

Messenger and Visitor.

THE CHRISTIAN MESSENGER,
VOLUME LXV.

Vol. XIX.

ST. JOHN, N. B., WEDNESDAY, JUNE 3, 1903.

THE CHRISTIAN VISITOR
VOLUME LIV

No. 22.

Japanese Spies. Spies play an important part in the world's affairs not only in time of war but also of peace. A somewhat remarkable feature of the present Manchurian crisis is the wonderful way in which Japan is served by her spies in Manchuria. Russia seems unable to make the slightest move in that immense region without the Government of Japan getting to know it almost immediately. In the great Russian fortress at Port Arthur, Japanese spies are at present working among the Chinese laborers, from whom, owing to the great variety of dialects in China and because they wear pig tails of twenty years growth, it is difficult for the Russian authorities to distinguish them. Their chief and most successful vocation, however, is that of peddlers. The Russians incite the Chinese "Mounted Highwaymen" to plunder and murder them; and doleful are the wails now being raised by the Tokyo press about the way Chinese robbers attack inoffensive "itinerant merchants" from Japan while letting Russians alone. During the siege of the Peking Legations, European residents were surprised to find Japanese, whom they had long known as barbers and in other menial capacities, appear as capable military officers of high rank. It is also said, that Japanese spies swarm in Siberia.

The New Zealand Elections. New Zealand although only a small island attracts unusual attention throughout the world owing to its advanced social legislation. New Zealand boasts of woman suffrage, compulsory arbitration of strikes, factory acts, and alien labor laws in abundance. The result of the elections on November the 25th last was the return of the Seddon administration by a large majority. Out of 80 members the supporters of the Government number 50; Opposition 25; Independent 5. The elections were held within a few weeks of the return of Mr. Seddon to the colony from the coronation of King Edward and the conference of colonial Premiers. The results therefore represent the verdict of the people upon the Premier's strongly imperialistic policy. But the main question at issue in the elections was the liquor problem. Under the licensing law of New Zealand a local option poll is taken every three years. The franchise is the same as the parliamentary, and the poll is taken on the same day and in the same place as that for the selection of members for the House of Representatives. Each voter is furnished with two ballot papers; on the one, he records his vote for a member to represent his constituency; on the other, he exercises his choice on these three questions: (1) That licenses continue as at present; (2) That the numbers be reduced; (3) That no licenses be granted in the district. In order to carry (1) or (2) the number of votes given for it must amount to a bare majority of the number of persons, who voted in the constituency; in order to carry (3) the number of votes given for it must amount to more than three-fifths of the total number of votes. The decision remains in force for three years; and the same three-fifths majority that is necessary for the abolition of licenses is requisite for their restoration. Under the law, the prohibition party succeeded in 1894 in carrying abolition in one and reduction in fifteen electorates. In the present elections, however, six districts declared for prohibition, and ten more for reduction, while in many others the voting was very close. If the present increase is maintained in 1908 there will be enough no-license votes to obtain colonial option.

The Professions. In order to ascertain the attractiveness of the various professions to scholarly young men, Professor Edward L. Thorn-

dike of Columbia University, has traced the careers of 5,833 men elected to the Phi Beta Kappa society from the class of 1840 to the class of 1900. The Phi Beta Kappa is a select society in connection with the leading universities of the United States, to which only men of scholarly attainments are permitted to join. The results show a remarkable uniformity of Phi Beta Kappa men entering the four leading professions. In the twenty-five years from 1870 to 1894 15 per cent. fewer entered the professions than did from 1840 to 1865. Whatever growth has taken place in the percentage of college graduates, in general, who enter business and industrial careers, it has affected the most scholarly men but slightly. On the other hand, the attractiveness of the various professions has greatly changed. The percentage of those who, in the years from 1840 to 1860, chose the law had in 1890 to 1894 nearly doubled. Medicine has not been a popular profession with scholarly graduates. The percentages range from 6 to 4 from 1880 to 1885, and are 7.5 and 7 from 1885-89 and 1890-94. The gain made by medicine is attributed to its advance to the dignity of a science and the introduction into college courses of electives in science. Teaching has been changing from the casual work of young men forced somehow to earn money for professional studies to a distinct profession with secure remuneration and great social advantages. During 1885-95, 25 per cent. of Phi Beta Kappa men became teachers, as against 9.4 per cent from 1840 to 1844. But by far the most striking change in the careers of scholarly men in the United States has been the decrease of the number of them in the ministry, which has been reduced to one third of the former number. Professor Thorndike draws the conclusions that the future will witness a steady gain in medicine, a slight gain in teaching, a rapid but unstable gain in law, and a continued decline in the ministry. It will be noticed that the department of science into which an increasing number of our best young men are entering is not considered.

Columbia. The State of Columbia in South America is verging on bankruptcy and may have to endure experience similar to that of Venezuela at the hands of her foreign creditors. The national debt of Columbia amounted in 1896, with arrears of interest to about \$18,500,000, mostly held in Great Britain. In that year, an arrangement was made by which the debt was reduced to \$13,500,000, the interest lowered, and the terms of payment extended. Since 1899, when the present insurrection began, Columbia has failed to keep her bargain, and at the present time her civil war expenditure exceeds the revenue. If the \$10,000,000 which the United States is to pay for the Panama Canal were accepted, it would be a way out of the difficulty. But there is a strong party in Columbia determined to reject the treaty. The United States has assumed the intolerable position of practically preventing the European powers protecting themselves, while she refuses to guarantee the good behavior of the South American republic. As there appears no prospect of the internal disorders of Columbia ever coming to an end or of her ever being able to meet her foreign obligations, the difficulties of the situation are daily increasing. It has been suggested that the United States Government, since it will not permit foreign interference, should assume Columbia's foreign debt instead of paying her the ten millions, and bring pressure to bear upon Columbia to compel her to accept by treaty the new situation.

A Fatal Race. The Paris-Madrid automobile race, the first stage of which was marked by such terrible accidents, will probably be

the last ever permitted in France over the national thoroughfares. The leading sportsmen from all over Europe and many from the other side of the Atlantic had gathered to see the performance. It was fully expected that the records of the Paris-Berlin race in 1901, and the Paris-Vienna race in 1902, would be far exceeded. The distance was divided into stages. The first stage was from Versailles to Bordeaux, 343 miles; the second, Bordeaux to Victoria, 208 miles; the third, Victoria to Madrid, 291 miles. The competitors included all the holders of long distance records. It is estimated that nearly two million spectators lined the road from Versailles to Bordeaux, and the route is now dotted with wrecks of debris and motor cars. Six killed, three wounded fatally, and ten seriously, is the record of the disaster. The distance from Versailles to Bordeaux was covered in 8 hours 7 minutes. The race was stopped at Bordeaux by the French Government.

Colonies. It is estimated that colonies of Western nations occupy one-third the land surface of the globe, and contain one-third the world's population. Of this colonial population of 500,000,000, not more than 15,000,000 are composed of the people of the governing country or their descendants. These are in the British colonies of North America, Australia and South Africa. The remaining 485,000,000 people in what are now called colonies are of different stock. Less than one per cent is of the nationality which administers the government. But local self-government is not denied to these colonies, and in many cases they have far more to do with the government than they ever had. All British colonies at least furnish a measure of justice and protection to the lowest strata of the people, which they never had before. In addition to this, modern government brings the advantages of the latest developments in science and invention. The governing country usually builds railroads, and in India it has constructed great irrigation works. Modern sanitary methods are introduced and the loss of life from internal war is saved. Indeed, so true is this that there is usually a rapid increase of population under colonial government as compared with the years preceding.

Combinations of Capital. The great success of the recent large combinations of capital, such as the oil and steel corporations, has created a craze for centralization. In the Steel Corporation, a total amount of \$200,000,000 was pledged, but only \$45,000,000 was paid in cash; \$50,000,000 will have been distributed in dividends, as soon as the last of one of \$10,000,000 now declared, shall have been paid. This enormous profit of 200 per cent. has not been made by a reduction of operating expenses, nor by the profits of regular business, but chiefly by the sale of stock many times in excess of the value of the plants incorporated in the combination. In the Steel Corporation this plan has been a success, because of the prosperity of the business. In other and later combinations, this has not worked so well and many have been doomed to failure. The course of the Atlantic Steamship Trust, which caused such a commotion a short time ago, will be watched with interest. The sale of their stock on the New York market last week amounted to 3,700 shares of common and 5,200 of preferred, at \$12 and \$33 respectively. The common shares have sold for \$50 and the preferred for \$50. The reasons for the low price of the shares are, the fact that much of the stock is watered, low freight rates, competition of tramp ships, unfavorable traffic conditions and hostility in England. The public has also regarded as excessive the price paid for the White Star property. This was about \$53,500,000 in cash and shares, the cash alone, \$15,700,000, being much more than the par value of the stock, that was yielding modest dividends. The new company's bonded debt is about \$67,000,000.

The Triumphs of Christianity in Japan.

We stand to-day upon the threshold of a new era. Already the vast portal of a new century has rolled back upon its hinges, disclosing to our eyes marvellous possibilities for the future, but as we turn our faces and cast a glance back upon the retreating form of the past century as it slowly and noiselessly makes its way down into the silent chambers of the past, we become conscious of this mighty fact, that whatever the past century has meant to us, whatever of pain or mystery it has left behind, it has given to us many blessings and among the invaluable legacies that have come to us is this—it has placed at the command of man all the accumulated power of the past. The tremendous power of steam and electricity, the inconceivable power of all our modern inventions, the inexhaustible forces of nature, but in addition to and far transcending all this power there is yet another greater force silent, invisible, mighty.

Some two thousand years ago a young mother laid in one of Bethlehem's mangers a little child. Resident in that tiny form was the germ of a world-shaping force, and throughout these intervening centuries Christianity, in its own mystical way, has been operative in the great heart of humanity. Slowly but surely has it transformed the world. Yet never in any century were such mighty things in foreign missions accomplished, never so many battles fought, never so many victories won, never so many seemingly insurmountable obstacles overcome, never so many lives touched and transformed, as in the century which has just slipped out upon the great ocean of the past, and on the life of no nation has the moulding and shaping force of Christianity been so clearly manifest as on the life of Japan.

The Japanese claim at least twenty-six centuries of existence for their empire, and the career of their nation can be traced quite well far back towards the beginning of the Christian era. Japan is intensely religious and her forty millions of people have to-day not one religion but several, the oldest of which is Shintoism. Another is Confucianism, the ideas of which are widely diffused; and a third is Buddhism, introduced in 552, A. D., and though it was six centuries in fighting its way to almost universal acceptance, yet it finally obtained a great hold upon the minds of the people. How prominent is the place held by these faiths in the lives of the people may be seen from the fact that there were 196,242 Shinto shrines and 108,109 Buddhist temples in the land, or a temple or a shrine to about one hundred and thirty inhabitants, and thither daily the mailed throngs made their way. These people who were earnestly longing for the truth and groping like helpless infants for the light only became more and more enthralled by the superstition of a superstitious religion as paganism wrapped about them in ever-increasing folds its mantle of darkness.

Language seems insufficient to paint a picture black enough to represent Japan. The oppression, the shame, the misery, the blackness of despair that reigned in that land was appalling, but a deliverer was nigh. Already Christianity had found its way into India. In 1549, Xavier landed in Japan and under the labors of this zealous young apostle to the Indies, conversions to the papal church were reported in great numbers, even Japanese nobles and princes being among the number.

In 1582, the Catholic converts sent an embassy to Rome bearing letters and presents to the pope in token of their allegiance to the supreme pontiff. Its return to Japan was the signal for a new conquest over the native hearts, and within two years twelve thousand more were baptized. But Christianity was not to triumph so easily. The strongholds of darkness, the citadels of sin were not to be successfully stormed so unresistingly; the great fortification of the enemies' kingdom were not to be hurled to the ground so readily; and the black banner of heathenism, which had so long waved over that land, was not to fall in the dust without first a mighty conflict. Persecution bared its red right arm and put thirty thousand Christians to death, buried them in one grave and over that spot erected this inscription, "so long as the stars shall illumine the sky, so long as the sun shall warm the earth let no Christian be so bold as to come to Japan and let all know that the King of Spain himself, or the Christian's God, or the great God of all, if he violates this command shall pay for it with his head," and for more than two centuries attempts were made to stamp out the least traces of the gospel. The name of Jesus was held in the utmost loathing and abhorrence, and Japan like her sister nations closed and barred her gates. Years passed by and the rolling clouds of darkness settled once more on the horizon of Japan. It was the darkest and yet the brightest hour in the history of this nation, darkest because human hate was doing its worst; brightest, because divine love was doing its best. God was not forgetful of Japan, but in his own way was preparing her deliverer. In 1853 United States Commodore Perry, with a fleet of seven ships of war cast anchor in the Bay of Yeddo. On the Lord's day, spreading the American flag over the captain of his vessel, he laid thereon an open Bible read the one hundredth psalm and then with his Christian crew sang that inspiring hymn

"All nations that on earth doth dwell
Sing to the Lord with cheerful voice."

That was the first Christian hymn that ever sounded in the Bay of Yeddo, and it echoed over the silent waters the sign of a peaceful conquest. Without firing a gun, or shedding a drop of blood the ports of Japan were thrown open to the commerce of the world and the evangel of God and Christianity for the second time entered Japan and there in the very hearts of the people she was to erect her throne and with her sceptre of love was to smite from off this people the shackles, which had so long enthralled them in idolatrous worship and pagan darkness, and before many years the missionary with perfect freedom and safety would travel the length and breadth of the land with the open Bible in his hand and once more the light of its divine page would flash out and light up the surrounding gloom. The conquests of the gospel for a time were slow but adapting itself to every occasion, the lowly, loving yet always aggressive spirit of the Master made its way deeper and deeper into the very hearts of the people, touching individual lives it imparted to them the perfume of the very breath of heaven. With its still small voice it restrained the young from entering upon a life of crime, with its kindly hand it tenderly lifted the fallen from the dens of vice and broths of shame and imparted to their lives, "the very sunshine of God."

The year 1872 is memorable in the annals of Japanese history when missionaries of every name united to observe the week of prayer and as a direct result nine young men were converted and with two older ones were united in Christian fellowship, thus forming the first Christian church in Japan. A few years after a company of Christian students made a solemn covenant together, as they had been blessed by God in advance of their fellow men, they would labor to enlighten the darkness of that empire by preaching the gospel even at the sacrifice of their own lives. They prayed kneeling and wrote an oath paper on which they signed their names. Sharp persecution from their relatives, followed under the effect of which some turned back, but the most of them—the oldest being under twenty years,—were immovable and the members of this "Kumamoto Band" will always rank high among the mighty moulding forces of early Japan.

Many instances of heroic suffering for the cause of Christ might be cited. One young man being condemned to death, upon the scaffold, permission being asked and given he offered the following prayer: "Heavenly Father I must now die but while in prison thou hast deeply blessed me by opening my heart, baptizing me with the gospel of Jesus, filling my heart with joy and peace through the sacrifice made on the cross, even in the hour of death thou givest me joy and peace everlasting. O father I go to thee; receive my soul I beseech thee. O father have mercy on my mother and sister. I beseech them to lead them to believe in thee and as thou hast saved me, save also these my fellow prisoners." Rising from his knees he said—"I leave an aged mother and sister, please see that they soon learn to know Jesus. In the next moment his young life went out.

Christianity not only moulded and shaped the individual life of the people, but also became influential in the legislative affairs of the nation. It erected a new standard of justice in the courts of law. It erased from the national statute book the cruel Draconian acts and with the finger of mercy, impelled by the consciousness of human worth, it has transcribed measures tempered with love. The gospel has literally leavened the whole lump of Japanese life. During the past thirteen years there has been fifteen Christian men in parliament each session and according to the universal verdict these men have been the moulders of parliamentary thought. Christianity has given to Japan a new literature, a new poetry, a new music set to the old song of redemption, but highest and best and grandest of all, the spiritual influence has led men and women to establish Christian homes where God is known and revered. From these homes the gospel has gone forth upon its mission of love. It has lifted up the fallen, healed the sick, ministered to those in prison. Its ministrations have touched every class and conditions of men and women. If the year of 1870 was a memorable one in the history of Japan, the year 1896, was a more memorable one for in that year, Mr. John R. Mott, who is perhaps the best known and loved Christian worker among young men on this continent, made his never to be forgotten tour up and down the nations of the east. On that tour he spent twelve weeks in Japan and when he bade farewell to that land, which was thought to be one of the hardest centres in the east, he left behind him twenty-eight Young Men's Christian Associations. Centres from which are to flow, such streams of Christian influence as shall permeate the entire nation.

At the beginning of the last century in the city of Osaka, six Christians were crucified. To-day in that city stands a Young Men's Christian Association of one thousand members. Truly the blood of the martyrs shall be the seed of the Christian church. No wonder that Japan in the year nineteen hundred was stirred from centre to circumference by a mighty revival which swept over the land, when twenty-five thousand confessed

Christ. What makes the complete evangelization of Japan in the near future a certainty, is the fact, that the majority of these twenty-five thousand were young men, among whom are the brightest students and keenest intellects in the Japanese universities. Young men, who in the days to come, will be potent factors in shaping the destiny of the empire. Already they have the conviction that if Japan is to be a great nation, if she is to take her place among the great nations of the world, she must be a Christian nation. Japan, in pursuance of this ideal, is the first oriental country to break through the barriers of the past and join the onward march of modern progress. Never before, in the history of this nation, was there a time when the great flood-tide of Christianity went sweeping on its way with such irresistible force, as at the present. Never before was there such an overturning of ancient institutions, such a breaking down of cast systems, such an uprooting of ancestral pride. Never before such a coming together in deadly conflict of the powers of good and evil, of the forces of light and darkness, of Christianity and pagan idolatry. So great has been this transforming power that forty millions of people have changed in everything, in one generation, intellectually, socially, politically, religiously, in government, education, in industrial life and family life, in trade and manners, in army and navy. A young man, himself a Japanese convert and a student of one of the leading universities of America said: "In Japan nothing is left as it was thirty years ago, except the natural scenery. The light of Asia is fading and waning, but while it is at its sun-set the Light of the world is rising on that grand empire." The opportunities of the church to-day are unparalleled. New doors are continually opening. The Young Men's Christian Associations of Japan are loud in their appeals for foreign help.

A force of eighty men in this branch of the work alone is needed. Then there is the vast department of Sunday School work, promising such rich returns in the future of harvested souls. There are five million children in the elementary institutions of learning needing Christian instruction. One noted Christian scholar and teacher said: "I can place to good advantage one hundred Christian teachers, in the government schools and universities of Japan, to teach the English language and give Christian instruction." It is the divine hand which has opened these doors. God has prepared the way. He has set thereon the seal of his approbation, and over all the evil of the empire, over all the disobedience of the people, over all the mistakes of the Christians, over all the tumult of the nation, over all the forces of its life and all the movements of its history, God is ruling, calm and steadfast and faithful.

The one thing that is needed is that the Christian workers shall recognize the invisible Captain of the Lord's hosts on the field of battle, and be intent to hear the clarion bugle blast with which he commands the onward march and it has already begun.

"He is sounding forth the trumpet, that shall never call retreat,
Oh be swift my soul to answer him, be jubilant my feet,
Our God is marching on."

As we look back over the Christian history of Japan and see what has been accomplished in the face of so many obstacles, when we note the present forces at work and the opening doors of service, when we Christians realize afresh that the command given by the Young Man of Galilee, in those far-off days, "Go ye" has never been repeated, but rings out clear and strong. When we hasten forth with willing hearts to fill up the openings Japan will become one of the mightiest missionary forces of the future church. Before many years we will lift our eyes to that empire and see there in place of old heathen Japan, a new Japan, a Christian nation. We see there the great Christian church of the future, a great Christian church addressing itself more and more of all first to the evangelization of its native land, and then to the paramount duty of filling Eastern Asia with Christian truth and civilization. God shall yet make of this Sun Rise Kingdom the gate of Asia, through which will flow into China, Korea and other eastern lands the life giving influence which shall solve the eastern problems. And we need to look but a little way into the future and we see the Christian forces of Japan marshalling themselves for aggressive action and the church of Christ will catch the thrill, as regiment after regiment and troop after troop marched forth upon this holy war, a war in which there shall be no rolling clouds of smoke, nor smell of carnage no clash of sabre, nor bugle blast. But the Lord himself, the very God of battle leading on his forces to conquests of love. Then India will pause in her mad career and listen to the sweetest message that ever fell upon her ear "God's remedy for sin." Russia grandly bent on carrying out her national glory, attracted by the music will lift her face towards Japan and ultimately towards the great source of light and when China with its redeemed millions swings into the Christian column, and these mighty nations of the east turn their faces toward the Christ and take up their march towards the city of God, I believe the angels will strike their harps and the earth will re-echo again and again to the strains of that grand refrain "The national anthem of heaven."

"All hail the power of Jesus' name,"

WILLARD S. THEDFORD.

Information And Inspiration.

BY REV. A. C. DIXON.

Information is fuel; inspiration is the fire. Fuel without fire gives neither light nor heat and information without inspiration is cold and lifeless. Peter's sermon on the day of Pentecost was powerful in the conversion of 3,000 souls because it had both fuel and fire. The fuel were the facts concerning Christ—his birth, death, resurrection and exaltation. The fire was the Holy Spirit filling the speaker and the words. Christianity is a religion of facts on fire. The facts without the fire becomes truth on ice, and the fire without the facts produces wild fanaticism.

We do not need inspiration for a new revelation. The Bible contains all that man will ever need to know about God for time and eternity, but we do need inspiration for proclaiming the old revelation. We are heralds, and the herald is expected to proclaim the message which has been given him. We are ambassadors, and the mission of the ambassador is to deliver the message of the King. An expositor is simply one who expresses the meaning of the word. We hold forth the word of life. Not light makers, but light revealers are we. The electric light company does not make light so much as it reveals the light, which in ages past was conserved from the sun. The burning of the gas is a process by which light, which was stored up during the carboniferous era, is liberated. The miner does not make gold; he finds it and reveals it to the world.

In this connection it is well to remember that there is a battle raging not only between light and darkness, righteousness and wickedness but between light and light. All light is of God, "The Father of lights;" but the enemy of God never succeeds so well as when he arrays light on the side of darkness. The curse of the age is in the fact that God's good gifts have been seized upon and used for evil. The orchard with its luscious fruit and the wheat field with its golden grain have been turned by a process of distillation into fire-water to scize the brain, wreck the body and destroy the soul. Satan himself is transformed as a messenger of light, and the tense of 2 Corinthians 11:14 compels us to believe that he does not cover his horns and hoofs with the garment of light occasionally, but that such transformation is habitual. Mr. Anderson, in his remarkable book, "The Silence of God," insists that Satan does not tempt men in this age to gross sins "Out of the heart proceed evil thoughts, adulteries, murders," etc. The natural heart is bad enough of itself without Satan's aid.

Character is light; but when we say that character makes salvation, rather than salvation makes character, the light has become counterfeit; we are passing it for more than it is worth. All books have an inspiration of their own. The spirit of Milton and Shakespeare breathes through their writings, but if we claim that Milton and Shakespeare are equally inspired with the Bible we have counterfeited the inspiration of Milton and Shakespeare by making it pass for more than it is worth. Let us receive the Light of science for all it is worth, but do not counterfeit it by insisting that it take the place of the Bible. Receive the light of reason for all it is worth, but refuse to counterfeit it by trying to pass it as superior to revelation. There are two Scripture texts in the Book of Books which give the key for obtaining information and inspiration. The first is John 5:39: "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me." The second is II Timothy 3:16: "All Scripture is God-breathed and is profitable for doctrine, for reproof, for correction, for instruction in righteousness that the man of God may be complete, thoroughly furnished unto every good work."

THE BIBLE DEFINITION.

First, the Biblical definition. The phrase "the Scriptures," carries with it a definition of the Old Testament. There were other writings, but these are the writings, and every Jew to whom Jesus spoke knew the writing to which he referred. They had them in the Hebrew tongue and also a translation into the Greek known as the Septuagint, made nearly 300 years before Christ's time. But it takes the second text to complete this definition of the Bible: "Every Scripture is God-breathed." Dr. Nathaniel West proves beyond doubt that the King James version, and not the revised, is the correct translation. To translate the same idiom into the Revised Version as it occurs in other places makes nonsense. "All Scripture is God-breathed" is evidently what the Holy Spirit meant to write. Of course the writers were inspired: "Men spake as they were moved along by the Holy Spirit." "The Holy Ghost spake by the mouth of David." "The word of the Lord came expressly unto Ezekiel." "Thus saith the Lord" rings with clarion note all through the Bible. "Search the Scriptures" gives us the sympathetic view. View every one in relation to the other. "All Scripture is God-breathed" gives us the analytic view. Prize every book, every chapter, paragraph, verse and word. God, who "breathed into man the breath of life and he became a living soul," has also breathed into this book the breath of life, and it became the living Word, which abideth forever.

Secondly, the Biblical use of the Bible. It is fourfold: "Profitable for doctrine, for reproof, for correction, for instruction for righteousness." "Doctrine" is not popular with some. Creeds are decried. And yet the creedless creed may be the narrowest creed in the world. There are some so broad in their views that they cannot tolerate one narrower than themselves. Their breadth has widened the stream of truth till it has become a marsh rather than a river. It lacks current and power. A creedless man is, after all, one who believes that we should have no creed. His creed is the doctrine of no creed. His belief is that we should not believe. And there is just the possibility that one may believe nothing till he becomes nothing, for "as a man thinketh so is he."

The word translated "doctrine" here is the highest, strongest word for teaching in the New Testament; its meaning borders on official teaching. It is the teaching not of the man, as he may express his opinion in social converse, but of the ambassador, who carries with him the weight of his own government's authority; and in the Bible we find God's official proclamation of love, pardon, cleansing, righteousness and peace.

The word "reproof" comes after doctrine, because it has to do with doctrine and the character which doctrine makes. The Bible is profitable, not only for the doctrine which we get out of it, but it is a standard by which we try other doctrine; it proves and reproofs; it is the plumb line that we drop by the wall to see if it is straight; it is the yardstick by which we measure every creed and determine its exact length.

The word "correction" means restoration, and is a thought in advance of doctrine and reproof. It has in it the thought of making right what we have found to be wrong. The plumb line may show that the wall leans, but it cannot straighten it. The Bible, however, not only shows us where-in we are wrong, but it can right us. When Canova saw the piece of marble which, at great expense, had been secured for a celebrated statue, his practiced eye discovered a little piece of black running through it, and he rejected it. He could discover the black, but he could not make the black white. The Bible discovers the black and makes it white. Like Michael Angelo, it criticises by creation.

A MINE UNWORKED.

The fourth word, "instruction," has in it doctrine, reproof and restoration. It means literally "child culture," and is translated "nurture" in Ephesians 6:4, where we are exhorted to bring up our children "in the nurture and admonition of the Lord," and in Hebrews 12:5, it is rendered "chastening," where we are exhorted not to despise the "chastening of the Lord." It carries with all that the parent needs for the growth, development and maturing of the child, and the Bible in its teaching of reproof and restoration has in view the growth and nurture of God's children until they shall attain unto the full stature in Christ. And it is a training in righteousness. The goal to be reached is instruction in righteousness until we shall become like him in spotless character. Other books may give training of music, rhetoric, oratory, but the specialty of the Bible is training in righteousness.

Thirdly, the Biblical method of Bible study. It is all expressed by the two words "search" and "profitable." Whatever is profitable is apt to cost labor; the worthless we can get without effort. Hence the strength of the phrase, "Search the Scriptures." As one studies Nature and the Bible, it is evident that the God of Nature is the God of the Bible. Nature does not plant trees and flowers in rows; they are scattered over hill and valley in glorious confusion. In nature, God's hand covered the sky with stars, but not in stately order. The science of botany is the searching and arranging of plants and flowers. The science of astronomy is the searching of the heavens and classifying the stars. This word "search" means to look through and through. It is the word used in the Scriptures. "The Spirit searcheth all things, yea the deep things of God." As God searches our hearts, let us search the Bible. The Bible unsearched is a mine unworked, the difference between the Klondyke fifty years ago and the Klondyke enriching its industrious owners to-day. To learn the Word of God requires diligent and persistent searching. A man who died in an English almshouse several years ago gave to his relatives an unproductive piece of land. It was so worthless that he did not have to pay taxes on it. The relatives searched it, and as a result they are to-day millionaires. The paper was rich without knowing it, and he was ignorant of the fact because he did not search his possessions. Every Christian with the Bible in hand is rich whether he knows it or not. Let him search and find the hidden treasures. This search implies sight and light. There is need of spiritual discernment. "The natural man discerneth not the things of God." And hence the need of the inspiration which comes from trusting the Holy Spirit as the revealer of truth. When Galileo turned his little telescope to the heavens he found he really had a new pair of eyes. He could now see the mountains on the moon and the rings around Saturn. He saw the stars in their own light. And so we read the Bible in the light of the Bible, and as more light comes, better sight is imparted; while on the other hand, as better sight is imparted, more light is revealed.—Sel.

Preaching to Win Souls.

BY THEODORE L. CUYLER, D.D., BROOKLYN, N. Y.

"How far do you chief American preachers aim at the conversions of souls? This question, once addressed to me by that master-workman, Charles H. Spurgeon, is pertinent yet. It showed his estimate of the highest purpose of the Christian ministry. Certainly, the chief aim of our Divine Master was to seek and to save the lost; his first text of which we read was the word "Repent!" To win souls to Jesus Christ by the aid of the Holy Spirit was the main purpose of the apostles. Paul struck the keynote when he declared that he was determined to know nothing but Jesus Christ and Him crucified; and he ceased not to warn sinners night and day, with tears. The great reformation in the sixteenth century was far more than a protest against prevailing errors; it was a direct bringing of souls to the Lord Jesus Christ. When a spiritual famine prevailed in Great Britain, the Wesleys and the Whitefields rose at once to the demand of the times; they addressed their fellow-countrymen as exposed to the "wrath to come," and their one aim was to lead souls to the only Saviour. Out of these wise labors grew the mighty Methodist Church with its world-wide labors and philanthropies.

The question which my beloved brother addressed to me is pertinent to every minister of the gospel: "How far do you aim mainly at the conversions of souls?" No minister is likely to succeed in what he undertakes with only half a heart; certainly he can never do what he never even attempts to do. If your whole heart is not bent on the glorious work of converting sinners by the help of God, you will never accomplish it. You may produce many able discourses freighted with valuable thought; you may wax eloquent over social evils and plead for reformatory measures and philanthropies; you may say many good things and true things and helpful things; but if you stop short of leading immoral souls to Christ, your ministry in one vital point will be a failure. There is much talk about "saving the masses," but people are not saved in the mass; they must be reached and persuaded Christward one by one. Men may go to perdition by the regiment; they must be led to Jesus individually. A single soul was audience enough for the Master at the well of Sychar, and in the "inquiry room" of Nicodemus.

Aim, therefore, to make your preaching pointed and individualizing. You are not to be a pulpit cold; but you may so present God's truth pungently and lovingly that every unconverted person in your audience may be made to feel "That means me," "Thou art the man," sent David's arrow into Nathan's heart. Pray God to help you love every sinner before you so fervently that you will tell him plainly that if he does not repent of his sins and accept and obey Jesus Christ, he will be lost forever! Don't be afraid of the word "hell" any more than of the word "heaven." The too common assertion that the faithful, tender and solemn presentation of the divinely revealed retributions of sin is an attempt to "scare people into religion" is utterly preposterous. As the ambassadors of Jesus Christ it is our bounden duty to "declare the whole counsel of God," and we have no right to conceal or to belittle any great revealed truth. If Noah had not been "moved with fear" of a predicted deluge, he never would have prepared an ark for saving himself and his household. It is a criminal cruelty to conceal from the transgressors of God's law and of God's love that the "wages of sin is death."

There is much truth in Mr. Gladstone's weighty declaration that "the decay of the sense of sin against God is one of the most serious portents of these days." Preach, therefore, my brother, most plainly and lovingly the guilt and the doom of sin, and pray that every impenitent soul before you may be convicted by the Holy Spirit. Nobody is likely to flee to the Lord Jesus Christ until he or she feels the need of him. Deep convictions of sin usually produce deep conversions; shallow convictions produce shallow conversions and half-way Christians. Go down to the roots. When you have made a sinner see himself, then point him to the all-sufficient Redeemer whose atoning blood cleanseth from all sin. This was Peter's style of preaching at the time of Pentecost, when 3,000 souls were convicted and converted in a single day. When you are preaching repentance you are too purgent; when you are offering salvation through the Lord Jesus you cannot be too winsome and beseeching.

It goes without saying that only a part of your soul-winning is likely to be done in the pulpit. Much of it is to be done by personal interviews. Seize opportunities. Keep your doors open to all who desire to converse with you. Pastoral visitation (which is going too much out of fashion) will give you opportunity to discover those who are anxious about their souls' welfare and you will rejoice to converse with them and to urge an immediate acceptance of Christ. Once, when, during my afternoon I discovered three or four inquirers, I summoned my church officers and special services were appointed every evening. They resulted in the conversion of nearly a hundred persons. Watch for the presence of the Holy Spirit! Listen for the first drops of the blessing; and then gird yourself for the happy work. There is no ecstasy this side of heaven comparable to that of winning souls to a new life and to the life everlasting. "His my heaven on earth," said Samuel Rutherford, "to spend my days in gathering in some souls to Christ."

I hear some people talk about "modern methods" of evangelization; but I have not yet discovered any improvements on the methods of Paul and of Peter, of Wesley and of Whitefield, of Spurgeon and of Moody. We have not yet outgrown the Bible or the need of the spirit or the power of prayer. God never means that this world shall advance a single inch beyond the Cross of Calvary. Plant yourself beside that Cross! Preach Jesus Christ right there and he will "draw all men unto him." This method of soul-winning is no more obsolete than yonder sun blazing in the mid-heavens.—Sel.

Messenger and Visitor

Published in the interests of the Baptist denomination 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 payments to the MESSENGER AND VISITOR.
For further information see page nine.

Printed by Paterson & Co., 107 Germain Street, St. John, N. B.

A Parable of the Pine Tree and the Lichen.

We remember to have read some time ago an article by Emily Tolman in the form of a parable of the Pine Tree and the Lichen. It is told how upon a barren rock, quite destitute of anything that could nourish the life of a tree or even afford the conditions necessary for the germination of a seed, a pine tree came to grow. The story is beautifully told and the lessons which it teaches are true and important. First a tiny, humble lichen found a place on the rock. "It seemed scarcely more than a stain upon surface of the stone, yet it drank the rain and dew of heaven and absorbed nourishment from the surrounding atmosphere. Occasionally dust, borne on the wings of the wind, settled upon the rock and was held by the rough surface of the lichen. Nor did it live upon these alone, for the acid with which nature provides the lichen dissolved a portion of the very stone itself. So the tiny plant grew and spread until it had prepared soil enough for a bit of moss." The moss helped the lichen by keeping the rock where it grew damp, so that the stone yielded more readily to the acid of the lichen, and thus, by and by there was earth enough to support the life of a rock fern. Then the fern came and "spread its bright green fronds over the surface of the rock and stretched its roots down into a tiny crack, and the frost came and widened it still more." So, many summers and winters came and went, The ferns grew and spread and, dying, made more soil upon the rock, until there was enough for a small shrub to grow in. The shrub in its turn carried forward the work begun by the lichen and the fern. And other plants also found place, which in their living and dying added to the soil and prepared the conditions necessary for something greater than themselves. Then, in the course of time, "there chanced to fall into that spot a seed from a pine cone. Many years before the same thing had happened but there was not soil enough to sustain even a small tree. Now it was very different. The lichen, the moss, the fern, the shrub had all done their work. At last the day of the Pine had come. Year after year it grew and flourished, till in the course of time it became a mighty tree. Birds built their nests and sang their songs in the pine, men and women rested under its cool shade, breathing its health giving fragrance and listening to its plaintive music of its wind-swept boughs." Everybody observed the Pine-tree, praised its goodly stature and enjoyed its pleasant shade, while the little lichens still working on the rocks most persons passed by unnoticed, "not knowing that but for the humble lichen which grew there years and years before the pine tree never could have lived upon the rock."

This parable of the Pine and the Lichen is capable of manifold application. Constantly, in human life and history, the story is repeated. The day of small beginnings is the necessary precedent of the day of great results. The early period of British history, fitly described as "the making of England," was a time marked by dissensions between comparatively weak factions and by fierce and formidable invasions from abroad, but it was a period when the conditions were being prepared out of which should arise that Britannia which now rules the waves. The glory of the British Empire in the past century has far exceeded that of all that preceded, but the other centuries, however obscure and barren some of them

may seem to have been, were a part of the preparation for the matured result. And this, more or less exactly, is the story of the building of all great nations.

The heights reached by men in the various departments of human learning and endeavor were not for the most part attained by sudden flight, but those whose names stand forever associated with the great epochs of human progress, however great they may have been in themselves, could not have achieved the results which made their names immortal but for the persistent thinking and patient plodding of the men who, in the pathway of development, were to them what the lichen, the moss, the fern and the shrub were to the pine tree.

The glory of the Christian dispensation far excels all that preceded it, yet in the development of grace, the fathers and the prophets had their place, and it was necessary that there should be a forerunner who should serve his day and then decrease in order that the Christ might forever increase. And in the person and work of the Redeemer, the humblest place, the utmost degree of service and sacrifice were conditions necessary to the final victory over sin and death and the attainment of the name which is above every name.

In every individual human life the parable finds application. The boy is in a real sense father to the man, childhood is busy laying the foundations for the maturer life. The ceaseless activity and noise of the child are not purposeless and irrational, for in the exuberant exercise of limb and lung are found essential conditions of vigorous manhood. The child toiling over the alphabet or the rudiments of arithmetic is in the lichen stage of scholarship, but these humble beginnings indicate the path which leads to the attainment of the highest culture. All our life in this present world is indeed part of a creation which "groaneth and travaileth in pain," and even the Christian groans in sympathy with the travelling creation, waiting for his complete redemption. Yet the present is necessary to that which is to be, even as that which is sown is necessary to that which is to arise therefrom.

There are lessons of humility and contentment in this parable of the Pine Tree and the Lichen. If there are those who stand to others as pine trees, tall and strong and beautiful, giving shelter and shade to many, let them look, not with contempt, but with respect and gratitude, upon those more obscure lives whose long humility and faithfulness made a larger and more fruitful life possible for others. And if there are others who occupy the place of the lichen, the moss and the fern, let them not despise their opportunities for service, nor envy those who tower above them, since, in the providence of God, all are working together with the Author and the Lord of life, to make the full and finished results of life possible. God has a care for little things, for little deeds, for little persons. The Father in Heaven does not forget the sparrow that falls. He does not forget even the shrubs, the ferns, the mosses and the lichens.

Says Dr. J. B. Gambull.

"We Baptists greatly need to make a courageous application of the fundamental Baptist principle of obedience to the great mission question. Much has been written and spoken on the duty of every person to be a missionary. What does Christ say, that will settle the whole matter? His churches are instituted in the world to execute his divine will. To them is committed the solemn duty, the sublime privilege, of carrying out the commission. When you come down to the real point, there is nothing in human language clearer than the command to go, teach, baptize, etc. Missions do not stand in the catalogue of things optional. Missions are mandatory. Every church member must be a missionary or else put the command of Jesus Christ under his feet. Really we take on ourselves too much thinking, planning, reasoning, arguing. Christ has done the thinking for us, putting his own thoughts in human words, and called us to obey. Obedience is better than sacrifice. We might disperse with a vast amount of thinking, if we might have a great deal more of simple obedience."

"The true battle line for Baptists is along the line of obedience. Here we are strong, or may be, if we do not dissipate our strength on matters quite

secondary and remote. Holding unflinchingly to the Bible as the Word of God, recognizing no human authority in religion, we may with tremendous force concentrate on the fundamental Baptist doctrine of obedience to Christ. This is the strong inner line of our world-wide battle for the supremacy of Jesus Christ. Nothing is settled until it is settled at this point. The supremacy of this principle will minimize the importance of a thousand other things, such as history, "the authorities" so-called, the deliverance of councils, and the like. We have always been strong in proportion as we have dignified related matters. The Baptist position is strong in its simplicity and simple in its strength. Christ is divine. The Scriptures are his Word. Obedience is our duty. With the New Testament, Baptists could go out and conquer the world on this principle.

To a large extent, it is already conquered. Thousands who believe with us, because of weakness at the main point, have not come into our ranks. If every Christian in the world, next Sunday, were to get out of bed on the right side and do what he believes the Word of God commands with respect to baptism, there would be such a baptizing as has never been recorded in the annals of time. St. Patrick's ten thousand in a day would not be a circumstance. Why are all these good people not baptized? Because they do not feel that they are absolutely bound to do what Christ says. To re-establish this fundamental principle in the mind of Christendom is to win the day for good and all."

This is greatly to the point. It lays the stress where it rightly belongs. If our people could be led by this thinking to take the Master at his Word, there would soon be great and mighty changes in all our methods and work.

Editorial Notes.

—Dr. George A. Gordon of Boston is of the opinion that the congregational system of church government does not stand at a disadvantage when compared with other ecclesiastical forms, and that this is especially true in view of the progressive character of modern life and the democratic of American institutions. In the course of an address delivered the other day before the American Congregational Association and the Boston Congregational Club in Tremont Temple, Dr. Gordon said: "For the admission of new light and for closeness to the order of our national existence, Congregationalism has an immense advantage. The local church is independent. It chooses its own minister, its own officers, it determines what its covenant or creed shall be. It may open its gates to the east and to the west, to the north and to the south. It is shackled by no man, it is hampered by none. Our denominational societies are the eyes that search the land, that search the world for the needs of men and the opportunities of the gospel, the eyes to discover human want and the arms to bring together the hunger of the soul and the bread of life."

—The streams of immigration flowing into the United States this year from European countries is of unprecedented volume. The immigration for the month of April was 126,286, and for the current fiscal year it is expected that the figure will exceed 800,000. These people come largely from the eastern countries of Europe. They are of course ignorant of the English language, and their social and moral condition is not generally of a character to make them a highly desirable class of immigrants. Their coming in so great numbers involves religious, as well as social and political problems. They need the gospel, and the work of giving the truth in their own tongues is one to tax the resources of all the Home Missionary Societies of the land. Our own country too has an increasing influx of settlers from the old countries, and though the volume of immigration here is small in comparison with that flowing into the United States, yet there are enough of the class above described coming to Canada to enlist our sympathies and to afford abundant opportunity for the work of evangelization. As most of our immigrants go immediately to the northwest, it is there especially that the need of missionary effort of this character is felt. Motives of patriotism and of Christian charity unite to urge upon us the duty of giving the gospel to these people who for good or ill are to wield an important influence in the making of Canada.

—The Methodists of the world have just been celebrating the second centenary in the birth of John Wesley, the founder of that great denomination which now numbers its communicants by millions and which during the past few years has raised, in addition to its ordinary contributions, many millions of dollars to promote the cause of Christ in the world. In the days of John Wesley his name was one much spoken against even by many who assumed to speak on behalf of Christ and of his church.

and the name Methodist was regarded as a term of reproach and contempt. Now the name, John Wesley, is everywhere throughout Christendom an honored name, and the movement of religious thought and life of which he was the chief exponent is recognized as one of the most important in the history of Christianity. Baptists have not been able to see eye to eye with their Methodist brethren on all points of doctrine and practice, but in the essential matter of a gospel for all sorts and conditions of men through repentance and a personal faith in Christ, and in godliness of life as a fruit of faith and spiritual fellowship with Christ, they have ever been in full and earnest harmony. We may well rejoice in John Wesley, in the noble powers which he consecrated so unreservedly to the service of Christ and humanity and in the immeasurable results for good which have followed his labors and those of thousands of earnest and self-sacrificing men who have followed in his steps.

Baptist Leaven.

We are glad to learn that the principles for which Baptist churches stand are doing their quiet, but most effective work in other denominations. In an article which appeared in the "Guardian" of Toronto there occurs the following significant paragraph: "Newfoundland Conference reported for the year ending 1902 a total of 2096 baptisms only one of which was an adult. New Brunswick and Prince Edward Island Conference reported 1067. Of this number 128 were adults, or about one in every 7 1/2, while Nova Scotia Conference reported 1196, 197 of these were adults or about one in every 5 1/2." Says the writer in explanation of this condition of things, "It is clear from the above that in Newfoundland where the non-Methodist population is either Anglican or Roman Catholic, that our people look well after the baptism of their children. But in parts of New Brunswick and Nova Scotia where infant baptism is not adhered to in some of the other churches, our people are largely influenced by their surroundings there." We hope that Baptist churches will ever keep to the fore, and press with resistless energy, the great facts of the gospel, and that baptism is for believers only.

The Preacher and the Dying Man.

Many of the readers of the MESSENGER AND VISITOR have no doubt read in the issue of the 27th inst. the selection bearing the above title from the pen of Dr. Owen James. For myself I confess to a feeling of sadness as well as of surprise that abilities and piety of so high an order can yet become exceedingly harmful, especially when enlisted on the weak side of a disputed and very delicate point of Christian duty.

I wish to observe first that the general trend and tone of the article are far from the true path of the soul-winner, and are in the whole destructive of our present missionary policy and discouraging to the average minister of Jesus Christ. That a prominent divine and exponent of evangelical Christianity should not only utter, but go so far as to put in print many of the sentiments therein expressed, is to me most startling. Let us review a few of the more objectionable statements.

After telling us of the young man who died unvisited by any of the five or six ministers within easy call, the writer proceeds on the assumption that this youth, like many others, had some connection with one of the Christian bodies usually found in our cities, a very doubtful matter indeed. He also lays emphasis upon the denominational comity observed by ministers, a course which might in instances of this kind lead to great neglect of duty. But he comes directly to the dangerous edge of the issue when he answers the question, "If I had known that the young man was there and dying, would I have called to see him?" Coolly and deliberately he says, "No, I think not."

The barabness of the answer is explained on the ground that possibly the young man fell under the sphere of another's responsibility. This he says he would take for granted. Is not such a suggestion largely satanic in its origin? When we should do any service for Christ how wise the Evil One becomes, and how ingeniously he will urge his points. "Time enough yet," he says. "Probably not your duty after all. Wait until you are more certainly informed." And so the minister whose business it is to go and preach the gospel to every creature is to tarry under modern limitations, and indulge in all manner of prudery and excuse-hunting before he lifts his voice in behalf of afflicted humanity, or exchanges a farewell greeting with one passing out of time into eternity. How strangely inconsonant with the Master's words, "Sick, and ye visited me." Perhaps that very individual is one of His. As well take the assumption this way as any other, giving the stranger the benefit of the doubt; still worse is it if he does not belong to Christ. And if an emergency case of this kind can be so easily passed by, why act with promptitude in the common every-day duty, or why make any stretch of Christian effort at all?

But Dr. James still further astounds us when he says that if he knew the young man "had no church prefer-

ence, was really in no one's sphere of responsibility and no one was ministering to him," he would still hesitate unless specially sent for. This enlargement rather aggravates the matter. He defends his position on the ground of the sanctity of the man's private relation with his Maker, and also because of the danger of creating an impression that the minister, by virtue of his office, could do something for the spirit of the departing one. Amazing modesty and self-abasement!

In view of such a result we are disposed to ask what have we to do with guess-work in the momentous issues of the case? The fact that the man has an immortal soul, and that the Word assures us that all have sinned and come short of the glory of God would be warrant enough in the case of the greatest stranger to incite us to make sure of his soul's salvation.

A team is driving on one of our rivers in winter where the ice is known to be always weak; would a resident, familiar with the spot and aware of many previous accidents, be justified in failing to warn, or at least to accost, the traveller when on the verge of danger? Would it be the best thing to assume that the stranger is all right, or will be warned by somebody else? Would not neglect be criminal under such circumstances? Better to test the man and see if he actually does know, and all will be well.

Some of us are not, thank God, held back by this feeling of prudery or checkrein influence of the devil. We still believe in the binding force of our commission. We shall still cry aloud and spare not. Like those servants last sent by their lord to bid guests to the supper we shall by the aid of God's spirit go out and compel men to come in that the house may be filled. Our fear is that more of God's servants will be found short in the great day of account than will be found over-running with excessive zeal in the service.

The missionary in heathen lands goes there an uninvited and often an unwelcome guest. Like his Master he frequently meets with closed hearts and barred doors. Yet he tolls on. He is eager for the least opportunity to save a soul from death. And the Christian at home, finding the unsaved all about him, need not yet fear overstepping the bounds of social life in his anxiety to save a fellowman. Let no stone be left unturned in bringing all, friend or stranger, to a knowledge of Jesus Christ.

W. R. MCINTYRE.

Acadia's Anniversaay.

The Recitals at the Seminary in connection with the graduation of the students in the Department of Music have been well attended and the critics have been praising the young people whose work has been considered of a high order of merit. Subsequent reports will give full information of these exercises.

On Sunday, at 11 o'clock, May 31st, the Baccalaureate Sermon was preached in College Hall. At the request of the graduating class the Faculty had appointed Professor Keirstead to preach on the occasion. Rev. W. B. Boggs, D. D., of India, and Rev. C. H. Watson, D. D., of Arlington, Mass., assisted in the service which was conducted by President Trotter. Dr. Keirstead's text was 1 Timothy 2: 5, 6. "There is one God and one Mediator between God and men, the Man Christ Jesus." His theme was The Helpfulness of a College Course in unfolding the Christian Life. Sermon may be given later.

College Hall was crowded at this service. The music which was of a very high order was in charge of Prof. Moore of Acadia Seminary and was a strong feature of the service. Misses Nora Staud of Windsor and Agnes Johnston of Wolfville sang a duet, and solos were given by Miss Marvin of Acadia Seminary and Mr. Robinson of Windsor.

In the evening Dr. Watson delivered an address of great excellence upon a great moral peril and a great moral opportunity. He pleaded for a manhood that will not sacrifice its character for success. Rev. W. F. Armstrong of Burma offered prayer. Rev. L. S. Crandall president, of the Y. M. C. A. presided. Among those present are Hon. L. P. Farris of the Government of New Brunswick, Dr. Hay of Chipman, Rev. H. H. Saunders of Elgin, and Rev. W. C. Goucher of St. Stephen.

Notes From Rochester.

Though so late a few words in regard to the closing exercises may not be out of place. Various duties, and pleasures, have conspired to make an earlier report impossible.

The exercises of the English department of the Seminary began with the annual sermon before the Judson Society for missionary inquiry, which was preached on Sunday evening, May 10, at the First Baptist church by Rev. Thomas D. Anderson, D. D., of Albany. His subject was "Service a Condition of Revelation." On Monday morning the Genesee Baptist ministers' Conference met in the chapel of Rockefeller Hall. The interest of this gathering centered in the address by Dr. Wolff of Albion on "The Death of Christ." In the afternoon the juniors underwent the ordeal of a public examination in Hebrew and Old Testament history.

To those not immediately connected with the institution the event of greatest interest was the lecture Tuesday evening by Rev. Newell Dwight Hillis, successor of Henry Ward Beecher at Plymouth church, Brooklyn. His subject was "Cromwell and Puritanism." As a popular address the lecture was a decided success. As a scholarly effort there was much to be desired. His delineation of men and events was strong, but one wished at times for a little more delicacy of treatment, a few subdued tints to relieve the glare of color. One had the feeling too that his historical perspective (and sometimes historical accuracy) was sacrificed for the sake of a neatly turned period or a clever contrast. Also his statement that the world has produced only five great generals, viz., Alexander, Julius Caesar, Napoleon Bonaparte, Cromwell and Ulysses S. Grant, would make anyone except an American smile.

On Wednesday morning there was a Conference at the First Church on "The Church and the Kingdom" addressed by Dr. H. E. Robbins and Prof. Rauchenbusch. In the afternoon the annual address before the alumni was delivered by Prof. J. H. Genung, of Amherst College, one of Rochester's most distinguished graduates. Students and graduates of Acadia know him as the author of Genung's Practical Rhetoric. The subject of his address was "The Upper Stadium of Manhood Evolution; a Study of Scripture Conception."

The great event of the exercises from the students' point of view was the commencement exercises of the graduating class on Wednesday evening. Twenty-seven young men received their diplomas. Six of these delivered essays. The names of the speakers were given in the previous Notes. At the reception which followed the writer noticed Rev. W. S. Wallace, of Utica, Rev. Lew Wallace of Mechanicsville, and Rev. A. H. C. Morse of Coaling, all Acadia men and graduates of Rochester.

The financial statement of the year was presented Thursday morning by the Cor. Sec'y, Rev. J. R. Henderson, D. D. This was one of the most encouraging in the history of the Seminary. So encouraging is the financial situation that the trustees have decided upon enlargement, and announcement was made that two new professors have been nominated. These are Rev. J. W. A. Stewart, D. D., with the title of Dean and Professor of Christian Ethics, and Rev. J. H. Mason, D. D., as Professor of English Bible. The former is a Canadian and for a time was professor at McMaster. He is at present pastor of the First Church at Rochester. Dr. Mason is pastor at Botavia, N. Y., and is perhaps best known as the husband of Mrs. Caroline Atwater Mason, the author of A Lily of France, The Little Green God, Lux Christi, etc.

The exercises were brought to a pleasant close by the Alumni dinner on Thursday. After the food had been disposed of short and informal addresses were delivered by President Strong, Pres. Rush Reeves of the University, and by the newly appointed professor. R. J. C.

Christ Robbed of His Glory.

BY DIMOCK ARCHIBALD.

O how delightful 'tis to see,
A whole assembly worship Thee,
At once they sing, at once they pray,
They hear of heaven, and learn the way.

—Watts.

Does not every reader say—Amen—to the sentiment of the above stanza. 'Tis a beautiful Sabbath morning, all nature did her best to praise the great creator. But, oh, how sad it was to see a whole assembly, think themselves forced to be silent, while the choir seemed to wish to glorify themselves by singing the chosen hymns of praise to new tunes. Is it not sadder still to see the whole assembly so lacking in sanctified gumption as to permit the choir to continuously rob them of the privilege of worshipping God in song, by their selfishness, pride and vanity in singing new tunes.

When will God's people act as though they thought it to be of more importance that God should be glorified in his own way which is "Let all the people praise the Lord," than that the choir should seek to glorify themselves by singing new tunes. Shall not those who dishonor God by neglecting to secure the privilege of worship in song be in turn dishonored by him? Is he not a jealous God? Will he not visit their iniquity of indifference to his glory upon him.

Do not the churches year after year pray—Lord send us salvation? Is not this chronic indifference to God's glory by his people in permitting the choir to glorify themselves, one of the hindrances? Shall the lukewarmness and chronic indifference of many of our churches in this matter of praise in song evermore grieve our Christ? Who can wonder at the continued absence of blessing, when he says of such—"I will sweep thee out of my mouth."

How should sanctified gumption be shown? Is it not by using our capacity and shrewdness in an immediate defense of the interests of the church when it is as if the Christ is robbed of his glory?

A voice says: "But we must be prudent." Long ago a young pastor, while visiting Rev. Robert Hall, explained that he wished just now, to take a glass of brandy and water. The great divine asked him, Why don't you call things by their right names? That which you are about to swallow is liquid fire and distilled damnation."

Is it rightly named, "Prudence," year after year to permit the choir to glorify themselves, (or if you please dishonor themselves) by singing new tunes and thereby rob the whole assembly of the privilege of worshipping God? Shall not those who call it prudence to sanction such robbing of God have God's verdict visited upon them? which is—Ye are cursed with a curse, for ye have robbed me. Mal. 3: 9.

❁ ❁ The Story Page. ❁ ❁

The Coal Angel.

BY ESTHER B. TIFFANY.

What could it be, that strange pattering and rustling outside Mrs. Murphy's window? Not the snowflakes, surely; they were too soft and feathery. There again!

In her tiny kitchen, on the third floor of a high city tenement, it was growing very cold. But, then, why shouldn't it? The fire was out, and the coal-hod empty. Even rich people, so the papers said, had to go chilly this year. To-morrow the old woman would send some kindly neighbor to apply for fuel at the relief bureau; but just now, strange to say she did not mind if she was cold. She felt tired and full of aches and queerly drowsy. She wanted nothing but to creep into her rickety bed in the corner and pull the clothes up to her chin. Before settling her head on her pillow, however, she glanced toward the back window; and the next moment found her sitting bolt upright.

Black snow! Black! And every now and then flakes as big as your fist! Nor even the numbness creeping over her rheumatic old limbs could keep her quiet now. Rising stiffly, she hobbled across the floor. What could that be outside of the pane? The cold must have made her light-headed. There, in the window-box, given her by the "lady visitor" and in the summer brimming with flaming nasturtiums,—lay—surely gold dust was never so beautiful—a heap of soft coal. Part was a fine powder, part solid pieces. Had the days of miracles come back? Was coal now to be sent down from heaven as in the old Bible days the wonderful manna?

Opening the window, Mrs. Murphy thrust out her head, and looked tremulously up. The snowflakes were falling less thickly now; and through their glancing brightness, up above the hoarsetop, the dim old eyes saw or seemed to see, a rosy cherub face, set in a cloud of golden hair.

"Holy Virgin! It's the blessed angels themselves droppin' coal out of heaven!" cried the old lady. Then she withdrew her head hastily; for the cherub lips had parted in a smile, and a descending inky shower had just grazed the recipient's cheek. Even the blessed angels, it appeared, must have their little jokes. But when, after filling her apron with as much as she could carry of her precious treasure, Mrs. Murphy tried to cross the kitchen floor to the stove, her poor feet refused to support her, and she sank down on the bare boards. Here, an hour afterward, the lady visitor, she who had given the window-box, found her.

"Now what'll I find Katie's been doin' this time?" soliloquized young Mrs. Murphy, the tenant of the tommost flat in the big tenement, as she toiled up the long flights of stairs, after an afternoon's scrubbing in an office building. "Now Billy's fixed the locks on the windows, she can't be after throwin' out the broom or her nighty or the teapot, as she done the last time. If only we was on speakin' terms with his mother, so I could leave the childer with her sometimes. Sure, whether she likes it or not, I'll have to slip in and find out if she's got anythin' to burn this freezin' night."

Young Mrs. Murphy had unlocked her kitchen door and hurried in. There by the table, tied securely in his high chair, sat Willie, the baby, a wan, big-eyed little fellow with a wistful smile coming and going like April sunshine over his face. He stretched out his arms to his mother; but, even as she stooped to pick him up and kiss him, she cast a searching glance about the room for any possible destruction wrought by elf-like little Katie.

A quick patten of tiny feet, and Katie, her brown eyes peering out of a tangle of yellow curls, trotted in.

"Katie is a good girl," she hastened to assert.

"What you got you hands wrapped up in you apron like that?"

"Katie good girl," repeated the mite like a little parrot, who had but one sentence.

"Well, I'll see what you been up to as soon as I've fixed the fire. There, darlin'" to the baby, "sit down in your chair till mother puts on some coal. My sakes, who's been to the hod? I left it full. Katie, any one been in here borrowin'?"

Katie nodded vigorously, "Granny been here."

"Your granny. Don't you go tellin' me such naughty lies. You've been playin' with that coal. Where you hid it? Under the bed?"

"Katie good girl."

"Let me see your hands." Not as gently as she might, Mrs. Murphy pulled the chubby hands from out the apron. One glance at their blackness told the tale, and at the same moment a door swinging open with a bang let in a cold blast of air. "The roof shed! I forgot to lock it. You've been off there throwin' things into the yard."

"Katie good girl."

The shed roof led off the top floor, and it was here that the whole household hung out its clothes to dry. Even now the Murphys were flapping in the snowladen air. In summer it was a grand place for the children to play and,

as all through the stifling month of August Mrs. Murphy had been obliged to keep her windows tight shut to save all her movable property from disappearing down into the yard, through naughty little Katie's fingers, it was the only spot where a breath of fresh air could be obtained. But now, before her mother could investigate further about Katie's misdeeds, there came a knock at the door, and a pretty young woman, quietly dressed, appeared on the threshold. It was the lady visitor.

"Excuse me," she asked, smiling brightly, "but are there any angels living up here?"

Young Mrs. Murphy stared blankly.

"Old Mrs. Murphy's sure she's going to die because she's seen the holy angels. One of them has been droppin' coal down into her window-box."

"Katie Murphy?"

"Don't scold her this time. If I hadn't found the coal on hand to start a fire right away, it might have been worse for the old lady. She was almost frozen."

Young Mrs. Murphy sat down heavily, her knees quite weak under her. "And she the children's granny!" she cried. Then she got up and hurried to the cupboard.

"I'll make her some hot tea."

"She's got some, and she's all right now."

"You knew she was his mother, didn't you?"

"He" naturally referred to young Mrs. Murphy's husband. The visitor did know of the relationship, and that the old lady had never forgiven her son for getting married. It was the gossip of the whole street, and no stranger could be long in the neighborhood without being informed that old Mrs. Murphy was so high-spirited that she'd never even spoken to her son's wife, let alone either of the children, whom she did not know by sight.

The visitor had a sudden inspiration. "Let me take Katie down to her grandmother."

"She won't look at her, Miss Robinson."

"I won't tell her who it is. I'll say it's the coal angel."

Five minutes later Katie, looking as demure as a veritable child-angel, her tangled mop brushed smooth as nature would allow, her dimpled hands red and shining from a vigorous scrubbing, stood by her grandmother's bed. The old lady was warm and comfortable now, and sufficiently stimulated by her cup of tea to be her usual self and to more than doubt the reality of the cherubic vision which had so perplexed her.

"Who you brought in here?" she demanded sharply of the lady visitor.

"Your little coal angel."

"Hem! Well, she's a cute one, wherever you picked her up. If my son had only married the girl I'd picked out for him 'stead of that Mulligan, I might have had my grandchildren running in and out of here as comfortable as you please. What's your name? Hey?"

"Katie Murphy."

"Why, that's my name."

"I'm named after my granny."

Dear little Katie! The visitor wanted to kiss her.

"Granny's dreadful cross."

Naughty little Katie! The visitor wanted to shake her.

Mrs. Murphy cast a wrathful glance on the lady visitor.

"I see what you been up to. Take her out. I won't have nothing to do with her nor none of them."

The visitor's heart went down into her boots, but suddenly the old lady's shrill tones came to an abrupt pause. The door had opened, and there on the sill stood, baby in arms, her son's wife. Willful little Katie even a grandmother might resist, but not this wistful-eyed, pathetic baby-boy with his confiding smile that went to one's heart.

"Polly Mulligan," cried granny with a suspicious break in her voice, "what you standing there for? You bring that baby here to me!"—*Christian Register.*

A Seed by the Wayside.

BY WILBUR WILLIS.

It was early fall. The first heavy frost of the season had just loosened the foliage and put a touch of winter in the morning air. The thrifty town of Gaston, far toward the head waters of the broad Ohio, was filled with representatives of one of the leading denominations of the State. They had come together in the annual meeting of the state organization. The year had been a fairly prosperous one, and a sweet spirit of good fellowship prevailed. James Gordon was pastor in a neighboring town and was enjoying the meetings most heartily. A native of the State, he had been out of it for several years and was finding great delight in renewing old acquaintances and forming new ones. The strong, helpful spirit of the meetings, however, contrasted rather keenly with a constantly recurring topic of conversation in the home where he was being entertained.

A friend of theirs was lying at the point of death. He was far from home, and, having been in the town only a little before the fever prostrated him, had made few

friends. His mother had come to nurse him, and her heart was almost breaking as the weary days brought no promise of returning strength. And the case was made infinitely sadder by the fact that neither of them were Christians.

Having learned somehow of the situation, the minister finally suggested that he would be glad to visit the young man if he could be of any service. The latter part of the day brought a request from the weary mother that he come, and the same evening on the way to the evening service he responded.

The young man lay on the third floor of one of the hotels. His room was well back from the street on the left of the long narrow corridor. Its furnishings were few and cheap. The walls were bare and the carpet worn and dirty. A small dresser stood at the right of the window, and a washstand nearer the door on the same side of the room. His bed stood on the left, opposite the window and with the foot toward it. For several days he had been almost constantly delirious. Now and then he had appeared to be rational, but it had been for only a moment. When the visitor entered he did not seem to be aware of a stranger's presence. It seemed impossible to be of any use spiritually to one in such a condition, and the minister thought chiefly of the poor mother. A Bible was brought, however, and the efforts of his mother and two friends who were present seemed at last to get within his wandering mind a vague idea that he should be still and listen. A few verses of Scripture were read and a short prayer followed. The sufferer was quieter than usual during the time, but there seemed very little reason even to hope that he had really comprehended anything. With a few earnest words of sympathy and exhortation to the burdened mother the minister departed. But the evening service at the church was neither so profitable nor so much enjoyed as it would have been. That sick room with its burdened heart and emaciated form was constantly in his thoughts.

The next morning he called again and read the Word and prayed with them. The young man was still delirious and recovery seemed impossible. As the minister turned to go he supposed that he had looked for the last time upon at least one face until that great day when all shall stand before the bar of God. His heart was heavy with the mother's grief, but the word and look and hand-grasp of genuine sympathy formed the limit of his power to help. An afternoon train bore him to his own field of labor, and the incident was almost soon forgotten amid its pressing cares and labors.

Three years passed and there came an invitation to visit the church at Stanton, a flourishing town in the Old Dominion. All his relations were too pleasant to permit the desire to change to be very strong, but the invitation was urgent and he finally concluded to accept it. There was a pleasant journey over the mountains, a hearty enjoyment of Southern hospitality, a delightful day of worship with the Lord's people. As the evening congregation was passing out, a messenger boy pushed himself within the door and inquired if the Rev. Mr. Gordon had preached there. The reply was affirmative and the object of his search was pointed out. A minute later a telegram was placed in the clergyman's hand. With nervous haste he tore it open and read as follows:

"Baby very ill. Come at once."

"Ann."

The message was from his wife, and "baby" was an only boy of four brief years. The trembling of the hand that reached the paper to the friend beside him seemed to reach his very soul. He sank into a pew and faintly inquired:

"How soon can I get a train home?"

"A train leaves for Winston at 9:45; but it does not always connect with the through train west."

"I must take the chances. O my boy, my darling boy!"

As they hurriedly passed out of the church, a young man engaged in earnest conversation with one of the leading members of the congregation fixed his eyes closely upon the minister and a moment later declared with an air of decided conviction:

"It must be he."

"Very likely. He seems one who would do such things. Why not just go down to Mr. Harrison's and ascertain about the matter?"

"I will do that."

Some minutes later the door-bell of one of the better residences of the town rang and the young man inquired if the Rev. Mr. Gordon were in.

"No sir; he left some five minutes ago for the depot. His baby is very ill and he is going home."

With sincere expressions of regret he turned away, but stopped irresolutely at the corner. The hesitation was only for a moment, however, and he faced about and walked rapidly in the direction of the depot. While yet a block away he stopped at another beautiful residence, and rang the bell. This time he went in and spent several minutes in earnest conversation with the owner. When

he came out he was folding a piece of paper which he placed in his vest pocket and hurried still more rapidly toward the station.

On reaching the depot he went immediately into the ticket office. Taking the paper from his pocket he placed it before the agent and spoke hurriedly and earnestly to him as he read it. A moment later the agent came to the window and called the clergyman. The latter had already been informed that train No. 6 was an hour later and could not possibly get him to Winston in time for the through train west, and was packing most disconsolately to and fro in the waiting room. As he drew near the window the agent said:

"An engine is to go from here to Winston tonight, and if you care to go on it perhaps we can get you there in time that way."

"Then by all means let us make the effort. I will be profoundly grateful for any means of getting there."

"All right. We will see what can be done."

Our young friend left the office and hurried out of the station. It was already 9.45, and engine No. 877 was to have left at 10 had the train been on time. Both engineer and fireman were on hand and had everything in readiness to start. Both greeted our friend familiarly as he approached and listened with much interest to his earnest word of explanation. They heartily assented to what he proposed, and as he re-entered the depot there was a sound of escaping steam and the huge monster moved out of the switch. Going up to the minister he informed him that the engine would be ready to leave in two or three minutes. Without bestowing a second thought upon his informant, that distracted man hurriedly began profusely to thank the agent for his great kindness.

"You owe nothing to me, sir. Your good fortune is all due to the day operator there, Mr. Sanborn."

As the minister's eyes rested upon the young man with a searching gaze, something stirred in his memory, but no distinct connection was made.

"My dear sir," said he, "I know not why you have so favored me, but I thank you most heartily, and shall fervently pray that the Lord may reward you."

"I owe you much more, sir, than I have been able to repay to-night. I wanted to have a long talk with you, but there is no time now for you must hurry. Do you remember visiting a young man at Gaston three years ago who was very ill with fever?"

"Why y-e-s, he was in one of the hotels on Main street. But what about him?" The last words were spoken from beside the engineer, whom the young man had already signalled to start.

"Well, I am that young man. Your visit was the means of my salvation."

The astonishment of the minister did not allow him to speak again until all opportunity for so doing had passed. When, however, he did come to himself, and made inquiry of his companions, he learned that the young man whom he thought must die, had indeed recovered; that he had returned home an earnest Christian; had been faithfully serving his Master since, and had often spoken, both privately and publicly, of the good minister who so kindly visited him and whom God used to bring him to Jesus.—Sel.

Violets for Mother.

She walked timidly into a florist's where the young proprietor was selling a society girl a big bunch of American Beauties. She was nine years old. An old shawl covered her head and shoulders, showing garments scrupulously clean beneath it.

"I want some violets to take to my mamma," said the little one, holding out a dime.

"I think some cheaper flowers would do, my girl," said the man.

"No, sir," came from the tot. "I want violets. Ain't that money 'nuff to pay for them? My mamma is sick an' my papa's dead. Mamma, she gets whiter and whiter every day, and jes' coughs awful. This mornin' she felt so weak and bad I jes' thought she'd die. But she said if she could only live until the warm springtime came again, and she could smell violets once more, she jes' knew she'd get better, an, I had this dime, so I—"

But the florist was fumbling before a glass case marked, "Violets, 75 cents per dozen," and there was moisture in his eyes and an ache in his throat.

In a little while he had a big bunch—more than a hundred—wrapped up. He gravely took the child's ten cents, gave her the precious blossoms and held the door open, bowing her out as gallantly as if she were some grand customer.

The dime he carefully wrapped up in a piece of paper and put in his purse.

"Dying for a breath of springtime and the sweet odor of violets," he muttered.

That's all.

But that 10 cents! Why that dime would almost buy a sinner's ransom at the gates of heaven.

And God's recording angel smiles as he wrote the name of that young florist, like Ben Adhem's name, above all the other names that day.—Selected.

The Young People

EDITOR W. L. ARCHIBALD.
All communications for this department should be sent to Rev. W. L. Archibald, Lawrencetown, N. S., and must be in his hands at least one week before the date of publication.

Daily Bible Readings.

Monday.—Obeying a father's commands. Jeremiah 35:1-11.
Tuesday.—Contest between the Rechabites and the people of Israel. Jeremiah 35:12-19.
Wednesday.—Abstinence for the sake of others. I Corinthians 10:14-33.
Thursday.—A serpent in the wine-cup. Proverbs 23:29-35.
Friday.—Woes pronounced against intemperance. Isaiah 5:1-17, 22, 23.
Saturday.—Walk as sons of light. I Thessalonians 5:1-11.
Sunday.—A total abstinence urged to use wine as a medicine. I Timothy 5:22-25.

During the month of June the Comments on the Prayer Meeting Topic will be furnished by Rev. H. C. Newcombe, of the Temple church, Yarmouth. Brother Newcombe is a recent addition to the ranks of the Maritime B. Y. P. U. and may always be counted on for active and hearty co-operation. His first article appears in this issue.

Elsewhere on this page will be found a communication from President H. H. Roach respecting the proposed Young Peoples Convention at St. John, Sept. 29th to Oct. 1st next. We shall be glad to receive communications from other interested workers as to the best way of making this Convention a success.

Prayer Meeting Topic—June 7.

Modern Lessons from the Rechabites, Jeremiah 35:1-6, 18, 19.

(A Temperance Meeting.)

The Rechabites; who were they? From I Chron. 2:55, we learn that they were descended from the Kenites through the line of one Hemath, the father of the house of Rechab. They were probably of that section of the Kenites whom Moses persuaded to accompany Israel into Canaan Num. 10:29-31.

Originally a Nomadic tribe, instead of intermingling with the tribes of Israel after entering the promised land they still retained their tribal customs and like gypsies wandered from place to place. During their associations with Israel however, they adopted much of the Hebrew faith. This they ever afterwards held inviolate. To ensure a complete separation from the defiling influences of their times, Jonadab one of their early chiefs, he who joined John in the destruction of the worshippers of Baal II Kings 10, 15, modelled the customs and religious ceremonies of the tribe after those of the Nazarites. Num. vi, and enjoined upon them the vow of Jer. 35:6-7.

The scene of the present incident is laid in Jerusalem. Thither the Rechabites in common with the peoples of all the outlying districts had fled to escape destruction at the hands of Nebuchadnezzar, who with a vast army of Chaldeans and Syrians was marching through Palestine bent on the conquest of Egypt, and the reduction to vassalage of all intervening countries.

At this period the wickedness of Israel was exceeding great. They had lifted up unholy hands against the God of their fathers. They had forsaken the altars of Jehovah for the shrines of idolatry. They had turned deaf ears to the warnings of the prophet of the most high, and Jeremiah makes no hesitancy in ascribing the devastating march of Nebuchadnezzar as a judgment upon their sins.

As the Rechabites came within the walls of Jerusalem their intense fidelity to their ancient faith at once attracted the attention of this keen-eyed prophet. Here was his opportunity. The people were at their wits ends. He will make the invincible faithfulness of the Rechabites a mighty object lesson to rekindle once again the dormant faith of apostate Israel. To do this he must test the Rechabites. Directed by the Lord, he sent for them to come into the temple. Here they were taken apart "into one of the chambers." Jeremiah flinched not to try them at their most vulnerable point. He gave them "wine to drink." He urged it upon them—an act morally wrong had his thought been simply to make Rechabites break their vow, but an act of tremendous significance when we remember that this was a test and not a temptation, that the wine was significant of the sins of Israel, and that through its refusal the Rechabites were to become mighty preachers of righteousness unto an apostate people.

"The good that men do lives after them." The fidelity of the Rechabites not only awakened Israel to a sense of shame for past sin, but also inspired to a renewal of covenant vows with God. Fidelity lives. The splendid example of these ancient people is fraught with helpful

lessons for all succeeding generations. Among others we note the following which are especially worthy of our consideration, viz:

1. Their faithfulness to former vows. They had pledged themselves against the use of wine. One cannot but admire their abrupt and rugged sincerity as they put from them the cup, saying, "We will drink no wine." To drink was to break their pledged oath; it was to disobey what was to them as the command of God. Sturdy sons of principle these; would that these examples were followed by all who have entered into covenant and relationship with the Lord.

2. Their careful avoidance of even the appearance of evil. It is well for us to remember that the Rechabites were unaware that they were being tested before all Israel. They might have reasoned—Shall we not drink with the prophet? Is it at all reasonable for us to reject such kindly hospitality? Was there a doubt in their minds regarding the right or wrong of the matter? Then all honor to them; they gave right the benefit of the doubt. They put away the evil and hushed criticism forever. In all questions relative to our Christian walk we cannot do better than learn from their example.

3. Their fear of contamination through evil associations. For this very reason they had made their vow. Would they yield in a moment of weakness and this being on the very issue they were seeking to avert. Thank God they were afraid of sin, and the very sparkle of the wine was to them the voice of warning against yielding to its seductions. They had marked the evil to which it invariably leads and were sharp to guard against it. Well for those afraid to touch evil lest its associations defile them. Righteousness brings its own reward. The Rechabites received theirs. "And Jeremiah said unto the house of the Rechabites, thus saith the Lord of hosts, the God of Israel; because ye have obeyed the commandment of Jonadab, your father, and kept all his precepts, and done according unto all that he hath commanded you; therefore thus saith the Lord of hosts, the God of Israel; Jonadab the son of Rechab shall not want a man to stand before me forever." H. C. NEWCOMBE, Yarmouth, N. S.

The Young People's Convention.

It will be remembered that at the Yarmouth Convention last year by a unanimous vote the Maritime B. Y. P. U. decided with the Maritime Christian Endeavor and Epworth League in a Union Convention of Young People to be held sometime in the fall of 1903. Since that time these bodies have had this matter under consideration. Arrangements are now well under way and high hopes are entertained that this step will bring new life to the Young People's Movement of these Provinces. At a representative meeting of these three Young People's Organizations held in Amherst on Tuesday, May 12th, a strong resolution was passed endorsing the step already taken and accepting the invitation of the St. John Local Union of Young People's Societies to meet in that city in Union Convention, Tuesday, Wednesday and Thursday, Sept. 29th to Oct. 1st. The Joint Convention is understood to be in nature experimental but nevertheless much is expected from it. The first session will be a union rally on Tuesday night, Sept. 29th. The next day will be given up to denominational rallies and Thursday, Oct. 1st, all will join in one grand Convention. So far as the Young People's of Baptist churches are concerned Wednesday will be our special day, with a strong programme morning, afternoon and evening. We want to make Wednesday a record day and we can see no reason why we should not have all that could be desired. Secretary Walter Calley will be with us with all the fire and glow of a years campaign still upon him. He will hold a series of institutes on Young Peoples Work at different points, for the week just preceding the Convention. Other speakers of marked ability will enrich the programme.

We are coming to this Convention with the full expectation that we will get a great blessing. Our Young Peoples movement must be girded up and brought closer to the life of the local church. There must be awakened in both church and young people the consciousness of opportunity, service co-operation, mutual helpfulness and dependence. From every side we are receiving words of commendation for the proposed Convention and a spirit of hopefulness is abroad, this in itself gives promise for the future. Remember the dates of the Convention and keep them open, Sept. 29th to Oct. 1st.

H. H. ROACH, Pres. B. Y. P. U. St. John, May 23rd.

A kind deed done for a person in need is worth more than a thousand promises for some future time.

God dwells in the great movements of the world, in the great ideas which act in the human race. Find him there in the interests of man. Find him by sharing in those interests, be helping all who are striving for truth, for education, for progress, for liberty all over the world. Stopford Brooke.

Love is not easily satisfied with itself; its best and most generous deeds are small compared with what it would like to do.

Kind looks, kind words, kind acts and warm handshakes—these are the secondary means of grace when men are in trouble and are fighting their unseen battles.—Dr. John Hall.

Foreign Mission Board

W. B. M. U.

"We are laborers together with God."

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

PRAYER TOPIC FOR JUNE.

For Palcondah and outstations, that the Spirit's power may accompany the preaching of the word. That a great blessing may attend all the associations. For the Home Mission fields of our Province that many souls may be won for Christ.

Relation of the W. M. A. S. to the General Societies of the United States.

Those who have been following the discussion on this subject for the past few years will be glad to see the following article:—

With reference to the men's societies it was recommended that those societies be continued as distinct, though affiliated organizations, that all efforts to consolidate them with parent societies be discontinued, and that the attainment of closer relations between each of the women's societies and the parent society, and all other matters requiring adjustment be referred to the Committee of Nine. It was added that the women have secured for missions large sums in small amounts and that their intelligence in missionary matters had sometimes suggested a reversal of the injunction that on certain subjects women should ask their husbands at home. The committee did not believe that woman's energy and ability and ambition should be expended only upon women's clubs and social functions when they might be made available in advancing the missionary enterprise. Women must have the privilege of working from their own standpoint, by their own methods and for objects that evoke their special interest. "We rejoice," says the report, "that in our foreign missionary work, the women's societies have attained almost ideal relations with the Missionary Union, and we confidently believe that at no distant day the same relations will exist between the Home Mission Society and the women who labor devotedly for home missions."

After the reading of the report, which was received with prolonged applause, Dr. Henderson, Secretary of the Committee, made a forcible address in favor of its adoption. The report was then open to discussion by the assembly. Rev. Dr. H. M. King of Providence, R. I., said it seemed that all that remained to be done was to sing the doxology and adjourn. There were a few congratulatory addresses, and then by an unanimous vote, the assembly rising when the vote was taken, the report of the Committee of Fifteen was formally recommended to the three societies that appointed the committee.

But what of the brethren who for several years have been so earnest and so persistent in urging consolidation, merging, co-ordination, etc., in order that our great national societies may be in step with the movements of the day in other departments of human enterprise? They were not in evidence in the discussion. Even the advocates of the one missionary magazine, who were at St. Paul a year ago in such strong force as to secure a majority vote in favor of the one magazine, had nothing to say. It was evidently felt that the Committee of Fifteen had looked at the matter, as at all other matters under consideration, from the broadest possible view and had made their report upon the fullest and fairest investigation. Certainly the unanimity with which the report was received was as remarkable as it was gratifying, and the expression on every hand was that problems which were of a divisive nature had been happily removed from further consideration, at least for a number of years, and that the societies could now give increased attention to their proper and pressing work.

The W. M. A. S. of the Centreville Baptist church gave a social at the parsonage, May 6th. There were a goodly number present and we spent a very pleasant as well as profitable afternoon. A programme was provided by the members consisting of papers on mission work and descriptions of our own mission fields, with music interspersed. At six o'clock lunch was served. As a result of our efforts six names are to be added to our membership roll. The outlook along these lines is more encouraging than it has been for some time past.

Our Mission Band has been re-organized. The members of the Band are undertaking to furnish a room in Grande Ligne. The girls are at present working on an autograph quilt. At our last meeting the boys planted trees on the parsonage grounds. Our next meeting in June will be on the picnic grounds. We find this method of having something new each month, attracts many children to our Band, who would otherwise have little interest.

R. FREEMAN N.

Financial Statement

FOR QUARTER ENDING APRIL 30, 1903.

	F. M.	H. M.	Total.
Rec'd from Bands, N. S.,	\$156 13	\$66 87	\$223 00
" " S. S.,	6 77	6 77	
" " Bands, N. B.,	147 00	21 00	168 00
" " " P. E. I.,	40 02	8 00	48 02
			\$445 79
Dr.			
Paid Mrs. Mary Smith, Treas. F. M.,	\$349 92		
" " " H. M.,	95 87		
			\$445 79
MRS. IDA CRANDALL, Treas. Mission Bands.			
Chipman, N. B.			

Foreign Mission Board.

NOTES BY THE SECRETARY.

Read what a secular newspaper has said about one of the great missionary societies:—

"It has more bottom and brains and body to it than any Greek-letter society or political club or lodge or order that claims the time and attention of our young men. It commands a further sky line of life and service than any place in legislature or parliament. The real statesmen are in it. It is they who deal with the big forces and put their hands to vast enterprises. What are our poor parish politics compared with this world-wide sweep? What is our trade policy compared with the evangelization of the world in this generation? Is it any wonder that such a movement has drawn to it the brightest and bravest? To produce men of capacity and power and purpose is the greatest service to the country and the world."

LOOK AT THESE VICTORIOUS FACTS.

Today Japan is in the midst of a mighty revival, and, literally, thousands in the Philippine Islands are asking, "What must I do to be saved?" Many of you have seen the roll containing the names of 7,934 who have left the church of Rome and have turned to us for a knowledge of our Saviour. The assault on missions in China, together with the blood of the martyrs, has changed the mental and moral tendencies of that colossal empire of 400,000,000 souls. Dr. Ashmore says: "In the near future the Chinese will be coming as have the Telugus and the people of India, and the movement in India will increase as an avalanche." With the thunders of war the gates of all Africa, with 500,000,000 people, closed since Philip parted from the Ethiopian are flung wide open.

It took Judson seven years to win one convert; we now welcome 84,000 in seven years. We have received more than 144,000 converts during the past twelve years, and in the last year 16,283 have been led to our Saviour and buried with him in baptism.

With the open door to every land; with the beckoning hand of waiting nations; with our men ready to go; with our abounding wealth given us by Almighty God, what shall be our response?

YOUR RESPONSE: WHAT WILL YOU DO?

Today the burden of responsibility is not on God, nor on your board secretaries, nor on pastors, nor on churches, nor on missionary committees; it is on the individual Christian, it depends on you and me whether Christ's sacrifice on Calvary shall be a success or a failure. It depends on you and me, whether or not these young men shall go forth with the message of life to a dying world.

Will you who read these lines be one and give at least five dollars toward enlarging the greatest work given us as a people to do? World-wide evangelization is the mission of the church. We seek to reach 200,000, of our fellows in India with the Light of Life. Lend a hand won't you?

The growth of missions to foreign countries is greater than most people are aware of. The simplest evidence of this is found in the increase of the number of missionaries and converts. But figures do not represent the full measure of growth, because they cannot tell of the millions whose lives have been influenced for good by the lives and labors of the missionaries, or by the reading of the Word of God now translated, printed and circulated extensively in foreign lands, or of the thousands of schools where the children and youth of the rising generation are taught the way of righteousness. Of necessity figures can only give visible results, but in so far as they speak they tell a story of great growth.

Compare, for instance the statistics of 1871, which happen to be convenient, and those of the present time. That year the total number of all Protestant missionaries was 4,243, now there are fully 14,000; then the number of native helpers was about 9,000, now they exceed 71,000. We actually have now, in

all lands, more missionaries than the sum total of missionaries and native helpers in 1871. The total number of converts for 1871 is put down at 287,000; now there are nearly one and one quarter million!

Baptists have long led in the number of converts gathered into native churches. According to the report of 1901 the number of converts, won by American and Canadian Baptists, and enrolled as church members, was 158,794; not taking account of what had been done by Protestant Europe. This is more than half the number of all converts of all denominations in 1871. If we add the 53,000 foreign converts under the auspices of English Baptists, the total number of Baptists in pagan and papal lands exceeds two hundred thousands, apart from what has been done by the Baptists of Australia, Sweden and some other countries.

Literary Note.

The June number of the Homiletic Review announces that with the July number the size of the page will be changed to that of The Century and other standard magazines. Professor Sayce, of Oxford, opens the number with an attractive paper on "The Mosaic Age of Genesis X," suggested by his recent successful solution of the riddle of Hittite decipherment. This conclusion is: "We must go back to the Mosaic age before we can discover a period with which the geography and ethnology of the tenth chapter of Genesis will agree. The late Chicago Educational Conference suggested, in the May number of the Review, a paper, by Rev. D. F. N. Poubert so well known by his commentaries on the International Series, on "The New Educational Association Its Possibilities and Promise." The June number has one by Rev. Dr. Jesse L. Hurlbut, of Chautauque reputation, on "The New Educational Association and the New Century Sunday School," setting forth from the point of view of a member of the conference, achievements and defects of the International System, and pointing out the needed modifications and improvements.

The editorial notes treat among other topics, of "Advances in Bible Instruction," "Perverted 'Unionism' and Its Nemesis," "Progressive Eschatology in Some New Aspects," "Looking Toward Church Union." A full index closes the number, which closes volume XLV of the Review. A glance at this index is sufficient to impress any reader with the variety and range and value of the themes presented in this magazine, the oldest of its special type, and yet easily the youngest in alertness and vigor.

Published monthly by Funk & Wagnalls Company, 39 Lafayette Place, New York, \$3.00 a year.

The claims of humanity and universal brotherhood prompt us to make Christ known to those who live in darkness and misery. The Golden Rule by which we profess to live impels us to it. The example of Christ, who was moved with compassion to meet even the badly hungry of the multitudes, should inspire us to go forth with the Word of Life to the millions who are wandering in helplessness in the shadow of death.—John R. Mott.

The gospel of Jesus Christ is a power as real as any ever discovered by man. God had but one son, and he was a foreign missionary. The great impetus of the Jehovah of hosts can fill the earth, not by might, nor by an army, but by the Spirit of the creator.—Bishop Warren.

Every Indian, every Chinese, every South Sea Islander has as good a right to the gospel as anyone else; and, as a Chinese once said to Robert Stewart, we break the eighth commandment if we do not take it to him.

King's Evil

That is Scrofula.
No disease is older.
No disease is really responsible for a larger mortality.

Consumption is commonly its outgrowth. There is no excuse for neglecting it, it makes its presence known by so many signs, such as glandular tumors, cutaneous eruptions, inflamed eyelids, sore ears, rickets, catarrh, wasting and general debility. Children of J. W. McGinn, Woodstock, Ont., had scrofula sores so bad they could not attend school for three months. When different kinds of medicines had been used to no purpose whatever, these sufferers were cured, according to Mr. McGinn's voluntary testimonial, by

Hood's Sarsaparilla which has effected the most wonderful, radical and permanent cures of scrofula in old and young.

The Messenger and Visitor

Is the accredited organ of the Baptist denomination of the Maritime Provinces, and will be sent to any address in Canada or the United States for \$1.50 per annum, payable in advance.

REMITTANCES should be made by Post Office or Express Money Order. The date on address label shows the time to which subscription is paid. Change of date is a receipt for remittance, and should be made within two weeks.

DISCONTINUANCES will be made when written notice is received at the office and all arrearages (if any) are paid. Otherwise all subscribers are regarded as permanent.

For CHANGE OF ADDRESS send both old and new address, and expect change within two weeks.

Eastern N. B. Association Missionary Conference held at Pettitcodiac.

A most helpful and profitable missionary Conference of the churches comprising the Eastern N. B. Association was held at Pettitcodiac the 19th and 20th inst. The number of lay delegates was not as large as desired on account of the busy season. Twelve ordained ministers were present to give encouragement and stimulus to this worthy movement.

Rev. J. B. Gagnon of Hillsborough, then gave a comprehensive sketch of our Grand Ligne heritage. This was followed by an inspiring account of some of the trials and triumphs of the movement by Rev. D. Heschinson of Moncton who had come directly in touch with the work during his pastorate in Ontario in his capacity of Pres. of Convention of Ontario and Quebec. All present agreed it was a most instructive afternoon.

In the evening platform addresses were given by Rev. H. H. Saunders and Rev. W. E. McIntyre, the recently appointed Field Sec'y. The Conference felt that the appointment was a necessity and the selection the best that could be made.

Wednesday was Foreign Mission day. After a devotional service led by Rev. I. N. Thorne, Dr. J. W. Brown gave a heart-searching missionary Bible reading. Comment on this excellent address is needless as you will have the privilege of reading it in the MESSENGER AND VISITOR.

In the afternoon the Conference was treated to a splendid paper on our Telugu mission by Mrs. J. W. Brown. This paper was also asked for publication in the MESSENGER AND VISITOR, and we trust the public will give it a careful reading.

At this point the conference formed itself into a "quiz" and the ever ready secretary treasurer of the F. M. B. was pitted with questions that elected a great deal of valuable information.

In the evening grand, strong, inspiring addresses were delivered by Dr. Manning on our Telegu work and by Rev. D. Hutchinson on the Livingston Island mission. The visiting friends tendered the church a vote of thanks for their kindness during their stay, and now the pastor takes this opportunity of tendering thanks to those who gave themselves without stint to the task of furnishing her with a rich treat she will not soon forget. We received more from the people who came as visiting friends than they did from us. May the Lord's richest blessing rest on the work and workers everywhere.

N. A. MACNEILL, Sec'y.

Re-opening at Lutz Mountain.

On Sunday, May 24th, the Lutz Mountain church re-opened their meeting house. It has been extensively repaired inside. The walls and ceiling have been covered with metal sheathing of a very neat design. The chandeliers have been replaced with large lamps, which give a very fine light, while the whole interior has been repainted. It represents a very pleasing appearance and reflects great credit upon the church and pastor.

The re-opening services were largely attended, and it was a day of great interest to the church. Rev. M. Addison of Surry preached in the morning, Rev. J. W. Brown of Havelock in the afternoon, and Rev. N. A. MacNeill preached in the evening.

The work cost in the neighborhood of \$500, but there remained but a balance of \$130 at the re-opening, which was fully covered by the collections of the day.

Rev. Jno. Williams the pastor is abundant in labor, and beloved by the people. Bro. Williams is to be congratulated on his success in uniting Shediac and Lutz Mountain in one field of labor. The Home Mission Board has been trying for years to bring this about, but have been until now unable to do so. We trust that the union may be permanent, and that Bro. Williams may long be spared to labor on this field. He has passed through deep affliction, but we were glad to note that his old-time buoyancy and vigor had not departed, while his consecration to Christ seemed to be intensified. The Lord bless the Lutz Mountain-Shediac Field.

J. W. BROWN.

Havelock, May 27.

"HE BELIEVES IN ME."

There is nothing which quite takes the place in a boy's life of the consciousness that somebody—his teacher, brother, sister, father, mother, or friend—believes in him.

One of the most discouraging things to a youth who is apparently dull, yet is conscious of real power and ability to succeed is to be depreciated by those around him, to feel that his parents and teachers do not understand him, that they look upon him as a probable failure.

When into the life of such a boy there comes the loving assurance that somebody has discovered him, has seen in him possibilities undreamed of by others, that moment there is born within him a new hope, a light that will never cease to be an inspiration and encouragement. If you believe in a boy, if you have seen any real ability in him (and every human being is born with ability to do some one thing well), tell him so; tell him that you believe he has the making of a man in him. Such assurance has often proved of greater advantage to a youth than cash capital. There is inspiration in "he believes in me."—Success.

TEXT ON FAITH.

The late H. G. Gubbud told this story of his own life. He and his wife seeing hard times. One morning she called to him to come into the kitchen. In the center of the floor was an empty flour-barrel she had just dusted out. "Now, my dear," said she, "I have often heard you say one could put his head into an empty flour-barrel and sing, 'Praise God from whom all blessings flow' if he believed what God said. Now here is your chance; practice what you preach." There was the empty flour-barrel staring at Mr. Gubbud with open mouth; his pocketbook was as empty as the barrel. He was not on a salary, and he knew of no money that was coming in. He was terribly perplexed for a moment, and then he said, "I will put my head in and sing on one condition." "What's that?" said his wife. "The condition that you will put your head in with me. You know you promised to share my joys and sorrows." She consented, so they put their heads in and sang the long-metre doxology. When they took them out the tears were running down their cheeks, but they were not tears of despair, but of faith and confidence. They did not go hungry, and brighter days came with the morning.—Ex.

The str. Silvia arrived at Halifax from St. Johns, N.B., on May 29. Capt. Farrell reports that he met fog and rain on the trip and that from outside St. Johns to Cape Pine he passed more than 100 icebergs of various sizes, many of them very large. The Silvia left the same evening for New York.

Notices.

Owing to unforeseen circumstances the Baptist Quarterly Meeting of Colchester and Pictou Counties is postponed for one week from published date.

A. R. INGRAM, Sec'y.

As will be seen by a notice elsewhere in this issue, The N. S. Central Association will convene with the Upper Canard Baptist church June 26 28.

Delegates will please send in their names to either of the undersigned before and, not later than the 15th inst, otherwise free entertainment will not be guaranteed.

Delegates will purchase their tickets to Sheffield Mills Station. They will, also, ask for standard certificates, and these, upon being properly signed, will entitle the holders to free return tickets.

The "International Praise" hymn book will be used in the services of song, and those having these books will kindly bring them. REV. D. E. HATT, Chairman Entertainment Com.

A. S. McDONALD, Church Clerk. Upper Dyke Village, June 1st, 1903.

The N. S. Western Baptist Association will convene in the fifty-third annual session with the Bear River Church on June 20th next, at 10 o'clock a.m. Reduced rates of travel will be duly announced.

W. L. ARCHBOLD, Clerk. May 25th, 1903.

The Yarmouth County Quarterly will be held on the 11th of June at Forest Glen. It will be a picnic quarterly and the friends will bring their baskets; provision will be made for teams. First session to open at 11 a.m. JOHN MILLS, Sec'y.

The Cape Breton Co. Quarterly meeting will convene with the church at North Sydney 15th and 16th of June. First service Monday evening at 7.30. A. J. VICARNT, Sec.

The Carleton and Victoria Counties Quarterly Meeting will convene with the Centerville Baptist church, June 9 at 2.30 p.m. A good programme is arranged for, and we hope a large delegation will be present to receive the help such may impart.

WYLIE H. SMITH, Sec'y-Treas.

The N. S. Central Association will meet at Upper Canard on Friday, June 16th at 10 o'clock. CHAIRMAN.

York and Sunbury Quarterly.

The June meetings, of the York and Sunbury Baptist churches, will take place in the Millvale Baptist church, beginning on Friday June 5th and continuing over Lord's day.

The churches will kindly appoint delegates. A good attendance is expected. A full programme is being arranged.

N. B. ROGERS, Secy-Treas.

Persons expecting to attend the N. S. W. Baptist Association at Bear River, June 20 23 will kindly send their names at once to W. W. Clarke, or I. W. Porter, Bear River. Kindly state the day you expect to arrive, and whether you come by team or otherwise.

The next regular meeting of the Cumberland Co. Conference will meet at Pugwash, June 9th. Delegates are requested to send their names to Pastor Haverstock and state whether they will travel by train or team. J. G. A. BELVERA, Sec.

The Quarterly District meeting of the Baptist Churches of Colchester and Pictou Counties will be held with the church at Brookfield on June 8th and 9th. A good programme has been arranged for. A. R. INGRAM, Sec.

The Albert Co. quarterly meeting convenes with the Baltimore Baptist Church, June 9th, at 2 o'clock. This is a fairly central location and we hope to see a full representation from the Church. A good programme has been prepared. There will be a paper on 'Church discipline,' and one on 'Grouping the churches.' F. D. DAVIDSON, Sec'y-Treas.

"All communications intended for the Home Mission Board of N. S. and P. R. I. should be addressed, Pastor E. J. Grant, Arcadia, Vermont, N. S."

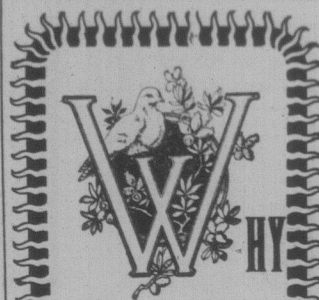
SOUR STOMACH, FLATULENCY, HEARTBURN, AND ALL OTHER FORMS OF DYSPEPSIA. Promptly relieved and cured by K.D.C. THE MIGHTY CURE.

After Work or Exercise

POND'S EXTRACT

Softens tired muscles, removes soreness and stiffness and gives the body a feeling of comfort and strength.

Don't take the weak, watery witch hazel preparations represented to be "the same as" Pond's Extract, which easily sour and generally contain "wood alcohol," a deadly poison.



do you not get our prices on that Printing you think of having done



The facilities we possess are such as to place us in a position to simply defy competition on any description of Printing whatsoever



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

CANADIAN PACIFIC RY.

HOMESEEKERS EXCURSIONS TO THE CANADIAN NORTH WEST.

Second-Class Round Trip Tickets will be issued from ST. JOHN, N. B.

On June 3 and 17, and July 8, 1903.

Table with 2 columns: Destination and Price. To Winnipeg, Estevan, Moosomin, Swan River, \$28.00. To Regina, Moosejaw, Yorkton, \$30.00. Prince Albert, McLeod, Calgary, \$35.00. Red Deer, Strathcona, \$40.00.

Good to Return two months from date of issue.

General Change of Time June 7th. Further particulars on application to C. B. FOSTER,

D. P. A., C. P. R., ST. JOHN, N. B.

1840. 1903.
During this period
Painkiller
(PERRY DAVIS)
has cured more cases of sickness than any other medicine. It's the best remedy in the world for
**Cramps,
Colic,
Diarrhoea, Etc.**
A household remedy.

ASTHMA
Of all diseases that afflicts humanity, none is so distressing and trying as Asthma.
If you are a discouraged Asthmatic and have tried many remedies without result, let us send you a generous free sample of Himrod's Asthma Cure and prove to you the wonderful efficacy of this remedy. Used as an inhalation, it instantly relieves the oppressive sense of impending suffocation enabling the patient to breathe freely at once and by a soothing medication of the bronchial passages, quickly lessens the severity and frequency of attacks until a cure is attained. Asthmatics are generally dyspeptic and should avoid internal remedies liable to impair the digestion. For over a quarter of a century Himrod's Cure has been prescribed by eminent physicians throughout the world. It is a remedy in which you can place entire confidence. If your case is a chronic one, or, only of a few months standing, send for a free sample at once and try it. It will not disappoint you.
HIMROD M'P'G CO.,
14-16 VESSEY ST., NEW YORK.
Your druggist may not carry Himrod's Asthma Cure in stock. A conscientious druggist will get it for you if you ask him and will not try to sell you something "just as good." A fair warning, hold on having Himrod's

Troubled with Kidney Trouble for Six Months.

Many Men and Women Are Troubled With Kidney Trouble, Some For Less Time, Some For Longer—No Need To Be Troubled For Any Length Of Time, If They Only Knew Of The Cures Being Made By

DOAN'S KIDNEY PILLS.

Backache Is The First Sign Of Kidney Trouble—Then Come Complications Of A More Serious Nature.

DOAN'S KIDNEY PILLS

TAKEN AT THE FIRST SIGN OF BACKACHE WILL SAVE YOU YEARS OF MISERY. Mrs. William H. Banks, Torbrook Mines, N.S., tells the public about the great qualities of Doan's Kidney Pills in the following words:—I was troubled with kidney trouble for six months, and had such terrible pains across my kidneys all the time that I could hardly get around. After taking one box of Doan's Kidney Pills I began to feel better, and by the time I had taken three boxes I was completely cured.

Price 50c. per box, or 3 boxes for \$1.25; all dealers or The Doan Kidney Pill Co., Toronto, Ont.

COWAN'S PERFECTION Cocoa.

It makes children healthy and strong.

When answering advertisements please mention the Messenger and Visitor.

From
May 15 to June 15

We will mail postpaid to any address for 25 cents a sample box (quarter gross) of the MARITIME PEN. These pens are good, like everything else we give our name.

KAULBACH & SCHURMAN,
Chartered Accountants,
MARITIME BUSINESS COLLEGE,
Halifax, N. S.

The Home

RULES FOR THE SICK ROOM.

Here are a few rules for the sick room that are worth remembering:—

Never allow a patient to take the temperature himself. Many patients are more knowing than nurses where there is a question of temperature.

Never put a hot water bottle next to the skin. Its efficiency and the patient's safety are both enhanced by surrounding the bottle with flannel.

Never allow a patient to be waked out of his first sleep, either intentionally or accidentally.

Never imagine that a patient who sleeps during the day will not sleep during the night. The more he sleeps the better he will be able to sleep.

Never hurry or bustle.

Never stand and fidget when a sick person is talking to you. Sit down.

Never sit where your patient cannot see you.

Never require a patient to repeat a message or request. Attend at once.

Never judge the condition of your patient from his appearance during the conversation. See how he looks an hour afterward.

Never read a story to children if you can tell it.

Never read fast to a sick person. The way to make a story seem short is to tell it slowly.

Never confine a patient to one room if you can obtain the use of two.

Never allow monotony in anything.—Nursing section of the hospital.

WHAT MAY BE EATEN WITH FINGERS.

There are a number of things that the most fastidious and well-behaved persons now eat at the dinner table without the aid of either knife, fork, or spoon. The following are a few examples:—

Olives, to which a fork should never be applied.

Asparagus, whether hot or cold, when served whole, as it should be.

Lettuce, which should be dipped in the dressing or a little salt.

Celery, which may properly be placed on the tablecloth beside the plate.

Strawberries, when served with the stems on, as they usually are.

Bread, toast, tarts, small cakes, etc.

Fruits of all kinds, except preserves and melons, which are eaten with a spoon.

Cheese, which is almost invariably eaten with the fingers by the most particular.

Either the leg or other small pieces of a bird. Ladies at most of the fashionable luncheons pick small pieces of chicken without using knife or fork.

Chipped potatoes are generally eaten with the fingers by epicures. There must be no particle of fat adhering to the chipped potatoes and they must be crisp.—Deineator.

BREAD MAKING.

Put one full cup of milk and about half a cup of lard on the stove and let come to a boil. Then take off the stove and add one pint and a half cold water. Mix half a yeast cake in half a glass of lukewarm water and add to the milk. Add one level teaspoon of salt and a tablespoon of sugar. Beat in your flour until the dough is stiff enough to leave the spoon fairly clean. Cover and let rise over night. In the morning knead on the board and put into pans and let rise until about to the top of the pans. Bake in a moderate oven about 45 minutes. Do not have the oven too hot at first. The more you mix it and knead it the finer grain it is. This makes two loaves and a small pan of biscuit.

To make two loaves of moist bread, use the quart wire sifter, which you press into the flour to fill. Take two quarts bread flour, a teaspoonful of salt, and one of sugar, tablespoonful shortening, which work in the flour, same as for pie crust. A third of a compressed yeast cake, dissolved, and warm water enough to make a

stiff dough. Use a knife for mixing, and mix till the knife comes out clean. Molding bread makes it fine grained, but if thoroughly mixed at first one need not spend much time over it next morning. Let rise over night, and in morning put on molding board and divide in three parts two loaves of bread and a pan of biscuits. Or one will make three medium-sized loaves. Rise slowly, not where it will heat, else it will be coarse and unsatisfactory. Put in hot oven at first, even if you have to cover the bread or open the door to cool it after it begins to brown. If the crust seems hard put a little butter over the top and it will be soft, moist and sweet.—Ex.

DANDELION BERR.

Boil the greens in fresh water, strain, and add molasses to taste, and a compressed yeast cake, before cold. Cover, let stand over night, to work, then put in jars, or bottles, and keep cold. Healthy and good.

A compressed yeast cake can be put in a bottle of cold water and keep good two weeks if kept cool in ice chest.—Ex.

PRUNE FILLING.

Soak one-half pound of large prunes over night in cold water. In the morning stew them and remove the stones. Press through a sieve and stir into this the whites of two eggs, beaten to a stiff froth with two tablespoonfuls of powdered sugar.—Ex.

HOT CHOCOLATE SAUCE.

Heat one ounce of chocolate over hot water, add to it one cup of thick syrup. When cool add gradually one pint of whipped cream. Flavor with vanilla.—Ex.

BAKED INDIAN PUDDING.

1 cup sugar, 1 cup molasses, 3 eggs, 1 cup cold sweet milk, a little cassia, ginger, cloves and salt, ½ cup each raisins and currants, cup corn meal. Stir this mixture into 3 pints boiling milk, cook in a double boiler until it thickens. Bake two hours slowly with bits of butter on top. Serve with whipped cream. One half this recipe make quite a large pudding.

All cornstarch puddings or custards should be cooked at least an hour in double boiler before adding eggs, salt and sugar.—Ex.

The exceptional dry weather is being attended by the destruction of timber lands, lumber and mills in Digby, Lunenburg and Queens counties. Similar reports come from Cumberland Co. But we in Nova Scotia are not alone in these losses as reports from Manitoba and Maine say this is a remarkable dry spring with heavy fire losses.

A LIFE SAVED.

Baby's Own Tablets Make Children Well and Keep Them Well.

Emergencies come quickly in the lives of little ones, and the wise mother will always keep at hand a reliable medicine to cope with them. Delay may mean the loss of a precious little life. There is no medicine can take the place of Baby's Own Tablets in relieving, curing and preventing the minor ailments of children. "If you could see my baby now," writes Mrs. James Boviah, of French River, Ont., "and compare him with his condition before I began giving him Baby's Own Tablets you would not know it was the same child. From the age of four up to twenty-one months he was constantly ill, and was wasted away to a skeleton. I gave him a great many medicines, but always without result, until I heard of Baby's Own Tablets and began giving them to him. Almost at once they helped him and he is now a fine, fat, healthy child. I now always keep the Tablets in the house."

The Tablets contain none of the poisonous drugs found in "soothing" medicine, and can be given with absolute safety to a new-born babe. Sold by all druggists or sent by mail at 25 cents a box by writing the Dr. Williams' Medicine Co., Brockville, Ont.

WOULD HAVE TO STOP HER WORK AND SIT DOWN.



HOW MANY WOMEN HAVE TO DO THIS FROM DAY TO DAY?

MILBURN'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 MILBURN'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.

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Wedding Invitations, Announcements,
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After
Using
**Wilson's
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Sold Everywhere. 10 cents

The first British Transvaal Parliament was opened May 20 by Sir Arthur Lawley, the Lieut. Governor of the Transvaal. The chamber was filled, those present including the military officials, the judges, the clergy, and the civil authorities. After the members had been sworn in, the Lieutenant-Governor delivered his inaugural address. Two thousand native houses had been destroyed by fire in the Tondo district of Manila. About eight thousand persons are homeless, and are being sheltered by the municipality the damage is estimated at 2,000,000 pesos.

The Sunday School

BIBLE LESSON.

Abridged from Peloubets' Notes.

Second Quarter, 1903.

APRIL TO JUNE.

Lesson XI. June 14. Paul at Rome.— Acts 28: 16-24, 30, 31.

GOLDEN TEXT.

I am not ashamed of the gospel of Christ.—Rom. 1: 16.

EXPLANATORY.

I. PAUL IN MALTA.—Vs. 1-10. Paul Helping his Shipwrecked Fellow-Sufferers. All aboard the ship safely reached the shore, drenched and weary. The rain still continued. The people of Malta were very kind to them. A fire was kindled, and those who were able and willing went out and gathered such sticks and brushwood as they could find. Among these Paul was foremost.

Paul and the Viper. Among the bundles of fagots a semi-dormant viper had lain concealed, and the increasing heat had awaked it from its dormant state, just as Paul was laying his bundle of sticks on the fire, and it sprang forth and fastened on his hand.

The natives immediately inferred that Paul was a murderer, whom, although he had escaped from the sea, divine Vengeance had followed, and would not permit to live.

With perfect composure, Paul shook off the venomous serpent, and felt no harm. The natives then changed their minds, and looked upon Paul as a god.

Paul and the Sick. The governor of the island, Publius, courteously received Paul and his companions, and the centurion, and perhaps all that were shipwrecked for three days till they could make other arrangements.

II. THE JOURNEY FROM MALTA TO ROME.—Vs. 11-15. By Sea to Puteoli. Three months the company remained in Malta, till navigation opened in February, and then they again embarked in an Alexandrian ship called The Twin Brothers.

By Land to Rome. At Puteoli they left the ship and went on by land one hundred and forty miles to Rome, the latter part of the journey along the famous Appian Way, "by which many a Roman general had passed in triumph to the capitol, seated on a car of victory, surrounded by the plaudits of rejoicing Rome."

III. PAUL AT ROME.—Vs. 16-24. Paul a Prisoner at Rome. 16 AND WHEN WE CAME TO ROME. By the Appian Way, through the Porta Capena. All around were the stately buildings which were raised in the closing years of the republic and by the earlier emperors. In front was the Capitoline Hill, illustrious long before the invasion of the Gauls. Close on the left, covering that hill whose name is associated in every modern European language with the notion of imperial splendor, were the vast ranges of the palace, the "house of Caesar" (Phil. 4: 22).

It was probably here that THE CENTURION (Julius) DELIVERED THE PRISONERS TO THE CAPTAIN OF THE GUARD. This officer, if the perfect of the Pretorium is referred to was Burrus, a liberal-minded man, and one of the few good statesmen of this corrupt age and civ. PAUL WAS SUFFERED (permitted) TO DWELL BY

SNAP, PUSH AND GO

Is What One Should Get From Food.

A young St. Louis lady learned a food lesson she won't forget. She says: "I suffered from indigestion for nearly 10 years and although I tried all kinds of foods for breakfast I could not eat any of them until one day I discovered Grape-Nuts and now I wonder how I ever did without it."

"I am a stenographer in a business office and need all the energy possible but I formerly spent the greater part of every morning wishing I had gone without breakfast for I was continually reminded of it by the uncomfortable distressed state of my stomach. How much ability I lost through this I could not tell you but now all is different for I eat some fruit and a saucer of Grape-Nuts and work hard all the morning and never think about my stomach until lunch time comes."

"I feel the good effects of Grape-Nuts in a sharpened brain, better memory and increased thinking capacity. The only difficulty I have about it is that I never want to limit myself to the required amount for I love it so." Name given by Postum Co., Battle Creek, Mich.

There is no reason why Grape-Nuts sharpens the brain.

It's fun to make new and delicious desserts by the recipe book found in each package of Grape-Nuts.

HIMSELF. The kind terms in which Festus reported the case, and Paul's noble conduct and helpfulness on the voyage, as related by Julius the centurion, would combine to influence such a man as Burrus to grant to Paul every privilege and comfort within his power. WITH A SOLDIER THAT KEPT HIM "He was coupled by a slight chain round the right wrist to the left of a soldier, and thus shackled was allowed to be at large within the palace, or even, if he could afford it, to hire a lodging for himself without the walls, but within the rules or prescribed limits, but otherwise free from restraint."

Paul's Conference with the Jews. 17. AFTER THREE DAYS spent in getting settled in his lodgings, PAUL CALLED THE CHIEF OF THE JEWS TOGETHER, especially the officers of the synagogues of which there were seven in Rome. NOTHING AGAINST THE PEOPLE OR CUSTOMS OF OUR FATHERS. "For everywhere had he shown himself desirous that his own people should bear the message of the gospel first, and for Jews he had never forbidden circumcision, only insisting that Gentile converts should not be forced to submit to the Jewish law before they were received into the Christian church."

18. WHO (Felix, Festus, Agrippa) . . . HAD EXAMINED ME AS DESCRIBED IN ACTS 24-26. WOULD HAVE, deliberately willed, purposed, to LET ME GO at liberty.

19. WHEN THE JEWS SPAKE AGAINST IT. Paul was as conciliatory and kindly as was possible under the circumstances. But he had to show why he WAS CONSTRAINED TO APPEAL UNTO CÆSAR.

20. HAVE I CALLED FOR YOU. Better in R. V. "did I entreat you to see and to speak with me." This is more in accordance with their respective circumstances. BECAUSE THAT FOR THE HOPE OF ISRAEL I AM BOUND WITH THIS CHAIN. It was not because he was opposed to Israel, as the Jerusalem Jews thought, but because he preached the realization of their hopes, the glory they had been looking for, the kingdom they had been expecting, that he was a prisoner.

WE NEITHER RECEIVED LETTERS OUT OF JUDÆA, etc. It is not said that they had never heard anything about Paul, for it is implied that they had heard, but nothing of the events which led to his being a prisoner.

22. BUT WE DESIRE TO HEAR. In accordance with which they arranged a time when they would come and hear what he had to say (v. 23). THIS SECT EVERYWHERE . . . SPOKE AGAINST. These slanders arose (1) from Paul's seeming opposition to the Jewish ritual; (2) from the strict morality of the Christians which made bold and open sinners their enemies, especially on account of the terrible denunciations of disaster and ruin unless they repented (see Matt. 24); (3) from their necessary opposition to some Roman laws and customs; (4) from a misinterpretation of the Lord's Supper, where they were said to "eat the flesh and drink the blood" of Jesus; (5) from a misuse of the fact that they defied one who had been crucified as a malefactor.

23. TO WHOM HE EXPOUNDED, he set out, expounded, the gospel of Jesus and its relations to the Jewish beliefs and Scriptures. AND TESTIFIED. These are the two ways in which we now must lead men to Christ and salvation. OUT OF THE LAW OF MOSES AND OUT OF THE PROPHETS. All believed them.

24. AND SOME BELIEVED, were persuaded, were being persuaded, were induced to believe, had faith. AND SOME BELIEVED NOT. "The testimony of the apostles was 'a savor of life unto life,' or 'death unto death'."

IV. THE LAST YEARS OF PAUL'S LIFE.—Vs. 30, 31. 30 AND PAUL DWELT TWO WHOLE YEARS IN HIS OWN HIRSD HOUSE, that which is either let or hired for a price, not necessarily a whole house, but an apartment.

Paul's Work during These Two Years. He RECEIVED ALL THAT CAME IN UNTO HIM. The fact that they must come to him, because he could not go to them, creating a sifting process, through which only the earnest and serious inquirers would come to him, and no time or strength was wasted.

31. PRACTISING . . . Paul's personal work was continued during these two years, WITH ALL CONFIDENCE, implying that he had freedom of speech, and was hopeful of results.

The Release. The consensus of opinion is very strong that Paul was released at the close of two years. It is supposed that, on being liberated (writers do not agree as to the precise order), he visited again parts of Asia Minor and Greece; went to Crete and founded, or more probably strengthened, the churches there; made his long contemplated journey to Spain; wrote his first Epistle to Timothy and his Epistle to Titus.

Paul's Second Imprisonment and Death. After several years of effective labor, Paul was again apprehended, and brought a second time as a prisoner to Rome. Tra-

dition places his imprisonment in the dungeon of the Mamertine Prison.

During this imprisonment Timothy was probably written. Paul was again tried and condemned to death. "His Roman citizenship exempted him from the ignominy of crucifixion, and hence, according to the universal tradition, he was beheaded by the axe of the licitor."

None know the place of Paul's burial. "We, also, careless of a monument by the grave, should build it in the world—a monument by which men may be taught to remember, not where we died, but where we lived." "The traditional spot of the apostle's death is marked by one of the most lordly churches of Christendom, 'St. Paul's without the Walls.' Close to the church is the Convent of the Three Fountains, where Paul, according to the tradition, was beheaded, the three fountains bursting forth at the three strokes of Paul's head upon the ground."

POINTED ILLUSTRATIONS.

I once heard a man affect an audience wonderfully by what he said. Dr. Richardson would have put in much better shape, but the man did a good work by his method of putting the point.

He said, "They tell us that alcohol gives strength and nourishment. Now it does not; it gives stimulus."

But his opponent said there can be no stimulus without nourishment.

He replied, "You sit down on a hornet's nest, and its very quickening, but it is not nourishing."

When we do not understand the science of the question, we are forced to use common illustrations; I give you another as a specimen.

A man once said to a friend of mine, 'You are fighting whisky; whisky has done a great deal of good; why whisky has saved a great many lives.'

"What do you mean, sir?"

"Why I mean that whisky has saved a great many lives."

"Well," said my friend, "you remind me of a composition a boy wrote on the subject of a pin. He wrote: 'A pin is a very queer sort of a thing. It has a round head and a sharp point; and if you stick pins into you, they hurt. Women use pins to pin on their cuffs and collars, and men use pins when the buttons is off. You can get pins for five cents a paper; but if you swallow them, they will kill you; but they have saved thousands of lives.' 'Why, Thomas, what do you mean by that?' asked the teacher. The boy answered, 'by people not swallowin' 'em.'—Selected.

True Merit Appreciated.—Brown's BRONCHIAL TROCHES are world-renowned as a simple yet effective remedy for Coughs and Throat Troubles.

In a letter from HON. MRS PERY, Castle Grey, Limerick, Ireland, they are thus referred to:—

"Having brought your 'BRONCHIAL TROCHES' with me when I came to reside here, I found that, after I had given them away to those I considered required them the poor people will walk a mile to get a few."

THE WAY TO BE WELL.

The Blood Must be Kept Rich and Pure and The Nerves Strong.

Good health is the most precious treasure any man or woman can have. But good health can only be had by keeping the blood rich and pure, and nerves strong. If the blood is allowed to become weak and watery, the whole system is weakened and falls an easy prey to disease. There is no medicine can equal Dr. Williams' Pink Pills in keeping the blood rich and pure, and the nerves vigorous and strong. Every dose helps to create new blood, and by a fair use of the pills, pale, sickly people are made bright, active and strong. Here is proof. Mr. Robert Lee, New Westminster, B. C., says:—"Before I began using Dr. Williams' Pink Pills, my blood was in a very impure state, and as a result pimples that were very itchy, broke out all over my body, my appetite was fickle, and I was easily tired. My wife urged me to try Dr. Williams' Pink Pills, and I got half a dozen boxes. By the time I had used them I was completely restored to health, my skin was smooth and clear, and my appetite good."

Dr. Williams' Pink Pills do not purge—they simply make pure rich blood. That is why they cure such troubles as indigestion, neuralgia, rheumatism, anaemia, partial paralysis, St. Vitus' dance, scrofula, erysipelas, and the ailments so common to women, young and old. Sold by all dealers or sent post paid, at 50 cents a box, or six boxes for \$2.50, by writing the Dr. Williams' Medicine Co., Brockville, Ont.

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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.

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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.

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From the Churches.

Denominational Funds.

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

The Treasurer for New Brunswick is Rev. J. W. MANNING, D. D., St. John, N. B., and the Treasurer for P. E. Island is Mr. A. W. STERNS, CHARLOTTETOWN.

A contributions from churches and individuals in New Brunswick to denominational funds should be sent to Dr. MANNING; and all such contributions in P. E. Island to Mr. STERNS.

BARTON.—We have during the present month received three members into the church, two by letter and one by baptism. J. W. BANCROFT

CLEMENTSVILLE.—Rev. J. H. Balcom has received and accepted a call to the pastorate of the Clements church and will commence work the first of June. CLERK.

FALMOUTH.—God is manifesting his power to save. Last Sabbath it was my privilege to welcome ten into the church by baptism. Others are saying pray for us.

CHESAPEAKE, LUN. CO., N. S.—Six happy converts were baptized last Sunday morning. Nine persons received the hand of fellowship. There are more to follow. About seventeen have already come out on the Lord's side in the meetings.

2ND GRAND LAKE CHURCH, CUMBERLAND BAY, N. B.—The Lord is still manifesting his saving power in our midst. Sunday May 17th we baptized three more believers. "By grace we saved through faith; and that not of ourselves, it is the gift of God." For the gift our hearts go out in gratitude to God.

MARION, N. S.—The favor of God is still visible to us as a church. May the 24th four were added to our membership. Mrs. Albert Daurey by letter, Mr. Albert Daurey, Mrs. Albert Young and Mrs. James Ernest by baptism. Next month it will be four years since we began to labor with this people; God has blessed our united efforts and our outlook is hopeful. W. B. BEVANSON.

FIRST SABLE RIVER.—Our work here is progressing favorably and we have many tokens of divine favor. In April we held a series of special meetings which were productive of good; the church was revived and a number found Christ. Sunday, May 24th, we were privileged to baptize four bright young converts, all members of the Sunday school. The interest in various departments of our work is well sustained, services well attended, and the relations between pastor and people are most cordial. Verily, "the lines have fallen to us in pleasant places." S. S. POOLE.

WESTERN SHORE.—Special meetings have been held recently at Western Shore, a branch of the Chester Basin church. The Lord was with us, and used his word, faithfully preached by Evangelist Baker. Pastors Bessnon and Morse in the return of backsliders and in the salvation of souls. Amidst much opposition three young women and two young men have united with us by baptism. Three of these were baptized on May 10, and two on May 24, one of whom came to us from the Episcopalians. This makes an addition of 26 since December 1st. To God be the glory. M. B. WHITMAN.

ANTIGONISH, N. S.—Our pastor, Rev. W. H. Robinson after five and a half years of faithful service, has resigned. During these years the pastor and church have worked together in a spirit of harmony and of mutual good will and esteem. The severing of the pastoral relation has caused sorrow and regret on the part of both shepherd and flock, but the pastor feels in his decision, he is being divinely guided. He and his wife go from us with the prayers, love and best wishes of the church and congregation. During his ministry most all of the young of this congregation, on profession of faith, have become members of the church. Mrs. Robinson has been a true help meet indeed in all departments of Christian services. May the Great Head of the church lead and bless our brother and sister in their future work and may he send us a true and faithful shepherd to "feed the flock which he hath purchased with his blood," in this place. CLERK.

OWSLOW.—Next to conversions the financial prosperity of our church is important. One's best energy of brain and

drawn can often be given to the Lord Jesus with largest advantage to his church in the form of money. Former pastors will bear out the statement that the grace of liberality is exemplified in rare degree by the brethren of Owslow (proper). During the two years past \$300 has been spent upon the church edifice and \$100 upon the parsonage, placing both these buildings in substantial condition for many years to come. An old standing note of \$200 which through some oversight has been allowed to consume interest for years, has also been cleared off, leaving the church property free of all encumbrance. Those who know the local conditions will understand that this means a great deal, especially when it is remembered that this was all done without the help of other sections of these churches, except a generous contribution from Deacon J. M. Gunn, of Belmont, for which the brethren are grateful. In the meantime a hearty response to the denominational objects always meets me. They have done well by the Forward Movement College Fund and 20th Century Fund; and what is of moment to some of us pastors the salary is kept paid up every Sunday. What gives me most joy in this writing is the confidence that all their sacrifice represents loyalty and love to our Lord Jesus Christ. W. H. JENKINS. May 23.

LOWER GRANVILLE.—On the first Sabbath in this month our pastor, T. A. Blackadar, baptized a young lad, making five of the same family whom he has received into the church. On the fourth Sabbath he received two mothers into the fellowship of the church, one coming by letter and the other on experience. Since our pastor came upon the field, two years last October, seventy-nine have been added by baptism, seven have been received on letters and two on experience. Thirty of the number who have been baptized were received into the Granville Mountain church. Almost all of those who have been gathered into the church are from among the young men and women, and with careful training there is excellent material for future usefulness and noble service for the Master. But then our field is divided into five sections with five meeting houses to keep up, and this is more tax than the people are well able to bear and amply sustain a pastor with even a small family, and so our pastor is going to leave us, which many of us deeply regret. Perhaps weeks or even months will slip by before we can obtain a suitable man to fill our pastor's place. In the meantime our interests will dwindle and for lack of pastoral care many may drift away and the usefulness of some lives lost, that with careful and constant shepherding might have been strong men and women for truth and righteousness. Alas, when shall we as church members learn wisdom, and learn to husband all our forces, and when we have a faithful man—a God called and sent man—keep him. May 30.

N. B. Home Missions.

At the request of the Board I have undertaken the superintendency of the fields for the coming year. It is my purpose if spared to visit each in turn and confer with the churches and laborers direct. I shall be glad to receive information as to their needs at any time. Quite a number of promising candidates are seeking the work and with the Divine blessing upon our efforts good results may be attained.

I would like to ask the missionaries in future to direct their reports and communications to me at 29 High St., St. John. Churches and fields requiring student labor will also write at once. Will the members of the Board take note that the Quarterly Meeting in June is deferred until the 9th inst? This is done in order to give the former secretary time to get in all the reports up to June 1st.

W. H. MCINTYRE, Sec'y.

The Annual Report of the American Baptist Publication Society states that the aggregate of issue of their twenty periodicals for the past fiscal year is considerable over forty-six millions of copies, which is about one and one-half millions above the record of the previous year. In view of the determined and sometimes unworthy efforts that have been made to supplant them in Baptist Sunday schools, the result is certainly encouraging. Baptist periodicals for Baptist schools, should be the slogan everywhere. Their teachings square with the old faith; there are no doctrinal divergences in the society's periodicals. Let us hope that their circulation will still greatly increase.

LITERARY NOTE.

No one should fail to read the series of articles on Missionary meetings that is being contributed by Miss Belle M. Brain to the Missionary Review of the World. They are full to overflowing with bright, helpful suggestions that have been tried and found successful in meetings for all ages in many places. In the June number of the Review, Miss Brain deals with "Music in Missionary Meetings" in a most suggestive way. This has been preceded with articles on the Bible, Prayer, Testimonies, Missionary books, How to Interest Individuals, etc. Other articles are to follow on "Quotations, Practical Work, Money Raising Questions, etc. These can not but prove invaluable to every missionary worker. Another series of exceptional interest is that on "A Missionary's Experiences in the Heart of Africa," by Dr. De Witt C. Snyder. They are bright and informing and give a vivid picture of things as they are in the Congo State. Other articles that should not be passed over are those on "Work Among the Lepers in Surinam," on "South Africa," and on "Cannibal Christendom." The General Intelligence Department is a veritable Missionary Newspaper.

Published monthly by Funk & Wagnalls Company, 30 Lafayette place, New York. \$2 50 a year.

TWO AND A-HALF DOLLAR CHRISTIANS.

There are a good many people in their religion that remind me of "Uncle Phil," a pious old darkey of the old times in Texas. Well, Phil was a fervent Christian with a great gift of prayer. He attended all the Saturday-night prayer-meetings on the neighboring plantations, and could pray louder and longer than any of the brethren. But Phil had one weakness—he dearly loved money; and, different from the negro generally, he loved to hoard it. Near by us lived a man who, not troubled by any scruples, would pay Phil a dollar to work in his fields on Sundays. One Sunday night, as Phil came home after dark, I accosted him with "Where have you been, Phil?" "Oh, just brackin' about, massa." "You have been working for Miller." "Well, you see, massa, the old fellow is in

needs, and he just showed me a silver dollar, and I just couldn't stand it." "Ain't you afraid the devil will get you for breaking the Sabbath?" Phil scratched his head a minute, and then said, "I guess the Lord'll 'scuse me, massa." "No, H" says, 'Remember the Sabbath day, and keep it holy.' " Phil went off looking pretty sober, and it was not long before I heard his voice in fervent prayer back of the barn, and so I thought I would slip down near enough to hear "O Lord!" I heard him say, "I have this day ripped an' tear'd and swear'd at them confound'd oxen of Miller's and jest broke the Sabbath day. O Lord! please forgive me; please forgive me; for you knows I's nothin' but a miserable heathen, anyhow. If you'll jest forgive me this time, I'll never do it again as long as I live, 'ceptin' he gives me two dollars and a half a day."

At this point I was obliged to beat a hasty retreat; but I am thinking that poor Uncle Phil isn't the only two dollar-and-a-half Christian in the world — Western Christian Advocate.

Until quite recently it was Mr. Edison's practice to work in his laboratory on Sundays, owing to the fact that several of his inventions required his immediate attention. But, according to Success, he has suspended that practice, from a motive that would do credit to any father.

An interesting episode occurred in his laboratory one Sunday morning. Mrs. Edison and little Theodore came down on their way to the Baptist church at Llewellyn, N. J. Theodore went into the building with his father, and began his usual experiments.

"You musn't work on Sunday, Teddy," said Mr. Edison, laying a hand on his child's head.

"You work yourself, Sunday," was the youngster's prompt response, as he busily poured a lot of green fluid out of a bottle into a jar. But he remembered that his mother had often disapproved of his father's Sunday labors.

Mr. and Mrs. Edison looked at each other significantly. The father immediately quit his Sunday work. — C. R. World.

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MARRIAGES.

SPROULE-CROCKER—At the Parsonage, Kingston, N. S., May 20th, by Rev. J. A. Huntley, William Sproule, Sr., of Falkland Ridge, and Mary Crocker, of Meadowvale, N. S.

MCLAUGHLIN-SCOFILL—At Meadows, Charlotte County, N. B., May 15th, by Rev. C. J. Steever, Edgar McLaughlin, of Meadows, N. B., to Lucinda Scofield, of Lubec, Me.

LAW-KNOX—At the residence of Joseph Butt, Upper Keswick, May 24th by the Rev. George Howard Alexander S. Law, of Houlton, Maine to Jane Knox, of Upper Keswick, York County.

GORLAND-MOUNTAIN—At Springhill, May 23, by Rev. H. G. Estabrook, Wellington Gorland, to Miss Phoebe Mountain, of Springhill.

REDMOND-CROWE—On May 26th, at the Baptist Parsonage, Onslow, N. S. by Pastor, W. H. Jenkins, Raymond A. Redmond of Musquodoboit, to Miss Maude Ethel Crowe, of Crowe's Mills.

HATT-WALKER—At the Parsonage, Kentville, May 14th, by the Rev. C. H. Day, Spurgeon Hatt, of White Rock, Kings County, to Bertha Walker, of New Minas.

SUTHERLAND-MCKENZIE—At Sable River, May 7th, by Rev. S. S. Poole, Freeman Sutherland, of Lockport, to Marion McKenzie, of Rockland.

TAYLOR-DAY—On the 27th May, 1903, at Chasewood, at the home of Mrs. Rhoda Taylor, mother of the bride, by Rev. A. E. Ingram, Annie, daughter of the late Alexander Taylor, and William H. Day, of Musquodoboit, all of Halifax County, N. S.

MCGREGOR-CROUSE—At the Baptist Church, Smith's Cove, Digby County, N. S., on May 20th, 1903, by Rev. Ward Fisher, Stanley Bigford McGregor, D. D. S., of Smith's Cove, to Miss Josephine Purdy Crouse, of Bar River, N. S.

DEATHS.

ROBINSON—At Hartland, N. B., suddenly on May 20th, William Robinson, aged 75 years, leaving a widow, six sons and two daughters, with many relatives and acquaintances, who sadly deplore his loss.

TABOR—At Woodstock, N. B., May 18, Mildred aged 6 years 10 months, daughter

of Mr. and Mrs. Amon Tabor. Four years ago she had typhoid fever which left her weakly. Patiently she has been a sufferer ever since from tuberculosis.

MCLEAN—John L. McLean, a worthy member of the Bonshaw church, died at Argyle Shore on the 21st inst., aged 68 years.

HALLIMORE—At Middle Cornwall, N. S., May 23rd of appendicitis Jacob Hallimore in his 57 year. Leaving a wife and large family to mourn their loss. The day before he was taken sick his pastor called to see him and with him knelt in prayer at the throne of grace.

HAVERSTOCK—At Hammond's Plains, N. S., May 21st, of pneumonia and rheumatic fever, Mabel Rose, eldest daughter of Henry H. and Eva Haverstock, aged 11 years and 9 months. She was a bright, intelligent girl and a general favorite. The sorrow-stricken parents have the sympathy of the whole community.

BARSS—At Canso, N. S. April 17th, Mrs Spiney Barss, aged nearly 84 years. For many years our sister had been a professor of religion and a consistent member of the Canso Baptist Church. The last days of her life were marked by the sweet consciousness of the Saviour's continued presence. Two daughters and a son cherish the memory of a loving, self-sacrificing mother.

HENDRY—At North Brookfield, Queens County, N. S., May 14, of typhoid fever, Burton Hendry, aged 66 years. He leaves a widow, two sons and two daughters to mourn their loss. At the age of 18, six years after his conversion, he was baptized by Rev. James Parker, and joined the Church at North Brookfield, where, with the exception of fifteen years spent in Albany, Annapolis County, he labored earnestly in every department of church work. The funeral service was conducted by Rev. H. B. Smith of New Germany.

EATON—At Atlanta, Kings County, N. S., on May 20th, Mrs. Judson Eaton, at the age of 68 years. Our sister was converted early in life and baptized by the late Rev. I. E. Bill. Her first membership was with the Nictaux Church, but was received by letter into the 1st Cornwallis Baptist Church in 1861. She leaves one sister, Mrs. Oscar Bradford, of Somerville, Mass., and one brother, Rev. W. A. Spinney, who is engaged in evangelistic work in New Jersey. An adopted son resides at Brockton, Mass. To Bro. Eaton we extend our sincere sympathy.

GANTER—At Woodstock, N. B., May 4, suddenly of pneumonia J. B. Ganter aged 49 years. Three weeks and three days before this his wife died of typhoid fever. Mr. and Mrs. Ganter were baptized on the same day into membership of the Birch Ridge Baptist church, Tobique, N. B. They were not separated long by death. Mr. Ganter was the engineer in charge of the pumping station at Woodstock. He was an efficient reliable, honorable man, and filled an important position well. Four children remain and have some with relatives.

DICKINSON—At Blaine, Me., on the 22 d of paralysis, Jane Roberts, widow of William Dickinson aged 85 years and daughter of the late Samuel and Myra Estabrooks. One son, ten grandchildren and forty one great grandchildren are left to regret her departure. Many years ago she professed faith in the Lord Jesus Christ as her Saviour and her testimony ever was that God was true to his promise. Her remains were brought to Colds rear, Carleton Co., for interment and services were conducted by the pastor of that church.

WILSON—At Masstown, April 10, 1903, Mrs. Thomas Wilson, in the ninety-first year of her age. Her maiden name was Esar Johnson, and was married in early life. Some 55 years ago she made a public profession of her faith in the Lord Jesus, and was baptized by Rev. W. C. Dimock and united with the Baptist church at Debert. She long remained an earnest and active member of the church, and responded to all the claims of her church to the utmost of her ability. She was a strong character, and in her presence was strength. During her last days she was kindly cared for by her relatives, and quietly passed away to her heavenly home.

PIKE—The death of our beloved Deacon Daniel Pike occurred on Friday, May 22. This is the second deacon of the Temperance Vale church that has been called from their labors in 3 months. Bro. Daniel Pike was the head of a large family, and was a good man. As an exhorter we have not met his equal and in prayer, only those who have heard him know of his wonderful power. He was the spiritual support of the pastor and was always ready for every good work. May the blessed Lord comfort the dear widow and care for those who have been bereaved of their loved one.

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St. John, N. B.

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An Ideal Book-Case for the Home.

And may the blessed God raise up from this family some who will fill the place their father has left vacant is our prayer.

VAUGHAN—On Tuesday night sister E. J. Vaughan relict of the late William Vaughan passed on to her everlasting home after a long and severe illness of cancer of the stomach aged 63 years and three months. Mrs. Vaughan who was a sister of Deacon J. S. Titus, was born in Jemseg, Queens County and baptized at the age of 15 years by Rev. Mr. Jackson. Coming to St. Martin's many years ago as a bride she united with the septist church and has ever been a faithful, consistent worker. She was also a member of the W. M. A. Society and only a few days prior to her death told a sister about her mitre box and requested her to take it to the next meeting. She leaves four children to mourn her loss, beside a large circle of friends and acquaintances. The funeral services conducted by Pastor C. W. Townsend from her own residence were impressive and largely attended.

FREEMAN—At Milton, Queens County, N. S., after a lingering illness, Rebekah, the beloved wife of Stillman B. Freeman, aged 61 years. A little more than four years ago she underwent an operation at the hospital in Halifax but that only afforded temporary relief. While her experience at the hospital was a trying one, yet the deceased entertained very pleasant memories of her stay there and spoke appreciatively of the kindness shown her by the ministers, physicians, nurses and friends. Upon her return home everything was done for her restoration, but it was impossible to overcome the disease. Throughout the long period of her suffering our sister exhibited remarkable patience and fortitude. The ruthless knife of disease but served to lead her "under the shadow of the Almighty," where the "graces" which abounded in her life were developed into rare loveliness. She had conceived the transcendent conception of the Christ-life and her life became one of ministry. Fittingly may it be said of her: "She hath done what she could." Faithful in life, patient in sickness and singularly helpful in death, she has left to the home, the church and the community the priceless heritage of an unswerving character.

FREEMAN—At his home in Rockland, N. S., after a brief illness of pneumonia, Deacon George Freeman passed to his reward. Mr. Freeman had been a man of exceptionally good health, in fact had never been sick before in his life, but when this illness came upon him he sank rapidly and the end soon came. Our brother was home in Greenfield, Queens, in 1839 and at the age of 20 he united with the church

at that place. In 1882, he, with his family, moved to Rockland, Shelburne, and at once united with the Baptist church there; 5 years later he was ordained to the office of deacon. He was firm in the faith and held the doctrines with a strong grasp; the Bible was his guide, by it he steered his course and he has entered safely the haven of rest. He loved righteousness and all things good received his hearty support. Death had no terror to him. He could say with Paul "I know in whom I have believed." He leaves a widow, daughter [of the late Rev. I. F. McKennie, three sons, four daughters and a host of friends. May God abundantly bless them in their affliction.

MORSE—The death of Dr. J. R. Morse, Sen., which occurred at his home, on the 13th of May, removes from Lawrence town, N. S., one of its most prominent, useful and highly esteemed citizens. During recent years his health was much impaired, but his severe sufferings were borne with becoming Christian fortitude. He was, at his death, in the 56th year of his age. Dr. Morse graduated from Harvard Medical College in 1861 and immediately afterwards commenced the practice of his profession in Lawrence town and vicinity when for more than forty years he devoted himself, unflinchingly, to the relief of suffering humanity. He often encountered terribly wild storms and blocked roads in reaching his patients. The people of the valley and the mountain alike shared his prompt and sympathetic attention. His wonderful devotion to the welfare of his patients frequently reminded his friends of Ira McLaren's description of "A Country Practitioner of the Old School." Many have abundant cause to remember with gratitude his self-denying and faithful services. He had the satisfaction of knowing that the important sphere made vacant by his lamented death would be ably filled by his eldest son, Dr. D. R. Morse, Jun. He was a prominent member of the Lawrence town Baptist church having for many years been the choice of his brethren as their treasurer and was ever ready to help forward the financial interests of the Lord's work. He leaves to mourn his departure a widow, who was the second daughter of the late Hanley Hitchcock, and seven children, four sons and three daughters, by whom he was greatly beloved. Two of his sons are doctors of medicine. His eldest daughter is the wife of Rev. S. F. Wallace, pastor of the Memorial Baptist church, Mechanicville, N. Y. The funeral was very largely attended and was conducted by his pastor Rev. W. S. Archibald assisted by Rev. R. D. Porter and Rev. Joseph Gartz and the utmost respect was evinced for the departed as well as sympathy for the bereaved.

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WHEN THE TIDE IS LOW.

BY H. H. PORTER.

Some time at eve, when the tide is low,
I shall slip my moorings and sail away,
With no response to the friendly hail
Of kindred craft in the busy bay
In the silent hush of the twilight pale,
When the night stoops down to embrace
the day.

And the voices call in the water's flow,—
Some time at eve when the tide is low,
I shall slip my moorings and sail away.

Through purple shadows that darkly trail
O'er the ebbing life to the Unknown Sea,
I shall fare me away with a dip of sail
And a ripple of waters to tell the tale
Of a lonely voyager, sailing away
To Mystic Isles, where at anchor lay
The craft of those who have sailed before
O'er the Unknown Sea to the Unseen
Shore.

A few who have watched me sail away
Will miss my craft from the busy bay;
Some friendly barks that were anchored
near,

In silent sorrow will drop a tear;
But I shall have peacefully furled my sail
In moorings sheltered from storm or gale,
And greeted the friends who have sailed
before.

O'er the Unknown Sea to the Unseen Shore.
—Ex.

OBEDIENCE—THE FRUIT OF FAITH.

The depreciatory way in which obedience is regarded in much revivalistic teaching is out of harmony with the whole spirit of the New Testament, and tends to make the religion it fosters a thing of mere sentiment. On a bill announcing some mission services, we once saw the verse,

"Nothing to pay? No, not a whit;
Nothing to do? No, not a bit;
All that was needed to do or to pay
Jesus has done in his own blessed way."

Now that is both true and false. True in that our Lord's work is complete; false in that it leads men to think that faith may "abide alone." Christ lays equal stress on believing and doing. Indeed, he tells us that certainty concerning God can only be reached by willingness to obey. Where faith remains without obedience, like seed that does not send up its stem to the light, it dies. Where men seek to obey without faith in their heart they try to bring forth fruit as from a tree without root in the soil. We protest against any teaching which slights the words of Christ either as to faith or obedience. The end must be harmful. Without faith we become dry and hard moralists; without obedience we become mere religionists. Those who slight obedience sever Christ from his precepts; those who slight faith take the precepts and lose sight of the Christ. We have no right to do either. We take either course at our peril. Without Christ as the object of faith, the glow, the enthusiasm, the dynamic force of Christianity, are wanting, and it becomes a mere system of morals, superior to, but not differing in kind, from that of other religions of the world. Without obedience, growing out of faith in him, our religion becomes more erratic than spiritual, more hysterical than practical.

THE SANCTIFIED.

Here, in twenty particulars, is William Secker's description of the characteristics of sanctified men and women:

1. Sanctified Christians do much good and make but little noise.
2. They bring up the bottom of their life to the top of their light.
3. They prefer the duty they owe to God to the danger they fear from man.
4. They seek the public good of others above the private good of themselves.
5. They have the most beautiful conversation among the blackest persons.
6. They choose the worst sorrow rather than commit the least sin.
7. They become as fathers to all in charity and as servants to all in humility.
8. They mourn most before God for their lusts which appear least before men.
9. They keep their hearts lowest when God raises their estate highest.
10. They seek to be better inwardly in the substance than outwardly in appearance.
11. They are grieved more at the distress of the Church than affected at their own happiness.

12. They render the greatest good for the greatest evil.

13. They take those reproofs best which they need most.

14. They take up duty in point of performance and lay it down in point of independence.

15. They take up their contentment in God's appointment.

16. They are more in love with the employment of holiness than with the enjoyment of happiness.

17. They are more employed in searching their own hearts than in censuring other men's states.

18. They set out for God at the beginning and hold out with him to the end.

19. They take all the shame of their sins to themselves, and give all the glory of their services to Christ.

20. They value a heavenly reversion above an earthly possession.

If we hold up that as a mirror, do we see ourselves reflected in it.—Ex.

WHAT A WORD DID

I was born in a poor man's home on the coast of Cornwall, England. When nine years of age I was sent into a shipbuilding yard to work for my living. My surroundings were of the sinful kind. Soon my young life drank in these influences. I drifted along to the age of 17. At that time I used to go out after supper with young men of my age, and spend the evenings on the streets in some kind of street pleasure. I was out on this mission one evening, and a party of us was standing by a store window, when a party of Christians came by, going home from their prayer-meeting. When they reached us they stopped, for some reason I do not know. One of the party, an old man, came up to me, and putting his hand on my shoulder, and calling me by name, said: "I don't know why, but I always pray for you." When he had said this he lifted his hand, and the prayer-meeting crowd passed down the street. I looked after them out into the darkness, saying: "I wonder why that old fellow prays for me?"

The work was done. Conviction for sin followed. A desire to be saved entered my life, and two weeks after that I found Christ. The old man is in heaven long ago. I am here, doing what I can to make the world better.

Only a word. That was all. But as a result of that word thousands will be in heaven, for the old man started forces to work that evening which will never stop—no, never!—Robert Stephens.

THE VALUE OF CHARCOAL.

Few People Know How Useful it is in Preserving Health and Beauty.

Nearly everybody knows that charcoal is the safest and most efficient disinfectant and purifier in nature but few realize its value when taken into the human system for the same cleansing purpose.

Charcoal is a remedy that the more you take of it the better; it is not a drug at all, but simply absorbs the gases and impurities always present in the stomach and intestines and carries them out of the system.

Charcoal sweetens the breath after smoking drinking or after eating onions and other odorous vegetables.

Charcoal effectually clears and improves the complexion. It whitens the teeth and further acts as a natural and eminently safe cathartic.

It absorbs the injurious gases which collect in the stomach and bowels; it disinfects the mouth and throat from the poison of catarrh.

All druggists sell charcoal in one form or another, but probably the best charcoal and the most for the money is no Stuart's Absorbent Lozenges; they are composed of the finest powdered Willow charcoal, and other harmless antiseptics in tablet form or rather in the form of large, pleasant tasting lozenges, the charcoal being mixed with honey.

The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath and purer blood, and the beauty of it is, that no possible harm can result from their continued use, but on the contrary, great benefit.

A Buffalo physician in speaking of the benefits of charcoal, says: "I advise Stuart's Absorbent Lozenges to all patients suffering from gas in stomach and bowels, and to clear the complexion and purify the breath, mouth and throat. I also believe the liver is greatly benefited by the daily use of them; they cost but twenty-five cents a box at drug stores, and although in some sense a patent preparation, yet I believe I get more and better charcoal in Stuart's Absorbent Lozenges than most of the ordinary charcoal tablets.

THE PRESENT YEAR

We Will Return to Our Customers
Nearly Half a Million Dollars in Dividends.

With upwards of fourteen thousand customers on our books we are in a position to make the positive statement that **we have never made a loss for a customer**, and it is a source of great satisfaction to be able to state that we have never had from one of this large clientele what might be termed a serious complaint.

The good will of our customers is our most valuable asset. By making money for our customers we make money for ourselves, or in other words we make money **through** not out of our customers.

We have not the space to outline in this paper the plans under which our business is conducted, but we would consider it a pleasure to forward upon request a booklet "About Ourselves," which will explain these matters fully.

The minimum amount of stock issued is \$37.50. We have customers from that sum up to as high as \$50,000.

Some of the largest customers on our books have been secured for us by other customers. An eminent Bishop of the Episcopal church, after a personal inspection of some of our properties, influenced some large investments from his diocese; and a Methodist clergyman in Newfoundland, from entirely disinterested motives, in order to show his appreciation of the manner in which we have looked after his interests, has originated investments amounting to more than fifty thousand shares.

If you have present investments which are not proving satisfactory, we will be glad to look into them for you. Possibly we could secure exchanges for more promising stocks or we might make resales.

We are continually serving our customers in this way and possibly could be of service to you.

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This and That

MOTHER'S SONG.

My heart is like a fountain true
That flows and flows with love to you.
As chirps the lark unto the tree
So chirps my pretty babe to me,
And it's O! sweet, sweet! and a lullaby.

There's not a rose where'er I seek
As comely as my baby's cheek.
There's not a comb of honey-bee
So full of sweets as babe to me,
And it's O! sweet, sweet! and a lullaby.

There's not a star that shines on high
Is brighter than my baby's eye.
There's not a boat upon the sea
Can dance as baby does to me,
And it's O! sweet, sweet! and a lullaby.

No silk was ever spun so fine
As is the hair of baby mine—
My baby smells more sweet to me
Than smells in spring the elder tree.
And it's O! sweet, sweet! and a lullaby.

A little fish swims in the well,
So in my heart does baby dwell.
A little flower blows on the tree,
My baby is the flower to me,
And it's O! sweet, sweet! and a lullaby.

The Queen has a scepter, crown and ball,
You are my scepter, crown and all.
For all her robes of royal silk,
More fair your skin, as white as milk.
And it's O! sweet, sweet! and a lullaby.

Ten thousand perks where deer run,
Ten thousand roses in the sun,
Ten thousand pearls beneath the sea,
My baby more precious is to me,
And it's O! sweet, sweet! and a lullaby.
West of England Lullaby.

PROMPT PAYMENT.

A capital story is told of an old Methodist minister, who believed in improving every opportunity to "sow the good seed." Traveling along a country road one day his horse lost a shoe, and the minister stopped at the next blacksmith's shop to have the damage repaired. Several loafers were about the shop. The minister told them who he was, inquired their names and occupations, and had a cheery talk with them. When the horse was shod he asked what was to pay, and the blacksmith said carelessly:

"Oh, nothing; just remember me in your prayers."
"Very well," said the minister promptly. "As my motto is 'pay as you go,' I'll just settle the bill now."

Down on his knees he went, and the loafers and the blacksmith could not help following his example.

CHINESE GAMES.

A missionary, writing of the girls in the school in China under her care, speaks of their games, which, she says, are their own, and yet exactly like games at which American or English children play, except that in "battledore" they use their feet instead of their hands.

"Knuckle-bones" is played exactly as boys play it in England, only they use stones. "Hunt the Slipper" is also just the same. The Chinese, too, have the most beautiful swings—and such kites! I wish you could see them!

"Did you ever hear at home of a game

EXPERT TESTIMONY

Coffee Tried And Found Guilty.

No one who has studied its effects on the human body can deny that coffee is a strong drug and liable to cause all kinds of ills, while Postum is a food drink and a powerful re-builder that will correct the ills caused by coffee when used steadily in place of coffee.

An expert who has studied the subject says: "I have studied the value of foods and the manufacture of food products from personal investigation and wish to bear testimony to the wonderful qualities of Postum Cereal Coffee. I was an excessive coffee drinker, although I knew it to be a slow poison. First it affected my nerves and then my heart but when I once tried Postum I found it easy to give up the coffee, confirmed coffee fiend though I was."

"Postum satisfied my craving for coffee and since drinking Postum steadily in place of coffee all my troubles have disappeared and I am again healthy and strong."

"I know that even where coffee is not taken to excess it has had effects on the constitution in some form or other and I am convinced by my investigation that the only thing to do if health and happiness are of any value to one is to quit coffee and drink Postum." Name given by Postum Co., Battle Creek, Mich.

called 'Mothers and Fathers,' and another called 'Keeping School?' Here we have just the same.

"These Chinese know no end of riddles, both spoken and written, and they have all kinds of puzzles."

"They have a funny way of choosing who shall be 'he' in a game. One of them holds her hands out with the open palm downward; then all the others stand around with the tips of their fingers touching her palm; then, after repeating a few words, she suddenly closes her fingers and tries to catch theirs. Sometimes she fails to catch one, and then it has to be done again; but if she does manage to imprison one finger, the owner of that finger has to be 'he'."—Ex.

"THAT'S WHAT I'M HERE FOR"

It was the uniformed porter who said it, as he smiled pleasantly on the woman whose bundles he had started to carry for her. The station was full of travelers, hurrying to and from their trains, but the porter was not in the least hurried. He was quiet, ready, helpful; and he found a seat for the woman in the right car, and repeated, as she thanked him for his trouble, "That's what I'm here for, madam, all day long; just to see that people get aboard all right." Then he went back to the gate, and promptly helped somebody else to another train. Cheery and pleasant, he carried babies, lifted heavy bags, reassured nervous people who were afraid the train would start without them, and made himself generally helpful, hour after hour.

"That's what I'm here for." The cheerful words carried an unconscious message. The porter's lot was not a very pleasant one. Perhaps he, too, longed to travel away from the hot city to the sea or the woods, yet all the year round he was shut within the crowded station, with its tracks and platforms. Few thanked him for helping them, and he could hardly have been blamed if he had been a trifle cross over his work. But he had no such thought; he was there to be helpful, and his heart was in his work.

The woman who had been helped to her seat by him thought it over as the train rolled away. She was one who had carried many burdens for other people, and had had few thanks. She seemed to herself to have spent her life in starting other people off where they wanted to go, and stayed behind herself; and, lately, she had felt rebellious about it. But the young porter's word started a new line of thought. "That's what I'm here for," she said to herself, "and it isn't my business to complain or to question. If he can do his day's work in that hearty spirit, I guess I can too," and she felt her heart lighter than for many a day. The porter did not know it, but he had preached a whole sermon in five words that afternoon.—Michigan Christian Advocate.

TRUE GIVING.

Dr. Miller tells the story of Henry Thornton, who was a most generous giver to good causes. A visitor called on him one day and asked for a special subscription for missions, and he made out a check for twenty-five dollars. Before the ink was dry, a messenger boy came in with a telegram. Mr. Thornton opened it, and the visitor noticed that his face turned very pale and his hand trembled. He said to the visitor, "I have received terrible news. I have lost thousands of dollars. Give me back that check." It was hard to give it back, so, of course, the visitor expected to see it torn up. But Mr. Thornton, on receiving it, changed the twenty-five dollars to two hundred and fifty dollars, saying, "God has taught me that I may not much longer possess my property, and I must use it well." That man had chosen the true way to contentment. Contentment is always possible when we keep an open mind to be taught of God, and realize that in everything we are his stewards.

This Will Interest Many.

F. W. Parkhurst, the Boston publisher, says that if any one afflicted with rheumatism in any form, or neuralgia, will send their address to him at 205 45 Winthrop Building, Boston, Mass., he will direct them to the perfect cure. He has nothing to sell or give; only tells you how he was cured after years of search for relief. Hundreds have tested it with success.

RADWAY'S READY RELIEF FOR PAIN

The Cheapest and Best Medicine for Family Use in the World.

Instantly stops the most excruciating pains; never fails to give ease to the sufferer. FOR SPRAINS, BRUISES, BACKACHE, PAIN IN THE CHEST OR SIDES, HEADACHE, TOOTHACHE, CONGESTION, INFLAMMATIONS, RHEUMATISM, NEURALGIA, LUMBAGO, SCIATICA, PAINS IN THE SMALL OF THE BACK, or any other external PAIN a few applications act like magic, causing the pain to instantly stop. ALL INTERNAL PAINS, COLIC, SPASMS.

Dysentery,
Diarhoea,
Cholera Morbus.

A half to a teaspoonful of Radway's Ready Relief in a half tumbler of water, repeated as often as the discharges continue, and a flannel saturated with Ready Relief placed over the stomach and bowels, will afford immediate relief and soon effect a cure.

Radway's Ready Relief taken in water will, in a very few minutes, cure Cramps, Spasms, Sour Stomach, Nausea, Vomiting, Heartburn, Fainting Attacks, Nervousness, Sleeplessness, Sick Headache, Flatulency and all internal pains.

There is not a remedial agent in the world that will cure fever and ague and all other malarious, bilious and other fevers, aided by RADWAY'S PILLS, so quickly as RADWAY'S READY RELIEF. Sold by druggists. 25c. a bottle. ADWAY & CO., 78 St. Helen Street, Montreal.

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Dear Sirs—Will you please send me without delay a copy of your publication, "False and True." I have been using Radway's Ready Relief, and it cannot be beat. It has saved my little girl's life of the cholera morbus. Yours very respectfully,
MRS. G. FENLEY, Tampa, Fla.

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Dr. Radway—For 30 years we have been using your medicine (Ready Relief and Pills) always getting the desired result, and we can truly say that they are worth ten times their weight in gold. Especially so in a climate like ours where all kinds of fevers are raging the year around, and where bowel troubles, such as dysentery, are epidemic. I have converted hundreds of families to the use of your remedies, and now they would no more be without them than their family Bible. I am now 73 years old, hale and hearty, and would like your advice regarding my hearing, that has been troubling me lately, etc., etc.
S. FULDA,
1704 Edward Street, Houston, Tex.

To Dye At Home

Learn how to do it successfully, easily, quickly. Get a cake of the famous English Home Dye, Maypole Soap, that washes and dyes at one operation. Brilliant, fadeless. The dye of highest quality that sells for a small price.
Sold everywhere.
10c. for Colors. 15c. for Black.



Heals and Soothes 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 DR. WOOD'S NORWAY PINE SYRUP for every cold I have had for the past eight years, with wonderful success. I never see a friend with a cough or cold but that I recommend it.—M. M. Ellsworth, Jacksonville, N.B.
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Joggins, N. S.

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Also twenty-six acres of orchard land adjoining the camp grounds, part under cultivation and filled with sixteen hundred fruit trees, consisting of Apples, Plums, Pears and Peaches—the variety of plums are largely Burbans, and Abundant and New Bearing—abundantly. Five minutes walk to station. Also one of the finest farms in the Valley. Cuts from 60 to 70 tons hay, large orchards—bearing and just in bearing. Produce now 500 to 1000 bbls. apples per year and will soon produce 1500 bbls. Modern House finished throughout, nearly new, two barns—all in first class order.

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The Navy Department at Washington announces that the European squadron will visit Kiel. The battleship Alabama will sail for the other side on June 5 and join the European squadron, consisting of the Chicago, Machias and San Francisco, at Lisbon. There the squadron will proceed north to Kiel. The action will proceed in accordance with telegraphic instructions received from Secretary Moody.

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News Summary

Commencing Monday June 1st the S. S. Prince Rupert of the Dominion Atlantic Railway will make daily trips, (Sunday excepted) between St. John and Digby.

Ex-Premier Danmuir says that he would not be premier of British Columbia again for a million dollars a year. And he was on oath when he said it.

A despatch from Canse to the Fisheries Intelligence Bureau yesterday, stated that one trap reported a catch of 10,000 mackerel. In one trap at Yarmouth 1000 fish were taken.

The Ontario alliance convention concluded its business with a vigorous session, the most notable incident being the dropping of the name of Hon. G. W. Ross from the list of vice-presidents.

It is illegal in Germany for physicians to dictate prescriptions to druggists through the telephone. Fatal misunderstandings are likely to result from the practice, therefore the interditory law was enacted.

Information received on the best authority confirms the rumor that three small islands near Pitcairn were seized by England recently. It appears that they were regarded by British Consul Simons at Tahiti as valuable anticipating the completion of the Panama Canal. The British Foreign Office approved the seizure.

Sir Thomas Lipton's flotilla, consisting of the Shamrock III, the Shamrock I, the steam yacht Erib, and the ocean tug Cruiser, whose combined crews number 150 men, sailed from Gourcock, Scotland, for Sandy Hook, on May 28. Great crowds of people bade them farewell, flags were displayed, and bands, whistles and sirens combined with the cheering of the spectators to give the cup challenger a great send-off.

In twenty four hours the water in Dominion No. 1 pit, Glace Bay, has been lowered over four feet. Extra pumps are being put down as fast as places are secured for them. Altogether conditions are proving even more favorable than would naturally be hoped for. The lowering of the water is of course releasing the pressure on the barrier between Reserve and Dominion No. 1 pits.

The lighthouse at Picton was completely destroyed by fire with contents Wednesday evening. The grass in the vicinity of the lighthouse caught. This was extinguished. It was found when the lighthouse door was opened that the fire had crept under the foundation and the lighthouse was in flames. A large number of Indians who were in the vicinity at the time saved the dwelling house and boat house.

The two geological experts who examined Turtle Mountain, have handed in their report to the government, and in it they say that the north peak of the mountain, by a slight earthquake shock, or creeping of the mine, dislodge this shoulder, and send it on a career of destruction. They say that since this possibility must always hang over the town of Frank, it would seem advisable to move the town a short distance up the valley, beyond the reach of danger.

The dominion government intends to examine during the present season the currents in that part of the Atlantic ocean washing the south shore of Newfoundland between Cape Race and the French Islands, to ascertain the character and extent of the draught which is reported to set into the larger bays there. For this purpose the D. G. S. "Gulnare" will be anchored in deep water on the steamship route at different points along this coast.

Advices which reached Constantinople to day from Turkey show that a terrible earthquake occurred on April 29th at Melazgherd in the village of Van, eighty miles southeast of Erzurum on the Euphrates. The town was totally destroyed with its entire population numbering 2,000 souls. Including 400 Armenians as well as the troops forming the garrison. In addition over 400 neighbouring villages collapsed. A severe earthquake shock was felt today, but no damage was done.

All day yesterday during a terrific gale forest fires were raging in all sections throughout the country. At East Amherst fire spread through the woods of J. & J. R. Lamy, at Chignecto two fires were raging one at St George's Brook, the other very near the Maritime Coal Company's works at which place the miners cottages were several times saved with the greatest difficulty, while Pittmore & Morris lost about seventy cords hard wood. At Athol the fires spread over a large section, the bridge on the main road being burned in several places, but the efforts of the citizens saved it from total destruction. At the Joggins heavy fires are seen, but no report of serious damage has been received.



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The British Cruiser Ariadne, flying the flag of Admiral Douglas, arrived at Halifax from Bermuda on May 29. The Ariadne has been in southern waters since last autumn and will probably now remain north for the summer. Admiral Douglas is a native of Quebec city.

The best is not too good For our students.

This summer they will enjoy full membership privileges on the Victoria Athletic Grounds, and will engage in games, exercises, etc., under the direction of a professional trainer.

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