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The Persian Gulf. Lord Lansdowne's announcement in the House of Lords concerning Britain's policy in the Persian Gulf is most important. He practically notified the other powers, that any attempt on their part to establish a naval base or fortified port on the Persian Gulf would be regarded as a grave menace to British interests, and to be resisted by all the means at the disposal of the British Empire. This is especially aimed at Russia and is intended to offset her occupation of Manchuria. It has been evident for some time, that before Russia attempted to occupy Constantinople, she wished to develop her power in two directions. One was in Manchuria and northern China, while the other was in Persia. Russian interests have been steadily increasing of late years, much to the detriment of those of Britain and of her prestige. The announcement of Lord Lansdowne checks Russia's advance towards the Persian Gulf. British predominance in these waters is considered necessary in order to protect the sea route to India. It is owing to British enterprise and expenditure of life and money, that the Gulf is now open to the commerce of the world.

St. Louis World's Fair. The dedication of the St. Louis World's Fair, to open in 1904, about a year from the present time took place on April 30. Both President Roosevelt and Mr. Cleveland were present at the dedication. It is probable that this will be the last World's Fair to be organized in the United States, as these undertakings have grown to be too gigantic, their organization occupying much time and involving too much unremunerative energy. The World's Fair at St. Louis is far advanced in construction, many of the buildings having been already completed. The Fair will cover a space of 1,180 acres. The official report of the officers of the company show that on the first day of April, 1903, the construction work was more than 50 per cent. complete, and more than 30 per cent. paid for. Congress has appropriated \$5,000,000 which become available as soon as the exposition company have spent \$10,000,000. The rate of expenditure at this time is \$750,000 per month. The municipality of St. Louis and individual subscribers have contributed a like sum of \$5,000,000. Thirty six states and territories of the Union have so far appropriated \$4,425,000 towards participation. China and Alaska will be represented for the first time in a world's fair. Canada will be represented quite extensively, giving especial attention to its live stock industry. France will reproduce in a garden the Grand Trianon of Versailles. Great Britain has entered upon a very elaborate participation, the Royal Commission being headed by the Prince of Wales, with an appropriation of \$500,000. King Edward has offered as an exhibit of great interest the Jubilee presents of the late Queen, which, it is said, will be an exhibit without a parallel and the chief glory of the Exposition. Germany has voted \$750,000 as her share towards the Exposition, and will reproduce a German castle upon one of the hills. Amongst the other countries interested well be Italy, Mexico, Siam, Japan, Brazil and Cuba.

The Manufacture of Pins. The mills of the United States practically supply the world with the much used article of pins. The total number of pins manufactured in the United States during 1900 was 68,887,260 gross. There are 43 factories in all, with 2353 employees. Hooks and eyes are a by-product of pin making and are produced in most of the factories from material

are turned out by automatic machinery in such quantities to-day, that the cost of manufacture is practically limited to the value of brass wire from which they are produced. A single machine does the whole business. Coils of wire hung upon reels, are passed into machines which cut them into the proper lengths, and they drop off into a receptacle, and arrange themselves in a line of a slot formed of two bars. When they reach the lower end of the bars, they are seized and pressed between two dies which form the heads, and pass along into the grip of another steel instrument which points them by pressure. They are then dropped into a solution of sour beer, whirling as they go, and then into a hot solution of tin. They here receive their bright coat of metal, and when hardened, they are dropped into a revolving barrel of bran and sawdust, which cools and polishes them at the same time. Because of the oscillations of the bran, they gradually work down to the bottom of the barrel, which is a metallic plate, cut into slits just big enough for the body of the pins, but not big enough for the head to pass through. Thus they are straightened out into rows again, and slide down an inclined plane, still hanging by their heads, until they reach strips of paper, to which they are introduced by a curious jerk of the machine. The first they know they are all placed in rows, wrapped up and on their way to the big department stores. A machine is supposed to throw out several thousand gross an hour.

The Grand Trunk Pacific Ry. The scheme of the Grand Trunk Pacific Ry. is at present before the Railway Committee of the House of Commons. This is the greatest project this committee has had to deal with since the C. P. R. was incorporated. Sir Charles Rivers Wilson and Mr. Hays, President and Vice President of the Grand Trunk Ry. respectively, explained the bill. It is proposed to run direct from Quebec to Winnipeg and thus develop northern Quebec and Ontario, from Winnipeg to Edmonton, and at the latter place separating and crossing the Rockies in two divisions, with termini on the Pacific Ocean, at Fort Simpson and Bute Inlet. Branch lines will be constructed to Port Arthur and Fort William, and also numerous lines into the heart of the wheat fields. The Grand Trunk Pacific also intends to put a fleet of steel steamers on the great lakes, in order to store as much wheat as possible at the various lake ports before navigation closes, and then convey it to the sea. The Grand Trunk Pacific and Grand Trunk Railways expect when their lines are completed to handle 30,000,000 bushels of wheat every season, and store 20,000,000 more at the lake ports before navigation closes. As to the subsidy to be given by Parliament, that is as yet unsettled. An absolute grant of either land or money is very unpopular throughout the Dominion. Mr. Hays, when questioned as to the winter port of the proposed line, said, that it was intended to hand over to the I. C. R. at Quebec, in winter, for Halifax and St. John, all freight that the I. C. R. and these ports had facilities to handle. The members of Parliament for the Maritime Provinces will seek a pledge from the Grand Trunk Pacific, that their winter port shall be in the Maritime Provinces, otherwise, they will oppose all aid being given to the railway.

Carrier Pigeons. The adoption of wireless telegraphy for the transmission of messages is likely to do away with the carrier pigeons both in the army and navy. In Europe carrier pigeons have been used on a large scale. On the boundary between Germany and France, there are more than two score pigeon lofts, where carrier

pigeons are kept. England, France, Germany, Russia and Italy have carrier pigeons in their navies. So carefully has the system been developed that it would be very difficult to cut off communication between warships and the mainland, or between armies in the field. So important were the pigeons becoming as war messengers, that the French and German armies began to train falcons and hawks to catch the liberated pigeons of the enemy. Now nearly all the European armies are talking of abandoning their pigeon services. The German army in the annual imperial manoeuvres, has been the first to test wireless telegraphy in a practical way for military purposes. Two military stationary wireless posts were established, and three portable outfits carried by the soldiers. The latter were established in army wagons drawn by six horses. The aerial wires for receiving messages were carried up in the air by means of kites built for the purpose, and which even on a quiet day could be made to fly. An electric receiving and transmitting cabinet was mounted on the wagon with the coil, key and sending apparatus. The two wireless posts kept the officers stationed there in constant communication with the field officers, as they led the different divisions of the army through the manoeuvres. The messages were sent over a distance varying from ten to thirty miles. Kites carrying aerial wires are considered by military experts to be the safest of all means devised for establishing communication between widely separated divisions of an army, because of their practical immunity from danger by shots. Balloons, on the other hand, when punctured are destroyed.

Japan. As Japan is the one ally of the British Empire, and is destined to take a high place amongst the nations of the world, and also to be one of Canada's best customers, her finances are therefore of great interest. Japan, like England, being insular, must depend largely for her protection on her navy. The naval department of Japan wants to expend nearly a hundred million yen in the eleven years from 1903 to 1914, in order to create a new naval force of \$5,000 tons, making a total naval tonnage of 335,000 tons. A yen is equal to nearly fifty cents. The Government in advocating this expenditure, claims that in five years England's fighting naval power will be 990,000 tons, France's 480,000 tons, Germany's 220,000 tons, and Russia's 300,000. The trade of Japan greatly increased after the successful China war, but has since suffered from financial depression. The finances are now in an awkward position. The expenditures required before the war were 80,000,000 yen, but the programme for the next ten years called for 300,000,000 yen. The plan of naval development is strongly opposed by influential commercial circles. It is argued, that as compared with foreign commerce, Japan's naval expenditure is very great, ranking next to Russia, England and Italy, while in point of wealth Japan ranks very low. Statistics show the wealth of England to be 2470 yen per man, France 2440, United States 2100, Germany, 1440, Italy, 1000, Austria, 990, Russia, 550, and Japan only 250 yen. The total of imports and exports per man is England, 188; France, 82; Germany, 70; United States, 63; Italy, 35; Austria, 34; Russia, 12; and Japan only 10 yen. It seems that Japan has yet a long way to go before she can be a great financial power.

The coal miners in Westphalia according to a Berlin despatch have been attacked by a intestinal parasite, and about 20,000 of them are affected. Not only coal-mining but affiliated industries are also suffering.

The First Resurrection.

REV. 20:4-6.

BY GEO. W. MCDANIEL.

John is the prophet of the new dispensation and the book of Revelation is the prophecy. Our Lord did not come as a prophet in the sense of having it for his peculiar office to declare things to come, and the few prophetic glimpses we catch in the gospel are incidental.

We observe the same fact with reference to the apostles, and in Acts and the Epistles there is a reserve in the allusions to future things and the language is vague and general.

The fulness of the New Testament prophecy in detail and general outline was left for the last book, where records and revelations have their consummation.

This is also a book of peculiar prophecy, viz: apocalyptic. Simple prophecy refers to the future as disclosed by man. Apocalyptic prophecy refers to the future as disclosed by God. In one the utterance of the prophet is prominent, in the other the revelation of God is prominent. In this book the divine side of the prophecy is manifest. The unveiling of the book of divine purpose by a divine hand—"The Revelation of Jesus Christ which God gave unto him." The human instrument is lost in the grandeur which he was to disclose. We see him wrapt away amidst the wonders and transcendent vision, and his voice is like one speaking from behind a veil, or lost in the clouds.

The subject of the Bible is the kingdom of God in the world. This kingdom embraces the entire history of the human race, and the book of Revelation is a prophecy of the progress of the kingdom from apostolic times to the end of the world. The Acts of the Apostles is a history of early Christianity. Revelations is a history of the fortunes and struggles of Christianity through the centuries. As such it is difficult of interpretation and much as yet remains unfilled, but it is in process of fulfillment. Its language is symbolic and must be so interpreted, and the passage which I am interpreting came from the section that deals with final things in the highest-wrought imagery. In John's vision he sees (1) an angel, perhaps Christ, having the key of the abyss and a chain so large that he could not carry it in but put it on his hand. He laid hold on Satan, bound him with the chain, cast him in the abyss and locked and sealed the door for 1000 years. (2) He saw thrones and they that sat upon them, and he saw the souls of martyrs reigning with Christ. He remarks that this is the first resurrection. This very difficult passage is capable of being interpreted in either of two ways, viz: literally or figuratively, and there are arguments in favor of either, though neither seems to be free from objection.

1. The literal interpretation.

According to this view Jesus comes before the millennium and the dead Christians are raised from the graves and glorified and reign with Christ 1000 years. This is the literal resurrection and literal reign of the dead saints, and constitutes the millennium. This view also holds that living Christians will be translated when Christ appears. Perhaps this was the prevailing belief of the early Christians and is strenuously contended for by Dr. J. R. Graves in the Seven Dispensations, who concludes a chapter thus: "I have proved by the Word of God, by the best scholarship of this age, and consensus of the best scholarship.

"1. That the first resurrection which will be of all the saints only, will be a literal resurrection, and pre-millennial.

"2. The second coming of Christ . . . will be in connection with the first resurrection." (Page 45)

Some questions which must be answered before this position is clear are:

- (1) What will be the state of the earth during the personal reign of Christ and the saints?
- (2) How will the risen saints and living Christians be associated together?
- (3) Will these be the only inhabitants on the earth?
- (4) Or will all others be wicked?
- (5) Or being righteous, will they not die?
- (6) Or if they die, will there be three resurrections?

One of the righteous before the millennium, one of the righteous after the millennium, and one of the wicked? Until these questions are satisfactorily answered, many will find it inadmissible to accept this passage as teaching the actual resurrection of the bodies of the dead.

2. The figurative interpretation.

The millennium means a reign of righteousness in which Satan being bound, man is free from his misleadings and truth has full sway in the earth. As a result believers are wonderfully multiplied until they hold the offices, make laws and actually rule the world. Christianity will gain supremacy and Christians become so zealous that the world will feel like the ancient apostles and martyrs had returned to the earth. The spirit of their fearless testimony will be exemplified in the lives of living believers. This revival of bold, effective preaching will be so distinct that it may be called a resurrection. This is a spiritual resurrection which is a sign of the millennium. The order is first, millennium; second, little season; third, second coming when the

dead are raised and living Christians are translated and all judged. The reasons why I accept the figurative meaning are:

1st. It is in harmony with the correct interpretation of the book as a whole. This is a book of symbols and is not to be understood literally. Such an understanding involves absurdities, e. g. Rome is called Egypt, Sodom and Babylon. Those who look for the actual resurrection of martyrs at the dawn of the millennium, are like the Jews who expected Elijah to come personally and knew him not when he came mystically in John the Baptist (Math. 17: 10-15).

2d. It is in harmony with a careful exegesis of this passage. Notice that John does not say that he saw the bodies of the dead martyrs, but the souls, and he does not say "lived again," but lived and reigned with Christ. It is Christ and these redeemed ones who occupy the thrones. In this fourth verse there is no mention of a resurrection. This is the sense. . . . "This is the first resurrection," refers to the fourth verse and not to the "living again of the rest of the dead." This, then, viz: the triumphant manifestation of the divine power, multiplying the number of believers, elevating the tone of Christianity, inspiring the disciples with martyr-like zeal, until the martyrs may be said to live in the servants of Christ, is the first resurrection. The first resurrection will occur in the latter days of the church militant, when under the influences of the Holy Spirit the spirit of the martyr will appear again the servants of Christ.

"The rest of the dead lived not again until the 1000 years should be finished," equals, says Dr. Strong, "The spirit of persecution and unbelief shall be, as it were, laid to sleep." The violent persecuting foes of Christianity are represented as not having lived until the 1,000 years are past, because in this period no bitter enemies of Christianity will reappear. It will be as if evil men and all their forces were in their graves.

3rd. It harmonizes with the teaching of Scripture in general. It is an axiom of exegesis that Scripture must be explained by Scripture, or one part understood in the light of the whole book. Therefore, if there should be a passage that was capable of two interpretations and one contradicted the whole tenor of the Bible on that subject, this position would have to be abandoned. The other Scriptures contain nothing which widely separates the resurrection of the righteous and the wicked. On the contrary, they teach that when Christ comes, there will be a resurrection of the good and bad, and then the general judgment. "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." (Dan. 12: 2.) "There shall be a resurrection both of the just and the unjust." (Acts 24: 15.) "Marvel not at this! for the hour cometh, in which all that are in the tombs shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of the judgment." (John 5: 28f) "For we must all be made manifest before the judgment seat of Christ; that each one may receive the things done in the body, according to what he hath done, whether it be good or bad." (2 Cor. 5: 10.) "The day of judgment and destruction of ungodly men. . . . But the day of the Lord will come as a thief; in which the heavens shall pass away with a great noise." (2 Pet. 3: 7-10.) "And I saw the dead, the great and the small, standing before the throne; and the books were opened, and another book was opened, which is the book of life, and the dead were judged out of the things that were written in the books, according to their works," etc. (Rev. 20: 11ff)

Thus Daniel, Jesus, Paul, Peter and John speak of the resurrection of the just and the unjust as simultaneous, and hence there can be no literal first resurrection 1000 years before the resurrection of the unjust. Other passages are Matthew 12: 41; 2nd Thes. 1: 6-10; Matthew 16: 17 and 25: 31-33. We insist that this obscure part of a very figurative book should not be so interpreted as a dozen other passages. But as death, judgment and the coming of Christ are of two kinds, viz: the first spiritual and the second literal, so with the resurrection; and this is clearly shown in this chapter. Here he is speaking of the spiritual resurrection, but in verse 13 he is describing the outward and literal resurrection, "And the sea gave up the dead which were in it; and death and Hades gave up the dead which were in there." This transition from the spiritual to the literal has a parallel in the words of our Saviour in John 5: 25, where he says; "Verily, verily I say unto you, the hour cometh and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live." This passage refers to conversion, and the origin of the new spiritual life is represented as a resurrection of the dead. Compare this with verse 28, where Christ speaks of the literal resurrection, "Marvel not at this! for the hour cometh in which all that are in their tombs shall hear his voice and shall come forth; they that have done good, unto the resurrection of life; they that have done ill, unto the resurrection of judgment." There can be no doubt that Jesus passes almost imperceptibly from a spiritual to a literal resurrection, and this is what we claim John does in the 20th of Revelations.

Furthermore, the expressions concerning Christ's coming to destroy Jerusalem (Matt. 16: 28) are much stronger than this passage, and yet no one interprets them literally and claims that Christ came in person when Jerusalem was destroyed. Once more, the unknown writer to the Hebrews says, "So also, having been once offered to bear the sins of many, shall appear a second time, apart from sin, to them that wait for him, unto salvation." (Hebrews 9: 23) Observe here the coming of Christ to judge the world is expressly called the "second time," but if he comes at the beginning of the millennium, and the dead saints are literally raised, then his coming to judge the world at the end of the millennium will be third time. Hence, the pre-millennium view must be wrong and the "first resurrection" only spiritual.

Just here, to recapitulate, we have shown that there are insuperable objections to believing in a literal resurrection of the dead believers at the beginning of the millennium. We have also shown that there would be a wonderful religious awakening when the servants of Christ would show such zeal as it will seem that the martyrs have come to earth. This position has been established by proving that it was in harmony with the correct interpretation of this passage, this book and the Bible as a whole.—E. X.

About Judging Others.

At the first blush it seems impossible to obey the command with which the passage for the day opens. How can we refrain from passing our judgments upon others? In our daily intercourse with men we can no more avoid making our mental estimate of them than we can avoid thinking. We watch the passing crowd and like a series of moving pictures they make their impressions upon us. We meet men in the social circle or in the business world and intuitively we form certain opinions of them. A man's voice, his dress, his manner, his treatment of us, and a multitude of little things, are all data upon which we make up our minds as to his standing and character. And this is not wrong. A knowledge of human nature and the ability to estimate aright the quality and character of those whom we have to do is essential to our own safety and a valuable asset in our mental furnishing.

It is evidently not this that the great Teacher has in mind when He forbids the judging of others. Here, as everywhere in His Sermon on the Mount, He is more anxious about the state of the heart and the spirit in which all our judgments are passed than the mere externals. He is thinking of the harsh, bitter and censorious judgments which men too often pass upon their fellows. He is thinking of that unloving spirit that always sees the worst rather than the best side of things. He is thinking of those who have an eagle eye for the defect and the weakness, but are blind to the better qualities in their fellow men. He has in mind that too numerous class that can discount every act and trace it to the most unworthy nature and seek to build up a reputation for virtue by their fierce denunciations of others.

There are those who think they have a mission to reform others, and to them the message is that the work of reformation should begin at home. We must see to it that our own hands are clean before we begin upon others, and that the beam is cast out of our own eye before we cast the tiny speck out of our brother's eye.

The man who knows himself and is most conscious of his weaknesses and failures will be least likely to indulge in harsh and uncharitable condemnation of others. If none but those who are themselves without sin were to cast stones at others the demand for stones would be very small.

A great universal law of life is stated when it is said, "With what judgment ye judge, ye shall be judged, and with what measure ye mete, it shall be measured to you again." All our actions have the quality of returning back to us either with bane or blessing. The world is, after all, not so unfair in its treatment of us and we get back what we give. The man who meets his fellows with a sunny loving heart will receive kindness in return, while the man whose heart is morbid and who, vulture like, is always nosing about for carrion, need not be surprised that men estimate him at his true worth.

Jesus came to a world that was everywhere blighted by sin. He saw in the men and women of his day the image of God blurred and dimmed. But he never lost hope of man and sought for that something which, in even the most degraded, responds to the divine touch. The publicans and sinners were drawn to him by an influence which they could not have explained and this because although he was the All-pure, he had sympathy for those who were not pure, and saw even in degraded men and women the possibility of higher things. The only class that called forth the words of scathing denunciation from the lips of the gentle Saviour was those who prided themselves in their superior sanctity and unctuously thanked God that they were not as other men.

All the relations of life would be sweetened, the friction would be reduced, and weak and struggling ones would be helped, if we were more ready to help than to criticize

and condemn. What the world needs is not more criticism or more bitter condemnation, but more love. We need to sit at the feet of Jesus and have his great love breathed into our hearts.—Bx.

What Our Thoughts Do.

Most of us have an idea that the structure of our minds is determined for us by heredity or other causes beyond our control; in other words, that the mind is fixed in its structure, and that all that we can do is to modify it a little by education and culture.

The fact is that what we call our real selves has been largely determined by the character and quality of our thinking. Outside the mind, our bodies are no more than a stone or a piece of wood. The moment the mind leaves the body, it falls, a dead and useless mass.

"It is possible to change the structure of the mind by habitually controlling the thought," says William Pitney Flint in Success. There is no reason why we should allow the mind to wander around into all sorts of fields, and to dwell upon all sorts of subjects at random. The ego, the will power, or what we call the real self, the governor of the mind, can dominate the thought. With a little practice, we can control and concentrate the mind in any reasonable way we please.

Attention, therefore, controlled by the will and directed by reason and our higher judgment, can so discipline the mind and thought that they will dwell on higher ideals, until high thinking has become a habit. Then the lower ideals and lower thinking will drop out of consciousness, and the mind will be left upon a higher plane. It is only a question of discipline.

Thought-culture is the most important business of life. Everything depends upon the quality of the mind; and, by constantly holding the thought and concentrating it upon the good, the true, and the beautiful, we shall soon form a habit of high thinking which will be so delightful that we shall never wish to let the mind drop again.

The possibilities of thought culture are beyond calculation. The daily stretching of the mind to attain high ideals will extend it more and more, and we shall continually approximate more nearly to perfection.

How great a change do we often see effected in the mental structure of many boys and girls during their few years of school or college life! The mind is constantly fixed upon higher models until its whole structure is no longer satisfied with low thinking and low ideals.

How often do we note the wonderful transforming power of love in a young life! Even coarse and brutal natures have been completely changed under its magic influence. Why? Simply because the daily and hourly admiration of a high ideal will, in a very short time, insensibly lead the mind to measure up to it. When it has once become conscious that the attainment of the ideal is possible, it can no longer be satisfied with the mean, the low, and the common; for the higher life, the higher ideal, will haunt it for ever.

I wish it were possible to show parents and teachers the importance of thought-culture, to impress upon them the necessity of leading the young to concentrate their minds upon high ideals.

How often do we see a nature completely changed by a few weeks or months of depressing thought, anxiety, and mental suffering! How worn, haggard, and forlorn a mother becomes after a short period of mourning over a lost child! How quickly some business men change in their dispositions, in the very structure of their minds, after great reverses or misfortune, even when no reflection has been cast upon their characters!

A few weeks of anxiety and depression have not infrequently brought men to the verge of lunacy; nay, even beyond the verge, into hopeless insanity itself.

Thus we see the power of thought, not only to build up a life and make it beautiful, but to tear it down as well and make it ugly and miserable; not only to save it but also to ruin it.

A habit of constantly looking upon the dark side of things, of thinking something terrible is going to happen, that we are unfortunate, that fate is against us, that we were born under an unlucky star, and that our lives are comparative failures; a habit of thinking that we, perhaps, are not so smart as others who have succeeded, and that we have overestimated our ability; in other words, a habit of worrying or of self-depreciation will, after a while, dwarf the highest ideals.

While to ascend is difficult, it is always easy to go downhill. All we have to do to cause anything to run down is to let it alone. A dead fish will float down a stream; only a live one can go up.—The Times.

Atonement.

BY J. B. SEARCY, D. D.

This term does not occur but once in the New Testament, viz: Rom. 5: 11, "And not only so, but we also joy in God through our Lord Jesus Christ by whom we have now received the atonement." Even in this passage the word "atonement" is rendered reconciliation, and yet the doctrine of the atonement of Christ is one of the

most vital doctrines in the Christian system. From the days of Justin Martyr until now there have been controversies on the atonement of Christ, mostly on its nature and extent.

"The fathers of the primitive church regarded his death as a sacrifice, and a ransom, and ascribed to his blood the power of cleansing from guilt and sin," says a recent able writer. A specific idea of the meaning of the atonement will aid us much in coming to a just conclusion. It seems clear that "expiation" is the leading idea of this word, but as expressive of what Christ does for us it seems evident that it means more than expiation—it includes "reconciliation" as well. Shakespeare used the word in this sense when he said, "He seeks to make atonement between the Duke of Gloster and your brothers." Here reconciliation was the leading thought, both ideas are evidently in the word. With this definition before me I am prepared to say the atonement of Christ consists in two parts—sacrifice and intercession.

"All we, like sheep, have gone astray, we have turned every one to his own way and the Lord hath laid on him the iniquity of us all," says the Prophet Isaiah.

When the great plague came on Israel because of the sin of Korah, Dathan and Abiram "Moses said unto Aaron, Take a censer and put fire therein from off the altar and put on incense and go quickly unto the congregation and make an atonement for them. . . . And he stood between the dead and the living and the plague was stayed." If Aaron had gone without his censer he would have been slain; but with his censer in hand he must stand between the dead and the living, Aaron's intercession prevailed, Christ is our High Priest, and intercedes for us "For Christ is not entered into the holy places made with hands which are the figures of the true; but into heaven itself now to appear in the presence of God for us."

Peter tells us, "For Christ also hath suffered for sins—the just, for the unjust, that he might bring us to God." Again, Peter, speaking of Christ, says, "Who his own self bear our sins in his own body on the tree."

The Apostle to the Hebrews says, "But we see Jesus who was made a little lower than the angels for the suffering of death crowned with glory and honor—that he by the grace of God should taste death for every man."

These Scriptures clearly teach that Christ offered himself upon the cross a sacrifice for sins, evidently teaching the fact that "without the shedding of blood there was no remission of sins." That all the sacrifices made under the law were but shadows, of which he was the substance. That he was indeed "the Lamb of God that taketh away the sin of the world." That he really made his soul an offering of sin. That a sacrifice of less value could not have secured the release of one man from the penalty of God's violated law. That so far as the sacrifice of Christ's death on the cross was concerned it was for "every man." That God "might be just and the justifier of him which believeth in Jesus." There was a divine sacrifice offered, and it was unlimited in its value. This offering "once for all" becomes the basis for reconciliation of the "unjust" sinner with the "just" God. This involves the second part of the atonement which is Christ's intercession. Christ could not consent with the divine laws have interceded for sinners without preceding it with sacrifice.

While the sacrifice of Christ was "for every man" his intercession is only for those "who come unto God by him." The gospel call is extended to all and "whosoever will" may "take of the water of life freely." But only those who accept the gracious message and are reconciled to God receive the benefits of the atonement. "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." Jesus made the offering once forever. Now, he intercedes, "But this man after he had offered one sacrifice for sins forever, sat down on the right hand of God." Peter tells us for what purpose Jesus is at the right hand of God, "Hence hath God exalted with his right hand to be a prince and a Saviour, for to give repentance to Israel and forgiveness of sins." So we see that "God was in Christ reconciling the world unto himself, not imputing their trespasses unto them and hath committed unto us the word of reconciliation." This "word of reconciliation" is the gospel of Christ and is "the power of God unto salvation to every one that believeth, to the Jew first and also to the Greek."

This view makes Christ's death the sacrifice and Christ's life the intercession, and these two, being reconciliation, to God, which is the end of atonement. So Christ's atonement is still going on, and will continue to the close of his mediatorial reign.

Sufficient Grace.

BY W. T. NEWSOM.

Paul knew a man (and evidently that was himself) who was caught up into the third heaven and heard things which were not lawful to tell. He did not know whether he was in the body or in the spirit. Evidently it was a vision something like Peter had on the housetop

when he was convinced that the gospel was to be preached to the Gentiles.

Paul must have seen things that none of his brethren had been permitted to see, and he was about to become puffed up, and in order that he might not be exalted overmuch by these revelations, there was a thorn given him in the flesh.

What that thorn was we are not told, and it is useless to speculate. It certainly was not the sinful nature that clings to us all, for it was given him after he had these revelations and for the express purpose of keeping him humble.

We may never have such visions of glory as Paul enjoyed, but there are many things which come up in our lives that tend to exalt us above measure. Paul asked the Lord three times to take this thing out of his way and the Lord answered by saying, My grace is sufficient for thee. When the Lord blesses our work and the cause prospers in our hands, the devil comes to us and suggests to us that we are doing great things in our own strength. He would make us believe that "no man can do the work that thou doest." The devil knows full well that when a man gets puffed up he is a ruined man, and the Lord will not use him in that condition. It takes thorns in the flesh to humble our hearts.

Pardon me for a personal reference. The first really great revival that the Lord blessed me with there were over fifty conversions. I did most of the preaching, and it seemed that the Lord gave me liberty to tell the message of life. The brethren and sisters would come around at the close of the services and express their appreciation of my efforts. The devil also came with his congratulations and would whisper in my ears and say, "Newsom, 'you are a whale.' Much earnest prayer was necessary to keep from being exalted overmuch. God's grace is sufficient to keep us humble and accomplish great things through weak vessels. The treasure in earthen vessels! God elects to confound the mighty through the weak. He is glorified in that. The world says that awkward young man can never preach the gospel. See how stammering he is. Young man, you had better go back to your clerkship. That is the way people talked about D. L. Moody. But God said, my ways are not your ways, and so Moody rose above the world and its criticisms. The apostle took 'pleasure in infirmities, in reproaches, in persecutions for Christ's sake; for when I am weak then I am strong'."

When we are strong in ourselves we are weak in the Lord, and when we are weak in ourselves we are strong in the Lord.—Ex.

Salvation by Education, by Culture, by Character.

BY S. W. CULVER, A. M.

If in this threefold assumption we change the "by" to "and" we shall have a more truthful representation. There is salvation "with" education both preceding and succeeding it. But we need to settle, first of all, what salvation is. The term raises two questions which must be fundamental to any consistent views on the subject.

First, what are we saved from? and, second, how are we saved? The first of these questions was answered by the angel that announced the birth of the Saviour: "His name shall be called Jesus, for he shall save his people from their sins." There is no mistaking the meaning. The salvation is "from sin." To this the apostle's statement corresponds: "This is a faithful saying, and worthy of all acceptance, that Jesus Christ came into the world to save sinners." Where the sin is ignored there is no occasion for salvation. Christ came not to call the righteous, but sinners to repentance. The first lesson one needs to be taught is the fact of his own sin. When this is fully realized, then, and not till then, he is in a condition to receive salvation. Just so long as the sin remains he is not saved, no matter how much of education or culture, or how high a character in other respects he may attain. He must be saved from sin. The first thing to be considered is the person's own sin. Admitting this as a fact.

The next question is, how are we saved? The New Testament statements, already quoted, tell us plainly that Jesus saves. The salvation comes to us by the exercise of his own personal agency. There is no other name given under heaven whereby the sinner can be saved. The sinner must "accept him" and "trust him," and through this faith the saving power of Christ will come to him. Not by works of righteousness which we have done, but by his own mercy he saves us. The sinner must submit his own personality to the agency of Christ to be saved. As sure as he does this the salvation of Christ will be his. When this is assured, then a new education and culture and character will develop. The education and culture and character that ignore Christ, however admirable they may be, have no salvation in them. Salvation is a strictly personal matter. Let one first learn the lesson of his personal sinfulness, and then accept salvation from sin by Jesus Christ, and then add to this a Christly education and culture and character.—

Messenger and Visitor

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Wanted—Convictions.

The age of bigotry is gone. Of charity and good feeling there is to-day among the various religious bodies much that is commendable. There is no special reason for any religious body to go out of its way to preach up fellowship and unity. Essential unity is largely an accomplished fact. Here and there it is true some of the ignoble jealousies and antipathies which once separated Christians, may linger and manifest themselves in unseemly ways. In the Roman Catholic church, in particular, we read sometimes of the old spirit of persecution breaking out here and there. But this bitterness is confined to the ignorant, and is in the system rather than in the hearts of the people. Once Roman Catholics really believed that there was no salvation beyond the pale of their church, and in burning heretics they thought they were doing service to both God and man by deterring others from straying beyond the sacred enclosure. This is not the case to any great extent, now. And so the narrowness of the High Church Episcopalian is greatly toned down. As for the other denominations whether termed orthodox or liberal, their temper is one of kindly and hopeful tolerance, and we do not hear so much of men being turned over to "uncovenanted mercies."

Indeed our present danger is not at all in the line of believing too much, and insisting with bigoted confidence on what we believe. It is quite the contrary. The tendency, or we are greatly mistaken, is to depreciate doctrine and creeds, and of making it of little or no consequence what a man believes. It has come to pass with not a few so-called religious people that Buddhism, Mohammedanism, and Christianity are of about equal truth and worth—some would put it, are equally false and useless. To the student of Comparative Religions, creeds and dogmas are simply matters of curious inquiry. One is constantly hearing the affirmation that "his creed cannot be wrong whose life is right." And those who do not go so far as this, but mean to be loyal to the Scriptures, evince a good deal of this lax, easy, go-as-you-please spirit, with reference to the opposing opinions held by different schools of thought. They are too ready to accept the "literary" and "fluid" theory respecting the language of the Bible, and to minimize the plain declarations of the Word.

Now much as we dislike bigotry and rejoice in the evidences of its disappearance, we like clear and positive convictions of truth and right. These will never cease to be in order. The time will never come when there are not doctrines to be sacredly held and inviolably maintained. The widest and tenderest charity is entirely consistent with loyal devotion to a sharply defined creed. An age without faith in the fundamental and eternal verities of God's Word must be a weak and corrupt age. Strong and definite convictions of the right and the true are essential to the making of a man who is to leave his impress upon the world. If one is to stand "four-square to all the winds that blow," and be recognized as a beneficent power he must be supported and energized by principles clearly apprehended and steadfastly held. Mere negations never did anything, but they have undone a good deal. We hear too much in praise of "honest doubt," and that wide hospitality that bids any number of unsettling opinions "to come in." What backbone is to the body conviction is to the soul.

Without it too many are limp, like the Bibles which they carry so ostentatiously to church. Paul was not afraid, to say—"I believe," "I am persuaded," "I know" and here, in large part, was the secret of his tremendous energy, and amazing success. The transcendent superiority of Jesus as a teacher lay in the fact that he spoke with authority, and not in the halting hesitating style of the Scribes and Pharisees. Let the people become convinced that the man who stands in the pulpit is not sure of his ground and he might just as well send in his resignation. His ability to influence his people is at an end.

Spurgeon was mighty and his influence far-reaching because he had something to say, in which he had the most implicit confidence, and said it. Henry Ward Beecher was great, brilliant, and generous, but as a minister of the gospel he was a failure, because he seems to have had no strong and deep convictions. We do not affirm that creeds and doctrines should be held and preached when one cannot honestly accept them. Not that. But should a man be in the pulpit at all, if he is not sure of what and whom he believes? We would insist therefore, with all our might, that every man—especially every man in the place of a religious teacher,—should have a well defined system of opinions firmly held and proclaimed with bold confidence. As we view it, the old system of evangelical theology is precisely that which commends itself to an honest mind as everlastingly true, trustworthy, and fit to be settled with the unmistakable tone of downright conviction. These are the men we insist should be in all our pulpits and Sunday Schools.

Some Fundamentals.

In these times of theological unrest, of cyclones and floods and earthquakes and landslides, (religious) is there anything that has rock-bottom upon which we can plant our feet with the assurance of good standing-ground? What are some of the fundamentals of our faith and hope as we see them?

1. That the Christian Scriptures are an absolutely divinely inspired revelation.
2. That there is one eternal, all perfect God, Father, Son and Holy Spirit.
3. That man was originally created upright and was put upon probation.
4. That the whole family of mankind is fallen and lost by sin.
5. That Jesus Christ is the only Redeemer of mankind.
6. That Jesus Christ died a sacrificial death on the cross, that all who do not reject him should be saved.
7. That God will finally judge all mankind according to the light of truth that he gives to each one.
8. That Jesus Christ will come again, personally, at the last day to raise the dead and judge the world as appointed by the Father.
9. That then he will glorify his people in the "new heaven and the new earth."
10. That then he will sentence impenitent sinners to everlasting punishment.

We do not know that all our readers will agree with us in the enunciation of the above points. To us they seem clearly taught in the Word of God, and might be termed "landmarks of our faith and hope." They are in striking contrast with what is heard (not in whispers) but in ministerial conferences,—in public and in private, such for example as the following:

1. Inspiration is a vague term. It may mean much or little, just as a man may happen to think.
2. The doctrine of Jesus' sacrificial death and atonement is rejected or so whittled down as to rob it of all substitutionary value.
3. Reformation takes the place of vital regeneration.
4. The personal second coming of Jesus is rejected—as also the doctrine of the resurrection of the body at the last day.
5. There is no everlasting punishment. The word "everlasting" does not mean endless.

Are we right or are we wrong? Have we outgrown the faith of our fathers? Are the "old paths" overgrown? And is their a new and a better way? For ourselves there is not much in the new theories. We have no desire to dictate to any

man what he shall believe and teach. The pastors of our churches, as a rule, are loyal to Jesus Christ. The Word of God is their "rule of faith and practice." But the literature of the day is so saturated with the so-called liberal views of some religious teachers, that we feel there is danger of even good men being led astray by the subtle sophisms, with which this literature is permeated. The present seems to be an age of drift. There ought to be good anchorage somewhere. All of us should be able to say with Paul—"I know whom I have believed and am persuaded that he is able to keep, that which I have committed unto Him against that day."

Christian Homes Training Gamblers

Some months ago, at a mass-meeting in a Presbyterian church in Ohio, U. S., on a Sunday afternoon, in the presence of two hundred men, a converted gambler and ex-saloon keeper made a statement which created a profound impression at the time, and which appeared in print in different parts of the country. The following is in substance what he said, and which is vouched for by a trustworthy authority:

"I have been in the saloon business, with a gambling room attached, for the last four years, and claim to know something about what I am now going to tell you. I do not believe that the gambling den is near so dangerous, nor does it do anything like the same amount of harm as the social card party in the home. I give this as my reason: In the gambling room the windows are closed tight, the curtains are pulled down, everything is conducted secretly for fear of detection, and none but gamblers, as a rule enter them. While in the parlor all have access to the game, children are permitted to watch it, young people are invited to partake in it. It is made attractive and alluring by giving prizes, serving refreshments and adding high social enjoyments. For my part I never could see the difference between playing for a piece of silver moulded in the shape of money and silver moulded in the shape of a cup or a thimble. The principle is the same, and whenever property changes hands over the luck of the cards, no matter how small is the value of the prize, I believe it is gambling.

Perhaps you have never thought of it, but where do all the gamblers come from? They are not taught in the gambling dens. A "greener," unless he is a fool, never enters a gambling hall, because he knows that he will be fleeced out of everything he possesses in less than fifteen minutes. He has learned somewhere else before he sets foot inside of such a place. When he has played in the parlor, in the social game of the home, and has become proficient enough to win prizes among his friends the next step with him is to seek out the gambling room, for he has learned, and now counts upon his efficiency to hold his own. The saloon men and gamblers chuckle and smile when they read in the papers of the parlor games given by the ladies for they know that after a while those same men will become patrons of their business. I say then the parlor game is the college where gamblers are made and educated.

In the name of God, men, stop this business in your homes. Burn up your decks and wash your hands. The other day I overheard two ladies talking on the street. One said, "I am going to have a card party, and I'm going to the store to buy a pack of cards. Which are the best kind to get?" The other replied, "Get the Angel Card, it has an angel on the back."

Think of dragging the pure angels of heaven into this infernal business."

After he had taken his seat another converted gambler arose and said: "I endorse every word which the brother before me has just uttered. I was a gambler. I learned to play cards, not in the saloon, not in my own home, but in the homes of my young friends, who invited me to play with them and taught me how."

These testimonies may not teach us anything. We may not be in a teachable frame of mind. But we earnestly ask our readers who have card parties in their homes to stop and ask themselves what is the tendency of it all? There is danger ahead. Will you be guiltless if your boy is caught in the whirling rapids? Pause a moment, and think a little, it can do no harm, it may do some good.

Editorial Notes.

—There are some people who are in constant dread of contagious diseases. They will lose no time in their efforts to avoid an exposure to some pestilence that may be stalking through the land. But those same men have no fear of contact with the great soul-destroying diseases of sin. Some of them will even go so far as to seek opportunities to expose themselves to it. They will even marry it, so much do they love it. Yes, indeed! It is "catching." One has only to open his eyes and look around and see men who have "taken" it from others. Step by step they have been beguiled, befooled, until they have lost their relish for the things that are "true and lovely and of good report." Their "love has waxed cold." Sin has done its deadly work.

—In another part of this paper under the head of "Notices" will be seen an abstract of Acadia's anniversary exercises. There will be no lack of interest from the first to the close. A very large attendance is expected. There is no doubt that Wolfville will put on her best robes. It is an education in itself to visit this seat of learning in early June. The place, the school, the environment, all contribute to the intellectual and esthetic culture of the visitor. Every year there are changes for the better. President Trotter is to be congratulated upon the evident signs of progress that are visible on every hand. There will be other changes as the endowment grows. Acadia is a healthy "child of providence." These are growing times. Let us give the "child" the best possible chance. Are you going to the Anniversary at Wolfville?

—Says the Toronto Globe—"A man to be appointed to the judiciary must possess the highest attributes of personal character and a reputation without offence. A lawyer who is known for his constitutional impeccability, or his intemperate habits, or for gambling, or for libertinism, no matter what his professional distinction or political influence, ought not to be thought of as a possible candidate for judicial appointment. A man who violates or transgresses the decencies of society is by his own life unfitted for judging the conduct of others and maintaining the dignity of judicial administration. These are well-chosen words and weighty withals. The government of the county cannot be too careful in the selection of the men who are to be judges in our courts of justice. A political "hanger on" in search of place, is not the man to fill such positions of trust and responsibility. He should be a man of undoubted probity as well as learned in the law. Legal attainments are valuable, but a good moral character is absolutely essential.

May Anniversaries.

This is a great week for the Baptists of the United States (North). The American Baptist Home and Foreign Mission Societies and the Publication Society are now in session, as also those of the Women's Baptist Home and Foreign Mission Societies. Matters of great importance will be under consideration. It would be helpful to our work in these Provinces if some of the brethren could attend such meetings. There is always inspiration and stimulus from coming in contact with the live men who are to the front at such times. We always learn by seeing how others do things. The Northern Baptists are a vigorous, progressive, and cultured people. It is to be hoped that the best plans may be devised for so conducting the different departments of the Lord's work as to secure the best results. Efficient workers with efficient management at least expense are a prime requisite.

From Halifax.

A most interesting meeting was held a few days since at the Tabernacle. Twelve years ago, at the beginning of the ministry of the late Rev. W. E. Hall in that church, the ladies of the congregation invited Mrs. J. W. Manning, the late Miss Amy Johnstone, and Mrs. E. M. Saunders to meet with them and assist in forming a Woman's Missionary Aid Society. The Society then formed has done good work until the present time. Mrs. Hall has been to it a prominent inspiration and support. On the eve of her leaving Halifax, the Society gave a tea to which the families of the ministers of the city were invited. A public meeting followed the tea. These services were intended as a mark of esteem and honor for Mrs. Hall, who is about to leave for Toronto, where she will visit her daughter, and then return to Nova Scotia. Her son, Laurie, is a practicing barrister at Liverpool. The family will move to that town. The long sickness of Brother Hall has reduced the firm health of Mrs. Hall, so that her physician advised a visit to Toronto. Mrs. Hall and family leave in Halifax a host of steadfast and devoted friends. Brother Hall's successful labors in which he was sustained by his wife are highly appreciated and will not soon be forgotten.

Since coming to Halifax Mr. Waring's chief aim has evidently been to lead the unconverted to Christ. Nor have his labors been in vain. For three Sabbath evenings past there have been baptisms. Twenty-three have been received for that ordinance, of whom twenty-two have been baptized. Some changes have been made in the time of the public services. The Sunday School is held immediately after the morning meeting. A large class, varying from fifty to seventy-five, meet Mr. Waring in the gallery of the church. With good preparation on his part the exercises are efficient and most satisfactory.

The Rev. Mr. Jenner and Dr. Kempton have been abroad like our fathers in the ministry, on a missionary tour. Leaving Halifax on Wednesday, they first visited Bayside, the most eastern point on the seashore where members of the Indian Harbor church are found. There are fifteen Baptists in this place. Although they have no regular preaching, they keep up a Sunday School, and a prayer meeting. Here the brethren preached, and conformed the disciples in the faith. Going from this point five miles west, they came to Dover. There is a meeting house on each side of the Harbor, but no Sunday School or prayer meeting is sustained. There, too, they preached and encouraged the people. Seven miles further west is Indian Harbor, where the brethren found life and health. The Sunday School and prayer service are well sustained, whether a minister is or is not present. Des. Peter Inor is a tower of strength to the church. Here the church got the benefit of the counsels and preaching of the brethren. On the Sabbath day and the first of the week, the two brethren covered all the ground—Daves, Indian Harbor, French Village, Head of the Bay, Ingram River, Black Point, Hubbard's Cove, and Mill Cove. The distance from Bayside to Hubbard's Cove is forty-five miles.

The brethren have recommended the Home Mission Board to send two good ministerial students on the ground for the summer, offering to exchange with these young men and administer the ordinances for them. The Halifax churches have received a large number of their members from St. Margaret's Bay churches. The brethren were well received and returned thanking the Lord for the luxury of this Home Mission work. The Rev. A. Coboon filled Mr. Jenner's pulpit in his absence, and the Rev. Mr. Richardson, an octogenarian, from Ontario, preached for Dr. Kempton. The veteran was as animated and earnest as a minister is supposed to be when first entering upon his work.

A report of the work at St. Margaret's Bay was given at the district meeting this week. For years past, it has been thought by some brethren, that the head quarters of the Home Mission Board at the west end of the provinces, a point far removed from most of the missionary fields, has been a serious drawback to the efficiency of the work. Other localities have been spoken of—Wolfville, Truro, Amherst and Halifax. The special objection to the latter place, felt by the brethren in the city, is that they would have the responsibility of the work which has been so well done in these years past. Packets and steamers come from Prince Edward Island, and all the important points along the entire coast of the province to Halifax. Members of the churches and congregations along the seaboard are often seen in the churches of the city on the Sabbath days and at prayer meetings. It is, therefore, necessarily more central and convenient for giving intelligence and for travel, than any other point in the province. Confidence in the Board is unchanged, but it is believed that the Board labors under a serious disadvantage in being so far away from the mission fields. A discussion of this matter at the next convention, it is thought, might not be out of place and might result in a change for the better.

Dr. Fraser of the school for the blind has just returned from a mission to New Brunswick. He is well pleased, as he always is, with his visit. The new building is on his heart. The walls are climbing up. When finished, the accommodations will be ample and satisfactory. Dr. Fraser has visited the city and the new world; and is persuaded that the school for the Maritime Provinces is not behind any other school of a kindred character. Dalhousie College has closed for the year. Twenty-three B. A.'s and about five B. Sc. were sent out into the world, and the number from the law and medical schools who finished their courses raised the total graduation to nearly sixty.

Pine Hill, two, has finished another year of successful work. Twenty three students were at the school during the year. Dr. Pollock has resigned the presidency. He found the duties too heavy for his years. He is highly esteemed in the city.

Dr. Burch pastor of the Cornwallis St. church leaves for Boston for a four weeks visit to his family. Mr. Rees baptized two last Sunday, one of them his daughter.

Dr. Trotter visited Halifax and took back to Wolfville \$6,650 in pledges to the second Forward Movement fund. This came exclusively from the Smiths of the city. After every family in the city has done as well, the Dr. will have no good ground for complaining of Halifax. New Brunswick is, however, in the lead. Two men in that province have given \$10,000. If all the men in New Brunswick will do as well, Mr. Rockefeller will be

obliged to add a few more hundred thousand dollars, or else be left behind. The best part of these two New Brunswick gifts is that one was offered at the last meeting of the Board, and the other came in response to a letter. In both cases the donors evidently took the ground that Dr. Trotter could take the time he might employ in visiting them, to do some other necessary work. The brethren in New Brunswick who subscribed the last \$5,000 is of the opinion that there ought to be ten subscriptions of that amount. Who will say he is wrong. Who has a better right to say so?

REPORTER.

McMaster University.

The closing exercises of the McMaster University seem to have been of an unusually interesting nature. Two distinguished educators from the United States were present, viz. President Harper of the University of Chicago and Professor Robertson of the Southern Baptist Theological Seminary, Louisville, Ky. The presence of these gentlemen of course was an added attraction to the Commencement Exercises. The past year has been very successful, though the total enrolment of students has been less than for the preceding year; but the number of regular students has been greater. In the absence of Chancellor Wallace, his work has been divided among the different professors. Prof. McKay has been the administrator pro tem, but Dr. Wilton has been the Chairman of the Faculty.

At the Convocation for the conferring of degrees, Principal Harper gave an address, the subject of which was "The Relation of Religion to the Higher Life." The Canadian Baptist in referring to it, says that "its substance was in essence a complete defence of the educational principles on which McMaster is based."

The address was most enthusiastically received. It was a fine presentation of the subject.

The Baccalaureate Sermon was preached by Prof. Robertson. The sermon was based on Eph. III: 14-21, and was a strong plea for Christian manhood. Three thoughts were emphasized as growing out of the text (1) Strength in the inner man; (2) The indwelling of Christ; (3) The comprehension of the love of Christ.

Professor Robertson was heard for the first time in Toronto with great satisfaction. The passing years only make it more clear that the work of McMaster is well done and the influence of this school upon the life of the country is far reaching and most healthful. It is said that Prof. Wilton presided with his usual grace and dignity. He could not well do otherwise. THE MESSENGER AND VISITOR extends hearty congratulations to the professors and teachers of McMaster and best wishes for future growth and prosperity.

To the Alumnae of Acadia Seminary.

The twelfth annual re-union of the graduates of Acadia Seminary and Grand Prié Seminary will be held in the Seminary Building on the afternoon and evening of June first 1903.

One would think that the whole denomination would flock to our Commencement this year, when such a financial opportunity has come to our University for its upbuilding and when such an appeal has come from President Trotter for our co-operation.

The crying need of our institutions at Wolfville is the interest of her friends. Who should be her friends if not her graduates?—her own sons and daughters.

These are the times of rallies, re-unions, and conventions. Daughters of Acadia Seminary, let us have more than a rally, let us have a veritable home-coming, a time of rejoicing in our Alma Mater, a time when we shall be school girls again and bring to life all the olden usisms for Acadia. Let us come together that we may see for ourselves Acadia's needs and our individual duty in respect of those needs. Let us catch the inspiration of contact one with another and learn from each other how we are filling our several places in the school of life, and how we may better fill them.

Let "Our Class" be represented at least by you. Hoping to greet you every one,

For Acadia,
CLARA KING SHAW, President.

Brookline, Mass.

TO THE EDITOR OF THE MESSENGER AND VISITOR.

Dear Sir:—Will you or some other person, through the columns of the MESSENGER AND VISITOR, kindly explain why it is that the Home Missionary Board for Nova Scotia and Prince Edward Island is located in Yarmouth?

I used to think I saw some justification for its being there when New Brunswick was joined with the other two Provinces in the work, but at the present it seems to be out of touch with the fields where the work must be done and with the men needed for the weak churches. I am not finding any fault with the personnel of the Board. I am acquainted with some of the men on the Board, and hold for them the most profound respect. The present secretary is especially courteous and obliging, neither am I finding fault with the work done; I presume it is the very best that could have been accomplished under the circumstances; but I have a strong conviction that were the Board located at Wolfville, Halifax, or Truro, it would be more in the centre of its work and could more easily obtain a knowledge of the conditions existing in the different mission churches.

Respectfully yours,
J. H. JENNER.

Halifax, N. S., May 14.

* * * The Story Page. * * *

The Calf's Nightdress.

BY ANNA BURHAM BRYANT

"My best hockey stick!" cried Johnny, angrily, glaring at poor little frightened Margery, who had just broken it trying to make a "teeter" with the help of that and her Aunt Harriet's broom board. "Why didn't you take Uncle Abram's gold-headed cane—or the umbrellas?" he added, flinging himself out of the door in a rage. Johnny wasn't always a pleasant boy to live with.

"Just you wait, Miss!" he stuck his head in again to say, revengefully. "I know a way to fix you. Just you see if you get a look at my new little bossy-calf Uncle Abram is going to give me. Ya! I guess now you wish you'd let my things alone 'stead o' breaking 'em!"

"A bossy-calf! O Johnny, please I never saw a dear little bossy-calf—never—not anything littler than a great big hooky-cow! Say you will, Johnny!"

But Johnny was gone, and the bang of the door behind him sounded like a loud, cross No! as Margery listened to it.

"It won't live, probably," Uncle Abram was saying out in the kitchen. It was so still in the room that Johnny had left that Margery could hear every word as plain as could be. "'Twas a pispin' kind of a little critter anyway, and it come on so awful cold last night the barn wasn't warm enough. If I'd had anything to wrap it up in I'd have blanketed it like a baby, but all the old stuff has been used one way an' another, or stole by tramps, and I couldn't find a thing. I'll carry something over to-night, and try to save the little thing if I can. Johnny dots on it so. Wish I hadn't promised it to him."

"Wish't your barn wasn't such a ways off!" said Aunt Harriet, in a troubled voice. "That path through the wood is enough to be the death of any mortal. Some of these cold nights I expect you'll just come home froze, and that'll be the end of you."

"Oh, sho!" said Uncle Abram, picking up his milk pails, and just at that instant Margery stood in the doorway.

"O Uncle Abram!" she cried, standing before him with both her hands clasped tightly, "can't you save it?"

"Oh, I guess so," said Uncle Abram, easily. "I'm a master hand at saving all kinds of little live critters. I'll see what can be done, my baby!"

"Cause—'cause"—she almost sobbed, "you can't think how terrible bad he's going to feel if he dies! And he's had one de-spoilment a—ready—I broke his hockey stick!"

"There, there, child! what if you did?" said Aunt Harriet, kindly, going up to her and wiping the poor little red eyes with a corner of her blue checked apron as Margery hid her wet face in it. "I guess he's broken things enough of yours since you've been here to make it about even. There, go along and read your storybook. Your Uncle Abram will save the bossy, if 'here's any way to save it."

After dinner the weather grew sharp and cold, the wind blew in angry gusts, and the whirling snow that filled the air fell like a shower of cambric needles. Uncle Abram set off early for the far-off cow barn. His kind heart couldn't bear to have what he called "the critters" suffer. He was well wrapped up, and set off at a good pace with the pails in one hand and the lantern swinging in the other.

Margery stood watching the shifty weather-vane on the tall barn, trying to make up her mind about the weather by it, as Uncle Abram did. "It points to so many different kinds, Aunt Harriet!" she complained. "There! if it will only hold still with reoster's tail toward me a minute longer, I can be sure about it. Yes 'tis truly! north by southeast, I most know. And Uncle Abram always says that's the good quarter."

Suddenly Aunt Harriet threw up both her floury hands in dismay.

"He's clean forgot to take anything to wrap up that little bossy-calf in! Where's Johnny? I've a good mind to set him trotting after him. Only he wouldn't get there if I did, like as not and he don't know the way either."

"I know the way, Aunt Harriet! I've been two times with Uncle Abram. And Johnny can't, because he's gone skating. You know he asked you at dinner time."

"And you can't either. So sit down and read your book, and let 't go. What can't be helped is best forgot about."

That was Aunt Harriet's one counsel for every kind of trouble—"Go and read your book." There might have been a worse one.

Margery's eyes were on her book, but her feet were plowing along that snowy path in spite of herself. She couldn't help thinking of that poor little shivery bossy-calf, and it was plain enough that Aunt Harriet couldn't

either, for presently she spoke out, half to herself, as she looked from the window.

"I 'most wish I'd let you go, after all, seeing you know the way, and you'd meet your uncle. The going part is all safe enough, and, coming back you'd have him to look after you. But there!"

That was enough for Margery. As Aunt Harriet disappeared to set the table for supper, Margery went up the back stairs like a mouse, and had on her cloak and warm "pumpkin" hood in "no time." Up the attic stairs she went with soft scudding steps to find something to carry for Uncle Abram to wrap the bossy in. Aunt Harriet mustn't be asked—she might change her mind. In a flash she snatched the first warm feeling thing her hand touched, and rolling it in a tight bundle under her arm as she went, she sped softly down the stairs and out of the house, and took the woodpath with feet that tingled so to get out of Aunt Harriet's eyesight that they never stopped to feel how cold it was.

And oh, but it was cold! It kept growing very dusky, too, and she thought of bears and wolves and other dreadful creatures, but there was no use in going any way but forward, so she floundered on. Suddenly she gave a sharp scream that changed into a cry of joy, for just in front of her stood Uncle Abram, red-faced and snowy, very much surprised to see a puffing, panting, blue-nosed little girl in the middle of his forest path. This "short cut" to his big cattle barn was one he had slashed out for his own use, and few other people ever attempted it.

"Bless my soul-a body!" he exclaimed as he began to be sure that it was really his own little Margery and not some Red Riding-hood out of a fairy-book. "Where did you come from?"

"Here's—something—to keep—the bossy—warm!" she panted, letting the awkward bundle fall at his feet.

"Bless your soul-a-body!" he cried again, heartily, catching it up quick out of the snow. "Who ever let you come out like this? I've wrapped the bossy all up warm in some hay—but I declare for't! Long as you've brought this all the way, I'm going to do him up in it! You just turn round in your tracks, little one, and make for home, and I'll go and fix up the little critter, and be back and ketch up with ye! You won't be afraid, will ye?"

"No, indeed," cried Margery, joyfully, and they both went in different directions. It wasn't very long before he was back as he said, and, even with his lantern, they made quick time going home. She noticed that he kept laughing all the way, but he wouldn't tell her any reason except that he was so glad the bears hadn't eaten her. He laughed even when they went in at the door and found Aunt Harriet much frightened at not finding Margery, whom she had only just missed and was calling everywhere. He laughed in the morning when he came down to breakfast, and finally invited them all—Johnny and Aunt Harriet and Margery—to take a ride 'round the road" and "see the little new bossy."

When they got to the barn he was not the only one that was laughing, for there was a comical little red calf, with very long legs and a very bumpy forehead, wearing a most dandyish-looking blue "swallowtail" with brass buttons, its fore legs stuck gracefully through the sleeves of the coat, while the narrow blue tails swung first on one side of his back and then on the other.

"That's what—she—fetched—to—wrap—him in!" gurgled Uncle Abram, holding his sides. "I made up my mind you would see it!"

"Better call him 'Dandy,'" said Aunt Harriet, "Do' know's I ever see a four-legged calf wearing a swallowtail before."

"Keep it on him, Uncle Abram!" shouted Johnny, capering about in huge delight. "I'll get all the other boys up here to see the show. Say, he'll live now, fast enough, won't he?"

"Depends—on whether you're a gentleman!" said Uncle Abram, gruffly.

"Oh, he is—he will be!" said Margery, sweetly. "He knows now I tried to make up to him for breaking his hockey stick."—The Congregationalist.

* * * The Wiles of Bobby. * * *

The adage about old maids' loving cats found its denial in Miss Fidella Winters, for there was nothing she hated worse than cats—except children.

One by one she had dropped her school-girl friends, or had been dropped by them as they became mothers and grandmothers; and now she lived alone, except for Joanna Gray, who had served her more than forty years,—though neither of them ever mentioned the time,—and maid's and mistress' opinions were run in the same mould.

The wide expanse of lawn surrounding Miss Fidella's old-fashioned house was protected by a high fence of iron pickets so closely set that the most meagre kitten could

not squeeze through, so sharply pointed that there was not a possibility that the most agile cat or child would leap or climb over it.

The gate was kept securely latched, and children could not stray up the graveled path; they could only look through the iron grating at the trimly pruned rosebushes and the prim flowerbeds.

But one day Miss Fidella saw a strange sight; some careless butcher or baker-boy had neglected to fasten the gate, and a child! yes, actually a child! carrying in his arms a kitten! was coming up the walk as fast as his sturdy legs could carry him.

He was obliged to use hands as well as feet to climb the steps, but he held fast to the cat.

Miss Fidella recovered from her surprise sufficiently to go to the door.

"Heddo!" he cried, before she could speak.

"Why—why—"

"Heddo, I say; isn't oo tay, 'Heddo'?"

"Hello," said Miss Fidella feebly. "But—little girl—"

"I isn't 'ittle dir'," he interrupted scornfully, lifting up his kilt; "see my twousz! 'ittle dir's doesn't wear twousz, does 'em?"

"But you can't come in, I say," said Miss Fidella decidedly.

"I is in now," he chuckled, walking into the parlor and looking curiously around him. His face wore several coats of dirt, molasses, and bread-crumbs; his kilt was stiff with dirt, and as for his hands! Miss Fidella shuddered at the thought of touching them, or of letting them touch her.

The kitten squirmed from his arms and hid beneath a cabinet, and Miss Fidella sank into a chair and tried to think what to do. She always depended upon Joanna to attend to disagreeable matters, but Joanna had gone out not long before. The child drew a long, tired breath.

"Tate Bobby up," he cried, precipitating himself into her lap.

"O, mercy! you dirty, filthy child!" screamed Miss Fidella.

Bobby regarded his hands gravely a moment.

"Wass 'em."

Miss Fidella did not know what else to do; so she took him to the parlor bedroom, filled a wash-bowl with warm water, took soap and cloth, and gingerly removed the different strata, until a rosy face appeared, and his soft light hair clustered in damp curls about the white forehead and fat little neck.

"My! my!" she shivered, "I do really feel quite nauseated."

Bobby looked into her face.

"I zink oo pitty yady."

"What?" Miss Fidella's nausea left her.

"Pitty hair, pitty cheeks, pitty oo," smiled Bobby, looking at the very curly blonde hair and the pink cheeks with their white background.

"Well, really," murmured Miss Fidella, "children and fools always tell the truth, I've been told." She took up one dirty hand tenderly, and began to wash it, when down went the other hand, and for a few moments he churned the water up and down. The bowl was so high that he had to reach up, and the water trickled down his sleeves until Miss Fidella put the bowl upon the rug at his feet.

Again she tried to wash his hands. Splash! a foot went into the bowl.

"O my, O my! Joanna! Joanna!" she cried, though she knew that Joanna was not within sound of her voice.

Bobby took his foot out, and a pool of water oozed from his shoe and stocking.

"Tate 'em off," said Bobby.

She untied the wet, dirty shoe-lace, and removed shoe and stocking.

Splash! the other foot went into the bowl; then there was another tussle with a wet shoe and stocking. The moment his feet were bare, Bobby jumped to the bowl, and danced up and down until he danced all the water out of the bowl; then he permitted Miss Fidella to wipe his hands and feet.

His clothes were dripping; what was to be done with him.

She tried to take off his kilt; but the task was a hard one for fingers so strange to a child's clothes. At last, however, it was off, and she wrapped him in a flannel dressing sack of her own.

"Now by yo," he yawned sleepily.

She was helpless before this autocraft, so she sank into a little, low rocking-chair; he climbed into her lap, cuddled his head upon her shoulder, curled one arm confidently about her neck, and murmured drowsily, "Pitty yady; sing, pitty yady."

Heavier and heavier pressed the little head; the arm about her neck relaxed; the hand fell; the child was asleep; but Miss Fidella kept on rocking and singing, while into her heart there crept something that she

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.—Lot saved through Abraham's prayer. Genesis 18:16-33.
 Tuesday.—Idolatrous Israel saved through Moses' prayer. Exodus 32:7-14.
 Wednesday.—Israel delivered from the Philistines through Sampson's prayer. I Samuel 7:5-14.
 Thursday.—Elijah's prayer brings a dead boy back to life. I Kings 17:17-24.
 Friday.—Jesus clothed with power through prayer. Luke 3:21, 22; 9:28-36; Mark 9:28, 29; Luke 22:39-46.
 Saturday.—Prayer preceded the pentecostal blessing. Acts 1:12-14; 2:1-4, 37-42.
 Sunday.—Paul a man of prayer. Acts 9:10-12; Ephesians 3:14-21; Philippians 1:3-11.

Prayer Meeting Topic—May 17.

Power and Prayer. Acts 1:13-14; 2:1-4 and 41.

Prayer has for its object the laying hold of power and wisdom higher than our own, and thereby making a fraction of that power and wisdom our own. If we are weak we seek strength; if we are perplexed we seek light; if we are in trouble we seek relief. We will receive that which we seek just in proportion to our ability to levy onto that power from which we derive our aid. "According to our faith" is the measure of our blessing. The strength of an electric machine will depend upon the power it may abstract from the generating dynamo. The warmth of the world will be measured by what it is able to draw from the sun. We have no power in ourself, and can hope for strength only as we may be able to lay hold on God. Psalm 121:1-2.

1. The Condition of Power. "All continued with one accord in prayer." God is moved by unanimity on the part of the children. He desires them to be of one mind of one accord. Marvellous beyond our dreams would be the result if all the church were praying for one and the same thing at the same time. Even God is moved by the force of numbers, and unity is ever the secret of power. "One swallow cannot make a summer," but many birds in song can make music in any heart. The heavenly parent is touched with the united pleading of his children. Matt. 18:19.

2. The source of power in prayer. "They were all filled with the Holy Spirit." Prayer has no power in itself any more than the weeping of an infant has power. The power is found in the response of the parents who, in answer to our cry, sends the Holy Spirit to be our "Comforter" and to "lead us into all truth." Prayer without the presence of the spirit would be like a fountain without water, like a landscape without sunlight; like flowers without life—poor, artificial things, devoid of fragrance; empty forms, lifeless, pulseless repetitions that neither aid men nor please God. John 14:16-18.

3. The result of power in prayer. "And they began to speak with other tongues." Here is the one and only "golden road to learning." It is wonderful how ability may come to the consecrated child of Jesus, and seemingly come by inspiration. An illiterate disciple may become an eloquent pleader, and often does. The untrained Spurgeon becomes the pulpit master; the boy-clerk Moody the inspired pleader, the simple Welshman the silver-tongued Evans. In the common ranks some trembling saint becomes a Paul or a Priscilla. Study will give us implements of usefulness, but these avail nothing without the spirit's presence. John 14:26.

4. The fruits of power in prayer. "There were added three thousand souls." That must have been a wonder-prayer meeting, and its results shows our spiritual poverty. Though we still pray for souls, surprise would fill our hearts if numbers like this were saved. We still pray amiss. Our dependence is in professional evangelism, in sensation, in crowds, in methods, but heavens higher aid is doubtfully sought. We are like farmers seeking to cultivate the harvest like fruitgrowers, pruning trees into bearing. These things are necessary, but avail nothing without the summer sun. Salvation comes from the skies, brother, let us look up. Ps. 127:1

Glace Bay, N. S.

R. L. STERVES.

Prayer.

It is no promise of God or law of the kingdom that prayer will always lead to the conversion of three thousand people in one day. It may do so. It did so on the day of Pentecost. It will do so when it is the will of God that it should. But it did not always do so for the apostles. There were as many people in Jerusalem on the day following Pentecost as on Pentecost, and the disciples were praying, too, but there is no record of three thousand conversions. And a few weeks later,

though the disciples were still praying, instead of conversions there were martyrdoms. We must not assume that "power" always means power to produce conversions.

The power which God offers is power to do his will. Sometimes that will is the conversion of multitudes. Sometimes it allows the death of the disciples. Prayer produces power to win the converts or to meet the martyrdoms. We are entitled to ask for and expect any power that we need, but not any power we take a caprice for. Some people say that prayer and the Holy Spirit will always produce Pentecostal revivals. There is no evidence to support this in the Bible or in experience.

It is not God's will for each of us to preach like Peter or Paul. It is God's will that some of us should bake bread, and some make shoes, and some plow the soil. And prayer will enable us to do our duty in these regards better than we could otherwise do it. And what also is our duty,—namely, constant personal testimony to the Saviour, and personal effort to win men to him,—we may get power for prayer.

There is no such power to be got elsewhere as is to be obtained through prayer.

"Satan trembles when he sees

The weakest saint upon his knees"

"Chinese" Gordon knew the secret of getting power through prayer. On the door of his tent in the Soudan, it is said, he used to pin a white handkerchief when he wanted to be undisturbed for prayer. And out of these times of communion he would come girt with new strength. Prayer does give strength and power.

But there is more power in prayer than this. It accomplishes things outside of ourselves. There is nothing unreasonable in this view. Our notions of the universe as ruled by fixed laws does not obliterate the ground of prayer. As Mr. Huxley wrote in a letter to a friend: "Not that I mean for a moment to say that prayer is illogical. For if the universe is ruled by fixed laws, it would be just as illogical for me to ask you to answer this letter as to ask the Almighty to alter the weather."

The men who are strong to resist and to achieve, who do the will of God without wavering and win souls, are the men of prayer. God has ordained that it should be so, and, instead of violating his laws when we pray, we offend against them when we fail to pray. Jesus is speaking boldly, but without exaggeration, when he declares prayer to be the greatest force in the world. "If ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done."

Do we try to do our work in our own strength, or do we pray?

Do we pray only once a day, or are we instant in prayer?

Are our prayers real? Would we pray just as we do if God were visible and near enough to be touched? Why not?

Finding Our Strength.

BY WILL S. ABBRENTHY.

Secretary of the Treasury Leslie M. Shaw told this story the other day. He said that Axtell, the famous race horse, had three things in his favor. To begin with he came from a long line of blooded stock, and that was distinctly to his advantage. Moreover his owner had naturally expected great things of him. The time came when he was to be broken for his racing career and a careful trainer was engaged for the work. But, to the astonishment of both owner and trainer, Axtell appeared either lazy or incapable of speed. The trainer was discharged after a few weeks and another engaged; but the result was the same. A third was secured but Axtell could not be induced to trot. At last the owner himself decided to see what he could do. After weeks of coaxing and petting and very careful to see that he had the best of care. His limbs were rubbed daily in order that every muscle might be thoroughly developed. The third thing in his favor was that he was never allowed to run with horses of ordinary breed. Only high-spirited thoroughbreds were ever turned in to pasture with Axtell. His owner, in sheer desperation he applied the whip. Again and again he brought it down on the back of the luckless animal. Then something happened. Thoroughly aroused, the horse suddenly awoke to the fact that he could trot. Round the track he flew going faster at every step. He had at last found out what he could do.

It occurs to me that many of us are like Axtell. We do not know what we can do. We never have learned to say with Paul, "I can do all things in him that strengtheneth me." It was under the lash that Axtell made his discovery. When all things else fail, our heavenly Father must sometimes permit the lash with us until, thoroughly broken in spirit and submissive to his will, we discover strength that has remained unused. Don't say "I can't." Learn to say, "I can do all things in him."—E.

would not yet acknowledge, something that, though not mother love, was very close kin to it.

Miss Fidella's arms were old and unaccustomed to heavy burdens; she staggered under his weight as she rose and laid him upon the bed. All the time she kept repeating to herself his words, "Pitty yady, pittiy yady," and hugging the compliment to her heart.

After she had carefully covered him she turned to her mirror, and gave one glance into it, then a cry of horror. The parting of the beautiful blonde curls was directly over one ear, the pink cheeks streaked and blotched, the white surroundings mottled by the yellow beneath, and wrinkles, wrinkles everywhere.

She looked furtively at the sleeping child, then put the parting in its proper place, and restored her complexion to its usual pink and white tints. After it was done she smiled at her reflection. "Children and fools," she again quoted complacently.

She heard steps upon the gravel walk, and looked out. Big Mike Finerty, the drayman, was coming with his teamster's whip in his hand.

She went to the door and met him.

"Is that b'y of mine here, that Bobs?" he asked angrily, cutting the gravel with the whip-lash; "the girls said he rin up here; an', knowin' ye c'udn't abide childers, they darsen't come afther 'im."

"Yes, he is here," she answered faintly.

"I'm that sorry he's troubled ye, mem. His mither's dead, mebbe ye knew, an' he's gone wild loike; but nixt wake I do be marryin' Norah Cassidy; she's got the foine strong arram an' the heavy han' she'll kape 'im in bounds. Bring 'im out now, an' I'll tache 'im."

"Do you mean to say that you are going to whip him?" asked Miss Fidella slowly.

"Sure, mem, I'll whup 'im so he'll niver bother ye ag'in."

"Then you cannot have him. Do you suppose that I am going to give up a little, helpless child to be beaten by your cruel hands?" Miss Fidella's anger rose higher and higher, and her voice rose, too, as she added, "If you dare touch that child I'll—I'll have you arrested for cruelty."

"Faith, ye may kape 'im, thin."

"I will keep him, then."

He looked at her in amazement. "An' they always was saying that a child's forminst yez eyes was loike a rid fig to a bull. I've sivin more, little an' big; ye may have 'em all, if ye loike."

"I do not like, but you will never whip this one again."

She went into the house and dropped weakly into a chair, while big Mike stalked contentedly away.

"What have I done? What shall I ever do with him?" Miss Fidella gasped.

The kitten crept out, rubbed against her dress, and jumped into her lap.

"Mercy!" she exclaimed, but did not touch the kitten; and it settled itself to sleep.

"What will Joanna say?" Miss Fidella wondered; and she never suspected that Joanna had been listening and peeping in, at the cracks of different doors, for the past two hours.

"I always knew that a child would get her sometime," Joanna chuckled, "but a cat, too!"

Then she went into the room where her mistress sat, and gave a start of affected surprise when she saw the kitten.

"For the land's sake! Miss Fidella, what's that?"

"It's a dreadful dirty kitten, Joanna. Do—do—you suppose—could it be washed?"

Joanna looked into Miss Fidella's face; through all the fatigue, misery, and perplexity she saw a new expression one that never comes to a woman's face until a child has touched her heart.

"Why, of course it can be washed; give it to me."

Joanna grabbed the kitten, and Miss Fidella cried in alarm, "Son't! Don't hurt it, Joanna; its—it's Bobby's cat,"—Idella Parkhurst Cross, in Christian Endeavor World.

Growing Old.

A little more gray in the lessening hair,
 Each day as the years go by;
 A little more stooping in the form;
 A little more dim in the eye,
 A little more faltering of the step
 As we tread life's pathway o'er,
 And a little nearer every day
 To the ones who have gone before.

A little more halting of the gait,
 And a dullness of the ear;
 A growing weariness of the frame
 With each swift passing year.
 A fading of hopes, and ambitions, too;
 A faltering in life's quest,
 And a little nearer every day
 To a sweet and peaceful rest.

A little more loneliness in life
 As the dear ones pass away;
 A bigger claim on the heavenly land
 With every passing day.
 A little further from toil and care,
 A little less way to roam;
 A drawing near to a peaceful voyage
 And a happy welcome home.

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 MAY.

For Chicacole and out stations and all the workers: The hospital that a medical missionary may be secured. For a blessing upon the North West Mission.

Notice.

The W. B. M. U. Convention will be held at Woodstock, Carleton, Co., N. B., Aug. 19th. Further particulars later.

The following appointments for County secretaries were made at the Executive meeting on Thursday—Miss Ellen G. Stuart, Newcastle Creek for Queens Co., N. B. Mrs. Irwin, Doaktown, for Northumberland, N. B. We are delighted to welcome these County secretaries to the great Mission work. There are others wanted for this service. Who is God calling to fill these vacancies? He shall not be satisfied until every County in the Provinces are supplied with these officers. Their work is invaluable to the fostering, deepening and extending of our mission work. God bless our faithful County secretaries who for many years have toiled amid many discouragements and give them much of his patience, wisdom and grace. Surely they shall reap if they faint not. On Thursday evening a united Mission Band meeting was held at Brussels St. church, St. John. Deacon Ira Kierstead presided. Leinster St., Tabernacle and Brussels St. Bands contributed to the programme and gave a fine entertainment, reflecting great credit upon their leader's faithful and efficient work during the winter. Rev. H. Roach delivered an address. These Union meetings are a great help and inspiration to the Bands and deepen the interest in Mission work.

Great Village, N. S.

TO THE EXECUTIVE OF THE W. B. M. U.

DEAR SISTERS—The following week after the last Executive meeting letters came from Miss Harrison and Miss Newcomb, the contents of which subse- uently appeared in the Link. I am glad to report that letters are on hand from Miss Archibald, Miss F. oria Clarke, Miss Harrison and Miss Newcomb accompanied by their quarterly financial statements. In all these communications we see the beautiful Christian spirit of the Great Missionary, Jesus Christ, and we can praise the Lord for such a band of truly consecrated lady missionaries.

Miss Clarke has completed all her exams, except the final one which cannot be taken until after Conference. Her health continues so that she is able to work without a break. Herriamma from Chicacole, one of Miss Archibald's Bible-women, arrived today before writing, and she was anticipating the great privilege of going out to present God's truth to those poor Telugu women. Miss Clarke expected to spend a part of April visiting in Bimli, and also spending a short time with Miss De Prazer. This is her first holiday since going to India.

Miss Archibald says "we had such a good prayer meeting tonight, (March 9). We said there would be no leader, but each could sing, speak, or pray, as the Holy Spirit prompted. Many prayed and spoke, and how they sang. The spirit of God was present. A number of heathen attended and there was Ramasamy a bright lad of 17 who was converted in our Day School last year. He belongs to the Sudra caste and has such an open, pleasing countenance and is a pretty boy. His father was afraid last year that he would join the Christians, so he forcibly took him away (24 miles) ere the School closed. He has been in that far away town ever since but lo! last week he came saying: "I have left that place. I have come to confess Christ. I am going to break my caste by eating with the Christians. I cannot live with my relatives any longer. They force me to worship idols and I know it is not right so I am going to leave all for Jesus."

We were rejoiced to see him. It is so much easier for him to come now ere his relatives get him married. He is not quite 18 so we cannot baptize him yet but he is staying with us and helping teach in the Day School. I expect there will be trouble as soon as his relatives find out where he is but he says he will be firm and tell them he is going to serve Jesus; and will not worship idols any longer. May God bless him and give him strength to stand. He has taken off the signs of heathenism—the jutter (knot of hair) and the caste marks and seems to be so happy in Jesus, Praise the Lord! There are others of these young men who would like to own Jesus. A lad of 13 was there tonight also—how reverent and worshipful he seemed. He walked with John 2 miles distant last night to one of the Evangelistic schools and said. "Oh I too would like to own my Saviour, but my people beat me if I talk about it." This boy is a very promising fine

looking fellow. It is so hard for those lads to come out. May the Lord bless them and keep them.

Such a good time we are having in the work among the women. We have had 8 Bible women at work. Isn't that fine! They go out two by twos. As we came home last night from visiting the Bramin Streets Herriama said, "Oh what a change; 20 years ago these people who received us so gladly today would scorn and revile us.

Miss Newcomb is at work as usual. Being relieved of many school duties this year, enables her to pick up work that the limitations of time, strength and ability, forced her to give up last year.

The women have never been so regular and punctual in their attendance at the Bible Class, held five times a week, nor evinced so much interest as at present. They are (some of them) also doing a little Bible work. It is a start although they are inexperienced. Home cares will naturally make this work rather irregular but if "She hath done what she could" can be said of each we will ask no more. It is a victory just to get them out, for most of our women have been taught that they are bold and coarse to appear where men are. One dear Christian woman said to me the other day when I asked her if she would not walk with me instead of trotting on behind like some petted poodle, "Oh but it is so short a time since I would go anywhere where men might be, I have not yet lost that feeling of shame to be going about this way."

Miss Newcomb has been obliged to take Adamma from the Girls' School at Cocanada, to care for her invalid mother. Miss Newcomb adds—"She is so lovable and appreciative of anything that is done for her—and her study has helped her wonderfully. For herself and myself I desire most of all a Pentecostal baptism of the Holy spirit, an all-consuming passion for souls.

Miss Harrison is in usual health. She greatly enjoyed her tour and is writing at length for the "column."

All are jubilant over Miss Blackadar's favorable prospects for restoration of health enabling her to live and work for the Telugu women in whom she feels such an inexpressible interest for their salvation.

All our dear girls desire much love to the sisters of the Executive. I hardly know how to let this meeting pass without my going, there is so much to talk over. Praying the dear Lord will direct all your plans. Lovingly yours,

ANNIE C. MARTELL, Cor. Sec'y.

W. B. M. U. Financial Statement

FOR QUARTER ENDING APRIL 30TH, 1903.			
	F. M.	H. M.	Total
Rec'd from W.M.A.S., N. S.	\$937 83	\$317 03	\$1254 86
" " " N. B.	386 87	183 66	570 53
" " " P. E. I.	61 74	54 02	115 76
" " " Donations,	5 00	1 00	6 00
" " " Tidings,			12 73
" " " Reports,			6 16
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" " " H. M., N. S. and P. E. I.,		235 00	
" " " New Brunswick,		110 00	
" " " N. W. Missions,		199 00	
" " " Indian Work,		84 00	
" " " G. L. Missions,		166 00	
" " " Expenses, booklets from India,		19 08	
" " " Mission Band Sup. N. S.,		4 26	
" " " Pro. Sec. New Brunswick,		4 00	
" " " Printing Leaflets,		3 30	
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" " " Drafts, discounts, postage,		6 11	
			\$889 00

MARY SMITH, Treas. W. B. M. U.
Amherst, May 2nd, 1903.

Yarmouth, N. S.

The monthly meeting of the Temple W. M. Aid Society, held on May 5th, proved to be one of more than usual interest.

At the gathering of the sisters in the afternoon, a paper on "the condition of the heathen and their needs" was read by our County Secretary, Miss Favia Allen. It was finely written, well rendered, and received with warm approbation.

The excellent tea, served later on, was greatly enjoyed by the sisters and their gentlemen friends, whom they kindly invited in to partake of their generous hospitality.

Then followed a brief social, literary, and musical treat. All these good things were pleasant, profitable, and highly appreciated.

The event of the evening, however was the presentation of a "Life Membership Certificate" to our sister Mrs. Hannah B. Kinney. Mrs. Kinney, who is our president, we regret to say, is about leaving us, with the intention of residing permanently in another part of the Province. Her loss will be keenly felt in all departments of church work. In our Aid Society, we shall miss her greatly. For

years she has been one of our most consistent, active members, ever faithful, always ready to respond to the call of duty, she was unanimously deemed worthy to have conferred upon her—the best gift the Circle could bestow,—a Life Membership in the W. M. A. Society.

This was presented, on behalf of the Society, by our ex-president, Mrs. Cereno Kelley, whose pleasant and timely remarks were happily responded to by the recipient.

The exercises closed with singing "God be with you till we meet again," and many hearty good wishes, as we bade farewell to our departing sister.

ONE PRESENT.

Foreign Mission Board.

NOTES BY THE SECRETARY.

It is announced that Miss Robb of St. John is to go to Korea as a missionary of the Presbyterian church. She has a brother a missionary in Korea at this time and Miss Robb will engage in work with her brother. That which marks this event as specially significant, is that St. David's church of which Miss Robb is a member pledges her support for seven years. This is most gratifying to the friends of missions everywhere. While there are a large number of congregations in the United States and Great Britain and some in Western Canada, that are supporting their own representatives on the mission field, the number doing so in these Provinces is small indeed. But it must come to this, ere long. Among the Baptists there is one congregation that is assuming the support of a lady missionary. While there is no pledge for a distinct amount, we know that the Moncton church will honor the trust reposed in her. There will be others that will do the same, and where this is not possible, groups of churches will combine for the support of a missionary or some phase of mission work. This will be over and above their ordinary gifts. There is no good and valid reason to be given why a church should not have besides a pastor, for the cultivation of the home field, a worker gathering in the sheaves from "the regions beyond."

Mission Notes.

The old Moravian missions in Greenland, which date from Hans Egede and 1721, have been transferred to the care of the Danish church, which also has missions in that field. The whole people, almost 10000 souls, with the exception of a few hundred inaccessible heathen on the East Coast, are now under a uniform Christian influence.

The accessions from heathenism to Christianity number about a quarter of a million annually. Competent authorities give the population of the world as 1 544 500,000. Of this great total, 535 000,000 are Christians. Mohammedans number 245,000,000; Confucianists, 390,000,000; Brahmanists, 214,500,000. Jews number nearly 11,000,000.

There are now in India 2,555 122 Christians. Add to these the Eurasian Christian, and we have in all 2 775, 716. In the last ten years there has been an increase in ordained missionaries of 116; female agents 3 271; ordained natives, 165; catechists and preachers, 2,406; congregations, 561; communicants, 121,649; adherents, 306 291; Sunday-school membership 150,179; pupils, male, 66 514 female, 29,354; zenana pupils, 7 235. This is the increase in 1900 as compared with 1899. The pace of progress is continually improving.

It will be a surprise to many to learn that there are nearly as many ordained missionaries laboring in Africa as in India, the number being respectively 1,158 and 1169. Of unordained men there are many more in Africa, 634 to 464. But there are 120 more missionaries' wives in India—899 to 779 in Africa, and an overwhelming preponderance of other missionary women, 1,304 in India to 480 in Africa. The deadly nature of the climate of some parts of Africa and the social conditions of vast territories are a natural and proper explanation of the comparative fewness of women in Africa.

Eczema

It is also called Salt Rheum.

Sometimes Scrofula.

It comes in patches that burn, itch, ooze, dry and scale, over and over again.

It sometimes becomes chronic, covers the whole body, causing intense suffering, loss of sleep, and general debility.

It broke out with its peculiar itching on the arms of Mrs. Ida E. Ward, Cove Point, Md., and all over the body of Mrs. Geo. W. Thompson, Sayville, N. Y.; troubled Mrs. F. J. Christian, Mahopac Falls, N. Y., six years, and J. R. Richardson, Jr., Cuthbert, Ga., fifteen years.

These sufferers testify, like many others, that they were speedily and permanently cured by

Hood's Sarsaparilla

which always removes the cause of eczema, by thoroughly cleansing the blood, and builds up the whole system.

Leading Events of Anniversary Week.

SUNDAY, MAY 31ST.

11.00 a. m.

In College Hall, Baccalaureate Sermon by Rev. Professor E. M. Keirstead, D. D., 7.00 p. m.

Address in College Hall under the auspices of the College Y. M. C. A., by the Rev. C. H. Watson, D. D., Arlington, Mass.

MONDAY, JUNE 1ST.
2.30 p. m.

Business Meeting of the Alumnae Association of Acadia Seminary in Alumnae Hall.

7.30 p. m.

Reunion of Alumnae Association of Acadia Seminary in Alumnae Hall. In College Hall, Closing Exercises of Horton Collegiate Academy. Address by Rev. C. H. Day, M. A., Kentville.

9.30 p. m.

Business Meeting of the Senate of the University, College Chapel.

TUESDAY, JUNE 2ND

10.00 a. m.

Class Exercises of the College Graduating Class, College Hall.

2.30 p. m.

Annual Business Meeting of the Alumni Association of the College, College Chapel.

5.00 p. m.

Alumni Dinner in the College Gymnasium. Open to Members of the Alumni Association and invited guests.

7.30 p. m.

In College Hall, Closing Exercises of Acadia Seminary. Address to Graduating Class by Rev. W. C. Goucher, M. A., St. Stephen, N. B. Admission, 25 cents.

WEDNESDAY, JUNE 3RD.

10.15 a. m.

In College Hall, Commencement Exercises of Acadia College. Addresses by Members of the Graduating Class. Confering of Degrees. Addresses by distinguished Visitors.

8.00 p. m.

In College Hall, Conversation.

Shelburne County Baptist Quarterly Meeting.

This Quarterly Meeting met with the church at Lockeport May 5th and 6th. The attendance was not large but the meetings were pronounced good and helpful.

The first session on the afternoon of May 5th, was devoted to Sunday school work under the direction of the County Baptist Sunday school Association. Reports were read from nearly all the schools of the county showing that much interest was taken in the work and good results were being realized. Rev. S. S. Poole was made president of the Association and read an interesting and valuable paper on "The Sunday school in its relation to the church and family." Miss Hilda Hardy having proved herself to be a competent and painstaking secretary was re-elected. A paper on "The Sunday school teachers joys and sorrows," was presented by the

COMMON SENSE AND CONSUMPTION

The treatment of consumption is every year becoming more successful. The majority of cases can be cured if taken in time. Not more medicine but more common sense is the cause of the improvement.

Fresh air, good climate, food, clothing, exercise, all these are important features of common sense treatment.

As a builder of flesh and restorer of strength Scott's Emulsion is still unequalled. The special action of Scott's Emulsion on the lungs is as much of a mystery as ever—but an undoubted fact.

Common sense and Scott's Emulsion is good treatment.

Get your bottle to-day. It's the only one that's right.

writer of this report. In the evening a sermon was preached from Acts 2:36 by the present secretary of the quarterly meeting and an after meeting led by Rev. J. B. Woodland. As the morning session of May 6th, Rev. J. B. Woodland was chosen president of the quarterly meeting for the ensuing year and the undersigned secretary. The reports from the churches were encouraging. Revivals had been enjoyed on the Sable River field under the ministry of Pastor Poole and some had been, and others were about to be, added to the churches by baptism. Conversions were also reported from other places. Rev. J. B. Woodland after 5 years of faithful and much appreciated service at Lockeport had resigned and accepted a call to the Shelburne field. The Shelburne field is to be congratulated for this change while Lockeport was reported to be already on the lookout for a new pastor.

The afternoon was given up to a meeting of County W. M. A. S. a report of which will be furnished by the county secretary.

In the evening a very suggestive practical and beneficial sermon was preached by Bro. Poole from Luke 2:7. "There was no room for them in the Inn." An after meeting led by Bro. Woodland brought the meetings to a close.

R. P. COLDWELL, Sec.
Osborne, May 15.

Personal.

Rev. H. G. Mellick, after a personal pastoral of six years in Emerson has accepted a call to the church in Regina and will begin his labors there May 15th. Regina is the capital of the Northwest Territories and is otherwise an important centre.

Rev. J. B. Warnicker, pastor of the Beverly St. church, Toronto, preached last Sunday in the Main St. church, to large and interested congregations. Mr. Warnicker is a vigorous and effective preacher—we trust his first visit East will be both profitable and enjoyable.

The many friends of Dr. Black, the editor of this journal, will be glad to learn that the latest word from him is to the effect that he is slowly improving in his general health and expects to be able to assume his place in the editorial chair, quill in hand, early in June. This is good news to us all. We may hope that the improvement will be all that his warmest friends have wished. THE MESSENGER AND VISITOR will give him a warm welcome.

The Commonwealth, the largest battleship afloat, 16,350 tons, was launched at Govan-on-the-Clyde, London, May 15th. She is the first vessel of the British navy to have her ten six-inch guns protected by an extended barbette, instead of by casemates. Her other armament consists of twenty-four small guns. The new battleship's speed is to be 18.5 knots per hour, and she will carry a crew of 755 men. Her engines are to develop 18,000 horse power.

The 214 wells completed in the Baku (Russia) oil field show an average depth of 1,302 feet and an average initial production of 292 barrels per well per day, against an average depth of 1,086 feet and an average production per well per day of 332 barrels for the 358 wells completed in 1901, indicating a very material increase in the depth of drilling and a not inconsiderable falling off in the average productiveness of the wells. Oil is worth at the wells two-thirds of a cent a gallon.

Notices.

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.

The next regular meeting of the Cumberland Co. Conference will meet at Pughwash, 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. LELYKA, 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.

To the churches of the N. B. Western Association:

Any church prepared and desirous of entertaining the Association this year will please communicate with either the moderator, Geo. Howard, Keswick Ridge, York Co., or the clerk, B. S. Freeman, Centerville, Carleton Co.

Acadia Anniversaries.

TRAVELLING ARRANGEMENTS

The Dominion Atlantic Railway will issue excursion return tickets from all stations, including St. John and Parraboro, on May 29 and 30, and June 1, 2 and 3, at single fare, good up to and including June 3 for return; and from Boston, May 26 and 29 good to return leaving Wolfville not later than June 10.

The Intercolonial Railway will sell tickets on the days named above. Purchasers of tickets must be careful to get Standard Certificates which must be signed by me in order to secure free returns. Through tickets are via Windsor Junction.

The Midland Railway same as I. C. R. Those coming by this road from Truro can purchase through tickets to Wolfville. Do not fail to get the certificate also.

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

The Nova Scotia Central will issue excursion return tickets same as the Dominion Atlantic Railway.

A. COHOON, Secretary Ex. Com.
Wolfville, N. S., May 7.

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.

Will our mission pastors in New Brunswick kindly forward to me not later than the 2nd of June a full report of their work, e'tc, for the entire year.

Carleton. B. N. NOBLES.

The annual examination in connection with the normal work of the Nova Scotia Sunday School Association will be held on Thursday, May 28th instant. Candidates should send their names to the Provincial Superintendent, E. D. King, K. C., Halifax, together with the fee, 25 cents, on or before the 20th of May instant. Examination papers with full instructions will be sent out on or about May 18th.

N. B. Southern Association, July, 1903

So far no invitation has come offering entertainment to our Association in July next. Will some church do us the honor, and confer upon itself the blessing of inviting us to enjoy the hospitality of the people for a few days in the early part of July, while we transact business for the Lord? Remember the words of Jesus when He said: "It is more blessed to give than to receive; and the words of the writer of the Epistle of Hebrews, "Be not forgetful to entertain strangers." Please communicate with W. CAMP, Moderator. Sussex, April, 1903.

Hants County Baptist Convention.

The next session will be held at Summerville: Hants and on Monday and Tuesday, May 25th and 26th. The steamer will probably leave Windsor for Summerville between 11 and 12 a. m. The first session of Convention will be at 2 p. m. A good program may be expected, we are hoping to have Dr. Boggs and other returned missionaries with us.

S. N. CORNWALL, Sec'y.

I am informed by Chairman of Committee of Arrangements that it will suit local conditions better for Central Association of N. S. to meet at Canard on June 26, 10 a. m. instead of 2.30 p. m.

H. P. SMITH, Sec'y.

The N. S. Central Association will convene with the Canard Baptist church, June 26th, 2.30 p. m. H. B. SMITH, Sec'y.

All correspondence intended for the Baptist church in Tancook, should be sent to the address of James Wilson, Tancook, who is the clerk of the church.

Will any who have occasion to communicate with the Second Ragged Island church, kindly address Leonard McKenzie, East Ragged Island, Shelburne, who has recently been appointed clerk in place of Hibrige Hardy, resigned.

All communications intended for the Home Mission Board of N. S. and P. E. I. should be addressed, Pastor E. J. Grant, Acadia, Yarmouth, N. S.

THE TWENTIETH CENTURY FUND \$50,000.

Will subscribers please send all money from New Brunswick and Prince Edward Island to Rev. J. W. Manning, St. John, N. B.

All in Nova Scotia to Rev. H. R. Hatch, Wolfville, N. S.

Relieve those Inflamed Eyes!

Pond's Extract

Reduced one-half with pure soft water, applied frequently with dropper or eye cup, the congestion will be removed and the pain and inflammation instantly relieved.

CAUTION!—Avoid dangerous, irritating Witch Hazel preparations represented to be "the same as" Pond's Extract which easily sour and generally contain "wood alcohol," a deadly poison.

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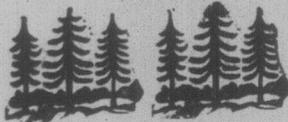
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and muscles sore from cold or rheumatism, when you slip and sprain a joint, strain your side or bruise yourself, Perry Davis' Painkiller will take out the soreness and fix you right in a jiffy. Always have it with you, and use it freely. **USE**

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Cures Coughs, Colds, Bronchitis, Hoarseness, Croup, Asthma, Pain or Tightness in the Chest, Etc.

It stops that tickling in the throat, is pleasant to take and soothing and healing to the lungs. Mr. E. Bishop Brand, the well-known Galt gardener, writes:—I had a very severe attack of sore throat and tightness in the chest. Some times when I wanted to cough and could not I would almost choke to death. My wife got me a bottle of DR. WOOD'S NORWAY PINE SYRUP, and to my surprise I found speedy relief. I would not be without it if it cost \$1.00 a bottle, and I can recommend it to everyone bothered with a cough or cold. Price 25 Cents.

Not Only Relief; A Cure.

ASTHMA

Many discouraged Asthmatics who long for a cure or even relief lack faith to try, believing a cure impossible. HEMROD'S ASTHMA CURE is truly a grand remedy and possesses a virtue unknown to other remedies that not only instantly relieves but cures.

The late Sir Dr. Marcell McKenzie, England's foremost physician, used HEMROD'S ASTHMA CURE constantly in his private practice. If you are discouraged send for a generous free sample. It will not disappoint you.

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Accomplished:
Our most successful Winter Term.
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Reasons for both:

We strive to always have the best of everything. The best Teachers, the best Shorthand, the best T. W. Machines, the best Business Course, the best facilities of all kinds. Catalogue to any address. No summer vacation.



COWAN'S PERFECTION

Cocoa.
It makes children healthy and strong.

When answering advertisements please mention the Messenger and

The Home

MEDICINAL VALUE OF PINEAPPLE JUICE.

A good deal has lately been written about the digestive action of fresh pineapples. It has been pointed out that a freshly cut slice of pineapple laid on a piece of beefsteak will, in a comparatively short time, cause softening, swelling, and partial digestion of the meat for a considerable depth from the surface. It is also stated that bromoline, the active principle of the pineapple, has long been used in the preparation of the well-known Masquera's beef jelly. Dr. Wyatt Wingrave says that the reputation of the pineapple has suffered, among other reasons, from the fact that far too much is eaten at a time, and that the fibrous part is swallowed as well as the juice. To obtain its full digestive value, one quadrant of a slice half an inch thick is ample for one meal. It should be well masticated and the fibrous portion should be rejected. It must not be cooked, and should be just ripe. The preserved form has practically no digestive power. Apart from its use as a digestive, the juice had a strong solvent upon plastic exudation, such as diphtheria membranes. When applied to such a membrane on a swab or as spray its time of contact is not enough to cause solution, but it is of material service in softening the sticky and stringy exudation so as to admit of its easy detachment. It also softens horny epidermis in the same way as, though more slowly than, salicylic acid. If a thin slice of pineapple be kept in close contact with a corn for eight hours it will be so softened as to admit of ready removal. Again, it softens the horny papillae in keratosis of the tonsil and quickly relieves the prickly sensation complained of in that condition. —London Hospital.

HOUSEHOLD RECEIPTS

A way to flavor a salad with garlic in the most delicate manner is to let a clove of garlic remain for twenty-four hours in a quart bottle of salad oil before the latter is used. This gives just the indefinable tang that much improves the salad without in the least overdoing the garlic flavor.

Stewed apples are prepared after a formula given at the Boston Cooking School, and they are now a seasonable dessert. Select five or six large, fair apples, which should be cored and pared, and the surface of each rubbed with a cut lemon. Make a syrup of sugar, water, and a little lemon juice, in which cook the apples until tender, turning them often. Remove and drain, boil the syrup and pour over the apples. When cold put on the top of each apple a teaspoonful of meringue that has been delicately browned, and a spoonful of currant jelly or raspberry jelly or jam.

Sour potatoes is a variation of potato salad that is often served in Germany. Boil four good-sized potatoes. When done and cold, skin and cut into cubes. Place these in a bowl and add salt and pepper to taste. Now mix in another bowl, half a pint of sweet oil and vinegar, one good-sized onion, grated fine, and sprigs of parsley finely chopped. Mix these together well, pour over the potatoes, and shake until well mixed. Garnish the dish with lemon slices, cut in halves.

Fruit fillings for layer cake are not numerous. A peach cake has a filling of one cup peach pulp mixed with one cup of whipped cream, and one-half cup of powdered sugar. A lemon cake is in reality a cream cake, the filling merely well flavored with lemon juice. For an orange cake the filling is made by dissolving one teaspoonful of gelatine in a little hot water and adding one-half cup powdered sugar, two stiffly whipped egg whites, one teaspoonful of lemon juice, one teaspoonful orange extract, and the juice and grated rind of one orange.

Lacquered brass furniture which has become dimmed may be restored to original luster by the application of a varnish composed of one-eighth ounce of powdered gamboge, one ounce of pale shellac, one

alcohol. Put the ingredients in a quart glass jar and when thoroughly dissolved strain through a piece of cheesecloth. Apply the preparation with a small varnish brush, taking care that the brass is clean and, if possible, warm.

Rice toast is delicate and delicious, and as a foundation for minced chicken, broiled tomatoes and the like, will be found a delightful variation from the ordinary bread toast. Wash a cupful of rice carefully, throw into a saucepan of boiling water, and boil uncovered at a gallop for half an hour; add salt just before taking up, throw into the colander, shake well and put colander and all on a plate in the oven to dry off a little. Press the rice half an inch thick into a dish, put on a weight, allow it to stand until it becomes solid, then cut it into slices. Dip first in crumbs, then in egg, and again in crumbs. Cook in boiling fat.

A delicious and attractive fruit salad may be made by making a clear jelly with orange, lemon and pineapple juices and gelatine. Turn it into a border mould or into individual moulds to harden. If a border mould is used fill the centre with oranges, pineapple, Maragehino cherries or any fruit in season. Cover with the dressing.

A shad-roe salad needs a pair of roes boiled a half hour in salted water, to which a tablespoonful of vinegar has also been added. Remove from the fire and plunge into ice-water. Drain, skin and slice thin with a silver knife, and serve with a French dressing made as follows. Put one and a half teaspoonfuls of salt in a bowl that has been rubbed with a halved onion, cover with pepper, then with cayenne, add six tablespoonfuls of oil and two of vinegar. Before stirring at all add a piece of ice the size of an egg and then stir all with a fork for five minutes. Remove the ice and beat until thick. Use at once. Garnish the roe salad with pieces of cucumber cut in cubes and a teaspoonful of finely chopped chives.

A salad made from green peas is much improved if a little mint is added. For the salad a half-pint of tender, cooked peas that have been thoroughly chilled is arranged on a bed of lettuce hearts on a flat dish or platter. Sprinkle over the peas a teaspoonful of very finely chopped mint leaves, pour a French dressing over and serve. If it is desired to serve the salad for luncheon dress with mayonnaise.

BABY'S HEALTH.

Mothers all over the Dominion will be spared many an anxious hour if they will keep always at hand a box of Baby's Own Tablets and give them to their little ones as occasion may require. These Tablets have saved thousands of little baby lives and grateful mothers everywhere acknowledge the good they have done their little ones. Mrs. E. J. McParland, Wylie, Ont., writes:—"I cannot praise Baby's Own Tablets enough. When I got them my baby girl was very bad with whooping cough, and cutting her teeth besides. With both these troubles at the same time she was in a bad way and slept but little either day or night. After the second dose of the Tablets I found there was already a change for the better. She slept well through the day and nearly all night, and this was a great relief to me, as I was nearly worn out losing so much rest at night. She cried almost incessantly before I began giving her the Tablets, but in a short time the cough ceased, she cut six teeth, grew cheerful and began to gain wonderfully. In fact, I believe I owe her life to Baby's Own Tablets, as I do not think she would have pulled through had it not been for them. I can recommend the Tablets to any mother who has a cross, fretful, sickly child.

These Tablets will cure all the minor ailments of little ones; they are guaranteed to contain no opiate, and can be given with advantage to the youngest and most delicate child. Sold by all druggists or sent by mail, at 25c a box, by writing to the Dr. Williams Medicine Co., Brockville.

BRECHE A MANON LADY

Tells of Her Experience With

DOAN'S KIDNEY PILLS

The Great and Well-Known Kidney Specific for the Cure of all Kidney and Bladder Troubles.

Mrs. P. Bertrand, Breche A Manon, Que., writes:—"I think it nothing but right for me to let you know what DOAN'S KIDNEY PILLS have done for me. For five months I was bad troubled with a sore back, and such so. re pains in my kidneys that I could scarcely walk at times. I got a box of DOAN'S KIDNEY PILLS, and before I had them half taken I was greatly relieved, and with another box I was completely cured. I cannot help but give them all the praise I can, and will never fail to recommend them to all kidney sufferers.

DOAN'S KIDNEY PILLS. are 50c. box, or 3 for \$1.25; all dealers or The Doan Kidney Pill Co., Toronto, Ont.

Always Woodill's German Baking Powder Reliable.

GATES' Acadian Liniment IS A Never-failing Specific for Pain and Cure for Injuries.

Modern science has shown the danger of a wound of any kind becoming infected with bacteria. They float in the air and readily enter any abrasion or inflamed portion of the body often causing dangerous results. Hence the importance in modern surgery of an immediate application of some disinfectant. Nothing will be found superior to Gates' Acadian Liniment for this use. A bottle should be kept constantly in the house ready for instant application. Its frequent and great benefit will soon demonstrate its value to the possessor. Twenty-five cents will make the trial. Do not wait. Try it now.

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When answering advertisements please mention the Messenger and

The Sunday School

BIBLE LESSON.

Abridged from Felonbeta's Notes.

Second Quarter, 1903.

APRIL TO JUNE.

Lesson IX. May 31. The Life Giving Spirit.—Romans 8: 1-14.

GOLDEN TEXT.

For as many as are led by the Spirit of God, they are the sons of God.—Rom. 8: 14.

EXPLANATORY.

I. THE LIFE OF GUILT AND THE LIFE OF RIGHTEOUSNESS.—Vs. 1-4. In Rom. 7 Paul pictures the soul's struggle to do good, and its sad failures: "What I hate, that do I."

1. THERE IS THEREFORE (because Christ died to save us, Rom 7: 25) NOW (since we became Christians, accepting Christ as our Saviour from sin) NO CONDEMNATION. "No verdict of Guilty" for the past, and no fear of God's disapproval for the future. This is the chapter beginning with "no condemnation" and ending with "no separation." TO THEM WHICH ARE IN CHRIST JESUS, united to Christ by faith, love, and the doing of Christ-like deeds, as a branch is in the vine (John 15: 1-8). WHO WALK, etc. Omitted in R. V. and in the earliest manuscripts. See v. 4.

FOR THE LAW (the authority; the regulative principle) OF THE SPIRIT OF LIFE, God's Holy Spirit, who gives life, and is the essence of life. IN CHRIST JESUS. Either the law, the authority, which dwells in Christ; or construing it with the following verb, HATH MADE ME FREE in Christ, free through union with him. Paul's soul was in prison, until his acceptance of Christ released him FROM THE LAW OF SIN AND DEATH, from the power and authority of sin, which brings eternal death.

3. FOR WHAT THE LAW (the Scriptures could not do (literally, the impossible of the law), God could do and did do. This thing that the law could not do to save men from sin; it could only point out the sin and fix the penalty. It showed men their duty, but IT WAS WEAK THROUGH THE FLESH, it was rendered inefficient by our lower nature (the flesh) which loves sin and readily yields to temptation.

GOD SENDING (i. e., by sending) HIS OWN SON. The Greek shows more strongly than the English, Christ's intimate personal relation to God, which renders more striking that he came to earth in THE LIKENESS ("the form" OF SINFUL FLESH (literally of the flesh of sin). Christ's was genuine flesh, but not sinful. His was only the likeness of our sinful nature. He was a real man, exposed to all our temptations, but he kept himself from becoming a sinful man. AND FOR SIN R. V., "and as an offering for sin"—the sin offering of the Old Testament. CONDEMNED SIN ("deposed it" "ordered it to execution.") IN THE FLESH, i. e., in man's sinful nature, where before it had rioted. Whoever trusts in Christ can condemn sin instead of being longer under its condemnation (v. 1).

BE INDEPENDENT.

It's Easy To Shake Off The Coffee Habit.

There are many people who make the humiliating acknowledgment that they are dependent upon coffee to "brace them up" every little while. These have never learned the truth about Postum Cereal Coffee which makes leaving off coffee a simple matter and brings health and strength in place of coffee ills. A lady of Davenport, Iowa who has used Postum Food Coffee for five years is competent to talk upon the subject. She says:

"I am a school teacher and during extra work when I thought I needed to be braced up I used to indulge in rich, strong coffee of which I was very fond and upon which I thought I was dependent.

"I began to have serious heart palpitation and at times had sharp pains around the heart and more or less stomach trouble. I read about Postum and got some to try. I dropped coffee, took up the Postum and it worked such wonders for me that many of my friends took it up.

"In a short time I was well again, even able to attend evening socials. And I did not miss my coffee at all. Now I can truthfully say that I have been repaid fully for the change I made. I have no indications of heart disease and not once in the past four years have I had a sick headache or bilious spell.

"My father, 78 years old, is a Postum enthusiast and feels that his good health in a large measure is due to the 6 cups of good Postum which he enjoys each day." Name furnished by Postum Co., Battle Creek, Mich.

4. THAT THE RIGHTEOUSNESS OF THE LAW. R. V., "that the ordinance—margin, requirement—of the law." The righteous life required by God's law. MIGHT BE FULFILLED IN US, in our upright life, made possible by Christ's dwelling in us. Paul was especially desirous, as Christ was (Matt. 5: 18), to show that the Christian religion did not supplant the Jewish, but continued it and filled it out. WHO WALK NOT AFTER THE FLESH, BUT AFTER THE SPIRIT. R. V., "spirit." To "walk after" a thing is to make it our aim, the object of our living. The revised version and the more recent commentators understand "spirit," here and in vs. 5, 6, 9 (first part), 10, and 13, as referring to the human spirit, contrasted with "flesh"; the thought throughout, however, is of the human spirit illumined by the divine Spirit dwelling within it, so that the new interpretation is very close to the old one.

II. THE LIFE OF THE FLESH AND THE LIFE OF THE SPIRIT.—Vs. 5-11. In v. 4 Paul has introduced a second contrast, that of the flesh and the spirit, which he now proceeds to treat at length. The life of the flesh is selfish absorption in lower matters (v. 5); it is in revolt against God's law, at enmity with God (v. 7) and cannot please him (v. 8); it is disowned by Christ (v. 9); it ends in death (v. 6). On the contrary, the life of the spirit is a mind set on higher things (v. 5); it is the indwelling of God's Spirit (v. 9); it assures the body of a happy resurrection (v. 11); it assures the spirit of life and peace (v. 6).

FOR THEY THAT ARE AFTER THE FLESH. Those that live for their lower natures. DO MIND. Set their minds upon, fix their affections on. THE THINGS OF THE FLESH. Enumerated in Gal. 5: 19-21. BUT THEY THAT ARE AFTER THE SPIRIT. R. V., "spirit." Those whose affections are set on the highest things. These rejoice in THE THINGS OF THE SPIRIT. R. V., "spirit." See Paul's glowing catalogue in Gal. 5: 22, 23.

6. FOR TO BE CARNALLY MINDED R. V., "for the mind of the flesh." That is, to fix our minds on selfish gratifications. IS DEATH. "It is spiritual death, and tends to and ends in eternal death." BUT TO BE SPIRITUALLY MINDED. R. V., "the mind of the spirit." Paul does not mean that there are two minds in us, but two possible bent of our one mind. IS LIFE AND PEACE. Fulness of life here and eternal life hereafter. The peace that is the result of such a life,—peace with God, and peace in one's own soul.

7. BECAUSE THE CARNAL MIND IS ENMITY AGAINST GOD. In contrast with the higher life, which is a life of peace, the lower life, either consciously or unconsciously, is at war with God. This is because the self-seeker is NOT SUBJECT TO THE LAW OF GOD, which is a perfect expression of God, so that to oppose it is to oppose God. NEITHER INDEED CAN BE, until its nature is changed by Christ.

8. SO THEN THEY THAT ARE IN THE FLESH CANNOT PLEASE GOD. God is supremely unselfish. How could he take pleasure in beings that live for themselves?

9. BUT YE CHRIST'S DISCIPLES. You can please God for you ARE NOT IN THE FLESH, BUT IN THE SPIRIT. Not under the sway of your lower, but of your higher nature, which is self controlled by the Spirit of God. IF SO BE THAT THE SPIRIT OF GOD DWELL IN YOU, comforting, teaching, guiding, upholding.

NOW IF ANYMAN HAVE NOT THE SPIRIT OF CHRIST, dwelling in him and controlling his life. HE IS NONE OF HIS. He is no true Christian, though he may be called by Christ's name.

10. AND IF CHRIST BE IN YOU, THE BODY IS DEAD BECAUSE OF SIN. Physical death is inevitable for all, and is a result of the sin of Adam and the human race but for the Christian its "sting" is gone. BUT THE SPIRIT IS LIFE BECAUSE OF RIGHTEOUSNESS. The human spirit is meant, in contrast with the human body; but it is the human spirit vitalized by the divine Spirit.

11. BUT IF THE SPIRIT OF HIM THAT RAISED UP JESUS FROM THE DEAD DWELL IN YOU. The God of Christ's resurrection dwelling in you, SHALL ALSO QUICKEN YOUR MORTAL BODIES. They will no longer be mortal, subject to death, but "incorruptible," immortal.

BY HIS SPIRIT THAT DWELLETH IN YOU "That body in which, as well as in Jesus, the Spirit of God has dwelt, will be judged worthy of the same honor as the body of Jesus himself."

III. THE LIFE OF SLAVES AND THE LIFE OF SONS.—Vs. 12-14, and to the end of the chapter. The glorious thought of the eternal destiny of Christians, who are to rise into the fulness of life forevermore, fires Paul with the thought of duty.

12. THEREFORE BROTHEREN, since this eternal life is to be ours WE ARE DEBTORS TO THE SPIRIT. The man who has not received the Spirit, however, but serves his lower nature, imagines that all his obligation is to THE FLESH, TO LIVE AFTER THE

his senses, feed his passions, and achieve ignoble ambitions.

13. FOR IF YE LIVE AFTER THE FLESH, YE SHALL DIE. R. V., "ye must die." The more you rest your life in your lower, fleshly desires, the nearer are you to death, physical and spiritual, "the undying death in hell"; while, on the contrary, IF YE THROUGH THE SPIRIT (R. V., "spirit," the human spirit energized by the Spirit of God) DO MORTIFY (put to death) THE DEEDS (evil practices) OF THE BODY, YE SHALL LIVE. Put to death the lower nature, and the higher nature will live.

14. FOR. Paul is going to give the reason for his statement, "Ye shall live." AS MANY AS ARE LED BY THE SPIRIT OF GOD. All who submit themselves to this leading become by that very submission THE SONS OF GOD, and therefore they shall live forever, as God does. The expression, sons of God, includes these three ideas: (1) likeness to God, (2) objects of God's fatherly love, (3) heirs of God's inheritance.

Paul sets off against this condition of slaves (v. 15) There were myriads of slaves in Rome. A single palace contained four hundred. Their plight was most wretched; their persons, possessions; family lives, were absolutely at the mercy of inhuman masters.

Such slavery is the condition of a man who yields to sin. On the other hand, Paul devotes the remainder of this chapter to exhibiting, with an exultant splendor equaled nowhere else, the magnificence of the Christian's lot in this life, and the glory that awaits him in the future.

BABY'S PRAYER.

When weary with her evening play, the little curly head is bowed in childish worship as she kneels beside the bed That little white-robed figure is a picture wondrous fair, And God seems very near to us while baby says her prayer.

Her simple "Dad b'ess papa," how it thrills my very soul! I'll hold it in remembrance while eternal ages roll.

Though heavy be the burdens that my heart is called to bear, I'll always find them lighter after baby says her prayer.

No gloomy fears or doubtings find a harbor in her breast; She offers her petitions up, and leaves with him the rest.

It seems to me no mortal man should ever quite despair, If once he was the subject of a trusting baby's prayer.

—George D. Gelwicks, in Southern Christian Advocate.

Premier Murray, now in Montreal, was interviewed by a Montreal Herald reporter, and in answer to a question about the Atlantic terminal of the Mackenzie and Mann trans-continental line said: "There has recently been some talk of Country Harbor, but in order to reach such a point it would be necessary to pass by many excellent harbors. The general opinion is certainly that Halifax should be the terminus of such an important line."

BEAUTY'S CHARM.

A Clear Skin, Rosy Cheeks and Bright Eyes Compel Admiration.

No woman needs to be told the charm of a clear complexion. No man can be blind to the beauty of rosy cheeks, or the power of sparkling eyes. And every woman—no matter what her features may be—can have a perfect complexion. Bright eyes and a perfect complexion come from pure blood—and pure blood comes from Dr. Williams' Pink Pills. By enriching the blood Dr. Williams' Pink Pills give vigor, strength, health, happiness and beauty. Here is a bit of proof: "For upwards of three years I suffered from anaemia," says Miss Mary Jackson, of Normandale, Ont., "I had no colour in my face, my lips and gums were bloodless and I grew so weak I could scarcely walk about the house. I doctored a good deal but got no benefit until I began using Dr. Williams' Pink Pills. Before I had taken them more than a couple of weeks I could see a change for the better, and continuing the use of the pills for some time longer my strength returned, the colour came back to my face, and I gained fourteen pounds in weight. I can recommend Dr. Williams' Pink Pills to every weak, ailing girl or woman." These pills are good for all troubles due to poor blood or weak nerves. Don't take any other medicine—see that the full name, "Dr. Williams' Pink Pills for Pale People," is found on the wrapper around every box. If in doubt send direct to the Dr. Williams' Medicine Co., Brockville, Ont., and the pills will be mailed at 50 cents per box or



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This spring you will need something to take away that tired, listless feeling brought on by the system being clogged with impurities which have accumulated during the winter. Burdock Blood Bitters is the remedy you require.

It has no equal as a spring medicine. It has been used by thousands for a quarter of a century with unequalled success.

HERE IS PROOF.

Mrs. J. T. Skine of Shigawake, Que., writes: "I have used Burdock Blood Bitters as a spring medicine for the past four years and don't think there is its equal. When I feel drowsy, tired and have no desire to eat I get a bottle of B.B.B. It purifies the blood and builds up the constitution better than any other remedy."

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* From the Churches. *

Denominational Funds.

Fifteen thousand dollars wanted from the churches in Nova Scotia during the present Convention year. All contributions, whether for division according to the scale, or for any one of the seven objects, should be sent to A. Osborn, 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. STEARNS, CHARLOTTETOWN.

A contribution 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. STEARNS.

SAINT STEPHEN.—Seven received the hand of fellowship on the 3rd inst. Three of the number joined by letter. Last Sunday two more followed the Lord in baptism. W. C. GOUCHER.

2ND GRAND LAKE CHURCH, CUMBERLAND, BAV. N. B.—For the past two weeks we have held special meetings. The dear Lord has again manifested his saving power. We baptized six believers May 10th. To God be all the glory. FRANK P. DRESSER.

PERRAUD.—Five more of our young people were baptized at the close of the morning services yesterday. These are members of the Sunday school and we trust that their influence will be helpful to other members of the school. J. A. CORBETT.

UPPER DORCHESTER, N. B.—We are now in the midst of special work in the Second Baptist church. Already there are most encouraging results, one was received by letter from Quincy, Mass., last Sabbath. There is a pronounced awakening, with brightest prospects. B. H. THOMAS.

CHROGGIN, N. S.—I baptized six candidates May 10th, one of whom was Laura our eldest child an only daughter making sixteen since March. We are contemplating making some repairs on the interior of our house of worship this summer at the cost of about \$600, \$450 has been already pledged. JOHN MILER.

CAVENDISH, P. E. ISLAND.—Rev. C. P. Wilson closed his pastorate with us on the 10th inst. we deeply regret to part with him. The field is now in a better condition for work than for some time past, a new house of worship has been built in Cavendish beside the parsonage. The churches at Fairview and St. Peter's Road report increased interest and improvement in church property. We are anxious to secure a pastor as soon as possible; any one open to an engagement may correspond with the clerk of the church, addressed to Bay View, P. O.

PARRSBORO.—The writer supplied for the church here yesterday. Bro. McQuarrie has resigned and while looking for a pastor, the church wisely determined to keep their services going. Bro. P. C. Keed a licentiate of the Wolfville church will be with them next Lord's day. Mr. McQuarrie will take a needed rest at Avonport, N. S., Mrs. McQuarrie's former home. He leaves the field in good condition, debts all paid, and brethren hopeful for the future. There is an opportunity for one of our pastorless flocks to secure the labors of the workman who needs not to be ashamed. The county conference, of which Bro. McQuarrie is chairman, will miss his presence as he invariably attended. Brothers Richardson of Amherst and Estabrook of Springhill exchanged yesterday. The Amherst people were glad to hear the voice of an old friend, and the Springhill folk were pleased with the presentation of the glad tidings by one of our younger men. MAY 11.

CANTERBURY STATION, N. B.—Some three months ago I visited Canterbury and found here a Baptist church that had been organized by Bro. J. W. S. Young. The cause here at that time was so low that the pulse beat of life could hardly be felt. Since that time there has been special meetings held the results of which is a good number of young men have taken their stand on the Lord's side and night after night have witnessed to the saving power of the Lord Jesus Christ. Those who were dead are alive, other lost is found, and is not this the mission of the Saviour to seek and to save the lost. Different ones of these who have come to the Lord have since led meetings themselves, have organized a Sunday school which is well attended and hold prayer meetings each week and on the Lord's day and what has brought about the resurrection of this new state of affairs, but the very same Jesus whose workings are of old and who changes not. The Pentecostal spirit has moved the dry bones of life, and I trust the good work will still continue. We are still holding special services here and ask the brethren to pray God's power to be still manifested in our midst. I expect to preach my farewell sermon on the Queensbury field soon. W. ARTHUR ALLEN.

NEW GERMANY, N. S.—Last Wednesday evening many of the members of the church and congregation paid a donation visit to the parsonage. These occasions are always profitable both to pastor and donors, profitable in that it cheers the pastor to know that he has the loving sympathy and good will of those among whom he labors; and profitable to the donors to know that they are encouraging their pastor and will experience the fulfilment of the promise, "It is more blessed to give than to receive." After a general good time, the friends were called to order and Bro. David Spidle was appointed chairman. Deacon J. L. DeLong was called upon and presented the pastor and wife with a purse and other useful articles to the value of \$23. To this the pastor and wife made suitable reply. Pleasant remarks were also made by deacon C. R. DeLong, W. R. Bars, Dr. Freeman, Ralph Taylor and R. T. Taylor. May richest blessings rest upon these kind friends in our earnest prayer. H. B. SMITH.

1ST CHURCH HILLSBORO.—Since last reporting, Rev. T. Wallace has been with us and has rendered most valuable service. Those who have heard this veteran of the cross for many years, say that his preaching during this last visit was with greater power than ever before. His visit to this section seems to have been of the Lord. The Coverdale church is greatly rejoicing in the blessing resulting from his labors there. This church had been very much reduced owing to lack of regular preaching and pastoral care. Many very desirable accessions were made to the membership and the church has been greatly cheered and has been given a new lease of life. Through the influence of Bro. Wallace, Bro. Addison has been induced to take charge of the church for a time greatly to the pleasure and profit of the people. The services in Hillsboro, though not resulting in as great an awakening as we had hoped, proved a great blessing to the church, 13 have been added by baptism and others are considering the matter of decision for Christ. We expect to see results in the coming days of the meetings just closed. Bro. Wallace is now assisting Mr. Addison at Surrey and the signs point to an awakening there. Any pastor wishing an efficient and wise helper for a week or two in special work, could not do better than secure Bro. Wallace whose labors everywhere have been so signally owned and blessed of God. J. B. O.

FLORENCEVILLE, N. B.—We have just completed our year of work as general missionary for N. B. Board. Since writing we made a 3 weeks visit to Baillie and spent a very pleasant time with Bro. Steever, he is one of our hard worked pastors stretching himself over a large territory, he is fortunate in having two fine horses to carry him around and haul his wood. It seems to me that a separate church ought to be organized at Brockway which is 17 miles from Baillie. Nine were baptized and ten added to the church during the series of meetings held. Leaving Baillie we made our way to South Esk or Tytilton, Miramichi, we found on arriving that the place had been raided for the past year or more by the Sanfordists or "Holy Ghost and us" folks of Shiloh, Me. Mr. Sanford claims that he is Elijah and that God has authorized him to lift the covering from off the face of the earth and to herald the coming of the millennium and to baptize with the baptism of power in which all sin past, present and future is washed away, and he gives a guarantee that all who accept of it shall have a seat in the coming kingdom and he will see to it that it is done. Notwithstanding all the absurdity and blasphemy of some of his teaching and raving quite a number of the people and members of the church were carried away by it and much harm has been done. We spent five weeks with the Little church and we rejoiced to see it much revived. Voices that had long been silent we heard again and new ones were heard praising God. Four were baptized which will be a valuable addition to the church, three others are received for that ordinance and will D. V. be baptized on our return to the place which we plan on doing the last week in this month reaching our home April 30th which we had only been in 24 hours since the 28th of February, we took a rest of two days and then went to Springfield, York Co., where we labored last winter. We found the brethren had kept up the prayer meetings all winter and spring and were ready to co-operate with us in a week's meetings which we closed Sunday 10th by baptizing a sister and a brother and adding them to the church. We then came to Millville and had a fine service there in the evening. We are now at home putting in garden and expect D. V. to soon be in full swing again in the glorious gospel tide. A. H. HAYWARD.

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Nearly Half a Million Dollars in Dividends.

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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.

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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.

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KENTVILLE, N. S.—On Wednesday evening, May 6, was held a very pleasant service in the Kentville Baptist church, it being the occasion of the burning of the mortgage on the parsonage. This mortgage was originally for \$1,000, but was subsequently reduced to about \$500, which amount has been paid off in full in the last few years. For this work a great deal of credit is due to the ladies of the church, who have kept this aim steadily in view until accomplished. A most interesting feature of the evening's programme was the address by Rev. H. T. DeWolfe, Principal of Acadia Seminary. After congratulating the church on the good work done, he proceeded to speak on "The True Mission of the Church in the World," basing his remarks on John 17:18—"As thou has sent me into the world, even so have I also sent them into the world." It was an eloquent and masterly presentation of a very important and opportune truth. Mr. S. S. Strong, treasurer of the church, then made a very clear and interesting report of the church finances and Mr. H. Lovitt, church clerk, gave a short sketch of the growth of the church from the time of its founding, which was listened to with marked attention. The climax of interest was aroused when Mrs. C. F. Rockwell, wife of Mavor Rockwell, who has been an enthusiastic leader in church work, especially in the matter of removing the debt, came forward and taking the mortgage bond gracefully applied to it the lighted taper and in a few moments it fell, a black ash in the receptacle beneath. The audience then arose and joined heartily in singing the doxology. Encouraged by their success the church has now decided to expend a considerable sum on the parsonage in making necessary repairs, and in installing therein electric lights. The interest of the people in spiritual things continues to be well maintained and the prayer services full of life and power.

MARRIAGES.

KRISTAD-BLACK.—At the residence of the bride's father, New Canaan, April 20th, by pastor J. W. Brown, Venning H. Kierstead also of New Canaan, and Blanche L. Black.

STRAIGHT-PARKS.—At Cambridge, N. B., April 30th by Rev. A. B. Macdonald, Albert Straight and Anna Parks, all of Cambridge, Q. C.

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DEATHS.

SWAN.—At New Annan, May 5th, Maggie May Swan aged 99 years.

ALWARD.—At Havelock, April 11th of paralysis, Mrs. Martha Alward (widow of William Alward late of St. John), aged 72 years.

CLARK.—At New Canaan, Apr. 16, of paralysis of the brain, Mr. Aaron Clark, aged 63 years. Bro. Clark was a member of the Free Baptist body, and was at one time a preacher of the gospel. His funeral was largely attended.

WILSON.—At Tancook, N. S., Susan Wilson passed away on Sunday morning May 3rd, 51 years of age. Our sister was a member of the Tancook Baptist church. She leaves a mother, two brothers, three sisters and two grand children besides a large number of friends to mourn their loss.

PARKER.—Rev. Warren L. Parker passed peacefully away from this life at his home, Hill Grove, Digby Co., N. S., May 13th 1903. Brother Parker has preached the gospel about 50 years, and baptized about 600 converts. He was 74 years of age. He leaves an aged widow, and a son who resides with his family in Quincy Mass.

MESSINGER.—At Arlington, Annapolis, N. S., April 13, occurred the death of Mary E. relict of the late William H. Messinger at the age of 87 years. Sister Messinger was of amiable disposition, a loving mother and her kind Christian spirit won the respect of all she met, she is now at rest in heaven. She was admitted a member of the Hampton Baptist Church by baptism in the days of Elder Cunningham. Five children besides a large number of grand children and great grand children are left behind. The funeral service was conducted by Rev. E.E. Daley of Bridgetown.

TABOR.—On May 4th, at her home in West Boylston, Mass., Mrs. Mary Jane Tabor, relict of the late George Tabor, formerly of Upham, Kings Co., N. B., passed away to meet her Saviour on the other shore. She leaves four sons and four daughters and many relatives and friends to mourn. A more loving and devoted mother never lived. She was an invalid for two years, and several times was near the border land, but her death came suddenly after a short illness. She was very happy at the thought of meeting her Saviour whom she had served so long and faithfully.

"Safe in the arms of Jesus."

ROBINSON.—At Oak Pav, Charlotte Co., N. B., May 4th, Fred W. Robinson, age 24 years and six months. He was the only son of Wesley and Deborah Robinson. He was a member of the Baptist church and his father was one of our worthy deacons. He will be missed very much indeed, but what is the parents loss will be his eternal gain. Our young brother Fred was a bright star in the home with one sister and the parents. Now the call has come, and the parting must take place. A happy soul has gone to a happy Saviour and to join a happy throng to sing God's praises forever.

PATTERSON.—At Sackville, March 5th, Mrs. R. R. Patterson passed away aged 76 years. She was converted and baptized into the Point DeBute Baptist church by the Rev. Willard Parker. She became connected with the Baptists of Sackville forty-one years ago and from that time until about two years back when her health gave way she was one of the most helpful and self-sacrificing of the whole church. Though she ran a very large boarding house in the town her place was always filled in the church whether it be as to attendance upon its services or gifts upon its altar. At one time she was one of the heaviest contributors to its finances. The W. C. T. U. and all missionary enterprises had her warmest support. Of her three daughters two have passed on before her to the spirit world. The remaining daughter has taken up her mother's work at the temperance house of our town and as well in the church and community.

RADE.—Rebecca wife of the late deacon Joshua Rade of Byside, Westmorland County, N. B., entered into rest on the 9th day of April. She died at the home of her son, Ephraim Rade, at the advanced age of 85 years. Quite early in life she with her husband joined the Baptist Church at Bayside, and always manifested a deep interest in the cause of God, and many of God's servants found a warm welcome in their hospitable home. She was the mother of a large family, and in wisdom and tenderness she faithfully toiled for their temporal and spiritual good, three of whom had preceded her to the heavenly home.

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An Ideal Book-Case for the Home.

There are nine still living, also 68 grand children and 44 great grand children. Sister Reade was a woman of more than ordinary ability, and her main desire to live was to attend God's house. Her end was as peaceful as the close of a beautiful summer's day. Her remains was laid beside her husband and children at Riverside, Rev. O. N. Keith conducted the funeral services speaking from the text, For here have we no continuing city but we seek one to come. Her children, grand children and great grand children, will ever hold her name in tender and loving remembrance. God gave her length of days and a life held in high esteem in the church and community.

Denominational Funds.

FROM MARCH 26TH TO APRIL 30TH.

Canning church \$8; Wolfville Sunday school \$100; Bear River church \$5; Wolfville \$5; do mission collection \$2 20; New Canada church \$10.48; Chelsea church \$4.52; Lewis Head church \$8; Canard church \$3.50; Upper Canard B. Y. P. U. \$3.50; Grace Bay church \$11.25; Canoe church \$19.40; 2nd Sable River church \$3; Great Village church \$9; Springhill church \$26; Thomas Craig and wife (Cambridge) \$5; Middleton church \$3.25; Liverpool \$5.70; do Sunday school \$6.71; New Ross church \$3.82; Sherbrooke \$4.48; Waterville church \$2.71; Hartford Sunday school \$1.50; Amherst church \$20; Annapolis church \$20; Pleasantville church \$6.50; Oxford church \$48; River Phillip church \$6; Windsor Plains \$10; Carleton Sunday school, Yarmouth Co \$5; Summerville. Han's Co \$3.77; Joseph D. Mesters \$2; Margaree church \$7.58; First Yarmouth church special \$13.76; Turo, Prince St church \$35.31; Hampton church \$5; do special \$50; do Sunday school \$1.51; Dartmouth Sunday school \$8.07; Tatamagouche church \$2; Hawkesbury church \$8.61; Guysboro church \$17; Manchester church \$7; Bass River church \$50; First Hammond's Plains church \$5. \$570.47. Before reported \$491.11. Total to end of 3rd quarter \$5489.51.

DEAD FLIES TICKLE NO NOSES.

It is the little worries that bother us, and nothing is more annoying than to have flies buzzing all around you, settling first on your ear, then on your nose or face, particularly when you want to rest. To brush them off is useless, they return at once. The use of Wilson's Fly Pads is the only sure way to get rid of the little pests. Buy a packet and clear your house in a few hours.

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.

EDGECOMBE & CHAISSON,
High Class Tailors.

They have always in stock all the latest patterns in Worsted and Tweed Suitings.

Also a full line of Black Cloths suitable for Gentlemen's Frock Suits, including the newest material for full Dress Suits and Clergymen's Outfits.

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.

St. John's cool summer weather makes hot exercise and study enjoyable throughout the entire season.

No Summer Vacation. Students can enter at any time.

Catalogue free to any address.
THE ST. JOHN BUSINESS COLLEGE
S. Kerr & Son

VIM TEA

With youthful energy is climbing into public favor. "Sold on Merit"

PLEASANTRIES.

A mountaineer and his wife had come down out of the mountains of Kentucky to go to some new location in Tennessee.

"We' uns will hev to go back, I reckon," said the man.

"But we' uns can't go back," she replied. "We' uns has sold out and hav no place to go to."

"But what kin we' uns do?" "Heven't we' uns got money' nuff?" "No."

"And they' uns won't take us?" "No." "And we' uns is in a fix?" "Sartin."

"But the Lord is down yere as well as up'n the hill, ain't he?" she asked. "He mought be, but the chances seem agn it."

"But I'll go out among the cotton bales and find a place to pray. The Lord never did desert his own."

"You mought try it," he said doubtfully. "I had told three or four of the boys, and we chipped in \$5 and handed it to the man, and he had the money in hand when the woman returned."

"Did you pray?" he asked. "Yes." "Far how much?" "A dollar."

"And the Lord has dun sent us five." "Then we' uns is no longer in a fix?" "Yere it is, and our troubles are over. Tille, we' uns orter hev cum down yere twenty years ago. Up thar when we' uns axed the Lord for a dollar we' uns sometimes got 'wo bits out of it. Down yere when we' uns ax for the same he piles it on ten times over, and doan' even want to know whar we cum from or which church we belong to!"—Ex.

ONE WRONG BRICK.

Some workmen were lately building a large brick tower, which was to be carried up very high. In laying a corner, one brick, either by accident or carelessness, was set a very little out of line. The work went on without its being noticed, but as each course of bricks was kept in line with those already laid, the tower was not put up exactly straight, and the higher they built the more insecure it became.

LIFE'S LOSSES.

The losses of life are frequently its greatest gains. Rightly improved, our losses and trials help us to be, which is even better than being helped to do. It used to be thought that the coral insect was a patient worker, and that the islands upreared by him from the ocean depths into the sunlight where the result of his untiring toil; but modern science has shown that it is the endurance rather than the industry of the coral insect which uplifts these islands.

THE WORD "WIFE."

Wife means weaver. You must be either housewives or house moths, remember

weave men's fortunes and embroider them, or feed upon them and bring them to decay. Wherever a true wife comes, home is always around her. The stars may be overhead, the glow worm in the night's cold grass may be the fire at her feet, but home is where she is and for a noble woman it stretches far around her better than houses celled with cedar or painted with vermilion, shedding its quiet light for those who are homeless. This, I believe, is the woman's true place and power.—Ruskin.

GOUGH AND THE BIBLE

While in England, I was invited to church with a clergyman who is now Bishop of Carlisle, and we had a discussion for two hours. A titled lady was present, and she helped him. I was alone, and had to bear the whole brunt of the battle in the scriptural argument.

"The Bible permits the use of wine," said he.

"Very well," said I; "suppose it does?" "The Bible sanctions the use of wine."

"Very well, suppose it does?" "Our Saviour made wine."

"I know he did." "Why, we thought you were prepared to deny this."

"I do not deny it. I can read" "Wine is spoken of in the Bible as a blessing."

I replied, "There are two kinds of wine spoken of in the Bible."

"Prove it."

"I do not know that I can, but I will tell you what it is; the wine that is spoken of as a 'blessing' is not the same that is a 'mockery,' and the wine that is to be drunk in the kingdom of heaven cannot be the wine of the wrath of God. So that, although I cannot prove it learnedly, I know it is so.

"Now, there are others who go farther than I can go, but you will please let me go just as far as I can understand it, and if I cannot go any farther, don't find fault with me. I hold that the Bible permits total abstinence; and I would rather search the Bible for permission to give up a lawful gratification for the sake of my weaker-headed brother, who stumbles over my examples into sin, than to see how far I can follow my own propensities without committing sin and bringing condemnation upon any one's soul."

Another gentleman who came to me for a long talk said, "I have a conscientious objection to teetotalism, and it is this: our Saviour made wine at the marriage of Cana in Galilee."

"I know he did." "He made it because they wanted it." "So the Bible tells us." "He made it of water."

"Yes." "Then he honored and sanctified wine by performing a miracle to make it. Therefore," said he, "I should be guilty of ingratitude, and should be reproaching my Master, if I denied its use as a beverage."

"Sir said I, "I can understand how you should feel so; but is there nothing else you put by which our Saviour has honored?"

"No I do not know that there is." "Do you eat barley bread?"

"No;" and then he began to laugh. "And why not?"

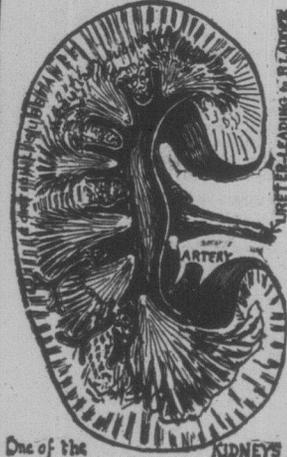
"Because I don't like it."

"Very well, sir," said I; "our Saviour sanctified barley bread just as much as he ever did wine. He fed five thousand people with barley loaves, manufactured by a miracle. You put away barley for the low motive of not liking it. I ask you to put away wine for the higher motive of bearing the infirmity of your weaker brother, and so fulfilling the law of Christ." I wish to say that man signed the pledge three days afterwards.—Ex.

THE CENSUS OF CHINA.

The census of the Chinese Empire, ordered by the Treasury Department at Peking, has recently been completed. According to the Lloyd de' Extreme Orient the eighteen provinces of China contain more than 400,000,000 of inhabitants, and the entire Chinese Empire contains in round figures 426,000,000. The density of population in the provinces is nearly as great as that of the German Empire, whereas the four great territories—Manchuria, Mongolia, Tibet, and Turkestan—contain but little.

A LAME BACK MEANS Sick Kidneys



DR. SPROULE, B. A., The English Specialist, Will Gladly Give You Advice Free in Regard To Them.

If your back is lame it's a pretty sure sign that your kidneys are out of order. The kidneys are the blood filters of the human system. Their work is the removal of waste material from the blood. If the kidneys are not doing their duty properly it means that the whole system is being slowly but surely poisoned.

One of the KIDNEYS. If you have the faintest suspicion there is anything wrong with your kidneys, attend to it at once. The most trivial affections of these useful organs, when neglected, often pass into serious and fatal troubles of which Bright's disease and Diabetes are the most insidious and deadly. No one should be so rash as to attempt the treatment of so dangerous a disorder as kidney disease without the aid of the best medical skill.

You will make no mistake in seeking the advice of Dr. Sproule, B. A., the English Specialist, in regard to your trouble. He will give you consultation free and will be glad to help you with friendly advice in reference to your case. Do not let this generous offer pass by. Consider what he proposes. Without the payment of one cent on your part, he will study your condition and give you valuable information as to its cure.

Many a discouraged one has been saved from a life of misery—many a sufferer has been rescued from the grave—by his

Free Help

Don't wait until it is too late! A slight cold, a bit of over-exertion, some little ailment that is only a triffl in itself, may turn what is now a small affair into Bright's Disease or Diabetes, both incurable. Write to Dr. Sproule TO DAY, even if you consider your trouble only a mild one. You will receive, without charge, valuable medical advice that would otherwise cost you a large fee.

- Is your skin dry? Are you depressed? Do your feet swell? Does your head ache? Are you often drowsy? Do you tire out easily? Are you sometimes dizzy? Do your legs feel heavy? Do your eyes trouble you? Does your back feel weak? Is your appetite variable? Is your urine high-colored? Or some times as light-colored as water? Have you pains in your back? Do you desire to urinate often? Is your flesh puffy under your eyes? Is it sometimes difficult to urinate? Are you losing your energy and strength?

Answer the above questions, yes or no, and write your name and address plainly on the dotted lines. Cut out and send to Dr. Sproule, B. A., English Specialist (Graduate Dublin University, Ireland, formerly Surgeon British Royal Naval Service) 7 to 13 DANE ST., BOSTON.

NAME ADDRESS

A TESTED REMEDY.

It is related that Bishop Kavanaugh, while out walking one day, met a prominent physician, who offered him a seat in his carriage. The physician was an infidel, and the conversation turned upon religion. "I am surprised," said the doctor, "that such an intelligent man as you should believe such an old fable as that."

The bishop said: "Doctor, suppose, years ago, some one had recommended to you a prescription for pulmonary consumption; and you had procured the prescription, and had taken it according to the order, and had been cured of that terrible disease; what would you say of the man who would not try your prescription?"

"I should say he was a fool." "Twenty five years ago," said Kavanaugh, "I tried the power of God's grace. It made a different man of me. All these years, I have preached salvation, and whenever it was accepted, I have never yet known it to fail."

What could a doctor say to such a testimony as that? And such testimonies are what men need to turn them from the error of their ways to the personal experience of the saving power of the Lord Jesus Christ.

"How would you prove the divinity of Christ?" said some minister to a young backwoods preacher whom they were examining.

"What?" said he, puzzled by their questions.

"How would you prove the divinity of Christ?"

"Why, he saved my soul," was the triumphant reply.

But to give this answer, one must be saved, and know it in his heart, and show it in his life, and he then becomes a living

MERE STRAWS.

Some time ago, while standing at a railway station, my attention was attracted by a number of persons passing in and out of what seemed to be only an ordinary tool-house. My curiosity becoming excited, I crossed the track and entered the house. There, awaiting identification, I saw the body of a man which had been found early that morning at the foot of a steep embankment not far from the station. As I viewed the remains I discovered that in one hand was a straw. The man evidently had grasped it while falling in his natural endeavor to get hold of something by which to save himself. It was only a straw, and hence was no help for him. There he lay dead, with a straw in his hand! Since meeting with this incident, which remained in my mind and made me sad for many days, I have frequently been reminded of it so I have met with persons who were clinging to some false hope, or to some trivial excuse, in place of accepting the Lord Jesus Christ. It has been often suggested to me, as I have conversed with men and have ascertained what they are holding to for their eternal salvation in place of that strong hand which has never lost a soul—the negative guesses of Universalism, or their mere intellectual assent to the truth, or their prayers, or their professions, or their morality, or their philanthropy, or their superiority to many professing Christians—straws, mere straws! "O that they were wise, that they understood this, that they would consider their latter end."—Free Church Record.

Alfred A. Taylor, of Margaree, says: "One bottle of MINARD'S LINIMENT cured a swelling of the gambler joint, and saved a horse worth \$140.00." Thos W. Payne, of Bathurst, saved the life of a valuable horse that the Vet. had given up, with a few bottles of MINARD'S LINIMENT.

This and That

WHO BIDS FOR THE CHILDREN?

Who bids for the little children—
Body and soul and brain?
Who bids for the little children—
Young, and without a stain?
Will no one bid for the children,
For the souls, so pure and white,
And fit for all good and evil,
The world on their page may write?
"We bid," said Pest and Famine,
"We bid for life and limb;
Fever and pain and squalor,
Their bright young eyes shall dim.
When the children grow too many,
We'll nurse them as our own,
And hide them in secret places,
Where none may hear their moan."
"And I'll bid higher and higher,"
Said Crime, with a wolfish grin
"For I love to lead the children
Through the pleasant paths of sin.
They shall swarm in the streets to pilfer,
They shall plague the broad highway,
Till they grow too old for pity,
Just ripe for the law to slay."
"Prison and hulk and gallows
Are many in the land;
'T were folly not to use them,
So proudly do they stand;
Give me the little children,
I'll take them as they're born,
And feed their evil passions
With misery and scorn."
"Give me the little children,
Ye rich, ye good, ye wise,
And let the busy world spin round
While you shut your idle eyes;
And your judges shall have work
And your lawyers wag the tongue,
And the jailers and policemen
Shall be fathers to the young."
"Oh, shame," said true Religion,
"Oh, shame, that this should be!
I'll take the little children—
Oh, give them all to me!
I'll raise them up in kindness,
From the mire in which they've trod—
I'll teach them words of blessing,
And lead them up to God."
—Charles Mackay.

"BOGS."

During a series of meetings recently held in London, we noticed a well-dressed lady who was a regular attendant at all the services. She always managed to get a seat in about the same position of the hall, near the platform. She was a most attentive listener. She never engaged in the singing, but sat through all the services with a perfectly contented and satisfied expression on her face. Day after day, through three or four weeks, we watched her. She had become a sort of fascination. One day we asked a lady who was on the platform in the choir seats, if she knew her.
"Oh yes!" was the reply; "very well."
"Is she a Christian?" was our next question.
"No," replied our informant, with an abrupt tone of voice, as if she did not care to say anything more about her; "she is a bog."
"A bog?" we repeated, not quite understanding what was meant.
"Yes," was the short, sharp reply, "a bog."
Still mystified, we repeated the question—"A bog?"
"Yes, a B-O-G, spelled with capital letters; that is what she is. Don't you know what a bog is?"
"Yes, I think I do," we replied; "in

FROM THE BENCH.

A Judge Commends Pure Food.

A Judge of a Colorado Court said: "Nearly one year ago I began the use of Grape-Nuts as a food. Constant confinement indoors and the monotonous grind of office duties had so weakened and impaired my mental powers that I felt the imperative need of something which neither doctors nor food specialists seemed able to supply.
"A week's use of Grape-Nuts twice each day convinced me that some unusual and marvelous virtue was contained therein. My mental vigor returned with astonishing rapidity; brain weariness (from which I had constantly suffered) quickly disappeared; clearness of thought and intellectual health and activity which I had never previously known were to me the plain results of a few months use of this food.
"Unhesitatingly I commend Grape-Nuts as the most remarkable food preparation which science has ever produced so far as my knowledge and experience extends." Name and address furnished by Postum Co., Battle Creek, Mich.
The Judge is right. Grape Nuts food is a certain and remarkable brain builder and can be relied upon. There's a reason.

our country, at least, it is a bit of marshy ground, or a stagnant pond, which catches the surface drainage of the surrounding country, but which has no outlet. It is usually covered with a greed slime, and is the home of wild water-weeds and all sorts of reptiles."

"Well, that is what she is; she is a bog. She is found at all the religious meetings in London. She is a marsh. She has an unlimited capacity for hearing sermons and receiving all kinds of religious instruction; but she has no outlet. She is never known to do anything for Christ; she never speaks to a soul; she never gives to any cause, though she has money. She never does anything but just absorb, absorb, absorb. She is a bog. We have a lot of them in London, and that is what we call them."

We did not pursue the question any further, but we have kept up a good deal of thinking ever since. We have never called anybody a bog to their faces; we have never spoken of any particular persons to others as being bogs, but we have looked over a good many congregations, and as our eyes have rested upon certain professed Christians, we have been unable to keep the word, or at least the thought, "Bog" from rising to our lips. We pass the word along; it is a good one.—Words and Weap ons.

THE SALOON—WHO WANTS IT.

BY R. WALTER WRIGHT.

Who wants the saloon? The family?
O bitterest curse that ever could be,
When the heart of trust and the light of hope
Are lost in the dragon's fury-cup,
When the sweet, pure lives of wife and child,
With hate and horror are defiled,
And the stars of love go down for e'er
'Neath the black horrors of despair.
Who wants the saloon? The family?
O bitterest curse that ever could be!

Who wants the saloon? The church?
Ah me!
Shall it kiss its chiefest enemy?
Alliance perverse, unnatural,
That wed the Christ with Belial,
And links the heart of the Shepherd
Good
With a demon's oaths and deeds of blood.
Cast down, O saints, the idol shrine,
Desecrate no more the house divine.
Who wants the saloon? The church?
Ah me!
Shall it kiss its chiefest enemy?

Who wants the saloon? The nation?
Who?
For millions of blood-dyed revenue
Would sell the soul of a citizen,
And sow with crime the lives of men?
The shop, the mart, the ship, the train,
Need the steady hand and the sober brain.
The spirits of Progress and Liberty
At war with this traffic must ever be.
Who wants the saloon? O Canada,
you,
For millions of blood-dyed revenue?

Who wants the saloon? The devil!
He,
To gain over man a mastery,
Can use it to curse, degrade, destroy,
To blight in the home its every joy,
To hush in the heart the voice of prayer,
To stamp his death seal every where,
To bind the world with a fiery spell,
And open wide the gates of hell.
Who wants the saloon? The devil!
He
To gain over man a mastery.
—Christian Guardlyn.

A BARREL OF WHISKEY.

A barrel of headaches, of heartaches, of woes;
A barrel of curses, a barrel of blows;
A barrel of tears from a world-weary wife;
A barrel of sorrow, a barrel of strife;
A barrel of all-unavailing regret;
A barrel of cares and a barrel of debt;
A barrel of crime and a barrel of pain;
A barrel of hope ever blasted and vain;
A barrel of falsehood, a barrel of cries
That falls from the maniac's lips as he dies;
A barrel of agony, heavy and dull;
A barrel of poison—of this nearly full;
A barrel of liquid damnation that fires
The brain of the fool who believe it inspire;
A barrel of poverty, ruin and blight;
A barrel of terror that grow with the night;
A barrel of hunger, a barrel of groans;
A barrel of orphans' most pitiful moans;
A barrel of serpents that hiss as they pass
From the bead on the liquor that glows in the glass.
—R.

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 set 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. See a bottle. ADWAY & CO., 7 St. Helen Street, Montreal.

A Little Girl's Life Saved.

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. J. G. FENLEY, Tampa, Fla.

BOWEL TROUBLES.

Dr. Radway—For 30 years I 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.

Save!

If "economy begins at home" then a woman had better discard the old-fashioned powder dyes and use Maypole Soap, which washes and dyes at one operation. "No mess, no trouble." Brilliant, fast colors—quick, easy to use. Best dealers sell it.

Maypole Soap

10c. for Colors. 25c. for Black.

MILBURN'S HEART AND NERVE PILLS

**Make Weak Hearts Strong.
Make Shaky Nerves Firm.**

THEY CURE

Nervousness—Sleeplessness—Palpitation of the Heart—Nervous Prostration—Faint and Dizzy Spells—Brain Fog—After Effects of La Grippe—Anemia—And all Troubles Arising from a Run-down System.

Read what T. L. Foster, Mining, Ont., has to say about them:—I was greatly troubled with palpitation of the heart, a sudden blindness would come over me, and floating specks before my eyes caused me great inconvenience. Often I would have to gasp for breath, and my nerves were in a terrible condition. I took MILBURN'S HEART AND NERVE PILLS, and they have proved a blessing to me. I cheerfully recommend them to all sufferers from heart and nerve trouble.

Price 50c. per box, or 3 for \$1.25; all dealers or The T. Milburn Co., Limited, Toronto, Ont.

Joggins Coal

This FIRST CLASS COAL

can be purchased by the Cargo in ROUND RUN of MINE and SLACK sizes by communicating with P. W. McNAUGHTON, at 20 Orange St., St. John, or Joggins Mines, N. S. We guarantee the quality to be of the best for steam purposes. CANADA COALS & Ry. Co., Ltd. Joggins, N. S.

INDIGESTION CONQUERED BY K.D.C.

IT RESTORES THE STOMACH TO HEALTHY ACTION AND TONES WHOLE SYSTEM.
Church Bells in Chinese or Singly. None so satisfactory as **McShane's** BELLARY'S BELL FOUNDRY, Baltimore, Md., U. S. A.

Valuable Real Estate For Sale

In the Growing Town of Berwick and Vicinity.

A very fine dwelling house nearly new, finished throughout. Furnace, Hot and Cold water, in the house. Six acres of land all under cultivation, attached, partly filled with fruit-trees. Particularly adapted for the growth of small fruit. Three minutes walk to Post office, Bank, Church, and ten minutes to the station. Finest situation in town.

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 bush. apples per year and will soon produce 1500 bush. Modern House finished throughout, nearly new, two barns—all in first class order.

Can be bought on easy terms by the right party. Also buildings, lots, orchard lands, farms, residences.

For further information apply to
A. A. FORD,
Berwick Real Estate Agency
Established 1897.

**SEND \$1.00 to
T. H. HALL'S
Colonial Book Store,**

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and we will mail you PELOUBETS' NOTES on the Sunday School Lessons for 1903.

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wishing to secure a Commercial or Shorthand & Typewriting Training, the

Fredericton Business College offers advantages unsurpassed by any other institution in Canada. Attendance larger than ever. Write for free catalogue.

W. JOSBORNE,
Principal.
Fredericton, N. B.

THERE IS NOTHING LIKE **K.D.C.** FOR NERVOUS DYSPEPSIA. HEADACHE, DEPRESSION OF SPIRITS, ETC. FREE SAMPLES, K.D.C. AND PILLS. Write for them. K.D.C. CO., Ltd., Boston, U.S.A. and New Glasgow, Can.

You are the Man

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

THE E. R. MACHUM CO., Ltd.
ST. JOHN, N. B.

Agents Wanted.

As Soon as You Become a Policyholder in

The Mutual Life
OF CANADA

You Become a Partner in the Business.

See the Advantages!

E. E. BOREHAM, Halifax, N. S.
Manager for Nova Scotia.

MAGICAL

is the effect produced on a big family wash by a single cake of SURPRISE soap.

The housewife's labor is reduced one half; the original snowy whiteness is restored to the linens without boiling or hard rubbing and the disagreeable odors so noticeable with other soaps is done away with entirely.

And yet it costs no more than ordinary soaps.



Read the directions on the wrapper.

In ordering goods, or in making inquiry concerning anything advertised in this paper, you will oblige the publishers and the advertiser by stating that you saw the advertisement in MESSENGER AND VISITOR.

News Summary

More than 150 books on the war in South Africa have been published.

There are 7,300,000 men in Prussia earning less than £21 per year.

Pennsylvania has a larger number of persons of negro descent in its population than any other of the northern states.

It is reported from Salonica that the French and Russian consulates there have been discovered to be undermined. Large stores of dynamite have been seized.

New Zealand has advised Sir William Mulock that she will accept Canada's newspapers and periodicals at Canadian domestic rates.

Lunenburg's 150th Natal Day falls on Sunday, June 7th, and the event is to be celebrated in grand style on the 8th. The citizens are going to make the occasion one to be long remembered.

During the recent tour of Dr. Fraser and the Blind School concert party through the Provinces the collection and subscriptions in aid of the school amounted to \$2,047.72.

It has been learned that the Minn. Superior, St. Paul and Winnipeg railway has been successfully financed. The capital is \$122,500,000. As proposed the road will run to Duluth. The line will connect with the Northern at Beaudette.

It is about as good as settled that there will be no increase to the salaries of judges this session. To give an increase of \$1,000 to the superior court judges, and \$500 to the county court judges would entail an extra expenditure of too large an amount to saddle the country with at present.

The Southern Pacific Railroad case before the United States Circuit Court of Appeals Cincinnati, O., May 14, will not come up for hearing until next fall. This will defer the annual election of directors of the Southern Pacific Railroad Corporation next month but will not materially affect the control of the road.

La Patrie, May 11, has a despatch from Ottawa, which is credited to Hon. J. I. Tarte, stating that \$5,000 per mile is to be given to the Grand Trunk Pacific, which would make \$15,000,000 of a cash subsidy and that debentures will be guaranteed for \$20,000 per mile, making \$60,000,000 which says La Patrie, means aid to the extent of \$75,000,000. The same authority also says that instead of a cash subsidy to McKenzie and Mann to Edmonton, the government will guarantee the bonds of the company.

The strike of the longshoremen of St. John's, Nfld., which was begun May 15th, continues. The Allan Line steamer Siberian, was forced to sail for Liverpool without having loaded the large cargo which was ready for her. Other steamers are virtually helpless. It is expected that arrangements will be made to bring the strike to an end. Some of the strikers threatened men at work. It is believed that the police and men from the British cruiser Calypso are able to cope with any trouble that may arise.

The proprietors of the St. John Business College always look after the welfare of their students physically as well as mentally. They believe that to develop an active, healthy mind the body must also be developed and kept in a healthy state. This summer their students will have the full membership privileges of the Victoria Athletic grounds and can engage in all the sports and exercises under the direction of a professional trainer. The generosity of Messrs. S. Kerr & Son in this respect will no doubt be greatly appreciated and enjoyed by all who are fortunate enough to be preparing for a business career in such an excellent institution.—Telegraph.

Premier Ross' announcement that no temperance legislation will be introduced this session owing to too many important measures requiring attention, but that a bill will be brought down next session has displeased the temperance people. The Temperance Legislation League, Toronto, at the regular meeting May 14th passed a resolution protesting against this delay and saying that it was fresh evidence that the temperance people had nothing to hope for from either party. The Dominion Alliance which includes most of the Provincial temperance societies, will meet here in a fortnight, and a call has been sent out asking a particularly large attendance in view of Mr. Ross' intimation.

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If you want Ready-to-Wear Clothing that is far greater value and smarter fitting than any other on the market, it will be to your advantage to come here. You will find that the clothing we handle fills the want between the ordinary kind and the high-class custom-made. Investigate this and convince yourself that ours is only surpassed by the best custom tailored.

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If ever a flour was entitled to the name "a good family flour," it is Ogilvie's Hungarian. There is no member of the family that bread made from Ogilvie's Flour will not please. There is no member of the family that, physically and mentally, will not be the better of eating the loaf of bread which Ogilvie's Flour makes. There are many good flours on the market but none that, for bread making purposes, may be said to compare with Ogilvie's. The fact is beyond contradiction: The Prince of Wales thought it so good that he ordered it for the Royal Household.

ECONOMIC VALUE OF SUNDAY.

Just what Sunday is to the laborer, considered solely from the economic point of view, is illustrated by some scientific data recently prepared by a noted official of the Pennsylvania Railroad. He selected two groups of laborers from the working force of a certain freight house controlled by his road. He measured the working capacity of each group in terms of tons handled daily for a week. On Sunday one group rested; the other worked as usual.

On the following Monday the man who had been continuously at service showed a decrease of ten per cent in efficiency as compared with the previous Monday, and each day after their comparative delinquency became greater. The men who had their Sunday respite, on the other hand, were as valuable to the company the second week as the first. The result has interest for employers and employees alike. It shows for one thing, that not only is the command to rest one day in seven written in the Decalogue of God, but it is also inscribed upon every muscle and trembling fiber of man's being—Christian Work and Evangelist.

DRIFTING.

We have seen a piece of wood drifting down the current of a winding stream. Sometimes it called free from all entanglements and made a fair and steady show. At others it would be caught by some projection of the banks and held in lzy waters. Aon, a tumultuous wave would drive it out to the farther shore, and here swept round and round in the eddy whirl of the rapids, it would at last about the dam breast and be swallowed in the foaming vortex below.

We have known some lives not unlike the drift wood, and of them it may be truly said 'they are drifting.' Some lines born upon the bosom of a sweet communion, at others, full of genuine intent to serve the Master, then caught by some entanglement of the world; now lifted up by the noisy

wave of passion, swept into the rapids, and after whirled over giddy precipices to yawning depths.

Most of the sad mistakes in Christian experience come from this habit of drifting.

They don't intend to do wrong! no! but they don't have a strong intention to do right; and here is the great trouble. If we are going on as though all the responsibility belonged to others and not to ourselves, we cannot expect to steel clear of failure. Some of the bitterest heart-pangs come to us because we drifted into the sin, not intentionally, but none the less with eyes wide open. We made no effort to avoid the evil either in thought or deed. It is possible to live righteously, but we must get out of the fashion of taking it for granted. If the mind is found going upon an evil course of thought, arrest it! And arrest it at once! Otherwise you will awake too late to find yourself swallowed up in a course from which there is no retreat.

Beware of drifting! drifting into idle thoughts, drifting into idle words, into foolish expressions, into wrong associations, into a low plane of self content and into obscure vision of Christian obligations.—Ex.

Flies Everywhere
in your food—in your bedroom—
making life miserable.

Wilson's Fly Pads
will clear your house of flies in a few hours.