

Messenger and Visitor.

When paid within thirty days, \$1.50.

S. McC. Black, Editor.

J. H. Saunders, Business Manager.

OFFICE: 26 GERMAIN ST., ST. JOHN, N. B.

ALL CORRESPONDENCE intended for the paper...

ADVERTISING RATES furnished on application.

Messenger and Visitor.

WEDNESDAY, APRIL 18, 1904.

PROHIBITION AND EDUCATION.

By many persons who write and talk...

It is assumed that because laws prohibitory...

By many persons who write and talk in reference to temperance legislation...

It is assumed that because laws prohibitory of the liquor traffic...

By many persons who write and talk in reference to temperance legislation...

It is assumed that because laws prohibitory of the liquor traffic...

By many persons who write and talk in reference to temperance legislation...

It is assumed that because laws prohibitory of the liquor traffic...

By many persons who write and talk in reference to temperance legislation...

It is assumed that because laws prohibitory of the liquor traffic...

By many persons who write and talk in reference to temperance legislation...

It is assumed that because laws prohibitory of the liquor traffic...

By many persons who write and talk in reference to temperance legislation...

It is assumed that because laws prohibitory of the liquor traffic...

By many persons who write and talk in reference to temperance legislation...

It is assumed that because laws prohibitory of the liquor traffic...

By many persons who write and talk in reference to temperance legislation...

It is assumed that because laws prohibitory of the liquor traffic...

By many persons who write and talk in reference to temperance legislation...

It is assumed that because laws prohibitory of the liquor traffic...

By many persons who write and talk in reference to temperance legislation...

It is assumed that because laws prohibitory of the liquor traffic...

By many persons who write and talk in reference to temperance legislation...

It is assumed that because laws prohibitory of the liquor traffic...

By many persons who write and talk in reference to temperance legislation...

It is assumed that because laws prohibitory of the liquor traffic...

By many persons who write and talk in reference to temperance legislation...

It is assumed that because laws prohibitory of the liquor traffic...

By many persons who write and talk in reference to temperance legislation...

It is assumed that because laws prohibitory of the liquor traffic...

By many persons who write and talk in reference to temperance legislation...

It is assumed that because laws prohibitory of the liquor traffic...

By many persons who write and talk in reference to temperance legislation...

It is assumed that because laws prohibitory of the liquor traffic...

By many persons who write and talk in reference to temperance legislation...

It is assumed that because laws prohibitory of the liquor traffic...

By many persons who write and talk in reference to temperance legislation...

It is assumed that because laws prohibitory of the liquor traffic...

By many persons who write and talk in reference to temperance legislation...

It is assumed that because laws prohibitory of the liquor traffic...

By many persons who write and talk in reference to temperance legislation...

It is assumed that because laws prohibitory of the liquor traffic...

By many persons who write and talk in reference to temperance legislation...

It is assumed that because laws prohibitory of the liquor traffic...

By many persons who write and talk in reference to temperance legislation...

It is assumed that because laws prohibitory of the liquor traffic...

By many persons who write and talk in reference to temperance legislation...

It is assumed that because laws prohibitory of the liquor traffic...

By many persons who write and talk in reference to temperance legislation...

It is assumed that because laws prohibitory of the liquor traffic...

By many persons who write and talk in reference to temperance legislation...

It is assumed that because laws prohibitory of the liquor traffic...

By many persons who write and talk in reference to temperance legislation...

It is assumed that because laws prohibitory of the liquor traffic...

By many persons who write and talk in reference to temperance legislation...

It is assumed that because laws prohibitory of the liquor traffic...

By many persons who write and talk in reference to temperance legislation...

It is assumed that because laws prohibitory of the liquor traffic...

By many persons who write and talk in reference to temperance legislation...

It is assumed that because laws prohibitory of the liquor traffic...

By many persons who write and talk in reference to temperance legislation...

It is assumed that because laws prohibitory of the liquor traffic...

By many persons who write and talk in reference to temperance legislation...

It is assumed that because laws prohibitory of the liquor traffic...

By many persons who write and talk in reference to temperance legislation...

It is assumed that because laws prohibitory of the liquor traffic...

By many persons who write and talk in reference to temperance legislation...

It is assumed that because laws prohibitory of the liquor traffic...

By many persons who write and talk in reference to temperance legislation...

It is assumed that because laws prohibitory of the liquor traffic...

By many persons who write and talk in reference to temperance legislation...

It is assumed that because laws prohibitory of the liquor traffic...

By many persons who write and talk in reference to temperance legislation...

It is assumed that because laws prohibitory of the liquor traffic...

By many persons who write and talk in reference to temperance legislation...

It is assumed that because laws prohibitory of the liquor traffic...

By many persons who write and talk in reference to temperance legislation...

visions are not yet very clear as to the best method, the best way to bring men together who are thoroughly in favor of temperance, and who would like to save men, women and children; but certainly all will agree that the very best way is to prevent the trouble. If we can only begin with the children and teach them properly, our land may be redeemed." Rev. Dr. Cuyler, speaking at the same meeting, said: "We are convinced that whatever we may do for the suppression of the saloon as a public house, whatever we may do for the victims of strong drink, and whatever may be done in either of these lines, the key to the situation lies in prevention. We have to save the children. If we train up a generation of abstainers from strong drink, then we have carried the main point. We cannot make too much of this matter of education for temperance, in the home, in the Sabbath-school, and in the public school. Why? to teach boys the multiplication table and the rule of three, the simple elements of geography, and not say a word in reference to the one evil that brings more misery, more vice, more wrong than all other evils combined—this seems enormous. Every year deepens my impression that we have to train the children if we would save the community from this curse of curses."

in the princely prosperity of the son whom he had mourned as dead. There are many other lessons connected with this story of Joseph, lessons certainly worthy of the most serious consideration of every young man, but which we have not space to dwell upon here. But it may help us much at times to remember what seems to be plainly taught in the things to which we have especially called attention, that God's ways are not our ways, nor His thoughts our thoughts, and that, in events which we are apt to regard as simply hard and adverse fortune, there is a wise and gracious Providence working out for us the very best results.

"The Life of Jesus"—Wallace.

The Life of Jesus, by Rev. O. C. S. Wallace, M. A., lies on the table before me. It has just come. I linger over the cover a few moments, attracted by the neat lettering of the title, but more especially by the "C. C. C." monogram, encircled by the name of our now great young people's organization, and banded horizontally by the motto, "We study that we may serve"—this imprint all in gilt, and worthy to be the "seal" of the movement that means so much for the future of our denomination. Next I turn over the pages of the book. I know well what is therein, probably as well as I know the contents of any book, for I have led two bands of young people through these lessons as they appeared in the Union—and Endeavor class and a Seminary class—and I enjoyed what it meant to me, as well as what it meant for them.

The work is an achievement in condensation—at once scholarly and graphic. The style is that direct, terse, unflattering English that is characteristic of the author—never a word too much, never an ambiguous term. There is nowhere anything complex or confusing, but the simplicity that is the result of thorough mastery in detail and entirety. Those who are familiar with the work, know how many who give details well, show themselves irrefragable of any such beautiful "grouping" as is manifest here.

It is of course the aim of the book to present vividly the events of our Saviour's earthly life, not an exaltation of them. Yet to apprehend the significance of that with which he is dealing, is to see the author's hand that he must needs, in the very course of his narrative, throw light upon what is perplexing. For example, notice the explanation of "the sin against the Holy Spirit," page 113, the explanation of the "parable of the fig tree," and the analysis of the attitude of the Gerasenes, pages 123, 124.

"The Questions and Suggestions" at the close of each chapter, have evidently been prepared with the greatest care. They are not only of great value, and are characterized by an authority that makes it fascinating to follow them.

This book is brought out by the American Baptist Publication Society, 250 Broadway, New York, N. Y. It is sold by the Baptist Book Room, Toronto, for 75c. net, in postpaid. I presume, however, that it may be ordered through our Halifax Book Room at the same rate. The Watchman says of it:

"Even those who have the more elaborate and exhaustive treatise of Gekke, Edersheim, Farrar, and others who have traced the earthly career of our Lord, will welcome and value this little, yet simple narrative, prepared by Mr. Wallace. The style attempted by the author is not a light one, but it is admirably executed. The ground that is covered has been repeatedly and thoroughly traversed by the most erudite and eminent Biblical scholars. But Mr. Wallace retells the story of the Wondrous Life in a style that is strikingly fresh, trenchant, and fascinating.

The testimony of the Examiner is just as emphatic, ascribing to these lessons "a merit that make them a unique study of the facts of our Lord's life," and a "permanent value that not only warranted but demanded their publication in book form." It is a pleasant manual for home use; it will not be excelled for the class work of young people's societies; and I prophesy that many of our Christian Educational institutions will soon use it as a text book in their Bible study courses.

We take pardonless pride in the fact that a Maritime young man was chosen to first lead the Baptist young people of America in study, and further pride in recognizing his work as worthy to be made the first of our Christian culture manuals, which are destined to soon form one of the choicest of modern libraries. If each contribution shall be anything like as excellent in its sphere, we shall indeed be fortunate.

C. W. WILLIAMS.

SOME LESSONS FROM A BIBLE STORY.

Of all Bible stories, that of Joseph has always been one of the most attractive to children. The story of Joseph's life is simple enough in its general features to be easily comprehended by even a little child, while there is much in it to touch the child's imagination and to appeal to its sympathy. The story is indeed one of the most beautiful and pathetic in all literature, and at the same time one of the best adapted to teach the folly of wickedness and the nobility of goodness. It will be well that all parents teach their children the story of Joseph and its lessons.

But this story has lessons which children of a larger growth will do well not to despise. One of the lessons that we may learn from it is that God's hand works in our lives and often overrules for good that which was meant for evil, turning what seemed the most adverse circumstances into a means of blessing. The picture which is given us of Jacob is that of a shrewd, sagacious man, but if he had possessed more of the patient wisdom that is born of faith, it would have saved him from some sad mistakes. And which of us is not more or less like the old patriarch in this respect? Jacob perceived rightly that himself and not Esau was the man fitted to be the heir and successor of Abraham in the theocratic line; but he made a sad mistake when, through subtlety and fraud, he sought and obtained the birthright and the paternal blessing that by hereditary right belonged to his rude elder brother. Jacob perceived rightly, too, that Joseph was the one of his sons peculiarly fitted to be the leader of the tribe; but it seems to have been a grave mistake on the part of the aged patriarch to distinguish the youthful Joseph by clothing him in a princely garment and putting him forth thus ostentatiously before his elder brethren. Very pathetic is the scene when the rude and jealous-hearted brethren of Joseph present to their aged father the torn and blood-stained garment with the sinister remark: "This have we found, know you whether it be thy son's coat or not," and the old man turns aside in bitter sorrow to mourn as dead the son of his old age—the darling son on whom almost all his hopes were built. But, as we plainly see, God's mercy was in the event which caused his sorrow. Had Joseph not been removed he would doubtless some day have fallen a victim to the jealous wrath of his brethren. Jacob would have been really bereaved, or at all events there would have been continual discord and trouble in Jacob's family and Joseph's headship would not have been acknowledged. It is easy to see in the light of the succeeding events narrated in the story how much of blessing to Jacob and his family was concealed in the dark Providence that filled his heart with sorrow. It was necessary that Joseph should go down into Egypt. It was necessary for his own sake, that he might escape the unwise indulgence and premature promotion accorded him by a too fond father and that he might find that hard but wholesome discipline which should test and develop his real manhood, and make his real greatness manifest. It was necessary in order to reconciliation and brotherly affection between Joseph and his brethren, that he might become the saviour of his people, and he accorded, without jealousy, his rightful position in relation to his family. It was necessary for Jacob's sake, in order that a refuge from the famine might be provided for him in Egypt, and that his last days might be spent in conditions of peace and comfort, cheered by the love and rejoicing

Notes by the Way.

Annapolis county is now well manned with pastors, and the churches are in working order. Revival power is enjoyed by many of the congregations and is being sought by the use of special services by churches.

The old Nixton church is under the watch care of Rev. C. E. Pines. His ministry is much enjoyed by the people. The fruitage of the faithful sowing of the old fathers is seen in all this valley. The present pastors find the work of cultivating ready at hand.

Our readers will rejoice to hear that Pastor Locke and his people are being blessed at their holding special services in their new house at Middleton.

The Rev. J. T. Eaton is breaking to the church of Lawrence town and Valley West the bread of life, and leading the flock with great care. Prosperity is sure to come when foundation work is well put in. The Rev. R. B. Kinley, with Paradise as a centre, ministers to Clafence on the North and Paradise south. He is in labors abundant, as the demands of this field are for skillful work. As this faithful pastor goes forth weeping bearing precious seed, he will doubtless return bearing sheaves with him.

The Rev. F. M. Young, at Bridgetown, has been permitted to gather in to this church many and valuable members. Other men labored here and he has been chosen of God to enter into their labors and reap. With a wise purpose this pastor guides a large staff of willing workers. The labors in this town of Evangelist Meikle gave an impetus to the work, and the church in loving harmony and orderly afforded strong attractions. New converts here find a pleasant church home. And still they come. Pastor Young is now engaged in special services at Granville Centre, an out-station of this church. The prospects are good for a rich ingathering. Many are now rejoicing in a new-born hope and purpose of life. The Baptist Quarterly Meeting of this county, which was to have been held on the 10th of April, at Clementsport, is much interfered with, if not entirely hindered by a snow storm of unusual dimensions for this time of year. To have the roads impassable because of snow-drifts on the 10th of April is not often to be recorded as an event of the Annapolis Valley.

It was a happy privilege to spend a Sabbath in Bridgetown and to assist the over-worked pastor by supplying the pulpit for him in the morning in town and in the afternoon at Centreville, some three miles away. Here in a fine farming district, a house of worship neat and comfortable is provided. The Rev. Aaron Osprey is spending his declining years in his comfortable home. It was an inspiration and benediction in one to have him lead in prayer in this service. Through the infirmities of the flesh he is forbidden to engage, as was his joy for many years, in the proclamation of the gospel. He still rejoices in past triumphs and fellowships, and in the future glory now near at hand. The Massachusetts and Nova Scotia rejoices in a large and loyal constituency in this Valley. It also rejoices in the assurance that it is no mean factor in the success of our Baptist churches here. So in confidence it puts in its claims against all rivals in journalism, for the support of all these many new converts who are coming into the service of Christ, with the assurance that we can greatly help them and that we shall have our list enlarged by the addition of their names.

J. H. S.

Hindrances.

Our ministers often ask, Why is it that so few converts come to the prayer-meeting, and why so many of the young people remain unconverted? Must it not be confessed that very much of the reason for this sad state of things, where it exists, is to be found in the character and conduct of professing Christians? It is all well that those who profess to be living a godly life should speak in the meetings, telling how much they love the Lord, how they rejoice in His salvation, and how anxious they are that others should be saved. But if these same persons go out from the meeting where they have showed so much fervor to manifest an uncharitable spirit toward their brethren in the church and to parade their failings before the world, can it be expected that many will be brought to Christ through their testimonies? If those who are called by the name of Christ engage in idle and profitless conversation and pursue a course of conduct conspicuously lacking in seriousness and spirituality, so that it is evident that with them the ball and the card party and other forms of worldly amusement are given the preference over the prayer meeting, can the influence of their lives be such as to lead the young to the Saviour? If men and women in prayer meeting profess deep anxiety for the conversion of their children, but so order their lives that in their homes there is neither precept nor example to lead their children to Christ, can they be regarded as very sincere in their professed desire for the conversion of their children? -What, more than anything else, appears to be needed is the practical exemplification of the truth and power of Christianity in honest, serious, spiritual lives of those who profess to belong to Christ.

A. MANDEL.

Ontario Letter.

What kind of an Easter did you see—sisterhood here? Up this way it was cold and stormy. For two weeks before, the weather had been deluding us with clear skies, warm sunshine and every prospect of spring. Thereupon on the part of the creation animate and inanimate, was full. Birds began to form on the bushes; birds began to sing in the trees; bonnets were ordered and made ready; then came Easter Sunday with cold and snow and wind, and for the space of one week we were chilled to the marrow. That did not deter us however with the joyful observance of the Easter season by so many of our churches as are not too much afraid of Rome and ritualism to remember the resurrection day.

THE PROGRAMME.

for the McMaster University commencement is published. It will be a time of special observance, because of the graduating of the first-class in Arts. The exercises begin Tuesday, May 1st, with the graduating essays of the classes in Arts and Theology. Dr. Boardman, of Philadelphia, will preach the sermon on Wednesday evening, May 2nd. At four o'clock of Thursday, May 3rd, the annual banquet will be served. At 8 p. m. of the same day, the conferring of degrees and diplomas.

Dr. Rand, the chancellor, has been seriously ill of heart trouble. It is hoped he will be sufficiently recovered to attend the closing exercises.

REVIVAL.

have been unusually abundant this spring. In a recent issue of the Canadian Baptist, 26 churches report 207 conversions, and the record has been similar for weeks past. Among other earnest workers, Messrs. Read and Coombs, who came from British Columbia, have had marked success.

PROHIBITION.

has been well sustained by the Nova Scotians, and the Ontarians rejoice. The people up this way are asking "What now?" and nobody can answer that question. Some are inclined to think the Plebiscite campaign will have been lost if we do not secure a prohibitory law. But such can hardly be the case. The amount of information taken into the people, and the educative power of the movement will certainly repay all the labor and time expended. In the meantime we are all waiting for the announcement of the "Royal Commission," which is expected to cover 1000 pages. Query—will life be long enough to read it? The liquor men who number 4500 in this province, are holding a convention in Toronto. They claim to control 80,000 votes, and declare that they will use every possible vote to elect their own members in the Legislature, and prevent any enactment or enforcement of prohibitory laws.

N. Y. P. U.

masters are becoming. Great expectations are being indulged and great preparations made to meet them. We hope to see every section of the continent represented, from Manitoba to the Gulf of Mexico, and from California to the Maritime Provinces. This convention must be not only a gathering of Baptists, but also an object lesson on Canada to many who will see this land for the first and possibly for the only time.

ONTARIO.

On Sunday, April 18, the right hand of fellowship was given to 120 persons lately baptized in Waterloo.

As a result of three weeks of special services in Chatham, 107 men, women and children have professed conversion. The Woodstock church will celebrate its 72nd anniversary on the 22nd inst.

Rev. J. G. Calder, after a few years sojourn in Michigan has returned and settled with the Alvinston and Brook churches.

Two of our pastors, Rev. P. A. Tinkham and Rev. F. Harvey, have lately been baptized in Waterloo.

As a result of three weeks of special services in Chatham, 107 men, women and children have professed conversion. The Woodstock church will celebrate its 72nd anniversary on the 22nd inst.

Rev. J. G. Calder, after a few years sojourn in Michigan has returned and settled with the Alvinston and Brook churches.

Two of our pastors, Rev. P. A. Tinkham and Rev. F. Harvey, have lately been baptized in Waterloo.

As a result of three weeks of special services in Chatham, 107 men, women and children have professed conversion. The Woodstock church will celebrate its 72nd anniversary on the 22nd inst.

Rev. J. G. Calder, after a few years sojourn in Michigan has returned and settled with the Alvinston and Brook churches.

Two of our pastors, Rev. P. A. Tinkham and Rev. F. Harvey, have lately been baptized in Waterloo.

As a result of three weeks of special services in Chatham, 107 men, women and children have professed conversion. The Woodstock church will celebrate its 72nd anniversary on the 22nd inst.

Rev. J. G. Calder, after a few years sojourn in Michigan has returned and settled with the Alvinston and Brook churches.

Two of our pastors, Rev. P. A. Tinkham and Rev. F. Harvey, have lately been baptized in Waterloo.

As a result of three weeks of special services in Chatham, 107 men, women and children have professed conversion. The Woodstock church will celebrate its 72nd anniversary on the 22nd inst.

Rev. J. G. Calder, after a few years sojourn in Michigan has returned and settled with the Alvinston and Brook churches.

Two of our pastors, Rev. P. A. Tinkham and Rev. F. Harvey, have lately been baptized in Waterloo.

As a result of three weeks of special services in Chatham, 107 men, women and children have professed conversion. The Woodstock church will celebrate its 72nd anniversary on the 22nd inst.

Rev. J. G. Calder, after a few years sojourn in Michigan has returned and settled with the Alvinston and Brook churches.

Two of our pastors, Rev. P. A. Tinkham and Rev. F. Harvey, have lately been baptized in Waterloo.

As a result of three weeks of special services in Chatham, 107 men, women and children have professed conversion. The Woodstock church will celebrate its 72nd anniversary on the 22nd inst.

Rev. J. G. Calder, after a few years sojourn in Michigan has returned and settled with the Alvinston and Brook churches.

Two of our pastors, Rev. P. A. Tinkham and Rev. F. Harvey, have lately been baptized in Waterloo.

As a result of three weeks of special services in Chatham, 107 men, women and children have professed conversion. The Woodstock church will celebrate its 72nd anniversary on the 22nd inst.

Rev. J. G. Calder, after a few years sojourn in Michigan has returned and settled with the Alvinston and Brook churches.

Two of our pastors, Rev. P. A. Tinkham and Rev. F. Harvey, have lately been baptized in Waterloo.

As a result of three weeks of special services in Chatham, 107 men, women and children have professed conversion. The Woodstock church will celebrate its 72nd anniversary on the 22nd inst.

Rev. J. G. Calder, after a few years sojourn in Michigan has returned and settled with the Alvinston and Brook churches.

Two of our pastors, Rev. P. A. Tinkham and Rev. F. Harvey, have lately been baptized in Waterloo.

As a result of three weeks of special services in Chatham, 107 men, women and children have professed conversion. The Woodstock church will celebrate its 72nd anniversary on the 22nd inst.

Rev. J. G. Calder, after a few years sojourn in Michigan has returned and settled with the Alvinston and Brook churches.

Two of our pastors, Rev. P. A. Tinkham and Rev. F. Harvey, have lately been baptized in Waterloo.

As a result of three weeks of special services in Chatham, 107 men, women and children have professed conversion. The Woodstock church will celebrate its 72nd anniversary on the 22nd inst.

Rev. J. G. Calder, after a few years sojourn in Michigan has returned and settled with the Alvinston and Brook churches.

Two of our pastors, Rev. P. A. Tinkham and Rev. F. Harvey, have lately been baptized in Waterloo.

As a result of three weeks of special services in Chatham, 107 men, women and children have professed conversion. The Woodstock church will celebrate its 72nd anniversary on the 22nd inst.

Rev. J. G. Calder, after a few years sojourn in Michigan has returned and settled with the Alvinston and Brook churches.

Two of our pastors, Rev. P. A. Tinkham and Rev. F. Harvey, have lately been baptized in Waterloo.

As a result of three weeks of special services in Chatham, 107 men, women and children have professed conversion. The Woodstock church will celebrate its 72nd anniversary on the 22nd inst.

Rev. J. G. Calder, after a few years sojourn in Michigan has returned and settled with the Alvinston and Brook churches.

Two of our pastors, Rev. P. A. Tinkham and Rev. F. Harvey, have lately been baptized in Waterloo.

As a result of three weeks of special services in Chatham, 107 men, women and children have professed conversion. The Woodstock church will celebrate its 72nd anniversary on the 22nd inst.

Rev. J. G. Calder, after a few years sojourn in Michigan has returned and settled with the Alvinston and Brook churches.

Two of our pastors, Rev. P. A. Tinkham and Rev. F. Harvey, have lately been baptized in Waterloo.

As a result of three weeks of special services in Chatham, 107 men, women and children have professed conversion. The Woodstock church will celebrate its 72nd anniversary on the 22nd inst.

Rev. J. G. Calder, after a few years sojourn in Michigan has returned and settled with the Alvinston and Brook churches.

Two of our pastors, Rev. P. A. Tinkham and Rev. F. Harvey, have lately been baptized in Waterloo.

As a result of three weeks of special services in Chatham, 107 men, women and children have professed conversion. The Woodstock church will celebrate its 72nd anniversary on the 22nd inst.

Rev. J. G. Calder, after a few years sojourn