTIST ASSOCIATION.

The entertaining committee of the North Temple church, of Ohio, Yarmouth, are anxious to make the best possible arrangements for their guests during the sessions of this Association. In this they expect the assistance of all who are to be entertained. Will the clerks of the churches from their church is in the hands of this committee on or before the 7th of June. The entertainment of so large a body as our Western Association will call for the hospitality of quite a wide territory. Our guests on this occasion are requested to come prepared for these circumstances, and for a hearty welcome. Please state of each individual whether they come by team or R. R.
E. M. PATTEN, Church Clerk.

There will be, D. V., a meeting of the Board of Governors of Acadia University, in the chapel of the college, on Tuesday, the 31st inst., at 7:15 p. m. for the purpose of receiving the annual report of the Senate, granting degrees, etc.

The Board will also meet on Thursday the 2nd of June, at 9 a. m. in the library of the college.
S. B. KEMPTON,
Sec. Board.

Dartmouth, May, 12th, 1904.

FOR ALL CHILDREN.

Baby's Own Tablets is a medicine good for all children, from the feeblest infant whose life seems to hang by a thread, to the sturdy boy whose digestive apparatus occasionally gets out of order. The Tablets instantly relieve and promptly cure all stomach and bowel troubles and all the minor ailments of little ones. Thousands of mothers have proved truth of these statements among them Mrs. Robert Morton, Deerwood, Man., who says: "Baby's Own Tablets have helped my baby more than anything I ever gave him I can conscientiously recommend the Tablets to all mothers." We give you a solemn assurance that the Tablets do not contain one particle of opiate or harmful drug. They do good—they never can do harm, and all children take them as readily as candy. Sold by medicine dealers or sent postpaid at 25 cents a box by writing the Dr. Williams' Medicine Co., Brockville, Ont.

A proposition to memorialize Congress in behalf of Canadian reciprocity was defeated Thursday in the Massachusetts House of Representatives.

Central wharf, Boston, and its contents were burned on Friday night. Loss is estimated at \$200,000.

The building occupied by Proctor theatre, New York, caught fire during a performance on Friday night. There was much excitement, but no one was hurt and the damage was slight.

Arthur W. Duffus, Halifax, has been appointed an inspector of the Northwest Mounted Police.

The Northwest Mounted Police are to be re-armed. A thousand rifles are to be supplied the force, which is now equipped with a variety of arms. The force will be increased by 100 men.

During the month of April 7,699 English, 487 Irish and 2,260 foreigners left ports of the United Kingdom for Canada. These returns include first-class passengers.

Horace Mayhew, one of the largest and wealthiest coal owners in England, is at Sydney looking over the areas of the Cape Breton Coal, Iron, Railway Company. Mr. Mayhew is owner of the Great Aston collieries in Flintshire, Wales, and is part owner and director of nearly all the more important coal mines in Britain. He may head an English syndicate to take over the Cape Breton properties.

WIM TEA

The Tea of Quality.

25c, 30c, 35c, 40c, 50c. per lb.

Lead Packets Only, Sold Everywhere.

Save your Horse

BY USING
FELLOWS' LEEMING'S ESSENCE.

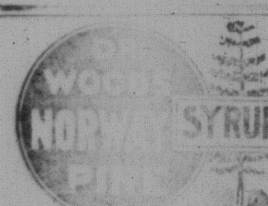
Spasms, Paralysis, Colic, Splint, Strains, Swellings, and all other ailments of Horses. Recommended by the Great Horsemen throughout the country.

PRICE FIFTY CENTS.
T. B. BARKER & SONS, LTD.

When your joints are stiff and sore...

and you are unable to move them...
...the joints are stiff and sore...
...the joints are stiff and sore...

Doan's Kidney Pills



Keels and Soothers the Lungs and Bronchial Tubes. Cures COUGHS, COLDS, BRONCHITIS, HOARSENESS, etc., quicker than any remedy known. If you have that irritating Cough that keeps you awake at night, a dose of the Syrup will stop it at once.

USED FOR EIGHT YEARS.
I have used DOAN'S NORWAY PINE SYRUP for many colds I have had for the past eight years, with wonderful success. I have seen a friend with a cough brought down that I recommend it.—
M. M. Kline, 1000 Belleville, N.B.

CONSIDER...
When you are afflicted with other ailments...
MORAL...
Attend to your health, get a good...
FALLING...
MARTIN...
HARRIS...

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

INDIGESTION CONQUERED K.D.C.

The Home

STORING WINTER CLOTHES.

BY KATHERINE E. MEGEE.

It is during the first sedative and rest-alluring weeks of spring that the moth does its work, and not in midsummer, as is commonly supposed. It is but completed at that season. Early in the spring the torpid worms are changed into chrysalids, in which state they remain for about three weeks, when they are transformed into winged moths and fly about the house in the evening during May and June, then deposit their eggs in some favorable place for incubation, and die. Two weeks later these eggs, which are too small for the naked eye to discover, are hatched, and the young worms immediately begin their ravages and continue their work of destruction until returning winter induces torpidity.

The most effectual way to render a house moth-proof—and that is the end to be striven for—is to give it, each recurring spring and fall, a general and thorough cleaning. One of the arch enemies of the moth is cleanliness. Another is light. This pest, like all evil doers, loves dark haunts and dirt and hates the sunlight—a fact which housewives and architects should keep before them. Attics and storage rooms should be well lighted and ventilated.

Furs seem to have an especial fascination for moths. For this reason all fur garments, rugs and the like should be safely stored before there has been heat enough to transform the chrysalis into the winged insect. The preliminary step in putting away furs for the summer is to give them a thorough combing with a dressing comb, thereby dislodging any possible torpid worm or eggs; then after beating well and airing, sprinkle freely with pulverized gum camphor, cedar dust, tobacco leaves or anything else highly aromatic, and dispose of the furs in paper flour sacks of ample size. Do not tie the openings, but instead turn the edges over and paste them down with a strip of muslin. When flour sacks are not obtainable, make sacks of newspapers, pasting, not sewing, the edges together. Printer's ink is said to be peculiarly obnoxious to moths and other insects. Blankets may be safely stored in such respectables, provided always, the blankets are clean. Indeed, too much stress can not be laid upon the necessity for having all stored articles scrupulously clean. Only then can one be sure that no torpid worms or eggs are also being holed. When there is no reason to suspect the presence of moths in a house, the simple precaution of wrapping garments to be packed—excepting furs—in newspapers will of itself suffice. The oil of cedar is said to be a sure preventative against the ravages of moths. As the oil stains, care must be taken that it does not come in contact with clothing. To use it, saturate balls of cotton wadding and drop them in tightly closed boxes and trunks.

When it is not convenient to lift heavy carpets, go carefully over every inch of the edge with a damp towel and a hot flatiron. This treatment will dislodge any possible dormant worms or destroy any chance eggs. If there is reason to suspect the presence of moths in a carpet, it should by all means come up and be thoroughly beaten and cleaned. The floor should be washed over with benzine, then freely sprinkled with red pepper. After tacking the carpet down again, go over it with diluted turpentine (three tablespoonfuls to three quarts of water); change the water frequently.

The more sensible way to deal with the carpet question—and the one progressive housewives are speedily adopting—is to substitute for them art squares and rugs, and thus rob spring cleaning of one of its greatest burdens and the moth of its strongest hold.—Good Housekeeping

RECIPES

MACARONI SALAD.

Chop cold boiled macaroni in rather small pieces and mix it with chopped white cabbage. The macaroni should not have been dressed with cheese or tomato sauce.

Toss in a mayonnaise and serve on lettuce leaves. This tastes very much like sweet-breads.

OATMEAL MUFFINS.

Sift together one cup of oatmeal, one and one-half pints of flour, one tablespoonful of salt, and two teaspoonfuls of baking powder. Rub into this mixture one tablespoonful of butter, then add two well-beaten eggs and a pint of milk. Mix smoothly into a batter, fill muffin pans two-thirds full, and bake in a hot oven for fifteen minutes, and you have delicious oatmeal muffins.

CABBAGE.

An excellent cabbage dish consists of a small cabbage boiled the day before it is to be used, then chop it into small pieces, add salt and pepper and a tablespoonful of melted butter. When this has been stirred in, put it over the fire with half a cupful of milk or cream; when hot stir in two well-beaten eggs and immediately turn into a hot buttered frying-pan. Stir with a fork until brown and then heat like an omelet, and when the under surface is well brown, serve in a hot dish with minced parsley.

FOR FIVE O'CLOCK TEAS.

What a hostess calls "rocks," though the name is wrongly suggestive, are delicious little drop-cakes sure to be found on her 5 o'clock tea table. They are made from one cupful of sugar, two-thirds of a cupful of butter, one and one-half cupfuls of flour, two eggs, one pound each of chopped English walnuts and dates or raisins, one teaspoonful of cinnamon, one of cloves, and one of soda dissolved in hot water. Drop by teaspoonfuls as they run easily, on buttered tins, and bake. They are almost as rich as fruit-cake, and improve with age.—Harper's Bazar.

SELECTED RECIPES.

Beaucaire salad comes from England. It is rather an elaborate dish, suitable for Sunday night supper or similar occasions. Cut into small pieces two stalks of celery and half a celery root, one or two boiled beets and a dozen olives. Toss these in a French dressing and set aside. Wash and peel three ounces of mushrooms, and stew them for a very few minutes in butter and a little water. Let them get cold in the liquor and cut them up lengthwise. Cut up tart apples and some lean boiled ham, and mix all the vegetables together with a fork, tossing lightly. Line a salad bowl with endive, and heap the Beaucaire on the leaves. Add a little chopped chevreil and pour over all mayonnaise.

"I-er-wish to look at some-er-false hair," said the embarrassed young lady. "Very well, miss," rejoined the diplomatic salesman. "What shade does your friend wish?"—Chicago "Daily News."

That diphtheria may live in packed clothing almost indefinitely is shown by an incident which occurred in an Ohio village. A child died of diphtheria, and its mother packed its dresses and toys in a chest. The mother died fifteen years afterward and her daughter and granddaughter, who opened and handled the contents of the chest, were duly taken ill of diphtheria, although there had recently been no cases in the village.

Mrs. Newlywed—"Have you any nice slumps this morning?" Butcher—"Slumps? What are they?" Mrs. Newlywed—"Indeed, I don't know; but my husband is always talking about a slump in the market, and I thought I should like to try some."—Philadelphia "Record."

"I understand that prima donna failed to give her farewell concert because she had a cold." "Yes," answered the manager. "How did she contract it?" "Well it wasn't an ordinary cold. It is what is technically known as a box office chill."—Washington Star.

After Work or Exercise

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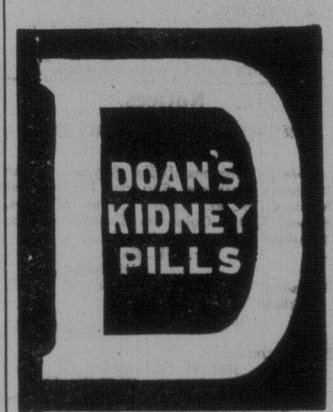
Softens tired muscles, removes soreness and stiffness and gives the lady a feeling of comfort and strength.
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MILLIURN'S HEART AND NERVE PILLS are a blessing to women in this condition. They cure Nervousness, Sleeplessness, Palpitation of the Heart, Faint and Dizzy Spells, Weakness, Listlessness, and all troubles peculiar to the female sex.
Mrs. James Taylor, Salisbury, N.B., in recommending them says: "About eight months ago I was very badly run down, was troubled greatly with palpitation of the heart, and would get so dizzy I would have to leave my work and sit down. I seemed to be getting worse all the time, until a friend advised me to try MILLIURN'S HEART AND NERVE PILLS. I can truthfully say that they do all you claim for them, and I can recommend them to all run-down women."
Price, six per box, or 3 boxes for \$1.25 all dealers, or The Millburn Co., Limited, Toronto, Ont.

The Sunday School

BIBLE LESSON.

Abridged from Peloubet's Notes.

Second Quarter, 1904.

APRIL TO JUNE.

Lesson IX. — May 29.—The Passover.—Matt. 26 : 17-30.

GOLDEN TEXT.

For even Christ our passover is sacrificed for us.—I Cor. 5 : 7.

EXPLANATORY.

EVENTS AT THE LAST PASSOVER.—Vs. 17-25. I. PREPARATIONS FOR THE PASSOVER.—Vs. 17-19. Given in more detail in Mark 14 : 12-16; Luke 22 : 7-13. 17. THE FIRST DAY . . . OF UNLEAVENED BREAD. That is, on the Passover festival, during which only unleavened bread was used. The first great day of the Passover, which lasted a week, began at sunset on the evening after the 14th (Thursday, in A. D. 30,) which by the Jewish reckoning was the beginning of the 15th (Friday, April 7,) when the regular Passover supper was eaten. THE DISCIPLES CAME TO JESUS, some time on Thursday, SAYING, . . . WHERE WILT THOU THAT WE PREPARE FOR THEE TO EAT THE PASSOVER? A room was needed, with tables surrounded by couches. Then there must be obtained unleavened bread, bitter herbs, wine, and a paschal lamb, which must be slain in the temple between 3 and 5 o'clock and cooked in a private house.

18. AND HE SAID TO PETER AND JOHN, AS REPRESENTATIVES OF ALL, GO INTO THE CITY TO SUCH A MAN. They were to recognize him by his carrying a pitcher of water. The reason why he was designated thus, rather than by name, "was probably to prevent Judas from knowing the place in time to betray our Lord at the Passover meal." Without doubt the man was a disciple. "It may have been in the home of Mary, the mother of Mark. . . . Then it is not improbable that the outpouring of the Holy Spirit at Pentecost was in the same room (Acts 1 : 13). . . . We know that it was in the house of Mary that many gathered to pray for the release of Peter from prison, and this may well have been in the same upper room, (Acts 12 : 12.)"

19. THE DISCIPLES DID AS JESUS HAD APPOINTED THEM. They found "a large upper room furnished and ready," where they made all necessary preparations, and then returned to Bethany.

II. JESUS AND HIS DISCIPLES ASSEMBLE IN THE UPPER ROOM.—Vs. 20. WHEN . . . EVEN WAS COME, Jesus must have started late in the afternoon, and reached the upper

A FOOT RACE. Minister vs. Boy.

"Facts are facts and stubborn things indeed" says a Michigan clergyman who had a memorable food experience.

"The fact is when a man gets all out of sorts physically because of a derangement of the stomach so that his heart action is bad is very nervous owing to physical organs impaired and nothing he can eat of an ordinary kind will properly assimilate, it is time to call a halt. Such was my case two years ago last March when I commenced using Grape-Nuts according to directions and have continued their use up to the present time with the result I am in better health physically and mentally than I have been for many years, having passed my 63rd year.

"To demonstrate this fact I proposed a foot-race with my 11-year old boy who was very fleet on foot and he being bare-foot imagined he could outrun his Pa but I was besetting him until a slip of my foot on a muddy place caused me to stumble and I found myself rolling in the mud in the road. I soon found my footing again undamaged and had to join in a good, hearty laugh with my wife and daughter.

"Why should I not recommend Grape-Nuts to my friends when the food has done so much for me for I am confident that had it not been for the help this excellent food supplied I would today have been past recovery. Instead of growing old now I feel younger than I have for years with more mental strength as well as physical and can preach better sermons than ever before." Name given by Postum Co., Battle Creek Mich.

Grape-Nuts makes far healthier, keener brains. A dull worn out brain can be remade on this food. There's a reason.

Look in each pkg. for the famous little book, "The Road to Wellville."

room about sunset, which would at season be a little after six. HE SAT DO. Rather, was reclining. They reclined couches arranged on three sides of a table, resting on the left arm so that the right was free. Their feet were extended away from the table instead of under it as with us.

III. THE STRIFE AS TO WHO WAS GREATEST.—Recorded only in Luke 22 : 24-30, but implied also in John 13. The strife probably began when the disciples were assembling in the upper room, and were about to take their places at the table, and was occasioned by the question as to who should occupy the places of honor nearest Jesus, with a thought of the highest places in the new kingdom; and also by the fact that no one was willing to take upon himself the servile duty of washing the travel-soiled feet of the company. Without doubt the highest motives were mingled in large proportion with the selfish ones.

IV. JESUS WASHES THE DISCIPLES' FEET.—John 13 : 1-20. Jesus wisely waited till all were seated, and time had been given for the excitement to be quieted, and the disciples to come to a better frame of mind. Then by a symbolic action he taught them a lesson, which has been needed all down the ages. He performed the menial but needful service of washing their travel-stained feet, a service which they should have performed for one another instead of contending for the highest honors. The disciples sat down to the meal without having their feet washed after a hot and dusty walk. The Oriental bowl and pitcher make it difficult for one to wash his own feet, so that the disciples should have done it for one another, since they had no servants to do it for them. This act is imitated, not by performing the same act when it is not needed, but by having Christ's spirit manifested in seeking to do the humblest service for others, and by not seeking honor and place for one's self.

V. THE PASSOVER MEAL.—Vs. 21-25. The Passover. The Passover was the great festival of the Jewish year. (1) It was the anniversary of the birth of the Jewish nation. (2) It marked the divine favor and protection in preserving their first-born from destruction. The destroying angel passed over the houses on which the blood was sprinkled, or as some take it, the Jehovah angel passed over and stood over the door, and shut out the destroying angel. (3) It commemorated their salvation from the bondage of Egypt, and their separation to a holy life. (4) The sacrifice acknowledged their sin and need of atonement, (5) which they must apply to themselves by faith. (6) The absence of leaven denoted their putting away sin. (7) The bitter herbs were a token of their repentance. (8) The whole foreshadowed the coming of the Redeemer.

VI. ANNOUNCEMENT OF THE BETRAYAL.—Vs. 21. AS THEY DID EAT (were eating) sometime during the meal; probably, as Elser suggests, at a late stage. HE SAID, being troubled in spirit (John) ONE OF YOU SHALL BETRAY ME.

22. THEY WERE EXCEEDING SORROWFUL, that such a thing could happen to their teacher, that one of their number could have fallen so low. All their want of nobility, all their failure in love, all the depth of their selfishness, all the weakness of their faith, all crowded upon their memories, and made their consciences afraid. None of them seemed safe from anything. They BEGAN EVERY ONE OF THEM TO SAY UNTO HIM, and to one another (Luke), LORD IS IT I? Better that question than "Is it he?" The Greek form "implies a negative answer, yet not too sure."

23. HE THAT DIPPETH HIS HAND WITH ME IN THE DISH. Knives and forks and plates for each guest were unknown. The food was piled on a great circular dish, over it was poured the broth, and the guests with their fingers dipped a piece of meat or of barley cake into the broth, and thus ate it. Profers or Bruce, in the Expositor's Greek Testament, thinks there were three groups, and a separate dish for each group.

24. THE SON OF MAN GORTH AS IT IS WRITTEN OF HIM, in such passages as Psa. 22 and Isa. 53. He must die if he would save the world. His death was not the result of accident, nor controlled by demons, but "he was delivered up by the determinate counsel and foreknowledge of God" (Acts 2 : 23.) BUT WOE UNTO THAT MAN, etc. This is not a malediction, in the sense of a wish or a prayer that this vengeance may follow the traitor, but a solemn announcement of the divine judgment. GOOD FOR THAT MAN IF HE HAD NOT BEEN BORN. Such a life was not worth living. This was the last warning to Judas, who still could repent, and not be the one for whom it was better that he had not been born.

25. THEN JUDAS . . . SAID, MASTER, IS IT I? The same words the others had used. He probably said this to avoid suspicion. Silence would have proclaimed him a traitor. JESUS SAID UNTO HIM, THOU HAST SAID. That is yes, it is you, as you say.

THE INSTITUTION OF THE LORD'S SUPPER.—Vs. 26-30. 26. AND AS THEY WERE EATING, toward the close of the Passover feast, JESUS

TOOK BREAD, the thin cake of unleavened bread, AND BLESSED IT, "invoked blessings," "consecrated with solemn prayers." TAKE, EAT, make it a part of yourselves. THIS IS MY BODY, represents my body, symbolizes my body, does for your bodies just what my spiritual life does for your souls. "Any insistence on the literal meaning is contrary to linguistic laws and usages." No one imagines that Christ was a literal door, or vine, or lamb, or shepherd, or path, though Jesus says he is each of these. The literal eating of Christ's body would be of no value whatever.

27. AND HE TOOK THE CUP. Nowhere in the accounts of the Lord's Supper is the word "wine" used, but "cup," "fruit of the vine," so that fresh, unfermented grape juice fulfils all the conditions of this observance, and is even a more perfect symbol than fermented wine. GAVE THANKS. From the Greek word "eucharistos," thus translated comes "the eucharist," i. e., the thanksgiving, as the name of the Lord's Supper. Here is one of the wonders of Christ's love, that he could give thanks over the shedding of his own blood. How much more should we give thanks for his unspeakable gift. DRINK YE ALL OF IT, in order that all might participate in the blessings which it symbolized.

28. THIS IS MY BLOOD. A type or emblem of his blood—his life (Lev. 17 : 14,) which he laid down as the atonement for sin. OF THE NEW TESTAMENT. I. E., "covenant," which God was now confirming to man. The new covenant was that God would renew and save all who believed in Jesus. It is the new promise to men, the new Gospel dispensation, in which God has used his perfect wisdom in seeking to save the world from sin. WHICH IS SHED FOR MANY. Multitudes, not merely a few, are to be saved by Christ. FOR THE REMISSION OF SINS, including the forgiveness of sin, and the deliverance from the power of sin.

29. Jesus asked them to do this in remembrance of him, implying that it was to be a perpetual memorial. I WILL NOT DRINK HENCEFORTH OF THE FRUIT OF THE VINE. This was to be his last meal with his disciples before he died. DRINK IT NEW. The Greek word expresses not fresh, newly made wine, but a new kind of wine, with a new meaning, no longer a memorial of death, but as part of the glorified festival of the Marriage of the Lamb, and of his final triumph over evil. IN MY FATHER'S KINGDOM, in the kingdom of God completed, perfected. "It points to the victory of the church, not to its conflicts; and the continued celebration of the Lord's Supper is an expression of assured victory on the part of his militant church."

The Closing Hymn. 30. AND WHEN THEY HAD SUNG AN HYMN. Probably the usual psalm (118) with which the Passover closed, and which was very fitting to this occasion. "There is no reason to doubt that Jesus and his company followed the custom; and Jesus, as the celebrant, would not only sing, but lead in the singing." THEY WENT OUT INTO THE MOUNT OF OLIVES, at the foot of which was the garden of Gethsemane.

THE BLACKEST SIN OF ALL.

A young man, being in deep distress of mind, applied to Dr. Goodwin for advice and consolation.

After he had laid before him the long, black catalogue of sins that troubled his conscience, the doctor reminded him that there was one blacker still which he had not named.

"What can that be, sir?" he despondingly asked.

"The sin," the doctor replied, "I refer to is that of refusing to believe in Christ as a Saviour."

The simple word banished his guilty fears. He soon found peace of mind, and became a happy and decided Christian. Happy are they who, like him, solve their doubts and lose their burden at the Cross.

Teacher—"What do you know of Mesopotamia?" Tommy (dubiously at first, but becoming more confident as he proceeds)—"Mesopotamia is—is an animal that inhabits the rivers of Africa. You shoot 'em with big double-barrelled rifles."—Chicago 'Tribune.'

Mother—"Johnny! On your way home from school, stop at the store and get me a stick of candy and a bar of soap." Father—"What do you want of a stick of candy?" Mother—"That's so he'll remember the soap."—New York 'Weekly.'

The commission appointed to inquire into the dog fish pest report in favor of giving a bounty on each dog fish caught. They say two and a half cents each would be the proper amount, and ask that the bounty be given at once. If the bounty does not meet the difficulty, then the government officers should be manned with fishing gear or tugs secured for this purpose, and the pest exterminated. A sufficient bounty should be given for the delivery of the fish, which could be used for a number of purposes.



To be a successful wife, to retain the love and admiration of her husband should be a woman's constant study. If she would be all that she may, she must guard well against the signs of ill health. Mrs. Brown tells her story for the benefit of all wives and mothers.

"DEAR MRS. PINKHAM:—Lydia E. Pinkham's Vegetable Compound will make every mother well, strong, healthy and happy. I dragged through nine years of miserable existence, worn out with pain and weariness. I then noticed a statement of a woman troubled as I was; and the wonderful results she had had from your Vegetable Compound, and decided to try what it would do for me, and used it for three months. At the end of that time, I was a different woman, the neighbors remarked it, and my husband fell in love with me all over again. It seemed like a new existence. I had been suffering with inflammation and falling of the womb, but your medicine cured that, and built up my entire system, till I was indeed like a new woman.—Sincerely yours, Mrs. CHAS. F. BROWN, 21 Cedar Terrace, Hot Springs, Ark., Vice President Mothers Club.—\$5000 forfeit if original of above letter proving genuineness cannot be produced.

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If you are a total abstainer, and in good health, who can obtain specially good terms and rates from the MANUFACTURERS LIFE INSURANCE COMPANY. This Company is the only one in Canada which offers abstainers better terms than non-abstainers. It does this on all plans; but make special enquiries about the Abstainers' Guaranteed Investment Plan. It combines all the best points of insurance. Write for further information, rates, etc.
THE E. R. MACHUM CO., Ltd
ST. JOHN, N. B.
Agents Wanted.

From the Churches.

DENOMINATIONAL FUNDS.

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

The Treasurer for New Brunswick: Rev. J. W. MARRIS, D. D., St. JOHN N. B. and the Treasurer for P. E. Island is Mr. A. W. STERN, CHARLOTTETOWN. All contributions from churches and individuals in New Brunswick should be sent to Dr. MARRIS, and all in P. E. Island to Mr. STERN.

IMMANUEL CHURCH, TRURO—Received twenty into our number on the 8th, eighteen by baptism, one by letter, and one on experience. Five of those baptized are students at the Provincial Normal School. Others are ready to follow Christ in baptism in the near future.
M. A. MACLEAN.

CHIPMAN, May 9, '04.—Four young men were baptized at Chipman on May 1st. Our meetings continue and the work of grace is deepening. We expect to visit the baptismal waters again next Sunday.
E. T. M.

P. S.—The church is greatly revived and strengthened and the members are taking up the work in good earnest.

SAINT STEPHEN, N. B.—Baptized two on Sunday, May 8th. "The Tour Party," which began its itinerary in St. John last week, meets with the Charlotte Co. S. S. Convention, to be held in St. Stephen 13-15. It is believed the visit of these brethren will intensify the zeal of all Sunday School workers who are fortunate enough to attend. A large delegation is expected.
W. C. GOUCHER.

CHARLOTTETOWN, P. E. ISLAND.—Nine (9) persons were received into church fellowship on Sunday evening, May 8th—eight by baptism and one by letter. Rev. J. Harry King spent a week with us some time ago, and rendered valuable service by songs and sermons. The church has just given a contract for the building of a new parsonage, to be completed September 15th.
G. R. W.

WINNIPEG.—The Rev. D. B. Harkness, pastor of the Baptist church at Emerson, Man., was appointed missionary to the Galicians in Western Canada at a special meeting of the Baptist board this week. Mr. Harkness was chairman of the Galician Committee. He will shortly take up the language, and prepare native Galicians for ministry among their own people. Mr. Harkness, in his year in the West has made his place. He is a MacMaster man.

CAMPBELLTON, N. B.—About the 2nd week of Feb. we increased the number of prayer meetings from two to four. The first few nights the extra meetings were not very well attended but they so grew in interest that by the end of the 2nd week our vestry was well filled every night and some twelve or fifteen had confessed Christ for the first time. At this stage Rev. J. Harry King came to us and assisted for a fortnight. His visit was greatly blessed. The whole church was much refreshed and about fifty in all surrendered to the Lord. We have had baptism nearly every Sabbath since the 20th of March and up to the present twenty eight have been received into the church, and there will be several more at our next communion. To God be the praise.
J. W. KIERSTAD, PASTOR.

CANNING, N. S.—We have concluded four weeks of special services in Canning and Peregau. Three weeks were spent in Canning and one week in Peregau. Great good was accomplished. Thirteen have been received for baptism—four in Canning and nine in Peregau. Two of their number were baptized May 1st. Others have expressed their intention to take this step in the near future. We were assisted by Rev. Isaiah Wallace. His services were much appreciated. He is still youthful and fervent in spirit serving the Lord with gladness and singleness of heart. Any pastor needing some assistance would do well to secure his services. The Lord bless and grant him many more days of service in the Master's kingdom.
J. A. GORRETT.

BEAR RIVER, N. S.—It is again my pleasant duty to report some progress. Five more were baptized here on the 8th, making thirteen baptized within a month. As many more have professed conversion, some of whom will obey in baptism soon. The attendance at the Lord's Supper on the evening of the 8th was the largest in the present pastorate. Rev. E. O. Read was present with us. He has purchased a place here and has come to dwell among us. He will receive a very cordial welcome by church and community. I understand that Rev. R. D. Porter is removing from Middleton to Smith's Cove, having exchanged places with Dea. H. S. Hall. Dea. Hall will be missed from these parts especially by Sunday school workers, he having been for several years past the efficient President of the District and Secretary of the County organizations. But Bro. Porter with his matured wisdom and ripe Christian experience will be a welcome addition to the local force of workers.
I. W. PORTER.

RIVER HERBERT.—We rejoice with those that rejoice in souls being saved and added to the churches. Although at this time it is not our privilege to join in the sweet refrain "Sinners are coming home," yet we can sing of the mercies of the Lord, rich and full. Many clouds skirt the sky but none too dense to be pierced by arrows of prayer. We are encouraged to hope for a brighter day when we see here and there a rift in the clouds. But amidst the spirited depression the kindness and benevolence of the people has not lessened. On the 29th a goodly number met at the parsonage and left their good will to amount of \$52 then an aftermath of \$10 quickly followed, all of which was thankfully and sincerely appreciated. After careful and prayerful consideration I have tendered my resignation of the church to take effect the last Lord's day, July next. I can say for my successor, a kinder people does not exist. A fine commodious parsonage, beautiful for situation and a good church building nearby, all free of debt. Ploughing and seeding on a small scale has been done and a harvest will be gathered for the heavenly elevator.
J. M. PARKER.

BURLINGTON, KINGS CO.—This mountain church has taken on new life. The farms, though not as highly valued as those in the valley, are very productive under the careful cultivation of intelligent farmers and most of them are free from mortgages. Bro. P. Clinton Read, Lic., is doing excellent work, and a revival is now in progress on the field. Recently a horse shed has been erected, and now some of the far-sighted brethren are talking of securing a parsonage property. A suitable place is for sale and the securing of it would be a long step toward having permanent service from a pastor settled on the field. It is hoped that when Bro. Read leaves to resume his studies in the autumn a man will be found to settle among these people and lead them on to further achievements. A kinder hearted or more hospitable people it would be difficult to find. Recently our County Conference held a most delightful session in this church, as reported elsewhere. Not the least evidence of renewed life is the fact that already nearly the entire amount allotted for Convention Fund has been raised. Success to the Burlington church.
D. E. HATT,
Chairman Co. Conference.

PARADISE, N. S.—The first Monday in May is set apart for the annual meeting of the Paradise and Clarence Church. The afternoon is devoted to the hearing of reports. The M. and V. does not like to print long church reports, but I venture to waste a little ink upon this one. All the societies of the church reported including their Sunday schools showing a membership of 250, two W. M. Aids, three Mission Bands, two B. Y. P. U's, a Mite society. Add to these the weightier matters of the church itself, and the total shows that the people are interested in all departments of work. To carry on local and beneficent work the contributions exceeded \$1600. Although the church was without pastoral care during nearly half of the year, commendable progress has been made. Four were received for baptism, five by letter.

To our Friends Outside St. John,

In order to place customers not living within calling distance of our establishments on an equal footing with those near at hand in the matter of selecting Furniture, House Furnishings of all kinds, Clothing, etc., we have gone to the expense of publishing:

A 100 Page Illustrated Catalogue.

Containing full descriptions and pictures of all the goods in our five-floor Furniture Building, right up to the latest importations of this Spring. Catalogue readers may therefore rest assured they have the most recent array of Furniture in Lower Canada at their demand.

Drop us a postal and we will send you one of these New Catalogues Free. Get your request in early and have the advantage of buying the prettiest and newest patterns.

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St. John, N. B.

The most rational beverage
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Bensdorp's
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BENS'DORP'S

12 CANS IN YELLOW WRAPPERS

It does not wreck the nerves like tea, coffee and alcoholic beverages—it strengthens them. It's a food as well as a drink.

Between the afternoon and evening sessions, tea was provided in the vestry for all who came. The evening service was one of interest, the neighboring pastors, Archibald and Daley, also Bro. Adams, each in his turn spoke upon some phase of church work. At the close it was pronounced one of the best annual meetings the church has ever held. We are looking into the future hopefully.
May 9, '04. H. H. SAUNDERS.

The Testimonial to Dr. Morse. \$532.

To Rev. John Chipman Morse, D. D., pastor of Digby Neck Baptist churches from 1841 to 1904.

Dear loved Pastor and friend.—We your Brothers and Sisters in the fellowship of the church of Christ, and many others, your friends, desire to recognize your worth and work among us for nearly 63 years. You come to this field, when in the strength of your young manhood, and you have spent your years in preaching to us the glorious gospel of your ever blessed Master.

No one can record the results of your labors in our country, particularly in Digby County. But your work is in the higher records, and we are sure you prefer to have it there, to any earthly laudation of your life-work. Though we cannot measure the extent and value of it, we can measure our own appreciation of it. As a proof of this we ask you to accept this testimonial of five hundred and thirty two dollars on your retirement from service. From the eternal light of the sunlight of God's countenance shine upon you and yours, and give your last days the calmness and brightness and beauty of a glorious sunset. Yours affectionately,
Following this are 327 names.

P. S. Of the \$532 Dr. Morse's late charge contributed \$408, other friends in Digby county \$84 and friends outside Digby county \$40.

The executive of the Associated Charities of Toronto, in which Prof. Goldwin Smith is much interested, has decided to send Secretary Walsh to England to investigate the problem of housing the poor.

JOHN SMITH

had that tired feeling which most of us get at this season of the year. He talked with his doctor about it and the result was that he bought a 25c. bottle of

Amor's
Essence of
Cod Liver
Oil.

This was a fortnight ago and he is now taking his third bottle. He says it is making a new man of him and that all who need a spring tonic should try it.

THERE IS NOTHING LIKE **K.D.C.**
FOR NERVOUS DYSPEPSIA
HEADACHE, BRUISES, SPRAINS,
RHEUMATISM, GOUT, GRAVEL,
AND ALL AFFECTIONS OF THE
BLOOD.

CULTIVATING A KIND VOICE.

If one would have a kind voice, says the Boston Journal, one must start in youth to cultivate it, and be on the watch at all times while at work and while at play. The kind voice must speak the thought of a kind heart.

It is in play that a sharp voice is most easily acquired. Boys and girls say words in a quick harsh tone, almost like the snap of a whip. If one of them is vexed, the voice sounds as if it were made up of a snarl, a whine, and a bark. It speaks worse than the heart feels. The ill-wind is louder in the tone than in the words.

In mirth one may carelessly allow one's voice to grow shrill and unpleasant. Some people have a sharp homie voice, and keep a company voice for use elsewhere. It is a safe rule to use one's best voice as homie.—L.

THE BLOW THAT COUNTS.

In a golf on my farm says an American writer, a ledge of beautiful blue rocks crops out from the ground. One autumn I planned to get some of them out for a wall under my house, but they were so large that I could not move them. The strongest team of horses would not have been able to draw them.

So I brought a stone drill, and with a heavy hammer sunk deep holes into the rock. Into these I put steel wedges and tried to force the rock apart. It was slow work. The stone was hard and firm. Blow after blow would I strike, without making the slightest seam in the heavy rock. But by and by I thought I could notice a change in the sound of my hammer. The ring that came back in answer to my blows was not quite so clear. Then I could trace a tiny crevice each way from my wedges. The rock was surely breaking. On I worked until at last there lay before me two beautiful pieces of stone.

Which one of my blows broke the rock? When did the stone begin to come apart? Was it when I struck the last blow? No, I think you will say it was just as much the first blow as the last. Every one counted.

You cannot win a good name all at once. One act does not make a man great. Honest dealing, earnest purpose, kind and helpful deeds not for one day, but for all the time count at last. And that alone. The last blow tells for no more than the first or those between.

DO EVERYTHING WELL.

He who means to do well in one thing must have the habit of doing well.

A young student whom we know was very ambitious to gain a certain rank in his class which would entitle him to a scholarship. If he gained the scholarship, he could go on with his course. A well known professor was interested in the lad's success. He instructed him in a part of his studies, and found him a very bright student; so he thought it possible for him to gain his purpose, though it meant perfect marks for him in everything for a whole year.

'Nobody gets perfect marks in everything,' the boy objected.

'That is nothing to the point,' said the teacher. 'You are perfect in my recitations do as well in the others. But I notice that you write poorly. Now begin there. Whenever you form a word, either with tongue or pen, do it plainly, so that there will be no mistake. This will help you to think clearly and to speak accurately. Let your whole mind be given to the least thing you do while you are about it. Form the habit of excellence.'

The student went resolutely to work, and before the year was far on its way was the leader in his class. He gained his scholarship, and more than that, he acquired character that has since won him a shining success.—Exchange.

STILL SELLING WELL.

In one of the big departmental stores of New York City, I once saw two stacks of Bibles, each about eight feet high, and I inquired of one of the assistants how they expected to get rid of so many. He looked up in surprise, and said—

'Perhaps you never had any experience in the book business or you would know that the Bible is the best selling book we have. We sell more copies every year than any other book in stock. Occasionally there is a run on a popular novel, then the demand will cease; but the Bible is a staple, and sells as well one year as another. We sell from

16,000 to 18,000 copies every year. At Christmas time we have a Bible department, which requires the exclusive attention of three or four men. We make up those great stacks every morning and by night both will be nearly gone. You have no idea how many Bibles are bought for Christmas presents by Sunday-school teachers and fathers and mothers.

'No, we do not sell them in large lots. We sell only one copy at a time as a rule. Our average the year round will run from 120 to 150 a day. No other book has touched the Bible as a seller.'

'I got the same story in all the other big department stores, and at the big stores they tell me that the demand for Bibles is steadily increasing. Sometimes there is a spurt which the booksellers cannot account for. At other times there will be a sudden increase in the demand, which will continue for several weeks. Then the sales will drop back into the normal amounts.—Wm. E. Curtis.

AN EVENING THOUGHT

To stand some morn, within a white white gate, And in the strange new light confused to wait—

Earth's mist still clinging to our tired eyes, Too new to heaven to feel its sweet surprise While thought goes roaming back of the pain, To count life's little deeds and find them vain,

So poor our love, so dim the heavenly fire, Stained with self-pity all one's best desire, How can we meet Him, him the brave and sweet,

Whom we in heaven have served? How at his feet, Lay down the pretty gifts our hands have wrought?

Mayhap we have not loved at all but, sought, Our own upgrowth! Ah if he turn away, And owns us not, 'twere wretchedness to stay,

E'en in his heaven. Think then if sweet and clear, A voice fall through the radiant atmosphere,

Like softest music, on the pulsing air, 'Didst thou not love me, child, thou wouldst not care.'—Mrs. Cara Waterman Bronson, in New York Observer.

TRUSTING THE WEAVER.

'God moves in a mysterious way,' says Cowper's immortal hymn. Sit down by an Old World lace-maker a few minutes. Fifty or a hundred bobbins, or spools, hang around a cushion in which there is a forest of upright pins. Every bobbin hangs by a thread that uns towards and among the pins. The onlooker sees the worker throw one bobbin over another as though she was playing with them. But how she knows which bobbin to pick up, and where to toss it, is a mystery. Out of the great complex of threads and pins comes a wonderful lace pattern, orderly regular, beautiful. So the Divine Weaver takes one and another of us, ordering us here and there, but keeping us always attached, like the lace-maker's thread, to a definite purpose. As we look back over the past, we can see the wonderful pattern and perfect work of the Weaver. Just what he is working out, for us and with us now, we cannot discern. But the lesson of the past is that the future will be good, and we can trust the Weaver of the infinite to do all things well.—S. S. Times.

THE SURGEON AND THE DYING MAN.

Stories of the late Sir William MacCormac still continue to be published. One specially illustrating the great tenderness which the famous surgeon often unconsciously displayed it as follows: He had been working for many hours among the wounded, and at last, almost exhausted, asked an attendant to bring him a glass of fresh water. Fresh water was a rarity just then, but the attendant, after some trouble, procured a small quantity in an old cup. Just as he handed it to Dr. MacCormac, the latter was attracted by the groans of a 'franc-tireur, who lay near by, horribly wounded by a piece of shell. Suddenly he walked over and put the cup to the wounded soldier's lips. 'He cannot live an hour,' protested an assistant surgeon; 'it was foolish to do that.' 'It is never foolish to help a dying man,' responded Sir William.—'Christian Herald.'



The Granger Condition Powders

The only Powder that has stood the test of quality.

Cure Stoppage, Swelled Legs, Bad Blood, Horse All, Cough, Thick Water, A blood Tonic and Purifier. At all dealers.

Price 25 cts.

THE BAIRD CO., LTD., Proprietors. WOODSTOCK, N. B.

The Dye of Quality

Maypole Soap

Made in England but sold everywhere.

The new, clean, quick, brilliant, fadeless home dye, "Maypole Soap," is the dye of highest quality. It gives satisfactory results in home dyeing every single time. Its high quality prevents that "streaky" effect that powder dyes seldom fail to yield. Progressive druggists and grocers sell it—all colors, 10c. a cake for all colors and 15c. for black. Book all about it—free by addressing Canadian Depot: 8 Place Royale, Montreal.

"Child's Play of Wash Day"

Means: To make the dirt drop out, not be rubbed in, use

Surprise Soap

the "Surprise" way without boiling or scalding the clothes. Its a new way and a clean, easy method of doing the wash.

Surprise is all Soap; a pure Soap which makes a quick lather.

Read the directions on the wrapper.



When answering advertisements please mention the Messenger and Visitor.

One of the Many

Mrs. G. D. Allen, of Baie Verte Road, N. B., suffered from severe cramps for several years, obtaining only temporary relief from doctors. She was also greatly afflicted for 4 years, with Salt Rheum in her hands. She was advised to try

GATES' Life of Man Bitters and Invigorating Syrup.

This she did, also using Gates' Nerve Ointment on her hands. She has recently written us explaining how after 3 month's treatment she has been permanently cured of both diseases and she is recommending others to give these medicines a trial.

For further information address

G. Gates, Son & Co., MIDDLETON, N. S.

SNOW & CO., Limited

Undertakers and Embalmers.

90 Argyle St., Halifax.

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

Practise limited to

EYE, EAR, NOSE AND THROAT

Office of late Dr. J. H. Morrison.

163 Germain St.

WANTED.

Wanted at once young Medical Doctor for good opening in growing town. Must be graduated from good school, some experience or hospital practice, be an active member of a Baptist Church and otherwise well recommended. Apply to MESSENGER AND VISITOR.

This and That

A QUICK WOOLING.

In the diaries of the late Mr. Cope, M.R. A., the following story is given as told by his sister-in-law. She met a farmer friend, and said to him: "I hear John that you're lately married. Who is your wife?"

"Weel, Miss Benning, I doan't quite know. "How so? Where did you meet with her?" "Aweel, ye see, miss, I went t' market, and as I was going I seed a canny lass walking alon t' road and I says, 'Will ye get oop and ride?' 'Ay,' says she. So she gat oop; and I asked her, 'Are ye gangin' to t' market?' 'Ay,' says she. What for?, says I. To git a plaace says she. So I set her down at the market and left her: and as I com' back i' t' evening there was this same lass warking t' saame way oop hill.

"So I spaik to her again and axed her, 'He ye gotten yer place?' 'Nay says she I hanna.' 'Will ye got oop and ride; and I axed her, 'D'ye think my place would suit ye?' 'What plaace is that?' says she. 'Why to be my wife?' says I. 'I doan't mind, says she. So we got wed; and she's a rare good wife; but she's a perfect stranger to me.'—Scottish American.

THE SCALPER SCALPED.

A good story is told of Will N. Harben, the author. Who left New Orleans once some years ago with a party of friends bound for Texas. They were told they could save half their fare by turning scalpers and buying return excursion tickets issued to other people, which they did, the ticket seller warning them that they would be asked by the conductor to write their names that he might compare them with those on the tickets. Mr. Harben's ticket bore the name of Thompson, and as he successfully passed the ordeal of imitating it the conductor seemed satisfied. An hour later, when Mr. Harben had settled down to a pleasant nap, the conductor, shook the sleeper gently and asked "What's your name?"

"Har—a—a—Thompson," stammered Mr. Harben. The conductor looked at him suspiciously.

"Then you're not the man I'm looking for he said coolly. "I'm looking for Will N. Harben; I've got a telegram for him." And he passed on, leaving Mr. Harben with visions of dead and dying relatives and burning homes. What was to be done? He hurriedly consulted his friends, and they decided he must wait, as they were within a few hours of their destination. Mr. Harben said it was

BAD DREAMS.

Indicate Improper Diet, Usually due to Coffee.

One of the common symptoms of coffee poisoning is the bad dreams that spoil what should be restful sleep. A man who found the reason says:

"Formerly I was a slave to coffee. I was like a morphine fiend, could not sleep at night, would roll and toss in my bed and when I did get to sleep was disturbed by dreams and hobgoblins, would wake up with headaches and feel bad all day, so nervous I could not attend to business. My writing looked like bird tracks, I had sour belchings from the stomach, indigestion, heartburn and palpitation of the heart, constipation, irregularity of the kidneys, etc.

"Indeed, I began to feel I had all the troubles that human flesh could suffer but when a friend advised me to leave off coffee I felt as if he had insulted me. I could not bear the idea, it had such a hold on me and I refused to believe it the cause.

"But it turned out that no advice was ever given at a more needed time for I finally consented to try Postum and with the going of coffee and the coming of Postum all my troubles have gone and health has returned. I eat and sleep well now, nerves steadied down and I write a fair hand (as you can see), can attend to business again and rejoice that I am free from the monster Coffee." Name given by Postum Co., Battle Creek, Mich.

Ten days trial of Postum in place of coffee will bring sound, restful, refreshing sleep. There's a reason.

Look in each pkg. for the famous little book, "The Road to Wellville."

the longest wait he ever had. But the end came and the telegram was at last obtained from the conductor. It proved to be the greeting of a friend to whom Mr. Harben had only time to bow as the train whirled by a certain station. Mr. Harben says he believes he made a few remarks at the time, but he doesn't remember their exact purport. He saw the conductor many times after that, and was always addressed by him as Mr. Thompson.—Sel.

DOCTORING IN IRELAND.

A physician in the out-of-the-way corners of Ireland has many opportunities to laugh, although his amusement must be mingled with anxiety for his ignorant patients do strange things. They have great faith in the doctor, a superstitious faith in his drugs and appliances, but they often make nonsense of his orders. Mr. Michael MacDonagh in his "Irish Life and Character" gives some instances of Irish simplicity in dealing with the physician.

A dispensary doctor once prescribed two pills for a sick laborer, which he sent by the man's wife in a small box bearing the direction, "Take the whole immediately."

On visiting the patient a little later the doctor was surprised to find that the pills had not helped him. He asked the man's wife if she had given him the medicine.

"I did doctor," replied she; "but maybe the lid hasn't come off yet." The sick man had swallowed box and all.

Mrs. Murphy's husband was extremely ill, and she consulted the physician.

"I'm sorry, madam," he said gravely, "but your husband is dying by inches."

"Well," she said, with an air of hopeful resignation, "wan good thing is, me poor man is six foot t'ree in his stocken' feet, so he'll lasht some time yet."

An Irishman who had sent for the doctor for the first time in his life watched with astonishment while the physician took his clinical thermometer from its case slipped it under the patient's armpit and told him to keep it there a second or two.

Mike lay still almost afraid to breathe, but when the doctor removed the thermometer he drew a long breath and exclaimed, "Ah, I do feel a date better already sor!"—Sel.

Mrs. Proudman—Our Willie got meritorious commendation at school last week.

Mrs. Bull—Well, well! Ain't it awful the number of strange diseases that is ketched by school children?—Ex.

Nellie—Gracious! How do you manage to knit so much in so short a time?

Ninette—Every time I do ten rows I give myself a chocolate cream.—Chicago Tribune

Customer—Are those five or six wedding rings all you have in stock? Why you've got a whole trayful of engagement rings.

Jeweler—Yes sir; it will take that whole trayful of engagement rings to work off those five or six wedding ring.—Chicago Tribune.

AN OPTIMIST.

According to the Chicago Daily News, the old man was sitting on the roof of his house in Kansas after the floods, and was gazing placidly across the rushing waters.

"Washed an you fowls away?" asked the man in the boat.

"Yes, but the ducks swam," smiled the old man.

"Core up your peach trees?"

"Don't mind it much. They said the crop would be a failure.

"Put the food! It is up to your windows!"

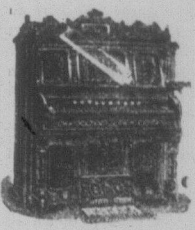
"Wal, them windows needed washing, anyway, stranger."—Sel.

Willie—Pa, there isn't any difference between a violin a fiddle is there?

Pa—Yes, indeed my son. The instrument you heard the other evening at the concert was a violin, but in the hands of that fiend next door, it's a fiddle.—Selected.

Mamma—My gracious! What on earth has happened to you, Willie?

Willie—Boo hoo! It's all your fault, I've been playing with that new boy.



To Intending Purchasers

Do you want an ORGAN of Superior workmanship Beautiful in design, made of the best materials and noted for its purity and richness of tone? If so you want the

"THOMAS"

for that instrument will fill the requirements.

JAMES A. GATES & CO. MANUFACTURERS AGENTS.



To the Weary Dyspeptic. We Ask this Question:

Why don't you remove that weight at the pit of the Stomach?

Why don't you regulate that variable appetite, and condition the digestive organs so that it will not be necessary to starve the stomach to avoid distress after eating.

The first step is to regulate the bowels.

For this purpose Burdock Blood Bitters has no Equal.

It acts promptly and effectually and permanently cures all derangements of digestion. It cures Dyspepsia and the primary causes leading to it.

For Sale.

Two storey house with 1 1/2 acres of land in the village of Berwick. Modern house with hot and cold water and in easy walking distance of churches, schools and post office.

For particulars write A. A. FORD, Berwick, N. S.

INTERCOLONIAL RAILWAY

On and after SUNDAY, Oct. 11, 1904 trains will run daily (Sunday excepted as follows):

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

D. POTTINGER, ager. General Man. Moncton, N. B., Oct. 9, 1903. CITY TICKET OFFICE. 7 KING STREET, ST. JOHN, N. B. Telephone 1053 GEO. CARVILL, C. T. A.

HOMESTEAD REGULATIONS

Any even numbered section of Dominion Lands in Manitoba or the Northwest Territories, excepting 8 and 26, which has not been homesteaded or reserved to provide wood lots for settlers, or for other purposes, may be homesteaded upon 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.

ENTRY. Entry may be made personally at the local land office for the district in which the land to be taken is situated, or if the homesteader desires he may, on application to the Minister of the Interior, Ottawa, the Commissioner of Immigration, Winnipeg, or the local agent for the district in which the land is situated, receive authority for some one to make entry for him. A fee of \$10.00 is charged for a homestead entry.

HOMESTEAD DUTIES. A settler who has been granted an entry for a homestead is required by the provisions of the Dominion Lands Act and the amendments thereto 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 each year during the term of three years. (2) If the father (or mother, if the father is deceased) of any person who is eligible to make a homestead entry under the provisions of this Act, resides upon a farm in the vicinity of the land entered for by such person as a homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by such person residing with the father or mother. (3) If a settler has obtained a patent for his homestead, or a certificate for the issue of such patent, countersigned in the manner prescribed by this Act, and has obtained entry for a second homestead, the requirements of this Act as to residence prior to obtaining patent 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 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 indicate the same township, or an adjoining or connecting township.

A settler who avails himself of the provisions of clauses (1) or (4) must cultivate thirty acres of his homestead, or substitute twenty head of stock, with buildings for their accommodation, and have six acres 80 acres substantially tilled. Every homesteader who fails to comply with the requirements of the homestead law is liable to have his entry cancelled, and the land may be again thrown open for entry.

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.

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

Wanted at Once.

For the Province of Nova Scotia Energetic Salesmen to sell the Unique Borlan Clothes Reel, patented, now ready to be placed on the market. Model furnished, absolutely nothing like it. No competition and every home needed one. Large commissions to salesmen. The right man can make from \$5.00 to \$10.00 a day. For particulars and territory apply at once to

Wheeler's Botanic Bitters
 CURE
 Billousness
 Headache
 Constipation
 Keep the eyes bright and the skin clear.
 They cleanse and purify the system.
 At all dealers 25c.

Would there be any demand for 45 Successive Years for any article which had superior merit

Woodill's German Baking Powder

Claim this as a RECOMMENDATION to all who use BAKING POWDER. Ask your grocer for it.

Isaac Pitman's Shorthand The Best and Fastest in Existence.

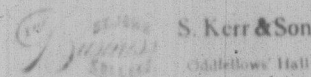
Exclusive use of the two best and most up-to-date systems of business practice—out of these the most advanced accounting method.

Everything else turned up to the same standard of excellence.

The fact that we have never made a promise we have not kept.

These are some of the reasons for our success.

No summer vacations. Students enter any time. Send for catalogue.



Organ for Sale.

Suitable for Hall or Church Vestry. In good repair. A. B. BAYLON.

G. E. HALEY, P. O. Box 42, Yarmouth, N. S.

Intercolonial Railway.

Return Tickets will be sold at First Class ONE WAY FARE (valid to end in 6 or 5) commencing MAY 21, 22, 23 AND 24.

VALID FOR RETURN UNTIL MAY 25, 1904.

At all stations on the System from Toronto to Detroit, Port Huron and Sault Ste. Marie, Mich., Port Arthur and points in Canada East thereof on the G. T. R. and C. P. R., also at points on the Dominion Atlantic, Midland and Prince Edward Island Railways.

Do You Wish to Earn More?

Would a better education help? You do not need to leave home to get it!

We will bring the High School, University, Business College, or Agricultural College to your doors By Mail.

The Expense is Small Write for particulars to

CANADIAN CORRESPONDENCE COLLEGE LIMITED TORONTO, ONTARIO.

NEWS SUMMARY.

A revolution is expected in Hayti.

The Dominion government will have an exhibit at the international exhibition at Liege, Belgium, in May, 1905.

The order requiring declarations from Maritime Province passengers entering the United States has been revoked.

The Archbishop of Canterbury, Dr. Randall Davidson, it is expected will shortly visit Canada.

Two mills of the Schaghticoke Powder Company, at Troy, N. Y., were blown up Tuesday. Two employes were killed and many buildings demolished.

A New England convention of the French Acadian Society of the Assumption was held in Fitchburg recently. The delegates included many former Gloucester, Kent and Westmorland counties men.

The Imperial Oil Company, of Sarnia, Ont., has been granted license to do business in New Brunswick for one year from November 1, 1903.

Mr. John M. Durkee, of pleasant valley, has been appointed chief ranger for Yarmouth county in connection with the protection of forests against fires.

The London Daily Mail says it understands that a British advance on Lhasa is now inevitable and that preparations to that end are progressing.

The boy James Rouse, arrested a few days ago on a charge of theft from C. H. Cahan's residence, Halifax, has been committed to the Supreme Court for trial.

The editor of the Toronto Globe has been ordered to appear before the Court of Appeal to answer a charge of contempt of court in connection with his comments on the North Renfrew election.

The Academy of Science at St. Petersburg informs the Dominion government that a reward of 25,000 roubles which will be paid for information which will lead to the finding of any member of Baron Edward Toll's party, recently exploring in new Siberia.

Two prisoners for Dorchester, in charge of officer McDonald, of Port Hood, while changing trains at Truro Monday night made a bold dash for liberty. Handcuffed together, they bolted across the railway esplanade and were not captured till after a desperate fight.

D. McKenzie, a son of Angus McKenzie, of Brookside, about two miles out of Truro, has been sick at the American Hotel, Truro, some days, till he was removed to his home Dr. Bent pronounced the disease smallpox.

David Herman, sexton of Lunenburg Methodist church, dropped dead while performing his duties in that edifice. He had been stricken by death while waiting the exact moment to start the bell.

Wong On and Wong Gin were found guilty Tuesday at Montreal of the murder of Man Quong, manager of the Victoria Chinese Theatre, on January 1st, and sentenced to be hanged July 22.

An ice breaker will be placed in the St. Lawrence so that navigation can be kept open longer each season. A powerful steamship of special design will be built for this purpose.

Over two thousand immigrants were landed at Quebec on Monday. Other steamers due before the end of the week will bring the total up to about seven thousand in five days.

As a result of the agitation in Manitoba and the Northwest regarding prices charged for lumber by wholesale dealers, the C. P. R. have made arrangements for a fixed price list for all grades of lumber.

The Natal Rifle Association of South Africa has invited Canada to send teams to take part in the annual prize shoot of that association, which is to take place in July. With the exception of the Corporation Cup competition the whole events will be open to the colonial world.

The Pope's Doctor.

AN INTERESTING SKETCH OF A FAMOUS CHARACTER.

How He Differs From His Canadian Colleagues—An Example Worthy of Being Followed.

Dr. Laponi, the famous physician to the Vatican, whose name has recently come so greatly to the front on account of his unremitting attention to His Holiness, the late Pope, Leo XIII., and the high esteem with which he is regarded by the present Pope, His Holiness Pius X., is a man of commanding genius. But he is something more than that. He is more than a man of science. He is a man of original and independent mind. He stands out among medical men of all nations, themselves the flower of the world's intellect, by reason of his fine independent personality. He has had differences with his fellow scientists. But no one has ever disputed for an instant the remarkable nature of his professional attainments or the unflinching integrity of his personal character. He is afraid of no man. But he has a higher courage still. He is not afraid of the bugbear of professional etiquette which frightens even some of the greatest doctors.

As an example of this may be mentioned one very interesting respect in which he has differed from the medical men of this country.

The latter are trammelled by medical etiquette. No one disputes their scientific skill or their unselfish devotion to their work. But they are limited in their labors by one remarkable scruple. They will prescribe and experiment with drugs of all kinds sanctioned by the Pharmacopocia or newly introduced; but where a medical discovery, even when it is the life-work of a regular practising physician, is recommended to the general public by a manufacturer, professional etiquette steps in and frightens them. No matter how overwhelming the evidence of what such a discovery, when sold as a proprietary medicine, has accomplished, they look coldly upon it and will rarely admit that they have used it with success. It would be "unprofessional" to do so! Dr. Laponi is troubled by no such scruples. For instance the numerous remarkable cures which have been proved by newspaper reports, independently investigated, to have been accomplished by the medicine sold in Canada under the name of Dr. Williams' Pink Pills for Pale People, must be well known to all Canadian doctors. They have been published far and wide. There can be no doubt of their accuracy. The names and addresses of the men and women cured are freely published. Their statements have been investigated by some of the most important newspapers in this country and abroad. No one has ever attempted to dispute the facts. But Canadian doctors have never cared to admit publicly that they have availed themselves of this discovery. Dr. Laponi however, has availed himself of Dr. Williams' discovery, and has in his own fearless way, had no hesitation in making the fact publicly known. The following letter, with his signature, freely avows the facts and endorses the value of Dr. Williams' Pink Pills with an authority no one will venture to question.

TRANSLATION.

"I certify that I have tried Dr. Williams' Pink Pills in four cases of the simple anaemia of development. After a few weeks of treatment, the result came fully up to my expectations. For that reason I shall not fail in the future to extend the use of this laudible preparation, not only in the treatment of other morbid forms of the category of anaemia or chlorosis, but also in cases of neurasthenia and the like.

(Signed) Dr. Giuseppe Laponi, Via dei Graechi 332, Rome.

The "simple anaemia of development" referred to by Dr. Laponi is of course that

tired, languid condition of young girls whose development to womanhood is tardy and whose health at the period of that development, is so often imperilled. His opinion of the value of Dr. Williams' Pink Pills at that time is of the highest scientific authority and it confirms the many published cases in which anaemia and other diseases of the blood as well as the nervous diseases referred to by Dr. Laponi have been cured by these pills, which, it need hardly be mentioned, owe their efficacy to their power of making new blood, and thus acting directly on the digestive and nervous system. In all cases of anaemia threatened consumption, decline, indigestion, kidney disease and all affections of the nerves, as St. Vitus' dance, paralysis and locomotor ataxia, they are commended to the confidence of the public and now that they have received the emphatic endorsement of so high a professional authority as Dr. Laponi, the trusted physician of the Vatican, they will be accepted by the medical and scientific world at their true value.

Rev. Mr. Ganong's Appointment.

The action of the Executive Committee of the Interdenominational Association of New Brunswick will give general satisfaction to the Baptists of this province in its recent selection of Rev. J. B. Ganong to the position of Field Secretary in place of Rev. Mr. Lucas, resigned.

Mr. Ganong is one of our bright and popular young ministers who has held the pastorate of the First Baptist church of Hillsboro for the last three years and has achieved remarkable success as pastor, preacher and teacher.

It is not, perhaps generally known that Mr. Ganong conducted last year a large and enthusiastic Normal Class which not only demonstrated his interest in Bible study but gave evidence of special ability along the lines of Sunday school work.

The choice of the committee has been a good one, and our brother will prove the wisdom of this action I have no doubt.

It is also very satisfactory to know that the members of the committee choosing Mr. Ganong and representing the denomination other than Baptists were unanimously hearty in this selection.

Our Baptist Sunday Schools will give Brother Ganong a hearty welcome, and earnestly pray for his success.

It is true that last fall we organized an Association to prosecute our work in our own way, but then there is no reason why the Baptist Sunday schools should not cooperate with Brother Ganong in the work he has undertaken.

Speaking on behalf of my own church and Sunday school and voicing no doubt the feeling of the majority of Baptist churches and Sunday Schools in our province, we as Baptists are prepared to welcome our honored brother to our pulpits and schools and will promise to help him all we can. And we shall pray that God's blessing may rest upon the work and give to Brother Ganong great success. W. CAMP.

Sussex, N. B.

FOR THE FAMILY FURS

When the first time small Katherine witnessed a hailstorm she was very much surprised. Almost without warning large white globules fell pelting down out of the sky. Astonished Katherine, who was out of doors lost no time in getting under cover. Oh mamma! she exclaimed rushing into the house, 'come quick. It's raining moth boll.'—'Lippincott's'.

Mack—"Do you think Emeline had a good time? Kate—I guess so. Mother and I took our beds after she left and she writes that she took to her bed as soon as she got home."—Cincinnati Tribune.

She's a lovely girl, and so simple in her tastes I told her that I hadn't much of an income yet, but that I hoped I could provide for her every want. And what did she say? She said that would be all she could ask.—Cleveland Plain Dealer.

Red Rose Tea is Good Tea.