

# Messenger and Visitor.

THE CHRISTIAN MESSENGER,  
VOLUME LXV.

Vol. XIX.

ST. JOHN, N. B., WEDNESDAY, MAY 13, 1903.

THE CHRISTIAN VISITOR  
VOLUME LIV.

No. 19.

**Possibilities of Peat.** Peat is the deposit of dead swamp moss and other bog plants charged with carbon, often with bitumen. The swamp moss, one of the most enduring plants known, will hold two hundred times its own weight of water and its earth holds 80 to 90 per cent. Dry the sods in the air and they burn so well that a ton and four-fifths equals a ton of coal for heating purposes. That is to say it has about half the heating power of good coal and more than twice the heat of wood. The American Society of Mechanical Engineers, in its boiler tests rules one pound of dry wood equal to four-tenths of a pound of coal for making steam. That is two and one-half tons of pine wood, a little over two and one-eighth cords, give the same heat as one ton of hard coal. Common air-dried peat gives the same heat with one and four-fifth tons. It is said that it costs too much to manufacture peat for fuel. To this it is affirmed that it is made in Europe, ground and pressed at sixty cents a ton, and on this side of the water it is made by one firm at least, which is turning out thousands of tons weekly, at a cost of \$1.75 a ton including royalties. This is for the finished peat which equals coal for heating and exceeds it in other good qualities. It is nearly smokeless, it has no sulphurous gas, it does not burn out grates and boilers, and is as clean to handle as so much flooring-tile. It is said also to be antiseptic in its qualities, preventing consumption and relieving it like the Pine forests, and Peat charcoal is a disinfectant as well. The Hollander housewife is willing to pay more for it than for coal simply because it takes less room and is so clean to handle. There ought to be a future for our shore-line running from St. John to St. Stephen as peat bogs abound all along the way.

**The Montreal Strike.** The Montreal strike of longshoremens has become a national calamity and has almost paralyzed the trade of Canada's largest port and of the St. Lawrence. On May 4, 3,400 longshoremens decided to continue the strike, although now the only point at issue is recognition of the Union, or that only Union men shall be employed. This, the steamship companies positively refuse to do, but have acceded to all the other terms of the strikers. The Montreal harbor is congested with shipping. Twenty-four cargo-laden vessels are hung up in port and the wharves are filled with freight. The Grand Trunk Ry. and I. C. R. are refusing all freight for Montreal, whether domestic or for export, while the C. P. R. will only accept freight at shipper's risk. Eight hundred teamsters and four hundred employees of sash and door works have gone out upon what is termed a "sympathetic strike." Because of the threatening attitude of the strikers, and the fact that one of the strikers set fire to the cargo of one of the vessels in port, the militia were called out early in the strike to protect the 1,100 non-union men at work, and have been on duty ever since. The steamship men declare their intention of importing skilled dock laborers from England. As a result of the strike, the Montreal Board of Trade have prepared a bill to be submitted to Parliament, whereby trade unions before they can order a strike must be incorporated. It is claimed, that at present, the Unions have no standing at Court; and while a corporation may receive great damage from a strike, it is with out a remedy at law. This of course, will be vigorously fought by the Unions. It is a singular fact that these Canadian strikes are ordered by Americans, the leaders of the International Union, the very body which has been instrumental in procuring the American Alien Labor Law, to shut out Canadian labor from the United States. A bill is at

present before the Canadian Parliament to prevent these American agitators from entering into Canada and stirring up discord. British Columbia has especially suffered from these men, and her growth greatly retarded thereby.

**Nigeria.** With the fall of Sokoto another great country passes under British rule. This also brings to an end the great and baneful Fulah Mohammedan power, which has lasted for about a century. Kano, the centre of the trade and commerce of the great Fulah empire, and called, "the Manchester of tropical Africa," fell in February, and Sokoto the capital on March 15. Sir Frederick Lugard and Colonel Morland have together established British authority over the 500,000 square miles of Nigeria, and its population estimated at 20,000,000. This has been done with a few thousands of native troops officered by Englishmen. The whole force maintained in Nigeria only amounts to 3,200, and the force that captured the famous commercial capital of Kano, whose products have been known throughout Africa for nearly a thousand years, consisted of only 839 men. The Anglo-French Boundary Commission are now in Sokoto determining the line which is to separate French and English territory. In this district, slaves formed the main currency of the land, and were used as payment in all transactions too large to be met by the bulky bags of cowries. The annual tribute to the Sultan of Sokoto was paid by the rulers of Kano and all the other smaller chiefs in slaves. It is estimated, that if the whole population of the world were brought together, one out of every 300 would be a Hausa-speaking slave. By British occupation of the territory a large proportion of the population will be released from tyrannical oppression and slavery.

**King Edward's Tour.** King Edward has just returned to England from a most successful visit to Rome and Paris. At Rome, the English King was received with great enthusiasm and hospitality. While there, the King made an informal visit to the Pope, an act of respect to the aged Pontiff, which will be much appreciated by a large number of the King's subjects. Britain and Italy although not formal allies, have always worked together, their policies being much the same. The King's visit will tend to greatly strengthen this friendship. But the King's visit to France has the most interest for us, where Canada has such a large proportion of her population of French origin and sympathies. Elaborate preparations were made in France to welcome England's King. The people were most cordial and even enthusiastic. That the visit will do much to bring about friendly relations between Britain and France, no one will doubt. The relations between the two countries, for the greater part of the time since the reign of Henry II, have been quite unfriendly and even warlike. Many of the English monarchs called themselves sovereigns of France, and fought long and earnestly to uphold the title. From 1813, although not in actual war, there has never been much cordiality between the two peoples. Their respective colonial policies had something to do with this, and England's sympathy with Germany in the Franco-Prussian war still more. Then came the Fashoda incident and French sympathy with the Boers in the late South African war, which has only tended to widen the breach. During the last year, however, there has been a change in English feeling towards France, due chiefly, perhaps, to the estrangement and even hatred, which has recently arisen between Germany and England. The visit to France may also tend

to the successful settlement of the long drawn out French Shore question, in which Newfoundland is especially interested.

**An Enormous Canal.** It is said, that Russia is considering a proposal to connect by canal the Baltic and Black Seas. The canal would start from Riga and end of Cherson, near the Crimea—a length of 1,607 kilometres. The average depth would be 26 feet. By keeping to this line some of the most important towns of Central Russia, such as Riga, Dunaberg, Kief, Chaterinoslau and Cherson would be served directly, whilst those on the tributaries of the Dneiper and Duna would come within easy reach by the deepening of these tributaries. The canal would enable Russian men of war and large steamers to pass through the heart of Russia, thus strengthening enormously the naval position of the Black Sea. As to the cost of this great undertaking, it is said that an American syndicate has declared itself ready to undertake the work and finish it in five years for £32,500,000. The construction of such a net work of canals would make Russia the country best served with inland waterways in Europe. They would bring its most distant districts near to the sea, and cause an important development of the world's trade.

**The Pacific Cable.** It was announced in the Canadian Senate the other day, that the deficit in the working of the Pacific cable, or all red line, was £92,000, which would be made up by the partners, Canada's share being about \$130,000. Among the reasons given for this deficit are, the lack of business management on the part of the directors, the competition of the Eastern Telegraph Co., and the breach of faith on the part of the Australian Commonwealth. In 1900, Great Britain, Canada, New Zealand, Queensland, New South Wales, and Victoria, entered into a partnership for the construction and operation of the Pacific Cable. The partnership relation bound each Government not only to promote the success of the enterprise, but also to do nothing to injure it. When the partnership was formed Australia had no cable connection with the outside world except by the Eastern Telegraph Company. That company had only the right to land its cables on Australian shores, all the land lines being owned by the various Australian Governments. The company was thus dependent upon the good will of the Government for business. It was thought, that the Australian Government would divert all its business to the new Pacific Cable, thus making the venture an assured success. But in December, 1900, two weeks after the partnership was formed, New South Wales broke faith, and entered into an agreement with the Eastern Telegraph Company, allowing them to build telegraph lines and do business throughout the State, in competition with the Pacific Cable, thus causing severe loss to the latter project. Later the Government of the Commonwealth entered into a similar agreement for a period of ten years, covering the whole Commonwealth. This was done against the vigorous protest of the other partners. On the other hand, there are complaints, that the Pacific Cable is in the hands of an aristocratic official board, instead of under progressive business management. The Eastern Telegraph Co. are energetic and pushing. They offer the greatest facilities for sending messages, opening offices in the busiest parts of the cities, addressing and coding messages free of charge, while of the Pacific Cable a fee is charged for this, and they have no representative in the Commonwealth. The Pacific Cable was intended to be an important link of Empire and to be developed until all parts of the Empire should be brought into the closest touch, for the development of inter-Imperial trade and the guarding of inter-Imperial interests.



## The Sin of Gambling.

BY GEO. W. MCCALL.

"They crucify him and part his garments among them, casting lots upon them, what each should take."—Mark 15: 24.

My text is a black stroke across the dark picture of Christ's sufferings. They strip off his garments and gamble for them before his dying gaze. They cast dice for them with hands stained in his warm life blood. They mingle their exclamations of pleasure or disappointment with his groans. They gamble under the sound of dripping blood and dying agony. What other evil passion than gambling can so burn out of the heart all pity and sympathy? A professional gambler is a man without a heart.

I ask you to consider two questions today. First, the sin of gambling, second, the schools where this vice is taught.

Gambling is a sin against God and a crime against humanity.

Gambling is any game of chance wherein money or money's worth is staked to be won or lost. The stake may be anything of value. Here it was the clothing of Jesus Christ. It may be articles of ornament, clothing, pictures or money. The women who play cards for a dish, the boys who throw dice for cigars, and the men who bet on a horse race are all equally gamblers. Heathen governments and pagan moralists have condemned gambling as a destructive vice. Every government in Christendom outlaws it. But where is the wrong of it?

1. The first evil I mention is that gambling rests upon and fosters a false and hurtful belief in luck as against providence and pluck. There is and can be under the government of God no such thing as chance. The sparrow falls to the ground not without his notice. The laws of God form the woof of every garment we weave. God decides even between thief and thief, allowing him the freedom of being a thief and impaling him with the penalty of his own sin. God's laws are everywhere, and chance and luck ought to be relegated to the limbo of spooks and hobgoblins of childhood. We are to teach our children to believe in Providence and industry for success. Gambling is the negation of the doctrine of Providence and hard work, and is thus a crime against humanity.

2. The second evil of gambling is that it encourages men to expect a living without work. Nothing, absolutely nothing, can be a greater curse to a young man than for him to get the idea that there is an easier way to get money than to earn it. His idea makes criminals by the thousand. But gambling is getting something without earning it. Every honest business makes a just return for all it gets. The service of brain or muscle are the equivalent of an honest man's reward. What return does the gambler make for the dollars he gets? He robs society of his living. He is the most burdensome thief humanity has to support. The loss to society from the highway robber and midnight thief are a trifle compared with the total loss from gambling. Gambling teaches men to expect money that is not earned, and thus teaches them to be thieves. Surely this is a crime.

3. The third charge I bring against gambling is that it encourages idleness. Gamblers are idlers. They follow no useful occupation. That is true of professional gamblers, and it is increasingly true of all who gamble. What useful business does the woman follow who spends day after day in the excitement of card-playing? Is she not an idler?

Gamblers are parasites on society.

They are no more service to humanity than a tick is to a cow. Indeed, their functions are alike. They both suck life blood and give no return. Gambling is opposed to the divine law. "If any will not work, neither let him eat." They devour the substance of their victims but they work not.

4. Gambling is a dishonest way of getting money and encourages almost every form of dishonesty. The district attorney of New York says there are no honest gamblers, and his opportunity for observation is the best. Marked cards, loaded dice and a thousand tricks known to the profession are indulged in to fleece the unwary. The man who thinks he can win against the gambler is a pitiable fool. Gambling houses are run in the interest of their proprietors, not of their victims. If they let you win it is to involve you or your neighbors in a deeper loss. They are robbers. I know families in this city crushed and hidden in poverty, whose income has gone into these scoundrel's pockets. I could call names if I were permitted to do so. Let no young man be deceived. They are more to be dreaded than the highway robber.

5. Time forbids me considering more than this other evil of gambling. It throws its devotee among the worst classes of men and women—Godless women, they are, who lead in the game. Do they love God, or church, or Christ? Are they the devoted Christians of the community? God pity the young girl who gets under the influence of this class of society women. As for men, the gamblers among them is worse than godless. Here vulgarity, obscenity, profanity and blasphemy befoul the very atmosphere. The man who enters the gambler's

hall bids good-bye to morality and religion. These are some of the terrible evils of gambling.

II. I invite your consideration next to the schools where this vice is taught. Who is responsible for teaching this vice to men, and thus recruiting the army of gamblers?

1. The practice of gambling is encouraged by many questionable methods. It is hard sometimes to say just where legitimate business tends and downright gambling begins, but it is certain that much speculation is a most dangerous form of gambling, such for instance, as the buying and selling of futures. Many a man has gone down in this whirlpool never to rise again. When a man hopes to get money without work he is on the road to ruin. No enduring success is to be had without hard work. Let this great truth be the pole star in the voyage of life, and it will be safe from the shipwreck of speculation.

The man who teaches his boy by example or precept to expect riches without hard work, teaches his boy to be a thief and a gambler. I have thought it through and my conviction is fixed, that every dollar which has not been earned by brain or muscle, or which has not been given by man or by providence, is a dishonest dollar, and he robs society who gets what he does not earn and what is not given him. He teaches a school of gambling who teaches by example or precept that money may be honestly procured in any other way. This is the world's university school of gambling. The vice of gambling can never be eradicated till there is a revolution in business ideals and methods.

2. There are many practices and devices permitted by society which encourage the gambling habit. At almost every cigar stand in this city there is a slot machine, which is teaching boys to gamble. Of course, it is on a small scale, but who ever knew a sin to begin on a large scale? Throwing dice for cigars is seen at the same places. Any Christian who can handle dice without revulsion of feeling when he remembers that this was the way our Lord's garments were gambled over, is strangely hardened in sensibility. It is to me the most repulsive of all forms of gambling, for the reason that it calls up before me the cross and the soldiers gambling at the foot of it.

Then there is the raffle. Sometimes a so-called church permits raffling of various articles to make money. Such a church is a school of gambling and is a libel on Christianity. To buy a chance on a raffle is a very insidious way to begin gambling. All these things are the beginning of a gambler's career.

3. The next school of gambling is taught in the homes of cultivated and sometime Christian people. This is under the guise of harmless amusement. "Hell is populated with the victims of harmless amusements." The playing of cards and other games of pure chance in the home has been the beginning of many a gambler's career. A broken-hearted man not many months ago confessed to me that he had gambled away a large sum of his employers' money, and when asked where he learned to play cards, replied: "When a boy I learned to play at home." Ah! Here stood a man with the penitentiary in the foreground and a card-playing home in the background. What a picture!

I would sooner keep a bottle of whiskey on my sideboard than a deck of cards on my center table, for the one might occasionally find a legitimate use, the other never.

Do you who think games of chance are permissible in your home remember three things:

- (1) If a boy never learns to play games of chance he will never become a gambler.
  - (2) That if he never learns while he is a boy he is not likely to ever learn at all. In childhood is when life-habits are formed.
  - (3) That if he learns at home he may keep it up and go to ruin as a gambler. Familiarity with the weapons of vice are not likely to increase a child's fear for it.
- "Vice is a monster of so frightful a mien  
That to be hated needs but to be seen;  
But seen too oft, familiar with its face,  
We first endure, then pity, then embrace."

Let us teach our children to hate vice and everything that suggests it. The longer I live the more I thank God for my mother and father. No decks of cards was ever in our home. The result is I know nothing of the value of the different cards nor do I know how to count the spots on dice. Who thinks I am the worse for my ignorance? Who would wish me to live childhood over again to learn and run the risk of knowing? Which is the safe side, brother, for your boy? Especially in this city, given over to the sin of gambling, which side, brother, or sister, ought you to take on this question?

4. The last school of gambling is the club. Now, there are good clubs, with wholesome and worthy objects, though it is to be feared that the whole business of club-going is carried to excess and become a fad. Let that be as it may, I am not now speaking of clubs which have worthy aims. There are men's clubs in this city where our boys are ruined by the score. I call no names, it is not necessary. They teach drinking and gambling as fine arts. They are slaughter-pens of young business morals. One club in this city, not the saloon-

men's club either, buys beer by the car load lot. Playing cards in these clubs is extensively practiced. Small stakes are put up. Cigars may be as far as some go. Of course, the gambler must learn the art by degrees. The young man comes here from the country home. He is made believe to get into society he must join one of these clubs. He is ashamed into its evil practices. He learns to drink, gamble and dance. He drops out of church influence. He is away from home influence. A fool can predict his end. What a tragedy!

Then there are the women's clubs whose sole business is playing cards, morning, evening and night. They play for a prize, and they do not call it gambling. They are fine ladies and it would be vulgar to say they gamble. But the truth is they are gamblers. Nothing less is the truth. They are leading to ruin many young men in this city by their example and influence. Sometime ago one of the papers mentioned a little incident to the point here. A mother had returned from her club and was showing her son a beautiful and costly prize she had won, and was greatly elated over it. When she had done, the boy replied: "That's nothing mamma, I won ten dollars in money in a game down town last night." Her countenance fell, and it dawned upon her, that her boy was a gambler, and she had set the example. Full many mothers in this city will one day weep over lost boys whom they have led astray. Fortunately for society, women of this kind usually have but few children.

They do not want children, for they are a bother to them. Their mother instinct has been burned out by their lust for worldly pleasure. Their children are left with an ignorant negro servant while they are off to their club. O God, do give us some real old-fashioned mothers for the sake of the generation to come. Every card playing club in this city is a school of gambling where it is both taught and practiced.

In view of the wide-spread practice of this sin in our city, I appeal for three things:

1. That every Christian who has been decoyed into this habit shall to-day wash his hands and repent and get on the side of God and righteousness. That some of God's children have been led astray, I do not doubt. It is Christlike to do right. You have done wrong, now turn to the right. You have spent much money, wasted much time; compromised your influence, and sapped your own spiritual life. Great has been your sin, but God will forgive, if you repent. Do it now.

2. The second thing I appeal for is that every Christian seek to make popular sentiment against this evil. No vice was ever uprooted by silence, but by agitation. Instead of weekly conniving at a sin that is ruining our young men and women, let each be outspoken against it.

3. My appeal is that the church shall take a firm stand against this evil. If the church does not stand for righteousness who will? Let it be made clear that the church is no home for gamblers. "Withdraw yourself from every brother that walketh disorderly." This is God's commandment. We are here to save men from sins. For the sake of the rising generation, I appeal to all good men to help put down the sin of gambling in Beaumont.—Rx.

## Soul-Winning the First Duty.

BY REV. THEO. L. CUYLER, D. D.

What the Lord Jesus Christ put first His ambassadors and servants have no right to make secondary. Our blessed Master came into this sin-cursed world to seek and to save the lost. The ministry of His apostles had almost exclusively this one aim. To convert sinful men and women to Jesus Christ by the aid of Holy Spirit was the master purpose of Paul and all his fellow-missionaries of the cross. The great Reformation of the sixteenth century was far more than a protestation against the errors of Rome; it is a direct bringing of benighted souls to the only Saviour of sinners. The Wesleys and Whitefields, and that intellectual giant, President Edwards, made this their chief business. "My witness is above," said the seraphic Rutherford, "that your heaven would be two heavens to me, and the salvation of you all as two salvations to me. It were my heaven even to spend this life in gathering in some souls to Christ."

He that is wise winneth souls. This is really the chief end of the best preaching. The great commission of every preacher worthy the name is to bring sinful men to repentance and to a living faith in Christ Jesus and obedience to him. Whenever and wherever Christ's ministers have most intensely and unflinchingly kept this grand purpose before them and worked up to it, there have the most powerful and permanent results been reached. The man who strives, with the Spirit's help, to save souls is the man who actually does it; the man who does not attempt this is never likely to accomplish it. He may utter from his pulpit much valuable and quickening thought; he may aid many social reforms; he may say many eloquent and plausible things about elevating humanity, and about developing the latent good that may exist in men, etc., but he does not awaken sinners. He does not draw them to the crucified Jesus as the only sacrifice for sin, and the only name known among



men whereby they can be saved. If the heart is not changed the life will not be changed. If immortal souls are not brought to Jesus Christ by the truth and the accompanying Spirit, what is to become of them? The issue is—Jesus Christ or perdition! Every true minister is stationed at the parting of the ways, and his supreme office is to point men and win them to eternal life in Jesus Christ. An archangel could not covet a higher or a happier office.

This work of soul-winning is not to be accomplished only on the Sabbath by direct, pointed, instructive, earnest and loving discourses, well steeped in prayer. Every pastor should be a soul-winner seven days in the week, and some of his best work is done outside of his pulpit. Napoleon used to ride over his battlefields after a fight to see where his shot had struck. A minister, by going about among his people, may discover where the arrows of gospel truth have taken effect. If, during your pastoral rounds, my brother, you encounter those who are awakened, you will gladly converse with them immediately. In dealing with an awakened soul, your prime duty is to co-operate with the Holy Spirit and, therefore, seek earnestly his guidance. Endeavor to ascertain just what it is that is in the way of the inquirer, and what keeps him or her from surrendering to Christ. If it be some cherished sin, then that sin must be abandoned, even if it be plucking out a right eye, or cutting off a right hand.

The chief hindrance commonly lies in a sinful, stubborn heart. When a pastor, it was always my aim to convince awakened persons that, unless they were willing to give their hearts to Jesus and do his will, there was no hope for them. We must shut inquiring souls up to Jesus Christ; every sinner must cut loose from his sins and cleave to his only Saviour. Saving faith is not so much a feeling as it is an act; it is the act of laying hold of Jesus, of joining our weakness to his strength, our will to his will and ourselves to him. No one should be regarded as a sound Christian or be admitted to the church, until his heart is joined to Jesus Christ.

When an open-eyed pastor discovers cases of awakening among his people, then is the time to co-operate with the Holy Spirit and to appoint special services in his church. Listen for the first drops of the shower and gird yourselves for the happy work. That is the way that genuine revivals often begin; the divine Spirit is at work and not a day must be lost. Invite people to come and see you; try to see as many as you can, and when you find there are enquirers, then it is commonly wise to appoint inquiry meetings. Be careful as to whom you invite to go into such a meeting to converse with those who need wise, careful handling. Allow no inexperienced persons, or well-meaning cranks, to meddle with immortal souls who are settling the stupendous question of their salvation. Have God's book in your hand as well as in your memory. Call upon the Holy Spirit to apply his almighty power to the soul before you. Encourage inquirers to pray themselves. Endeavor to keep every eye fixed on Christ; urge immediate surrender to Christ. The happiest hours you will ever know this side of heaven will be those that you spend in leading others to the Saviour.

But this supreme satisfaction is not confined to the ordained ministers of the gospel. Every Christian parent, every Sunday School teacher and everyone who loves the Master and loves to do the Master's work may be a soul-winner. Lay labor is often as effective as ministerial. There was a goodly woman in my Brooklyn church who more than once saw all the young girls in her Sunday School class converted. She did not rely on addressing them as a class. She visited each one, had personal interviews with each one and guided each one to the Saviour. Jesus Christ has taught us that one soul is a great audience. The inspired evangelists record a single public discourse ("on the Mount"), of which we have a full report; nearly all his other recorded utterances were either to his disciples or to individuals; the longest of them to a disreputable woman by Sychar's well. The book of Acts is chiefly the narrative of labors by individuals and for individuals. One reason for giving to the world that book may have been to teach Christians how to save sinners.

There is much talk about "reaching the masses." But people are not saved in the mass; they must be reached and saved one by one. Men may go to hell by regiments; they must be led to Jesus individually. The difference between mass-work and personal effort is the difference between shaking our apple tree and covering the ground with bruised and battered fruit and picking of the apples by hand and putting them into a basket. Personal effort costs time, costs work and costs patience. It requires faith, and in some cases it requires courage to go and labor faithfully with an unconverted person. A discreet Christian—whose daily life is a good sermon—may become a most effective winner of souls. Plain Harlan Page (educated in a common school and a carpenter's shop), by writing letters, by personal conversations and by using every opportunity to present Christ to the unconverted, was honored of God in the salvation of over one hundred souls! One of them became an eminent minister of great power.—Watchman.

### Atonement—Reconciliation.

It is asked why theological writers, of the orthodox order, use the word "atonement" in speaking of the work of Christ rather, then the word "reconciliation," which is more frequently used in the New Testament. We are called to note that the word "atonement" is used only once in the New Testament, while the word "reconciliation," "reconcile," is used several times. Indeed, the word "atonement," in the single case (Rom. v. 10) is the translation of the word which elsewhere is translated "reconciliation." Yet, in most treatises on theology, and in many sermons, as in much religious conversation, the word "atonement" is used when reference is had to the breaking down of the barrier caused by sin, between man and God.

It has to be confessed that the word "atonement" is purely English, while the word "reconciliation" is derived directly from the Latin. It has been said that no other language than the English affords a word which exactly corresponds in meaning with the word "atonement." The question is whether the Greek word *katalange*, usually rendered "reconciliation," has the same meaning with our word "atonement," or whether English writers and speakers who used the word "atonement" mean precisely that which the sacred writers meant when they used the word *katalange*. It is a question of no little interest. It is highly desirable that we use just the right word to express what was in the minds of those who were taught by the Holy Spirit when they wrote of the things of God.

If we turn to the dictionaries for a definition we find the Century saying of the word "atonement" that "the noun (atonement) is found earlier than the verb (atone), arising, perhaps, from the phrase at-one-ment. 1. Reconciliation after enmity or controversy; settlement, as of a difference, concord. 2. Satisfaction or reparation made for wrong or injury, either by giving some equivalent or by doing or suffering something which is received in lieu of an equivalent. 3. In theology, the reconciliation of God and man by means of the life, suffering and death of Christ." Of the word "reconcile" it is said: "1. To conciliate again, restore to union and friendship after estrangement or variance; bring again to friendly or favorable feelings." "Reconciliation: 1. The act of reconciling parties at variance; renewal of friendship after disagreement or enmity. . . . 2. The removal of the separation made between God and man by sin; expiation, propitiation, atonement."

It will be seen that the difference in meaning between the two words is very slight, if, indeed, there is any difference. But the word "atonement" is the translation of the Hebrew word *kaphar*, used a great many times in the Old Testament, when the idea is to cover over, hide or blot out sin. Again and again and again, Aaron and the priests are said to make an atonement for the sins of the people. No other idea seems to have been present when an offering was made. The Canterbury and American Revisers follow the same rule, and translate the word *kaphar* by the English word "atonement."

By the offering of the sacrifice, the shedding of blood, there was a covering for sin, so that God and the sinner could be said to be reconciled to each other and stand in their relation to each other as though no sin had been committed. It was neither intimated nor presumed that sin could be requited, or nullified, in any other way than by the shedding of blood, for "without the shedding of blood there is no remission." When, then, it becomes evident that the Lord Jesus came to take the place of the sacrifices of the Old Covenant, when it could be said of him: "Christ our passover is sacrificed for us," then it seemed evident that a reconciliation had been effected, and that the thing accomplished was the same as that accomplished when the animal sacrifices of the old order were made. It was a reconciliation, an at-one-ment—a bringing into friendship those who had been, for a time, estranged; "the renewal of friendship after disagreement, or enmity."

It is true that the word *katalange* is used but seldom, in the New Testament, and that then it is usually used in the sense of reconciliation; but the verb *katalasso*, derived from the noun *katalange*, is used only six times, and in one of these instances it is used to express the reconciliation of an estranged wife and her husband. In the other instances it is used to express the purpose and work, the thing accomplished by the sacrifice of himself which Christ made. In view of what is taught by the use of many different words, in the New Testament, and in view of the representation that the death of Christ was the essential thing in the work of redemption, or reconciliation, there seems to be no good reason why the shorter English word "atonement," may not be used instead of the longer Latin word "reconciliation."

The objection to the use of the word "atonement" seems to be in that there is connected with it the idea of an offering, a sacrifice, because of which and by reason of which the reconciliation is made. Those who do not believe that the death of Christ was essential to the completion of his work of redemption prefer the word "reconciliation," because it seems to them a less definite and compelling word. Theologians have used the word with the idea of a sacrifice, namely, that of the Lord

Christ, by reason of which transgression is forgiven, sin is covered. They would have us believe that the reconciliation was effected in some other way, and they repudiate the idea of a purchase price paid for the souls of believers. Dr. T. T. Munger, a prominent new theology man, is quoted as saying of "the new theology": "It holds to the atonement as a divine act and process of ethical and practical import—not as a mystery of the distant heavens and isolated free from the struggle of the world, but a comprehensible force in the actual redemption of the world from its evil." Perhaps some one who reads the passage can understand it, but the present writer can not. Nevertheless, he is persuaded that Dr. Munger does not accept the idea of an atonement effected by the life and death and resurrection of the Lord Jesus Christ, his death being the meritorious cause of his subsequent exaltation and his present reign.

There seems, then, to be no good and sufficient reason for discarding the word "atonement" and putting "reconciliation" in its stead. Its fundamental idea is the placing at-one of two persons who have been at variance, the reconciling of enemies. It justifies us in saying: "If, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life." There is nothing occult, or mysterious, about it. "But God, being rich in mercy, for his great love wherewith he loved us, even when we were dead through our trespasses, made us alive together with Christ . . . and raised us up with him, and made us to sit with him in the heavenly places, in Christ Jesus; that in the ages to come he might show the exceeding riches of his grace toward us in Christ Jesus." We have no controversy with the word "reconciliation," unless some wise man should come to tell us that we must not connect with it any very definite sense, and must altogether reject from it the idea that the Lord Jesus made an atonement for sin by the offering of himself on the cross. We do not propose to repudiate the word "atonement" as expressive of what we believe that Christ did when he made his soul "an offering for sin," reconciling us to God by his blood.

### The Religious Paper in the Home.

In an admirable and much admired address before the American Baptist Publication Society, at its meeting in St. Paul, last May, Rev. Dr. G. W. Truett, of Dallas, Tex., made mention of the value of the religious, denominational paper in the home. He said:

"The picture of such a home passes before me now. Its inmates were poor and lived in a section where they must toil all through the seasons in order to provide a livelihood. But, though all thus had to toil, from the oldest to the youngest, and though the home in which they lived was exceedingly humble, yet they held converse with the men and movements of the great, wide world. The parents turned every extra dollar into good literature for their children. They believed with Erasmus when he said: 'I buy books first; after that, if I have any money, I buy clothes.' They believed with a great theological teacher, who said to his class: 'Young gentlemen, shirts are necessary, but books are indispensable.' And so into that home a choice book came as often as it could be afforded, and several of the great religious papers came every week.

"Those papers and books silently brought their destiny shaping power upon all that large family of children, and, although far removed from the scenes of the world's great movements, yet they thus became vitally real to all those children and entered into their lives. And when they went forth to the work and warfare of the world, all of them had been won to Christ and do joyfully walk in his blessed service to this day. Is this a mean or ordinary result? Nay, it is the sublimest result possible in the history of an earthly home. And more than all things else, the literature provided out of a scant purse for those children, during the plastic years of their childhood and youth, shaped their character and determined their destiny. Oh, how can parents and teachers and preachers be oblivious to this transcendently important matter of right literature? Carelessness here is worse than being foolish; it is wicked."

Commenting upon this, The Biblical Recorder well says: "There are thousands of fathers who can not send their children to the highest schools; ten thousands who can not give their children the benefit of travel and contact with men. But such is the favor of God, the time is here when any one can bring the life of the race into his home, and thus give his children the benefit of enlarging contact with the great world.

"This is the best done by a denominational paper, as Mr. Truett bears witness. It wins the child to his father's church and at the same time gives him the broadening knowledge of the world.

"The man who neglects such an opportunity robs his child, robs his race and robs his God.

"Suppose George Truett's father had shut papers out of that home? It would have been equal to murdering the great man that was in him and putting a little man in his stead. What a robbery it would have been! What a crime!

"How many fathers will have to answer for robbery at the last day as they are confronted by children whose one fault was that they lacked a chance. Imagine the grief of a father upon seeing what his child might have been but for his decision against taking a religious paper.—Ex.



## Messenger and Visitor

Published in the interests of the Baptist denomination of the Maritime Provinces by

The Maritime Baptist Publishing Co., Ltd.

TERMS: \$1.50 per annum in advance.

S. MCC. BLACK Editor

Address all communications and make all payments to the MESSENGER AND VISITOR. For further information see page nine.

Printed by Paterson & Co., 107 Germaln Street, St. John, N. E.

### Doctrine and Life.

Doctrine, which is only another word for the truth which we believe, has much more to do with the life we live than most of us realize. The Apostle Jude has this in mind, when he says, "But ye, beloved, building up yourselves on your most holy faith," etc., that is building up or forming your characters on the basis of the truth which has been made known to you, and which you have received as true. That a man should act according to the facts which he believes is most natural. We can hardly conceive of his doing anything else.

But there is another side to this matter which demands perhaps more attention than it often receives. While doctrine has an influence on character, it is also true that the life has a strong influence upon the doctrine. In a majority of instances, it will be found that a man conforms his belief to his character and life. Reference has frequently been made to the fact that the French assembly declared that "there is no God," and that thereupon the whole nation plunged into all manner of unblushing sins. But what led to this? Had not the French people become degraded to a very low level before they made this declaration?

Centuries of a state church, centuries of priestcraft, centuries of the infamous conspiracy between confessors and mistresses, to urge weak, superstitious, sensual kings to acts of oppression, centuries of the priest and the monarch each upholding the other in all that was dishonest, cruel, selfish, centuries of the confessional betraying the people to the king, and of the king enforcing the demands of the priesthood; all this had debased the national character, had burned into the nation a conviction of the hollowness and falseness of all religious professions. The declaration that there was no God, simply giving form to that which was already deeply graven on the minds of men. The people abandoned themselves to all that was bad; and there they found their doctrine so that their creed should not rebuke them.

The time was on this Continent and in these Provinces that the practice of infant baptism, along with the union of church and state, lowered the tone of piety in the churches; the dykes were thrown down; the world swept unrebuked into the church; devotion died; morality sunk to a low ebb; an unregenerate church membership prepared the way for an unregenerate ministry. All this led; then followed *defection*—the denial of the atonement, the denial of the Deity of Christ, of the inspiration of the Bible and of the work of the Holy Spirit in the regeneration of men. But the character of life went first; the doctrine followed.

Who has not met young men brought up under religious influences, who, refusing to yield to the commands of God, led careless and vicious lives and eventually took refuge in unbelief?

When a Christian finds his belief in the doctrines of the gospel growing weak, his doubts arising, it is well for him to look within, and to see whether it is not the fact that coldness of heart has given rise to a wandering of the head. We need a sympathetic spirit in order to receive and understand the truth. Our most valuable lessons are learned in the school of experience. Where there is no experience there is no very clear apprehension of the truth.

In the first chapter of his letter to the Romans, Paul describes the perverseness of men, their folly,

their selfishness, their vanity, all leading them to the denial of the spirituality of God, and then in turn this denial reacting on their characters and rendering them doubly vile. But degradations of character led the way.

It is not only "Take heed what ye hear"—it is also "Take heed how ye hear." The character of the tree is known by the fruit. So is that of a man.

### What Another Says

There was published some years ago a little volume under the title of "What Christians Believe." The author was a Methodist Episcopal clergyman of Oswego, N. Y., who had delivered a series of lectures to his people on the denominations of Christendom. The object of this pastor, Miles G. Bullock, Ph. D., was not controversy, but the imparting of information. He strove to put himself as far as possible in the place of the Romanist, the Episcopalian, the Presbyterian, the Baptist, the Congregationalist, the Lutheran, the Universalist and the Methodist, and to set forth clearly and impartially the belief of each. He has done this so successfully, that the reader would be puzzled to know what was the religious belief of the author if the title-page had not informed him. A Baptist could hardly have stated the position of his denomination more clearly. Our distinctive principles are so uniformly misstated or ridiculed by Pedobaptists that a candid and appreciative statement of them is always worthy of mention. Dr. Bullock, after quite an extended paraphrase of the New-Hampshire Articles of Faith, sums things up thus: "Now summarize a little. A Baptist maintains that only believers are to be baptized; hence infant baptism is nonsense; baptism is baptism only by immersion; baptized believers only have any right to the Lord's Supper.

How can they therefore, consistently, invite or allow me, having only been sprinkled, and that in infancy, to commune with them? Do they keep me away from the Lord's table, or is it I who am responsible for neglect of this sacrament, having refused to comply with the essential condition of its reception?

Close Communion, as it is generally termed, is the only logical and consistent course for Baptist churches to pursue. If their premises are right, the conclusion is surely just as it should be.

Such a frank admission is not often heard from Pedobaptist lips, namely, that the real question at issue between Baptists and their opponents is the nature and subjects of baptism.

But Dr. Bullock is quite as candid on still another point. Baptists have always insisted that they were no more "close" in their communion theory than other evangelical denominations, which refuse to invite other than baptized persons to the Lord's table. This assertion is often called in question. We Baptists are declared to be more "close" than Pedobaptists in this matter, because we refuse to invite immersed believers who are members of Pedobaptist churches. On this point hear our Methodist brother again:—

"But," says one, whose prejudices are all awake. "Why will they not commune with those believers in other churches who have been immersed?"

For the consistent reason that such persons have violated the New Testament order in communing with unbaptized believers, and are therefore not considered in good standing. They do not feel willing to countenance such laxity in Christian discipline.

Let us honor them for stern steadfastness in maintaining what they believe to be a Bible precept, rather than criticize and censure, because they differ with us concerning the intent and mode of Christian baptism, and believe it to be an irrevocable condition of coming to the Lord's Supper."

This puts the matter clearly and plainly so that there is no dodging the issue. Neither Baptists nor Pedobaptists make baptism the sole pre-requisite to the Lord's table—but baptism and an orderly walk. What Pedobaptist church, for example, would invite Roman Catholics to the Lord's table, even if there was any probability that the latter would accept? But why not, if baptism is the only pre-requisite? The Catholic has been baptized according to the Pedobaptist standard of baptism. The reason is that the Romanist has made such departures from the gospel order as make it necessary for Protestant

churches to decline to have fellowship with his error in this way. For just this reason, and no other, Baptists do not feel warranted in inviting to the Lord's table those who so far "walk disorderly" as to have fellowship with those who make void the ordinances of God by the traditions of men. In this respect, as in all others, Baptists are just as 'close' as other Christians, and not one whit closer. One Pedobaptist, at least has had the wit to see it and the fairness to acknowledge it. That he should have many imitators it is only reasonable to expect after so much light has been shed upon this question. And yet the darkness that obtains in some quarters is deep and dense.

### Editorial Notes.

—We need not be ashamed to give a five cent bit to the cause of Christ if that is all we have to give. Given in love, God will magnify it into dollars, and make it potential in its errand of goodwill to men. We need not hesitate to perform the humblest service in Christ's name, for he will take it and glorify it, and make it a blessing to us and to others. It is the use to which we put our one talent which makes all the difference in the world as to the Lord's estimate. It is not and never will be the question of one or ten, but what have you done with either. We are only responsible for what we have and what we use. But let us remember that we are responsible for these.

—"Appeals to give to missions in general, to missionary societies, 'to the cause' should be made to mature minds, and made without cost or hypocrisy. If too great emphasis is placed upon the fact that it is 'the Lord's work' the logical Christian will be tempted to say 'Then let him do it.' That is not where Christ placed the emphasis. He laid the responsibility on the church. Missions is no more God's work than politics or trade or science or art. Missions is the work of the church, and the church will be held responsible for results." The truth contained in the above extract is frequently overlooked by the average church member and sometimes by the average pastor. Brethren get into line. Get hold of the rope and pull together."

—The following is apt and to the point. The lesson is worth learning. Clothes never make the man. The best broad cloth is no index of what it covers. "A Scottish nobleman once seeing an old gardener of his establishment with a somewhat threadbare coat, made some passing remark on its condition. 'It's a verra guld coat,' said the honest old man. 'I cannot agree with you there,' said his lordship. 'Ay, it's a verra guld coat,' persisted the old man; it carries a contented spirit and a body that owes no man anything, and that's mair than mony a man can say of his coat." There are men walking our streets who affect to despise their neighbors, whose dress is plain and coarse, but paid for. What a man is, is of more account than what he wears.

—Mr. Cuyler tells the following, "While travelling in a coal mine district I noticed how very dingy the town appeared. The coal dust seemed to blacken buildings, trees, shrubs, everything. But as a foreman and I were walking near the mines, I noticed a beautiful white flower. Its petals were as pure as if it were blooming in a daisy field. 'What care the owner of this plant must take of it,' said I, 'to keep it so free from dust and dirt.' 'See here,' said the foreman, and taking up a handful of coal dust, he threw it over the flower. It immediately fell off, and left the flower as stainless as before. 'It has an enamel' the foreman explained, 'which prevents any dust from clinging to it. I think it must have been created for just such a place.' It is just so with the Christian in this world. He is in it but not of it—"Unspotted from the world." What a calling!

—A young man recently chose a certain line of religious work, and when asked why he did so, replied, "Because I think I can best serve my Saviour by so doing." Men were surprised at the answer, and equally to find this man striving to lead others to make a like resolve. "Serving the Lord" meant something to him. It surely meant something to those men who left all to follow the Christ, when he was here on earth. In the choice of a calling in life how few there are who ask the question, "How can I best serve the Lord in reaching a decision?" The same thing applies in choosing a place to live and work. Men seldom ask, "Is it the best place to do the Master's bidding?" Is it not always, "Where can I make the best living, meaning thereby, the most money?" The Master said "My meat is to do the will of him that sent me." Is the disciple above his Lord in this matter?

—Here is Prof. Blackie's tribute to his friend John McNeill: "Well, here's a man who knows what preaching means—Not nice phrase to make a sounding show, As studied player struts before the scenes, But with a weighty arm, blow upon blow To smite each crested sinner's haughty head, Direct from God. The time had need of such Mid scenes of Godless people widely spread."



To thrill the numb soul with electric touch  
Of heaven-lit truth. E'en go thy way, and preach  
On the old Gospel's heart assailing plan,  
And cut the gangrene, like a practiced leech,  
With firm sure hand, and fear no face of man;  
Call vile things vile, wash the fair paint from sin  
And give to the glare of day the foul-faced sord within."  
No higher encomium could be paid any man than this.  
There are a goodly number of our pastors of whom as  
much can be said. They are true and faithful.

Ontario Letter.

REV. P. K. DAYFOOT.

The Good Friday holiday was used by Ontario Baptists to attend to the Lord's business because of the single rates on the railways.

FOREIGN MISSIONS.

The Board met in College St. church, Toronto. Reports from the foreign field were most encouraging. Reinforcements were urgently asked, both for India and Bolivia. Many baptisms have occurred, and the workers declare that a widespread revival is impending. Two members of the graduating class of McMaster University are volunteering for India.

HOME MISSIONS.

This Board met in the mission room, Toronto. Among other cheering items was the announcement that nine churches had become self-supporting, so saving \$1,100. Grants were made to 300 churches for the coming half year. Evangelistic work is to be pushed during the summer by the appointment of four students who will give this department their special attention.

B. V. P. U.

The Annual Convention was the great event of the day.

College St. church was the meeting place, and thither young Baptists assembled from all parts of the Province. The keynote was "Young People as an Element in the Evangelistic Work of the Church." The topics included the usual addresses of welcome and responses thereto; then such practical themes as, "E. C. Courses," "Mission and Motive," "Gospel and Youth," "Skillful Handling of the Word," "Cultivation of the Evangelistic Spirit," "Use of Methods," "Culture for Service," "Courageous Life." The guest of the Convention was Dr. J. W. A. Stewart of Rochester, N. Y., a Canadian who has never been forgotten by his brethren in the home land.

DEDICATION.

The Baptists of Davenport Road, Toronto, have erected a Sunday School building, costing \$10,000, and have named it "Alexandre Memorial Hall" in honor of their late pastor. The dedication occurred Sunday, May 3. Dr. Weeks of Walmer Road preached in the morning and Dr. Stewart of the Bible Training School in the evening. A mass meeting was held at 3 p. m. Addresses by Dr. S. S. Bates of College St. church, Mr. G. R. Roberts of the "Canadian Baptist," and Mayor Urquhart, Mr. S. J. Moore, who has been for twenty-two years superintendent, came from the South to attend the services. The school has an enrollment of 600, and accommodation second to none in the city.

COMMENCEMENT.

The closing exercises of McMaster University were of great interest. Tuesday evening, May 4, the baccalaureate sermon was preached by Dr. Robinson of the Southern Baptist Seminary, Louisville, Ky. The theme was "Christian Manliness," and the text was Eph. III: 14-17. The sermon was dignified, sympathetic, simple, and fervent; and there was a deep impression made thereby.

The graduating service was held Wednesday evening, May 6. The degrees were B. A., 33; M. A., 3; B. Th., 7; B. D., 1. Honorary degrees were LL. D., Principal Massey of Feller Institute, and D. E. Thomson, barrister of Toronto; D. D., President J. T. Marshall of the Manchester, Eng., Baptist College. The speakers were Dr. W. R. Harper of Chicago, and Dr. Fred Tracy of the Provincial University. There was a great concourse and keen enthusiasm. Dr. Harper's presence attracted many visitors from outside of Baptist circles.

MCMASTER ALUMNI.

This Association of graduates met during the commencement exercises. The programme included papers on Matthew Arnold, Pastoral Reading, Christ and Social Questions, History of Authority in Religion and Religious Authority. Each of these was fully and eagerly discussed. At noon on Wednesday, May 6, the Alumni dined together.

OBITUARY.

Rev. Ira Smith leaves Ottawa for Detroit, Mich., and goes into business.  
Rev. J. Patterson leaves Wingham for Emmanuel church, Buffalo.  
Rev. J. C. Triggerson leaves Forest for Immanuel church, Minneapolis.  
Rev. J. C. Fradenburg leaves Springfield for a church in Illinois.  
Rev. D. M. Mibell leaves the ministry for a business life.

Rev. S. S. Bates, D. D., has received a purse of \$300 from the College St. people. He has been their pastor seventeen years, and resigns to be the Secretary of the Toronto Baptist S. S. Association.

The writer, after nearly nine years in Port Hope, has removed to Orillia, one of our stirring northern towns; and this letter goes out from a parsonage located amid scenery that becomes daily more beautiful as the season advances.

Orillia, Ont.

A Good Example.

A contemporary says:—A few days ago we received from the Rev. \_\_\_\_\_ a list of twenty-five new subscribers. Being desirous of showing his appreciation of the paper and giving us a surprise, he went among his people and canvassed them with the above result, and he has assured us that there are more to follow.

This was most gratifying news to the paper and its managers. The pastor in doing this work did more for his church than at first might appear. He added 25 pastor's assistants who quietly, regularly and persistently will aid him in instructing his people in the things of the kingdom. We have a paper which many of its readers tell us is second to none in these provinces and an editor whose work is appreciated by all who read the paper with intelligence. The writer can speak freely on this point in the absence of the editor from the post which he has filled with such conspicuous ability for twelve years and more. We wish that we could impress the ministerial readers of this Journal with the fact that they are losing an opportunity for at least doubling their influence, by not doing all that lies in their power to increase the circulation of the MESSENGER AND VISITOR in their respective fields. Brethren send in a good list of new subscribers not for our sake but for your own, and that of the Master's, sake in the interest of whose Kingdom we serve.

REV. G. D. BOARDMAN.

George Dana Boardman.

The death of Dr. George Dana Boardman at Atlantic City, N. J., April 28, removes a conspicuous figure from the Baptist ministry. He was the son of the Rev. George Dana Boardman and the stepson of Adouiram Judson and was born in Tavoy, Burma, May 14 1828. At six years of age he was sent to America in the care of Dr. William Dean. During the voyage he endured many hardships and was nearly captured by Malay pirates when in a small boat off Singapore. He was baptized when a lad at Thomaston, Me., by the late Dr. William Lamsou. He studied at Brown University and New York Theological Institution and was ordained in 1855 as pastor of the church in Barwell, S. C. In less than a year having recovered his health, he accepted the call of the Second church, Rochester, N. Y., where he remained until May, 1864. Then he became pastor of the historic First church in Philadelphia, which he served until 1894, when he became pastor emeritus, which position he held until his death.

Dr. Boardman was one of the most distinguished ministers of the denomination. He was a master in the realm of Biblical exposition. He published several volumes. Among those most widely known are, "Studies in the Model Prayer," "The Creative Week," "Ephraim of the Risen Lord," and "Studies in the Mountain of Instruction."

For a long time he had been feeble in health, but his literary activity continued unabated, almost to the end. Dr. Boardman was a man of fine natural abilities and of a winning personality. He was greatly beloved by his brethren. They trusted him. His one great purpose in life seemed to be to glorify the King he loved and adored. He wanted no words of eulogy spoken at his burial. Though dead he still lives in the hearts and memories of many, and will continue to speak in the fourteen volumes which he has written.

REV. G. D. BOARDMAN.

New Books.

THE ALL RED LINE. This is the title of a volume written by George Johnson, of the Department of Agriculture and published by James Hope and Sons. Price \$1.50 net.

It is an account of the Annals and Aims of the Pacific Cable Project, by which it was hoped that Canada and Australasia might become more closely connected. The Publishers say the design of the publication is two-fold. (1). "To place on record in a convenient form the Annals of the Pacific Cable project in which from first to last Canada has taken such a conspicuous part. (2). To educate and mould the public mind in all the King's possessions around the world in respect to a much larger subject in which Canada with the whole Empire is immensely interested." The subject is treated fully and exhaustively by the author, from the time the question was first mooted until its consummation. The Canadian public is indebted to Sir Sandford Fleming more than to any other man for this cable, whose splendid optimism led to the overcoming of all obstacles to the enterprise. He believed that the construction of such a cable would play a most interesting part in welding the Greater

Britain. The information contained in this book is found nowhere else and is most valuable as a work of reference on the subject. Mr. Johnson has done his work well as also have the publishers.

"A MANUAL OF CHURCH HISTORY," by Albert Newman, D. D., LL. D., Professor of Church History in McMaster University—author of "A History of the Baptists in the United States," "History of Anti-Pedobaptism," etc. Volume 1. "Ancient and Medieval Church History (A. D. 1517). Volume 2. "Modern Church History (A. D. 1517-1903) Albert Newman, D. D., LL. D., Professor of Church History in Baylor University, etc."

These two volumes contain 1363 pages. They are published by the American Baptist Publication Society, Philadelphia, and are the result of twenty years' diligent work. It would be difficult to overstate the value of this work. It is not only a manual but a rich storehouse of ecclesiastical knowledge. With these two volumes on his shelf, a minister is prepared for the study of church history. Of themselves they are of course but an outline, but, although condensation was a necessity, the reading is not dull. The active forces which have been at work since the days of the apostles until the present time, come clearly into the vision of the writer, are marshalled in their natural and logical order, so that the reader seems to live in the successive periods, and to see, as in a drama, the doings and tendencies of the times in all matters relating to the Christian religion. The irrefragable conflict between revealed truth and the devices and schemes of men, can be distinctly seen at every stage in the march of this history, the movement of which is natural and strong. The writer is ever calm, always the impartial, philosophical historian, never the advocate. His object is nowhere seen to be the defence of preconceived views. From beginning to end, the search is ever for fact and truth. So successful has Dr. Newman been in his impartiality, that his work is used in theological seminaries, other than Baptist. He has been at great pains to give lists of the names and works of trustworthy authors, so that anyone who possesses this history can enlarge his knowledge at any point by securing the writings of the authors named. In these volumes, as in his history of "Anti-Pedobaptism," he uses the above term. This might raise a question; but a reading of the work—"Anti-pedobaptism"—or the treatment of the same subject in this history makes the reason for selecting the term "anti-pedobaptism" unmistakably plain. In the present day, the Disciples, the Adventists, the Mormons and other bodies reject infant baptism, and practice immersion; and there are those who reject infant baptism, but do not practice immersion. All these are opposed to the baptism of infants by any form; but they could not be classed as Baptists. They are, however, all opposed to the baptism of infants, and so can be called "anti-pedobaptists," and their practice, anti-pedobaptism. The various beliefs and practices during the history of the church, seem to have driven Dr. Newman to use this term. Baptist doctrines and practices, as they are now understood, have had, in all the earlier history of Christianity, as they now have, various forces working against them; but they have held on their way, and stand perhaps stronger to-day than ever before, except in the days of the apostles. In the library of every Baptist minister and in every Sunday School library there should be found this manual by Dr. Newman. Many others, whose intelligence demands a knowledge of the history of the Christian religion, will find in these volumes a clear and satisfactory account of the struggles, the defeats and victories of Christ's religion since it was given to the world by himself and his evangelists and apostles. Dr. Newman has placed the Christian public under a great debt of gratitude, which is being repaid by the well-merited and general appreciation of his valuable work.

REV. T. L. LEWIS.

The Three Pillows.

T. L. LEWIS.

In Hood's "Dark Sayings on a Harp," we have this beautiful narrative: I went one day to visit my beloved friend, Benjamin Parsons, who was lying near death's door. My first question was, "How are you to-day?" His answer I shall never forget, "My head is resting very sweetly on three pillows—infinite power, infinite love, and infinite wisdom." While preaching in the Canterbury Hall, in Brighton, I mentioned this conversation. Several months later I was called to visit a poor but pious young woman, apparently dying. She told me that she wanted to see me before she died. "I heard you tell the story of Benjamin Parsons and his three pillows. When I went through a surgical operation that was very cruel, I was leaning my head upon pillows. At last it was necessary to take them away, but I plead to keep them. The surgeon said, 'No, my dear, we must take them away.' But said I, 'You can't take away Benjamin Parsons' three pillows. I can lay my head on infinite power, infinite love, and infinite wisdom, and there I am resting today.' Oh, my pain-stricken brother, or sister, you who are tortured with cruel and unrelievable pain, you who sometimes almost feel the chill of the dark valley, pillow your head upon infinite power, infinite love, and infinite wisdom. Let your soul be securely anchored on the great promises of Jesus and rest sweetly there, even if this perishing body is tossed on the billows of pain and anguish. The night will soon be spent and the bright day dawn in eternal glory.—Sal.



## The Story Page.

### A True Blue.

BY SHAM F. BULLOCK.

Late one November night, came a knocking at the Minister's door. His wife, lying sleepless beside him, fighting the pain which made her life so hard, heard the knocking first, the sound of it rising hollow through the darkness; but she did not wake him, for he had been far in the day and was weary. Let him sleep; the morning will do, she thought; and held her breath, striving, you might think, to hush the sound. But the knocking continued, louder, harsher; and with that she laid a hand upon his shoulder and shook him gently.

"James," she said, "James! James! There's some one calling."

Her voice woke him instantly. Again the knocking sounded in the darkness. Quickly he rose, lit the candle, and dressed himself. "Has it been long, Mary?" he asked.

"No; not very long. Oh, I hope it's nothing serious. It's so cold and dark."

The Minister did not answer. He was wondering who had called. Cold and darkness were nothing; somewhere a soul was waiting.

"Wrap yourself warm, James. Perhaps you need not go tonight. You'll find candles in the hall," she called through the open doorway; then lay quiet and listening. She heard him go down the stairs; heard the bolt clatter back; heard a murmur of voices; heard his footsteps once more on the stairs.

"Who is it?" she said, eagerly watching his face.

He put down his candle and fetched the wraps that always hung ready. "It's poor old Bryan of Gool. He's dying."

"He! And you're going James?"

"Yes, Mary. He wants me."

"But, James—"

"My dear, he wants me. I must go." He came and kissed her; bade her be patient and commended her to the care of God; then, leaving the candle burning, hurried away. And, as he went, her spirit kept him company.

Outside in the darkness and cold, a man stood waiting by the gate; together they went down the avenue and through the wood, and came to a boat that lay by the shore. The Minister stepped in and sat down in the stern; the man pushed off and took the oars; swiftly the boat shot upon the lake and headed for the wilds of Gool.

It was very dark. Great clouds hung low beneath the stars. A sharp wind drove from the north and swept dolefully in among the trees. On this hand stretched the lone blackness of waters, hungering for a life; on that lay the long rampart of the shore echoing back the clank of oars; away in front were miles of water, studded thick with wooded islands; among the trees, on the hillside, a candle shone out. The Minister turned to look at the light; then, whispering a prayer, wrapped closer his cloak and bent his head to face the bitter wind. It was searching cold; but the candle-light warmed him, and in the flow of thought that came he forgot the cold. Always, one remembers, he had that gift of losing himself, of forgetting his body; now, out on the lake, closed in by the night, he sat like one asleep, looking straight before him past that silent figure swaying on the thwart, out into the gloom.

He wondered much, not that Bryan should call, but that Bryan should call him. He was glad; he prayed God that he should be in time; yet the man in him wondered. How often had he tried and failed; been beaten off as with stinging whips! Nothing had availed, no patience, no persistence; always he had failed. The man seemed hopeless, inhumanly wicked; blasphemous, foul-mouthed, unprincipled. Himself he had treated as an enemy and used vilely. In all the parish was none so wicked, in the world could be few that matched him. That evil old face, seamed and lined, brimming with evil; that great loose mouth with its horrible tongue; the leering eyes, the crooked smile, the knotted hands; how the man was burnt into his brain. He saw him now and heard him; remembered all he had said and done. There he stood crouched in the doorway, setting the dogs on "the Papish Minister." There he sat by the hearth, doubled over his knees and spreading his hands to the blaze, leering round sometimes, and speaking horribly with a cackle of laughter. Now he looked up from a pew, scoffing even God's house; now broke into a ribald song or a mockery of prayer. "The Papish Minister;" 'twas Bryan who first had called him that, God knew how cruelly. . . . And now he was dying, and he called him. "Bring me the Minister from Curleck," he had said; and would take no denial. It made joyful hearing. He was very glad. He prayed God that he should be in time. Yet, sometimes on the way, wrapped in by the darkness the man in him wondered.

They came at last to the wilds of Gool; landed, pulled high the boat, and turned up through the dreary fields. The path was deep in mire; right and left ran the gaunt, bare hedges beaten by the wind; nothing alive stirred in

the darkness, and in it burnt a single light, up on the hillside, in a window of Bryan's house. Just a glimmer in the blackness—only that; yet towards it the Minister strode breathlessly, spattered to the beard.

They went through a gap, down a trampled lane, across a noisome yard; without halt or ceremony, it being no time for either, lifted the latch and entered the kitchen. A lamp burnt on the wall; a peat fire blazed on the hearth; and there upon stools and chairs, about the tiled floor, sat men and women, smoke-dried natives of the wilds, who, at sight of the Minister, shuffled to their feet and silently eyed him. They owed him little; he bade them good-night, then crossed the floor and spoke to a woman who stood with her back to a closed door.

"Am I in time?" asked the Minister.

"Yes, sir." The woman turned to the door; hesitated in turning the handle; looked round. "He's very strange, sir," she whispered. "I don't know what to make of him. He's dyin', but—"

A voice rose beyond the door. "Is that the Minister?" it said. "Bring him to me—bring him to me." And with that the woman opened the door and the Minister passed through.

It was a small, low-celled room, bare of ornament or comfort; stuffy and lighted with a single candle flickering upon a table. Facing the door was a little square window; below it stood a painted chair, and beside the chair, stretching along the whitewashed wall, a narrow bed upon which Bryan was dying.

He was a wizened old man, grizzled and unshaven, with a square face and great loose mouth; a little ancient hunched and broken, propped against a pillow, his hands lying upon the blue and white counterpane, and a woolen nightcap on his head. Death was surely near to him. His face was grey, his breath unsteady. But he was unmastered yet; and he lay arrayed as for a festival. Across his shoulders was a brilliant orange and blue sash with a rosette flaming upon it; around his throat was knotted an orange scarf; facing him and propped against the bed-foot stood a gaudy print of William III on his famous white charger, in a walnut frame. So, a strange and pitiful spectacle, he lay, his eyes fast on the Minister, a grim smile on his face; and, by the bed-foot, the Minister stood looking at him, dumb with amazement. Was it for this he had been called? For this?

In a minute Bryan raised a hand and pointed at the chair.

"Come over an' sit down," he said. "I want to speak to ye."

The Minister put his hat upon the table and sat down. "Ye didn't expect to find me like this," Bryan continued, only his face revealing the presence of death.

"Naw. Ye thought to find me cryin' about my sins, an' askin' your pardon, an' ready for your prayers, Ay, Aw, to be sure." He laughed with his eyes on the bed-foot; then plucked at the scarf and looked around. "I suppose you've brought cross and holy water," he said. "You'd like to confess me, maybe?"

The Minister said nothing, but his lips kept moving.

"The Papish Minister," Bryan continued. "That's the name I gave ye once on a time—an' now you're here to see the end of me. Ay. When they said I was doomed and want advice I sent for ye. 'Bring the Papish Minister,' says I; 'till I show him how a True Blue can die.' An' here I am. Look at me. Here I am."

The Minister sat quiet, his lips moving.

"You're prayin' there," Bryan went on; "but I want no prayin'. I'm sure sir, True Blues are always sure. I fear nothin'. If I'm to die, I'm to die; and the Lord 'll think no worse o' me for dyin' as I've lived. Orange and blue; there's me principles. Queen and country; there's me sentiments. The glorious pious an' immortal memory; them's the words o' me creed, I'll die shoutin' them. Good boy, good boy," cried Bryan, striving to sit upright, and waving a hand towards the bed-foot. "Ye kicked the Pope, boy. Ye freed us o' brass money an' wooden shoes. Good boy, good boy," he cried, then broke into a pitiful quavering of an Orange song:

"July the first, at Oldbridge town  
There was a grievous battle  
Where many men lay on the ground,  
An' cannons they did rattle."

"That's it . . . That's it . . . An' cannons they did—" His voice trailed out. Cold sweat broke upon his forehead. He sank back upon the pillows, panting for life; and as he sank the picture toppled over on his feet.

Then the Minister rose. Gently he raised the old man's head and wiped his face; brought water and moistened his lips; straightened the pillow and smoothed the bedclothes; then arranged the sash on Bryan's shoulder, and loosened the scarf about his throat, and lifted the fallen picture and stood it against the bed-foot. Silently Bryan lay watching him, a softer light in his eyes, a calmer look upon his face; silently lay listening to the Minister as he sat by the candle reading softly from his pocket Bible.

No sound was in the house, save the sound of the Minister's voice, full and musical, rich with pity and emotion; nothing stirred outside in the big dark world save the wind moaning round the window.

Much and long he read from the Psalms and the Prophets, from the Gospels and the Epistles, choosing passages here and there, and simple verses, and chapters that told of God's love to sinful men. Sometimes he stopped to explain a word; and then Bryan nodded, saying, "Ay, ay." Sometimes before turning a page he looked up and Bryan nodded again, saying, "Give me more. Give me more." At last he laid the Bible by the candle, knelt by the bedside and prayed.

He was not eloquent; words came slowly, but they came from his heart, alive and earnest. Outside in the kitchen the watchers heard him, and sat with bowed heads. By the door Bryan's daughter knelt listening, her face in her hands. Through the darkness the wind mourned and cried, creeping about the window with dreary voice. In the shadow Bryan lay hearkening, hands folded across the orange sash, eyes closed, peace upon his withering face.

In a while the Minister rose, and bending across the bed, smoothed Bryan's pillow and spoke.

"Are you comfortable, Bryan?"

"Ay. Aw, yes."

"How do you feel, Bryan?"

"Better. Ay, I'm better." He lay staring at the bed-foot for a time; then looked round. "I take that back," he said.

"What, Bryan?"

"That about the Papish Minister. Man, I wronged ye. I thought—I thought . . . I wronged ye. Always I've done ye harm. I sent for ye the night, meanin' to give ye defiance an' to shame ye—an' you've done this for me! . . . Mebbe you'll forgive me?"

"There's nothing to forgive, Bryan. Ask forgiveness of God only."

"Ay. God only—God only . . ."

"Tell me what I'm to do."

"Read me more; an' pray for me—pray for me."

So the Minister read more, and prayed again; and after awhile Bryan's hand came out, groping for his.

"Hold me," said Bryan. "Grip me tight. Keep me—keep me."

And all through the night the Minister sat gripping Bryan tight and praying silently: held him till death struck with the dawn.—The Leisure Hour.

### Three Conundrums.

"Mother, look out of the window and see if Rodman is coming."

"Not yet, Blake," answered the mother; "but he said ten o'clock, and it is not ten, by twelve minutes. You must have something very important to say to him to-day."

"We have a fine game on hand," answered Blake, grinning in pleased anticipation.

"Not a rough game, I hope," said Mrs. Martin, anxiously, looking across at her boy on the couch. Blake had been laid up for weeks with a badly sprained ankle, and it took a world of patience, watching to keep him as still as the doctor meant him to be.

"No, not rough," answered Blake, looking ruefully at his bandaged ankle, and thinking how good it would feel to play rough games once more; "but it's jolly, mother, for all that. We each are to hunt up, or make up a new conundrum for every day, and the one who guesses the most by the end of the week wins the game."

"What is your conundrum to-day?" asked Mrs. Martin.

"It's one I found on a scrap of old newspaper: 'What is that thing which you can't get until it is taken from you?' Can you guess it, mother?"

"I don't believe I can," she answered, after considering awhile; "but I can ask one very much like it. But here comes Rodman; so my conundrum will keep. Take care, my son; don't plitch yourself about so much."

"Hello, Rod!" cried the boy on the couch; "what's yours? Mine's great, but you have first go."

"This is mine," said Rodman: "What is it that you must give before you can keep?"

"Well, upon my word!" cried Blake.

"How strange!" exclaimed his mother.

"What's the matter? Do you know the answer?" Rodman asked. He looked disappointed.

"No, not that; but yours sounds so much like mine it makes my head swim. Here's my conundrum: 'What is it that you can't get until it is taken from you?' Doesn't that sound like the twin of yours?"

Rodman whistled. "It's first cousin to mine, anyhow," he said.

The two boys exchanged slips of paper on which their conundrums were written, and set their wits to work. Such frowning, such screwing up of lips, such wrinkling



of foreheads you never saw. But all in vain. They each had guessed much harder ones, but somehow the very similarity of the two confused the boys' minds.

"When you are ready to give up," said Blake's mother, "please give me a try," and she went down to the kitchen to make a pudding for dinner.

Soon Rodman followed to beg her to come up and see if she could answer their puzzles.

"I'll be up in fifteen or twenty minutes, Rod," she said. "Meantime try my conundrum while you wait: 'What is it that one must lose before he can keep?'"

"Worse and worse!" cried the boy. "We'll never get these three untangled."

But when Mrs. Martin had put off her kitchen apron and put on her thimble again, she announced her readiness to have the conundrums submitted to her. Rodman read his out in a tone of triumph, not expecting Blake's mother to succeed when Blake the champion guesser, had failed. "What is it that you must give before you can keep?"

"Your word, I think," said the lady, smiling. "At least, I know when you give your word you are expected to keep it."

"Why, of course!" cried Blake. "What a goose I was not to see that! Now try mine, mother. 'What is that which you cannot get until it is taken from you?'"

Rodman's eyes glowed with eagerness. "It took me a good while to guess that," said Mrs. Martin. "I was about to give it up, when it suddenly occurred to me that a photograph had to be 'taken from you' before you could get it."

Both boys shouted with glee. "Now it only remains for you to guess your own, mother," said Blake. "We couldn't."

"Ah," said Mrs. Martin, "I hoped you would; for mine came from the Bible. Don't you remember that our Lord says, Whosoever shall seek to save his life shall lose it; and whoever shall lose his life shall preserve it?"

"But all Christians don't die at the stake," objected Rodman.

"No boys; but all true Christians must lose their own sinful lives before they can have the eternal life, which is the gift of God through faith in His Son. This is the blessed conundrum which I want you to spend your lives trying to understand"—Elizabeth Preston Allan, in Morning Star.

### Kitty and "Please."

Kitty had of late got a bad tone to her voice. It was a tone of command, very unbecoming a little girl. Instead of saying, "Will you be kind enough to do this or that?" or, "Please to do this" or, "Will you?" in a gentle tone, she said, "Do this," or, "Do that," like a little tyrant. Her mother, as you may well think, was very sorry, and talked with her little girl about this new fault.

One day her shoe came off while she was playing. When it was near dinner-time she called Bridget to put it on.

"Bridget," she said, "I want my shoe on. Put it on quick, for my pa will come soon."

Bridget was doing something else in the closet and did not immediately come out.

"Bridget," she called again, "don't you hear me? Come and put on my shoe."

Her mother was in the next room, and overhearing her little daughter, said:

"Say 'please,' Kitty, and Bridget shall put your shoe on."

Kitty pouted, but did not speak. She took her shoe, sat down on the floor and tried to put it on herself, which was all very well had she not done it angrily, for children ought always to help themselves. Kitty tugged and tugged at her shoe, but her little, fat foot having grown fatter since the shoe was bought, it fitted very tight; in fact Kitty could not get the shoe on.

Soon she heard her papa's step in the entry, and began to cry.

"Bridget will help you, Kitty," said her mother looking into her chamber; "ask her, my child."

But Kitty looked "No, I shan't," though she did not say so in so many words. The dinner bell rang.

"You stay here, Kitty, until you can ask Bridget properly to put on your shoe," and her mother went down stairs.

Kitty turned very red and burst out into a hard, angry fit of crying. Then she got up, ran into a little dressing room and shut the door. Oh, naughty, foolish Kitty! How much trouble she was making herself, and how grieved her parents were to see no dear little Kitty in her own high chair at the table! and for such a reason, too; that was the worst of it.

By and-by her papa came up-stairs, and not finding her in her mother's room went to the little room.

"Where is my Kitty?" he asked, in a sad, sorry tone. The little girl jumped up from the corner, and going toward him, said:

"Oh, papa 'please' would not come out of my throat; it stayed there; it almost choked me; but it will now."

She took her father's hand, and, taking up the shoe, went to find Bridget, and when she found Bridget, she said:

"Please, Bridget, put my shoe on a naughty little girl's foot."

Bridget did it very willingly. Then she ran down stairs, and throwing her arms around her mother's neck, said, with a tear in her eye:

"Mamma, 'please' did stay in my throat so long that it felt big and almost choked me; but, mamma, it's out and I think it will come quick next time. Please kiss me, mamma. I'm very sorry."

Kitty did not get choked so again. She found it easy to say "please" afterwards: and "please" made the little girl a great many friends.—S. S. Visitor.

## 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.

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### Daily Bible Readings.

Monday.—The lad with the loaves and the fishes. John 6:1-14.

Tuesday.—Jesus heals a boy and gives him back to his father. Luke 9:37-42.

Wednesday.—Jesus raises a young man from the dead and gives him back to his widowed mother. Luke 7:11-17.

Thursday.—Jesus raises a girl to life and gives her back to her parents. Luke 8:40-42, 49-56.

Friday.—A mother gives her little son to God. I Samuel 1:9-28.

Saturday.—A woman shows her love for Jesus. John 12:1-8.

Sunday.—Jesus asks us to show our love for him by serving those who follow him. John 21:15-19.

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### Prayer Meeting Topic—May 17.

The lad with the loaves and fishes. John 6:9-13.

Our Saviour's purpose in this miracle was no doubt to convince the disciples and others as well of his supernatural powers. He wished to show them that in himself there was no human limitation and that though the ordinary means of sustenance were not at hand he would have the people fed anyway. What mattered it to him if food was not procurable? Should he who bullded the forests from nought, who clothes the meadows with harvests and feeds the million forms of lower life from nature's great garner, now see his children suffer for want of that which he, as God, ever creates. Now the slower forms of nature's creative process should give place to the fiat of his own divine power and he would feed them with food created off hand. However he would make use of the natural as far as it would go for he would ever have his work but supplemental. He ever feeds the world through human effort. We are workers together with God.

(1). There is a lad here." Then as now the inevitable "small boy" was present. What would we do without our little men, and our little women too? We find them everywhere—in the street, in the factory, alas, in the rum shop and gambling den, but fortunately many of them are with Jesus and his disciples.

This lad had his basket, etc. Trust a boy to have something with him—baseball, football, fish-hooks, pocket knife, strings and things. Sometimes also cards and cigarets and tobacco; but happy the boy whose possessions whatever they are can be made use of by Jesus.

"All I have I give to Jesus  
It belongs to him."

(2). "The man sat down." Jesus went about his task with system. No one should be overlooked, and each should be served but once. Method is always conducive of ease and despatch and is characteristic of God. There is no chaos in the great world of nature's creation all about us, but the most perfect system. Nothing goes by chance with God. He provides food for all who will place themselves within the ranks. His bounty makes salvation just as general. See that you belong to one of the groups.

(3). "Gather up the fragments." God is a good provider and there is always something over. He would waste nothing, however; economy is his law. How he shames us by his providence, the millions of leaves that fall to the ground in autumn are harvested by the soil and go to feed hungry mouths in other forms of life. Everything has its use and not even fragments are

"Cast as rubbish to the void."

Are we also wise in the use of what he has given us. There are fragments of time, fragments of opportunity, fragments of blessing; let us see "that nothing is lost."

(4). "Filled twelve baskets." Philanthropy's wonderful law of increase. "There is that scattereth and yet increaseth." As true of a life as of an acorn. The farmer sows in order to reap; the merchants spend that he might gain; the student gives of his brain to increase his wisdom. That which you give away is what you really have—strange paradox but divinely true. Twelve basketfuls from one, an increase of twelve hundred per cent. Surely the master is generous with generosity. Luke 6:38.

The lad had barley bread and fishes, what have you for Jesus?

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### "The Lad and the Loaves."

The Lord made use of the lad and his barley loaves and little fishes. Here is a comfort. No one is too small to be used of God. We say we would be glad to do something if we were only more influential or experienced. But having no influence or experience we must be excused. But the Lord has influence and experience enough for two. He can use any one or any thing that

is put at his service, even the lowliest. Let him use you.

"If you cannot speak like angels,  
If you cannot preach like Paul,  
You can tell the love of Jesus,  
You can say he died for all."

Indeed, as a matter of fact, the Lord prefers to use small things and weak men. He will use the strongest and best if it will offer itself to him; but Paul says he has a peculiar delight in showing forth his own power by revealing its independence of what men call great and indispensable (read I Cor. 1:26-29). We have the very treasure of the gospel in earthen vessels, says Paul, that the power may be of God, and not of men.

It is partly this proneness of God to exalt the low and to use the small that makes the low and the small, after all, the pivotal and important things. But it is partly, also, that fondness of men for the spectacular and pretensions which leads them to overlook the quiet and little thing which is really determining the great tissues. Thus let alone, the small thing does its work unresisted until its power is so great as to be irresistible.

All this ought to teach us not to ignore little things, either of evil or of good. One small sin may ruin a life or lives. A word, "yes" or "no," the shortest words in our language, may determine the issue of eternity. "Yes," said Sapphira to Peter's question. It was one word, but it was falsehood and death. It was only a kiss which Judas gave Jesus. And so on the good side, small services may end in vast results. It was a look that the Lord gave Peter, but it got him a new heart. A simple word to John B. Ough gave him hope, and started the career that blessed the world.

And this is all the more true if, as in this story, Jesus is near to take up the little ministry and give it power. In the lad's hand five loaves were five loaves, but in the Lord's they were bread for the multitudes. When human service fits into the will of God it becomes omnipotent. After all, the magnitude of work and opportunity is not the significant thing. The real question is as to relations: is the work in the will of God? Is the opportunity an opportunity for God's incoming? A lad is a lad until Christ comes near. Then the lad and Christ are masters of all power.

I am but one, but I am one;  
I cannot do much, but I can do something.  
What I can do I ought to do,  
And, God helping me, I will do.

Any lad may take his loaves and fishes to Jesus to be multiplied.

It was Andrew who brought the lad to the notice of Jesus. This is good business for older men to be in. Would there were more men who would bring boys to the Saviour!—Selected.

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### Illustrative Gatherings.

Begin with a generous heart. Think how you can serve others. Then you can find resources to grow. Your own portion shall not be left desolate. Strength shall be shed through you. Do the utmost with what you have, and it shall go far enough.

Give with a full, free hand—  
God freely gives to you—  
And check each selfish thought  
With, "What would Jesus do?"

—Francis Ridley Havergal.

It may have been the will of God that brought the lad there with the loaves and fishes, for the very purpose which they served. His being there was providential and wherever in the world the gospel is preached, there he is spoken of also.

Saviour, teach me day by day,  
Love's sweet lesson to obey;  
Sweeter lesson cannot be,  
Loving him who first loved me.  
With a childlike heart of love,  
At thy bidding may I move;  
Prompt to serve and follow thee,  
Loving him who first loved me.

The Lord can take the little that any lad has, if only it be true and good, and make it of blessed uses, to more than the multitude which was fed with the five loaves and two fishes.

Just one good deed? and though others ne'er know it  
Angels will carry it up to the throne;  
At the hereafter Christ's records will show it;  
"Fed thou the hungry? Come hither, mine own."

All great work consists of small deeds.  
A poor man served by thee shall make thee rich;  
A sick man helped by thee shall make thee strong;  
Thou shalt be served thyself by every sense  
Of service which thou renderest."

—Mrs. Browning.

There never has been a great and beautiful character which has not become so by filling well the ordinary and smaller offices appointed by God.—H. Bushnell.

We lose what on ourselves we spend;  
We have as treasure without end  
Whatever, Lord, to thee we lend,  
Who givest all!

The Lord's work can only be done with what we sacrifice not by what we think we can spare.

—Baptist Union.



## 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.

DEAR MESSENGER AND VISITOR:—With your kind permission I would like to speak to a good many people through your columns.

We at Feller Institute have just been favored with a visit from Mrs. J. M. Gunn of Belmont, N. S., and she came bringing three trunks closely packed with bedding, toilet and fancy articles to help in furnishing our new wing. We scarcely know how to express our appreciation of this most generous contribution to our needs. The things were so nice as well as useful, and they will help very much in making the rooms comfortable and cosy.

We would therefore express our sincere thanks to our friends in Athol, Lakeville, Cambridge, Windsor, Advocate, Bridgewater, Lewisville, Milton, Belmont, Parrsboro, Arcadia, Weymouth, Portau-pique, Truro, Great Village, Canso, Middle Sackville, N. B., and Gabarus, Cape Breton.

About the same time a barrel filled with furnishings arrived from Bear River, N. S., and before that a parcel from Fredericton, while still earlier came a parcel from Chi, man.

We do appreciate your sympathy with the work and the workers of Grande Ligne and pray that God may abundantly bless you all in your efforts to help and benefit others. Yours in His service,

MRS. ARTHUR E. MASSE.

GRAND-LIGNE, P. Q., April 30, 1903.

### The Aim of Missions.

Why does God make the work so great? In order that every one may take part. Every one is needed. Not one can say "I am not needed." Serious will be the results if anyone neglects her part, even though that part be small indeed. The great engines on the mighty battleships are started by means of smaller engines placed beneath the larger ones. If our work, which may at first seem of small import, is neglected the greater work will suffer in proportion. Perhaps you are one of the small engines under God's providence to help fire the great ones and set them going.

Woman's prevailing influence makes her responsibility in regard to missions evident. Many a heavy chain of superstition is forged and it is usually around woman's neck that the links are fastened most tightly. Truly has one put it that,

"The woman's cause is man's; they rise or sink together, dwarf'd or godlike, bond or free."

Noble men in heathen lands will rise in proportion as heathen women are enlightened.

More directly to the subject, as to the aim of missions. It is first of all religious. This cannot be emphasized too much in this age of doubt and questioning. It is not in itself philanthropic, political or secular, but spiritual and religious. While it is true that religion must express itself in life, the religion of Christ is above everything else spiritual life and far better harvest may be confidently expected from one seed of the life of Christ planted under the crust of heathen life than could be expected if only social customs or the externals of Western civilization were carried into the heathen lands. Incidentally we may help to better the social conditions in the world, but our chief aim is to make known to the world him who said of himself, "I am come that they might have life, and might have it more abundantly." And this is our supreme aim, that the world may know the truth and be made free, and if made free through Christ they shall be free indeed. To borrow the language of another, "It is a just thing to challenge the world to sympathy with missions, because of the philanthropic and social results that missions achieve and the heroic spirit which they display. But our supreme aim is to make Jesus Christ known."

I feel like one who said that it was his deep conviction that if the church of Christ were what she ought to be twenty years would not pass away till the story of the cross would be uttered in the ears of every living man. Has not the time now come for great action, for a serious attempt by the Christian church to attain this aim? To try to raise womanhood to the high plane where God would have her take her stand is truly a great and difficult undertaking when we think of the numbers to be reached and the obstacles in the way. As we study this great question more and more clearly do we see how much of the real fundamental work in missions lies in woman's hands to accomplish. The words

of the long ago from the Master's divine lips come ringing down through the ages, "Let not your heart be troubled." The message of resurrection joy is a grand message for the women of to-day to carry to a sin burdened world, "Go, tell he is risen."

To use a familiar illustration. At one of the lighthouses on the Scotland coast in one of the rooms there is a siren whistle. It is difficult to believe that this small insignificant-looking object will emit a powerful sound that can be heard for many and many a mile over the dark and fogged sea. But on going down to a lower room the mystery is explained; the siren is connected with a powerful engine and supplied by it with compressed air which enables it to give its timely and far-reaching warning. The hidden engine supplies the power; the siren is only its mouth-piece. In this we have a parable of woman's work and influence. It is woman's voice that must sound after the message of salvation to the women in heathen lands in warning tones and yearning love to save and deliver them from the darkness of superstition and sin. But this power is not in her, it is altogether in the hidden power. "Not by might, nor by power, but by my Spirit saith the Lord of Hosts."

#### Amounts Received by W. B. M. U. Treasurer.

FROM APRIL 9 TO APRIL 30.

Five Islands, H. M. \$2.50; Wolfville, Lewis Head, Tidings each, \$1; Middle Sackville, leaflets, 60c; Sackville, Main Street, Reports, F. M. \$9.00; H. M. \$6.50; Reports, 50c.; Lac-oc, F. M. \$3.08; New Glasgow, Bridgewater, Green Road, St. John, Centre Village, Tidings, 25c.; Falkland Ridge, F. M. \$4.75; H. M. 25c.; Clyde River, F. M. \$3.50; H. M. \$3.50; Tidings, 25c.; Bedouque, F. M. \$4; H. M. \$1.70; Upper Stewiacke, F. M. \$2; Cambridge Narrows, F. M. \$3; Bay View, F. M. \$5; H. M. \$5; Centreville, F. M. \$1.89; Miss Newcombe's salary, \$1; Tidings, 25c.; M B leaflets, 36c.; Caverton, F. M. \$4; Port Greenville, F. M. \$3.45; Tidings, 25c.; Reports, 20c.; Riverside, F. M. \$5; Cumberland Ba. F. M. \$8.25; Halifax, 1st church, result of thank offering meeting, F. M. \$57.70; H. M. \$25 to constitute Miss Agnes Barnshead a life member, F. M. \$25; Chester, leaflets, 75c.; Sydney, Pitt Street, F. M. \$6; Kentville, F. M. \$6.50; H. M. \$1.25; Milton, F. M. \$7; H. M. \$2.90; Moncton towards Miss Flora Clarke's salary, \$38.00; Chance Harbor, F. M. \$4; St. Martin's, F. M. \$5; balance to constitute Mrs. A. W. Fowles a life member, F. M. \$10; Mira Gut, leaflets, 36c.; Halifax, 1st church, Tidings, 25c.; Newcastle, Tidings, 50c.; Forbes' Point, F. M. \$5; H. M. \$5; 1st Sable River, F. M. \$7.50; West Yarmouth, F. M. \$12; H. M. \$1.50; Tidings, 25c.; Billtown, F. M. \$5.50; H. M. \$3.50; Christmas offering, H. M. \$3.47; Haliandale, Tidings, 25c.; Lunenburg, F. M. \$5.60; St. John, Main Street, F. M. \$21; H. M. \$2.11; Point de Bute, F. M. \$7; leaflets, 30c.; Reports, 25c.; Tidings, 25c.; Tataganouche Mt. Mrs. Rachel Downing, F. M. \$1; Athol, F. M. \$4; Charlottetown, F. M. \$7.75; H. M. \$11.30; St. John West, F. M. \$6; N. B. C. \$4; N. W. M. \$4; G. L. M. \$4; Glace Bay, Tidings, 25c.; 3rd Yarmouth, F. M. \$4.25; H. M. \$1.44; Tidings, 25c.; Paradise, F. M. \$6; H. M. \$1; Canard, F. M. \$14.50; H. M. \$2; Reports, 25c.; Tidings, 25c.; Canard, to constitute Mrs. D. E. Hatt a life member, F. M. \$25; Alberton, F. M. \$4; H. M. \$4 part of which is proceeds of a lecture by Miss Martha Clarke; Tryon, Tidings, 75c.; Wallace River, F. M. \$3.65; Reports, 10c.; Boundary Creek, F. M. \$7; Tidings, 25c.; Reports, 20c.; Berwick, F. M. \$10.44; H. M. \$1.70; Weston Branch, F. M. \$3.50; H. M. \$4.05; Somerset Branch, F. M. \$6; Bridgetown, F. M. \$7.97; H. M. \$2.03; St. Stephen, F. M. \$12.15; Reports, 50c.; Halifax, Tabernacle church, F. M. \$6.25; H. M. \$3.88, to constitute their pastor's wife, Mrs. H. W. O. Millington, a life member, F. M. \$12.50; H. M. \$12.50; Canno, F. M. \$13; Paitcediac, F. M. \$11; Hebron, F. M. \$7.50; Springfield, F. M. \$3.50; Argyle Head, Tidings, 25c.; Pugwash, F. M. \$2.50; H. M. \$1; Milton, F. M. \$3.45; H. M. 40c.; Dartmouth, F. M. \$12; Nictaux, F. M. \$5.01; H. M. \$1.08; St. John, Leinster Street, F. M. \$6; H. M. \$5.18; N. W. M. 60c.; Mission Band, treasurer, F. M. \$34.10; H. M. \$95.87; Chipman, F. M. \$10.25; H. M. \$3.90; Tidings, 25c.; leaflets, 75c.; Bass River, balance life member, F. M. \$10; Lunenburg, leaflets, 34c.; Kentville, Tidings, 25c.; Isaac's Harbor, F. M. \$15; H. M. \$15; Halifax, 1st church, F. M. \$15; H. M. \$10; Chicacole Hospital, "Mite" Society, \$12.30; St. John, Germain Street, F. M. \$61; H. M. \$13; N. W. M. \$5; Amherst, F. M. \$32.

MARY SMITH, Treas. W. B. M. U.  
Amherst, P. O. Box 513

### Foreign Mission Board.

NOTES BY THE SECRETARY.

At the Conference of our missionaries which was held in January at Vizianagram there was quite a discussion as to the best course to pursue towards the orphan children, who were found in the different fields. These become orphans owing to the death of their parents or in other ways, and if not cared for they too become a prey to disease or die of famine, or grow up to become pests to the communities in which they may dwell. The subject was referred to a special Committee. That Committee reported as follows:

"Whereas on all our fields there are many helpless orphans from whom we cannot turn aside without being guilty of running away from an open door of usefulness and also from duty, we therefore recommend the Conference to take into consideration the matter of establishing an industrial orphanage in our missions."

The Conference appointed a special Committee to devise plans for the establishment of such an orphanage. The brethren also voted that the Foreign Mission Board be requested "to announce to the churches that funds given for the support of orphans may be used for the present at our mission stations in support of such orphans as we now have or are likely to have in the immediate future in our various Boarding Schools."

The above will furnish a most excellent opportunity for those brothers and sisters who want to do good and do it when the need is great. There are orphan children all over our vast field, who could be taken and trained, when converted, for the Master's service, if only the missionary had the money to enable him to do so. A ten dollar bill or at most fifteen dollars would support one of these orphan children for a year. Certainly such an orphanage, with God's blessing, would be worth much to our mission. We know that there are men and women, young people and others who are waiting to have just such an enterprise launched, to contribute towards the support of one or more of these orphan children. Will you not pray that our missionaries may be Divinely guided in this matter? We need the help of all our people—for the work is expanding on every side—and a division of interest is depressing, to say the least.

The Rev. J. Gregory Mantle, who had been making a missionary tour in India, writes: "I saw a little boy of only twelve years of age preaching the other day in the city of Bombay. He addressed the mill hands, who number many thousands in that city, in his own tongue. Who is this boy? He is a famine orphan, saved from death by starvation through the contribution of God's people in the time of India's trouble. He was placed with a number of others under the wings of Christian influence; he became a disciple of Jesus, and now discovers this gift of preaching. Under the divine blessing, these boys and girls are bound to play an important part in the evangelization, and we must co-operate with God to help the missionaries carry on this work."

A Presbyterian church in Wichita, Kan., supports at the present time twenty-four missionaries in the field. The pastor, Dr. C. E. Bradt, has adopted what he calls the Specific Object method, by which he estimates that each Presbyterian church member is responsible for preaching the gospel to 150 heathens, and that his own church is confronted by the problem of evangelizing 160,000. A missionary from China presented the needs of his field and the church promptly assumed his salary, later providing that of his wife, of a medical missionary and a lady evangelist, all co-workers. Individual members undertook the support of native workers graduated from the Normal School on the same field, to build which the Wichita church had already furnished \$2,500. The needs of home missions are met in a similar way. Either the pastor or some worker from the field vividly depicts the need, asks for specific sums and gets them.

THE INTERPRETATION OF THE APOCALYPSE, by France Houston Wallace, Dean of the Faculty of Theology, Victoria University, Toronto.

This is a title of "a paper" which was read at a Theological Conference in Toronto in November last and issued in the form of a booklet. It is an attempt at the interpretation of a confessedly difficult book. There have been many such attempts, and there will be probably many more of them. The author is neither pre-millennial nor post-millennial in his views as to our Lord's second coming, he according to his view, the first resurrection is not literal, but ideal, and is but a bold poetical representation of the victory and felicity of the Christian martyrs under Nero. It is "souls not bodies that John beholds." The interpretation is not out of the beaten track, and is written in a calm dispassionate manner. It is well worth reading, and the interpretation is certainly as reasonable, as many that have advanced if not a little more so.

Published by William Briggs, Toronto.

## Rheumatism.

No other disease makes one feel so old.

It stiffens the joints, produces lameness, and makes every motion painful.

It is sometimes so bad as wholly to disable, and it should never be neglected.

M. J. McDonald, Trenton, Ont., had it after a severe attack of the grip; Mrs. Hattie Turner, Bolivar, Mo., had it so severely she could not lift anything and could scarcely get up or down stairs; W. H. Shepard, Sandy Hook, Conn., was laid up with it, was cold even in July, and could not dress himself.

According to testimonials voluntarily given, these sufferers were permanently relieved, as others have been, by

## Hood's Sarsaparilla

which corrects the acidity of the blood, on which rheumatism depends, and builds up the whole system.



**A Visit to Margaret's Bay.**

DEAR EDITOR.—"Tis the unexpected that happens." Returning recently to Halifax from the eastern shore the writer had arranged to return home by a train, leaving in about two hours, but while taking some refreshment at a restaurant a young friend from St Margaret's Bay came in and was apparently agreeably surprised to meet this scribe and after a most cordial greeting said, "Won't you go out to the Bay and see the folks. They will be delighted to see you and hear you preach, for they have no pastor. They often speak of you and your family. 'But,' was the reply, "I am expected home tonight or to-morrow"; but the invitation was pressed so earnestly that one dare not say "No," less he fly in the face of Providence. So a way to the Bay is sought, found, and readily furnished by our friends, Mr. and Mrs. Norman Hubley and in a short time we are on the way to and in a few hours arrive at the beautiful seaside home of our host and hostess.

The next few days are devoted to visiting friends of former days of whom many are well and prospering, but some are sick and many are sad, for death has entered the home and the church, but all are evidently glad to welcome a former pastor, as he goes from house to house at Seabright and Indian Harbor, etc., to greet and read and pray and talk of the things pertaining to the Kingdom among this flock so long pastorless. Soon arrangements are made for preaching on the coming Lord's day, and as a result three fine congregations in which are many young persons of great promise, assemble to listen with close attention and interest to the messages from the servant of God. God grant that the precious seed of the word sown may not be fruitless. By way of financial recompense, the collections were so generous and general, that an amount quite equal to that usually paid to a city "supply" was cheerfully handed to the writer. If one may thus judge; this people are abounding in this grace also, i. e. the grace of liberality.

Two things especially impressed the writer. First, the great importance of this field being immediately supplied with the necessary pastoral oversight and care, and secondly, the magnificent opportunity for training this large and interesting Baptist Constituency in aggressive work for Christ and the church. It was the writer's privilege, at the request of the First Church to give, on their behalf, the hand of fellowship to brother Frederick Hubley who in the providence of God, has returned from Massachusetts, to his native village and settled down for life. Thus God has apparently provided for his cause there a brother beloved whom we believe is well qualified to fill the place made vacant by the removal to higher service of the late deacon J. J. Hubley.

With hearty appreciation of abounding hospitality and kindness, and earnest prayer for the welfare of this dear people.

Yours sincerely,

A. E. INGRAM.

Lower Stewiacke, May 1st.

**Quarterly Meeting, Queens Co., N. S.**

The above meeting convened with Charleston church on May 4th and 5th. The weather was agreeable. This being a busy time of year several of the churches were not represented, however the attendance was good especially at the evening services the house being crowded and the interest throughout most gratifying. The writer preached on Monday evening, Tuesday morning was given to transaction of business. Being the annual meeting several matters of a routine character were attended to. The officers elected for the ensuing year were Rev. C. W. Corey, Pres.; Bro. Bernard McKenna, Vice-Pres. for South Queens, Bro. Albert Morton Vice-Pres. for North Queens and the writer secy-treas.

The reports from the churches represented were very encouraging. The discussion on methods for raising denominational funds resulted in the passing of the following resolution:

Resolved, that this "Quarterly" commend the action of Finance committee appointed by convention in providing literature, setting forth our denominational needs and the reasons why we should contribute, etc., and further suggesting a plan as contained in their circular, for the raising of Denominational Funds, (we would say in this connection that any church in the county desiring the literature and circular mentioned in resolution may secure the same upon application to Rev. A. Cohoon).

The standing committee on Sabbath Ob-

servance having reported the following resolutions were passed:

Whereas Sabbath desecration is on the increase in this county;

Whereas, Rev. J. G. Shearer of Dominion Lord's Day Alliance intends visiting the county early in June for the purpose of addressing a few public meetings on Sabbath Observance and effecting branch organizations where necessary;

Therefore resolved, (1) That we, the members of the Baptist Quarterly now in session do herein express our gratification at the prospective visit of Mr. Shearer.

Resolved, (2) That we recommend Mr. Shearer and the work he represents to the consideration of our people, and ask that they give him their sympathy and co-operation, and that delegates be appointed to represent our churches at the meetings to be addressed by him.

Resolved, (3) That a copy of these resolutions be inserted in county papers and MESSENGER AND VISITOR.

The Conference meeting led by Pastor Langille on Tuesday afternoon was a season of spiritual refreshing. At the evening service Pastor Corey preached to a large and attentive congregation. Sermon was followed by social service in which a number took part, three expressing the desire to be Christians. Then followed an ordination service. Bro. Ambrose Freeman, being set apart to the office of deacon in Charleston church. Pastor Langille offered the ordaining prayer and Pastor Corey gave the hand of welcome. The singing of "Blest be the tie that binds" and benediction brought to a close a most helpful quarterly.

Two things to remember.

(1) The next quarterly meets second Tuesday in September.

(2) Program will be framed along the lines of our young peoples work. Will our churches in this county please govern themselves accordingly.

R. B. SLOAT,  
N. B.—Owing to the uncertainty of the weather in February the "Quarterly" was unable to meet with the church at Kempt. We regret very much that we were "hindered."  
H. B. S.

**An Enjoyable Social Gathering.**

On Thursday evening, April 30, quite a large number of friends met at what has been long known as the "Church Home", that of Deacon Robert Marshall, Clarence, to celebrate his 52nd birthday. We found our aged and much loved brother in the enjoyment of good health, his memory and other faculties unimpaired by the advance of time. Brother Marshall well deserves the great respect and love of the people of Clarence, which he so largely enjoys, and visitors of whom there are very many, cannot but be impressed with the generous hospitality and the elevating, refining Christian influence of this ideal home.

After partaking of a sumptuous tea we repaired to the parlor where we enjoyed excellent music, many beautiful pieces were well rendered, such as "Jesus lover of my soul," "The everlasting arms," "God be with you," and etc. Some time was spent in enjoyable social intercourse and all expressed the wish to assist our brother in celebrating the return of many more birth days.

Deacon Marshall has attained a good age, enjoys much his present life and has bright prospects of the life to come.

ONE PRESENT.

Port Mulgrave, June 5, 1897.

C. C. RICHARDS & CO.

Dear Sirs—MINARD'S LINIMENT is my remedy for colds, etc. It is the best liniment I have ever used.

MRS. JOSIAH HART.

**Notices.**

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. Fowar, Keswick Ridge, York Co., or the clerk, B. S. Freeman, Centreville, Carleton Co.

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.

**Acadia Anniversaries.**

**TRAVELLING ARRANGEMENTS.**

The Dominion Atlantic Railway will issue excursion return tickets from all stations, including St. John and Parrsboro, on May 29 and 30, and June 1, 2 and 3, at single fare, good up to and including June 8 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 R. C. Co.  
Wolfville, N. S., May 7.

Will our mission pastors in New Brunswick kindly forward to me not later than the 2nd of June a full report of their work, etc, 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 10th 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 Summersville: Hants and on Monday and Tuesday, May 25th and 26th. The steamer will probably leave Windsor for Summersville 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.

The Union Missionary Conference of the Quarterly Meetings of Westmorland and Albert Counties will meet in the Baptist church, Pettitcodiac, Tuesday and Wednesday, May 19th and 20th, beginning at 2 o'clock p. m. Instructive and profitable programs are arranged and will be announced later.

N. A. MACNEILL, Sec'y West. Co.

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 Elbridge 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.

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**CANADIAN PACIFIC**

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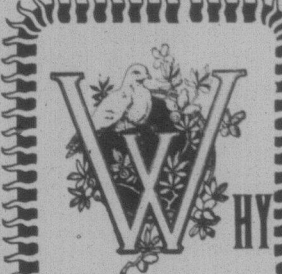
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Are a combination of the active principles of the most valuable vegetable remedies for diseases and disorders of the Liver, Stomach and Bowels.

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Sweeten the breath and clear away all waste and poisonous matter from the system. Price 25c. a bottle or 3 for \$1.00. All dealers or The T. Milburn Co., Limited, Toronto, Ont.

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The late Sir Dr. **Merrill McKenzie**, England's foremost physician, used **HIMROD'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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Reasons for both:  
We strive to always have the best of everything. The best Teachers, the best Shortland, the best T. W. Machines, the best Business Course, the best facilities of all kinds.  
Catalogue to any address.  
No summer vacation.  
Students can enter at any time.  
**S. Kerr & Son**

**COWAN'S  
PERFECTION  
Cocoa.**  
It makes children healthy and strong.

When answering advertisements please mention the Messenger and Visitor.

**The Home**

**ORANGE DESSERTS.**  
"I like to look at these, but for actual eating give me the jellies and creams that you make for them!" Such was the comment of a very experienced guest upon the beautiful basket of California oranges on the breakfast table. The grateful and refreshing flavor of the orange, while to many never quite so perfect as when taken in a natural, lends itself admirably to many delicate preparations of the skilled cook. There are others who agree with my guest that more pleasure is to be derived from the dainty cream or soufflé than from the unadulterated orange with its flowing juice.

**ORANGE JELLY.**  
Soak half a box of granulated gelatine for a few minutes in half a cupful of cold water. Add to it a very thin paring of the yellow rind of an orange and pour on a cupful of boiling water. Set the saucupau on the fire; after a few minutes' steeping, add one cupful of sugar and stir until this is thoroughly dissolved. Squeeze enough oranges to make a large cupful of clear juice. Strain all together, cool and mold. If the oranges are sweet, one lemon may be added to advantage, using the juice and a very little of the rind. The small Mediterranean oranges, sometimes sold very cheaply in our markets towards spring, are unexcelled for cooking.

**CHARLOTTE.**  
Charlotte may be the final destination of the plain jelly. For this, take a pint of the partially thickened jelly, and mix lightly with a pint of whipped cream. Line a mold with lady-fingers (or strips of sponge cake) and fill. Chill before serving.  
Eggs may be used as a substitute for cream. The whites of two, whipped to a firm froth, are mixed with the jelly, and a thin boiled custard, made of the two yolks and a scant pint of milk, is served very cold in a separate dish. A tablespoonful of cornstarch, cooked very smoothly with the milk before putting in the yolks of eggs, will give it a more firm consistence if that is preferred.

**CREAM.**  
Scald together in a double boiler half a cupful of orange juice, the thin rind of an orange and a cupful of sugar. Beat the yolks of two eggs and add, stirring carefully until it thickens. Dissolve two tablespoonfuls of granulated gelatine in a quarter of a cupful of hot water, and strain altogether into a large cupful of rich cream. Serve very cold with wafers or a delicate cake.

**BASKETS.**  
Place the orange with the stem side up, and cut crosswise with a sharp knife a little above the middle of the orange, leaving a strip for a handle upright across the top about half an inch in width. Remove the pulp carefully, and you have a pretty individual holder which may contain orange jelly or cream, sherbet or any dainty filling chosen. Arranged on a pretty plate with a few glossy green leaves and heaped with whipped cream over the jelly, the effect is decidedly decorative.

**WATER ICE.**  
Soak one tablespoonful of gelatine in half a cupful of boiling water. When dissolved mix with one cupful of cold water and a pint of orange juice. One cupful of sugar, if the oranges are sweet or more if sour, must be thoroughly dissolved in the juice. Fruit varies so much that there is always an opportunity to exercise judgment as to sweetness and flavor. A single lemon used with the orange is often an improvement. When smooth and cold, pour into can and freeze.

**RICE PUDDING.**  
Soak two tablespoonfuls of granulated gelatine in cold water to cover it and

dissolve in a cupful of hot milk. Add one cupful of sugar, a mite of salt, and cool, stirring occasionally. Whip one and a half cupfuls of cream, flavor with vanilla and beat into the gelatine. Last, stir in two cupfuls of cold boiled rice. Peel three fine oranges and divide in sections. Put a layer of the pudding, then one of the oranges, and cover with pudding. Serve very cold.

**FROTH.**  
Dissolve two tablespoonfuls of granulated gelatine in half a pint of hot water (taking out a little for the preliminary cold soaking), and when this is almost cold, beat to a stiff froth. Add the whites of three eggs beaten stiff with the juice and a little of the grated rind of three oranges. With this juice dissolve sugar to sweeten; a small cupful if the oranges are small. Mix all thoroughly and set aside to cool. Make a soft custard with the yolks of the eggs and float the froth upon it in a broad dish.—Dorothy, in Country Gentleman.

**SCHOOL LUNCHEONS.**  
I have several requests from young mothers to write upon the subject of school luncheons; as they feel that it is an important matter, and they would like to have others' opinions upon it. I have always thought it wise for a mother to put a good deal of thought and care into the basket. It is not usually so much the quality of the food sent as the manner in which it is sent or prepared that makes it palatable. Eating, at best, is not a very charming or refining process, and there are some children who are always ready to eat anything and under any conditions, but others are differently constituted.

Never use a newspaper to wrap a particle of lunch in. On farms particularly, where breakfast is so early and the children have to go far to school, lunches need attention, for by dinner time the children are tired and hungry, and the appetite of a more delicate child must be tempted, and a mussy luncheon will not give such a child desire for food. Have the different articles wrapped separately, in neat papers. The food prepared for lunch should be nourishing—sandwiches of home-made bread, with slices of ham cut thin. Cheese is good; fresh fruit is always good, and jelly; a bottle of rich milk. But do not send coffee or tea for children. Make the lunch look inviting, and let it be nourishing. It is healthful to wash out the luncheon cloths and the napkins the children use in a warm suds, with borax in the water, as it purifies them, and they should look white and smell pure, as napkins should be used.—Sel.

**BABY'S BEST FRIEND.**  
Mr Charles R. Devlin, member for Galway in the House of Commons today, asked the Postmaster General, Mr Austen Chamberlain, if it was the intention of the Government to make any reduction in postal rates. The Postmaster General replied that he was now considering whether the weight of mail carried both within and without the Kingdom should not be increased.

The best friend baby can have is a simple medicine that will relieve and cure the minor ailments that make his little life often very miserable. Such a friend is Baby's Own Tablets. They cure indigestion, sour stomach, constipation, simple fevers, diarrhoea, and allay the irritation accompanying the cutting of teeth. All mothers who have used these Tablets praise them. Mrs F. L. Bourgeois, Eastern Harbor, N. S., says: "I have used Baby's Own Tablets and look upon them as baby's best friend. I have found them an excellent remedy for colic, and they have done our baby much good in many ways." Little ones take these Tablets as readily as candy, and the mother has a guarantee that they contain no opiate or other harmful drug. Once used always used where there are little ones in the home. Sold by druggists or sent by mail at 25 cents a box by writing direct to the Dr. Williams' Medicine Co., Brockville, Ont.

**JUST A COLD  
SETTLED IN THE KIDNEYS,  
BUT IT TURNED TO DROPSY.  
IT WAS CURED BY  
DOAN'S KIDNEY  
PILLS.**

Read of This Wonderful Cure.  
It May Do You or Your Friends Some Good to Know About It.  
Miss Agnes Creelman, Upper Smithfield, N.S., writes:—About 18 months ago I caught cold. It settled in my kidneys, and finally turned into Dropsy. My face, limbs, and feet were very much bloated, and if I pressed my finger on them it would make a white impression that would last fully a minute before the flesh regained its natural color. I was advised to try **DOAN'S KIDNEY PILLS**, and before I had used half a box I could notice an improvement, and the one box completely cured me. I have never been troubled with it since, thanks to **DOAN'S KIDNEY PILLS**.  
Price 50c. per box, or 3 boxes for \$1.25; all dealers, or The Doan Kidney Pill Co., Toronto, Ont.

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Acadian Liniment**  
IS A  
Never-failing Specific for Pain  
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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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For DYSPEPSIA, K.D.C. OR MONEY  
IS FOUND IN K.D.C. REFUNDED**  
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# The Sunday School

## BIBLE LESSON.

Abridged from Peloubets' Notes.

Second Quarter, 1903.

APRIL TO JUNE.

Lesson VIII. May 24. Paul Before Agrippa.—Acts 26: 19-29.

GOLDEN TEXT.

Having therefore obtained help of God, I continue unto this day.—Acts 26: 22.

EXPLANATORY.

I. PAUL AND THE NEW GOVERNOR, FESTUS.—Acts 25: 1-12. The New Governor. After Paul had lain in prison for two years, Felix was removed on account of grave complaints of his conduct. In order to conciliate the Jews as far as possible, he was base enough to leave in prison an innocent man whom they hated. Felix had good reason thus to try and put the Jews under obligation to him at the close of his government. For the danger was great to the retiring governor of complaints being sent to the emperor, of oppression and plunder, which were often listened to and punished. Porcius Festus was appointed in his stead. "His rule, unfortunately, was prematurely cut short by death, before he had completed his second year of office."

The Attempt of the Jews to Gain Possession of Paul. Immediately on the arrival of the new governor, the Jews sought to have Paul taken to Jerusalem for trial, for there they had more power over the courts, or could secretly assassinate their enemy. Their charges against him were doubtless the same three which Tertullus brought against him in our last lesson. Festus asked Paul whether he was willing to go. The question was whether Paul would accept an informal acquittal from the Roman court on condition that he submit to a trial before his own people on the other coast.

The Appeal to Cæsar. Paul well knew that there was no justice for him in the court of the Sanhedrim, where the judges were already committed against him, and had plotted to murder him. He therefore objected, saying that he had done no wrong to the Jews, and why should he be tried by them? He then appealed to Cæsar, that is he carried his case to the royal court in Rome.

II. THE ROYAL COURT ASSEMBLED AT CÆSAREA.—Acts 25: 13-27. The Visit of Herod Agrippa II. to Festus. Soon after these things, Herod Agrippa II., the brother-in-law of Festus, together with his sister wife Bernice, the sister of Drusilla, the wife of Felix, made Festus a visit of congratulation at Cæsarea.

Bernice. The sister of Agrippa, and of Drusilla, the wife of Felix. Both Agrippa and Bernice were Jews in religion.

The Scene at the Royal Assembly. The scene lay in the same magnificent hall in the official palace, which eighteen years before, had witnessed the still more stately scene when the father of the present King Agrippa was called a god, and came to his tragic end. Paul, in his letters, was standing up ready to speak. Before him were Festus and his court, King Agrippa and Queen Bernice, in all the pomp and splendor of Oriental royalty.

The question stated. Festus arose before this brilliant assembly, and stated the object of their coming together. The prisoner had been vehemently accused as one worthy of death. He had appealed to Cæsar and must be sent to Rome.

### A LAST RESORT.

Pure Food Should Be The First.

When the human machine goes wrong it's ten to one that the trouble began with the stomach and can therefore be removed by the use of proper food. A lady well known in Bristol, Ontario County, N. Y. tells of the experience she had curing her only child by the use of scientific food: "My little daughter, the only child and for that reason doubly dear, inherited nervous dyspepsia. We tried all kinds of remedies and soft foods. At last when patience was about exhausted and the child's condition had grown so bad the whole family was aroused, we tried Grape-Nuts.

"A friend recommended the food as one on which her own delicate children had grown strong upon so I purchased a box—as a last resort. In a very short time a marked change in both health and disposition was seen. What made our case easy was that she liked it at once and its crisp, nutty flavor has made it an immediate favorite with the most fastidious in our family.

"It's use seems to be thoroughly established in western New York where many friends use it regularly. I have noticed its fine effects upon the intellects as well as the bodies of those who use it. We owe it much." Name given by Postum Co., Battle Creek, Mich.

Note how this assembly to try Paul was the means by which he could preach the gospel to people whom he could reach in no other way.

III. PAUL AND THE GOSPEL. HIS DEFENSE BEFORE THE ROYAL COURT.—Vs. 1-23.

Argument from his own experience. Then for the third time in the Acts is related the story of his conversion, the wondrous change wrought in himself by Jesus Christ.

Note 1. That this is an example of one of the most effective ways of preaching the gospel. The best preaching grows out of personal experience. The preacher speaks with the authority of one who knows.

Note 2. Especially in this case, Paul stood before them a living miracle, an "incarnate argument."

Note 3. Paul's plea was for the Romans as well as for the Jews; it was light, salvation, forgiveness for his audience and for his accusers. He set before them a glorious hope of deliverance from sin and Satan, and all the powers of darkness and remorse, and a glorious inheritance among them that are sanctified.

Proof from his own practice. Paul gave his life to the cause, and thus gave the strongest possible proof of the gospel by obeying the call.

19. WHEREUPON (after hearing the call) . . . I WAS NOT DISOBEIENT UNTO THE HEAVENLY VISION. Yet the seeming cost and the struggle were very great. He did not ask his audience to do what he had not been willing to do himself.

20. BUT SHEWED FIRST UNTO THEM OF DAMASCUS. Immediately after his conversion (Acts 9: 20-22). Then after two or three years of probable retirement he returned to Damascus and preached again (Gal. 1: 17, 18; Acts 9: 23, 25). AND AT JERUSALEM. For a brief time, going there from Damascus (Acts 9: 26-29; Gal. 1: 18). He also visited there, and of course, preached at other times. THROUGHOUT ALL THE COASTS (borders, region) OF JUDEA. The exact time of this preaching is not known, as no record is given of it. The three stages of the spiritual life are accurately noted (1) THAT THEY SHOULD REPENT. This is the first duty of every one. (2) AND TURN TO GOD. Hating sin or even turning from it is not enough. (3) AND DO WORK MEET FOR REPENTANCE. The works which are the natural fruit of true repentance.

Without any direct reference to Agrippa and his audience, no appeal could be more effective than these statements.

21. FOR THESE CAUSES, not because of the charges made against him, but (1) because he called on these Jews to repent. He troubled their consciences. (2) Especially because he delivered the gospel message to the Gentiles as well as to the Jews, placing them on an equality before God, which was his unpardonable sin in the eyes of the Jews, but a reason why the Romans should acquit him. These were the reasons why the Jews WENT ABOUT TO KILL ME.

22. HAVING THEREFORE OBTAINED HELP, originally an alliance against enemies, such aid as a warrior receives from auxiliary or allied forces. God was Paul's powerful ally. Paul was on God's side, and therefore could not insult him by profaning his temple, or opposing his religion, SAYING MORE OTHER THINGS, etc. He was true to the Jewish Scriptures, simply explaining them, and showing how they were fulfilled in Jesus, the Messiah.

23. THAT (the) CHRIST (the promised Messiah) SHOULD SUFFER. Therefore the fact of Jesus' suffering on the cross, which was one of the chief obstacles to the Jews' reception of him as their Messiah, was yet exactly in accordance with the Scripture teaching concerning the Messiah. THAT HE SHOULD . . . RISE FROM THE DEAD a living Saviour and teacher and guide, and by this resurrection should proclaim LIGHT EVEN UNTO . . . THE GENTILES. Read this verse as in the R. V. By the resurrection of Christ, life and immortality were brought to light.

IV. FESTUS AND THE GOSPEL.—Vs. 24, 25. AS HE THUS SPOKE, was speaking. WITH A LOUD VOICE, no doubt with something of impatience, if not of anger. THOU ART BESIDE THYSELF, mad, insane, raving. From Festus' standpoint, a crucified Messiah bringing light to the Gentiles, the resurrection of the dead, an unseen King over a spiritual kingdom, could be but the delirious fancies of a disordered brain. MUCH LEARNING many writings. BOTH MAKE THEM MAD. Either Paul or Festus was beside himself. They lived in different worlds, and one or the other was wrong. If Festus was sane, Paul was mad. If Paul was sane, Festus was mad.

I AM NOT MAD. Paul speaks for himself and lets Festus make the application for himself. MOST NOBLE FESTUS. "Oh I love the great missionary for that word. I think I hear his voice thrilling as he utters it."

V. AGRIPPA AND THE GOSPEL.—Vs. 26-29. 26. FOR THE KING (Agrippa) KNOWETH, because he was trained in the

Jewish Scriptures. THIS THING WAS NOT DONE IN A CORNER. Obscurely, known but to a few; but the very enemies of Jesus caused it to be proclaimed all over the land, by their opposition.

27. KING AGRIPPA, BELIEVEST THOU THE PROPHETS. Agrippa, as a Jew, had been instructed in the Scriptures, and accorded them intellectually, however little effect they had upon his conduct. But if he believed the Scriptures, then Paul could prove from those promises the truth of the gospel he was preaching.

28. ALMOST THOU PERSUADEST ME TO BE A CHRISTIAN. There are two quite divergent opinions as to the meaning of these words.

29. I WOULD TO GOD. I earnestly desire of God, the only source of such a blessed good. WERE BOTH ALMOST, AND ALTOGETHER, with, or in little, and with much labor, of time or persuasion. SUCH AS I AM, EXCEPT THESE BONDS. The chains he had upon him while he was speaking.

Such as I am. Paul the prisoner possessed much more than the brilliant assemblage before him.

That Paul's appeal had some effect upon Agrippa is seen in the fact that "from this time a kindly feeling seems to have sprung up in the king's heart towards that strange Nazarene sect."

VI. THE DECISION OF THE COURT.—Vs. 30-32. The court decided that Paul was innocent, and might have been set at liberty had he not appealed to Cæsar; but that the appeal must stand. But this decision was the means of bringing him safely to Rome. It made a favorable impression on the Roman officer who took him there and upon the Roman authorities after his arrival.

### THE HELP OF A YOKE.

Did you ever stop to ask what a yoke is really for? Is it to be a burden to the animal which wears it? It is just the opposite. It is to make its burden light. Attached to the oxen in any other way than by a yoke, the plough would be intolerable. Worked by means of a yoke, it is light. A yoke is not an instrument of torture; it is an instrument of mercy. It is not a malicious contrivance for making work hard; it is a gentle device to make hard labor light. It is not meant to give pain, but to save pain. Add yet men speak of the yoke of Christ as if it were a slavery and look upon those who wear it as objects of compassion. \* \* Christ's yoke is simply his secret for the alleviation of human life, his prescription for the best and happiest method of living—Henry Drummond.

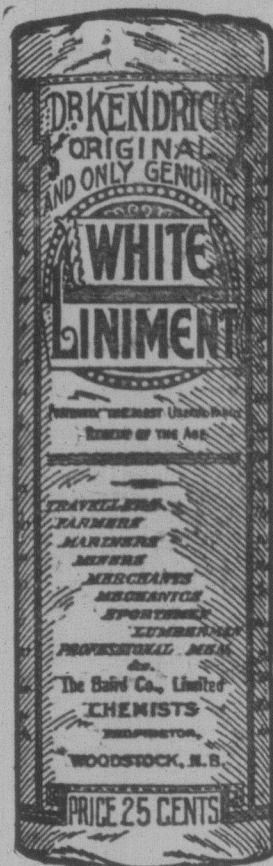
### THE POOR DYSPEPTIC.

Is the Most Miserable of Mortals—Only Similar Sufferers Can Understand His Hours of Agony.

There is no mortal more miserable than the poor dyspeptic. He is never healthy, never happy—always ailing, always out of sorts. Every mouthful of food brings hours of distress—every moment of the day is spoiled and soured.

If you are a dyspeptic, you know the signs; the coated tongue, the dull headaches, the heartburn, the biliousness, the persistent torment after meals, the hopeless despondency. Any one of these signs point to indigestion. The one sure cure for indigestion is Dr. Williams' Pink Pills. They make new blood—that's the whole secret. Through the blood they will brace up your strength, waken your liver and set your stomach right. If you ask your neighbors you will find proof of this right at your own home. Mr. Charles Wood says: "Out of one of the thousands of dyspeptics cured by the use of these pills, says: 'For upwards of twelve years I was a great sufferer from indigestion and nervousness. Everything I ate tortured me. I doctored almost continuously, and used almost everything recommended for this trouble, but never got more than temporary relief until I began the use of Dr. Williams' pink pills. Words cannot express the good these pills have done me. I am in better health than I have enjoyed in years before, and I have proved that Dr. Williams' Pink Pills cure when other medicines fail.'

Bad blood is the mother of fifty diseases, and Dr. Williams' Pink Pills will cure them all because they convert bad blood into good rich, red blood, without which there can be neither health nor strength. Don't be persuaded to try something else—take nothing but the genuine Dr. Williams' Pink Pills. Sold by all medicine dealers or sent post paid at 50c a box, or six boxes for \$2.50, by addressing the Dr. Williams medicine Co., Brockville, Ont.



LOADED UP WITH IMPURITIES.

IN THE SPRING THE SYSTEM IS LOADED UP WITH IMPURITIES.

After the hard work of the winter, the eating of rich and heavy foods, the system becomes clogged up with waste and poisonous matter, and the blood becomes thick and sluggish.

This causes Loss of Appetite, Biliousness, Lack of Energy and that tired, weary, listless feeling so prevalent in the spring.

The cleansing, blood-purifying action of

**BURDOCK BLOOD BITTERS.**

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From the Churches.

Denominational Funds.

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

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

JAMESBURG.—Two were baptized last Sunday, one of them was the grandson of the late Rev. G. W. Springer, and three others were received for baptism. The meetings continue interesting.

IMMANUEL CHURCH, TRURO.—The ordinance of baptism was administered to two young women on Sunday, May 3rd, at the close of the morning service. Others will follow shortly. Wanderers have been coming back to Christ, and their helpful testimony is heard in our meetings. The outlook as we enter upon our fourth year of united service, is bright.

M. A. MACLEAN.

LOWER AVLESFORD CHURCH.—We visited the baptismal waters again Sunday, May 3rd when five, (three brothers and two sisters) followed their Lord's example and obeyed his command. As a result of a few special services at Tremont seventeen have accepted Christ and united with the church. Many are seeking a broader and deeper Christian life. J. A. HUNTLEY.

HILLSDALE, N. B.—The Lord is still blessing us here, May 3rd, Sister Grace Howe was baptized and received into church fellowship. We thank God when we see worker's added to our number and pray that others may be led into his kingdom. Our pastor, Rev. R. M. Bynon, gave a practical farmers sermon to a large and attentive audience. May the Lord richly bless his labors with us.

CLARA FERGUSON, Sec.

May 8th.

CHIPMAN, N. B.—On Sunday, April 26th, our relations with the churches on this field came to a close. At the last service at Briggs Corner two candidates were baptized and with three others received by letter, united with the second church. The incoming pastor, Rev. E. T. Miller, will find a good interest awaiting attention, and we trust that many more may here be led to Christ. Bro. Miller begins his labors on the second Sunday in June. W. E. M.

BAILLIE.—The Lord is blessing the labors of Pastor Steeves in a part of his field. At one of his stations, "The Meadows" there is quite an interest, a number have signified their purpose to live a Christian life. The little church is greatly encouraged at these tokens of the Master's approval and the pastor's heart is refreshed. We understand that Pastor Coucher was able to give him service. In days not too far back, neighboring pastors came to the assistance of their brethren in a series of special services looking towards the salvation of men, and great good was often the result of these efforts.

LUTES MOUNTAIN.—Allow me to give notice in your columns that our church building on this Mountain will be reopened for worship on Sabbath the 24th day of this month, a number of brethren have been invited to assist on that occasion. The inside of our building has been thoroughly renovated. The outside has not been touched. Praise the Lord, I am in harness once more and back on this side of the dead line again. My general health is good. My teeth are good and strong and as white as milk. My voice is as clear as a bell, and as loud as thunder. I spend half of my time here and drink in the pure air that belts our earth. The other half of my time I spend at Shediac where I can have all the oysters I choose to eat. So I have a nice field, kind people, and plenty of work and the conviction that our labor will not be in vain. J. WILLIAMS

HEBRON.—The members of Hebron church and congregation held a social on Wednesday, April 29th. After a very pleasant interval of singing, led by the choir, Deacon Z. Scharich Patten called the meeting to order and intimated that the gathering had reference to the fact that the pastor was about leaving and they wished to show their regret for this, and their good wishes for his prosperity in his new field. Brief addresses were made by Deacon Patten, R. K. Ross, Esq., Frank L. Patten Esq., Rev.

D. B. Hemmson (Meth.) and the pastor A purse with a substantial amount of money was presented to the pastor who referred in a feeling manner to the unalloyed pleasure and joy he had experienced in his four years pastorate of this historic old church. Mr. Mullins new pastorate is Chipman, Queens Co., N. B. where he is expected to enter upon his labor on the first Sunday in June. COM

GUYSBORO, N. S.—The last report from us told of ten being added by baptism, since then I have baptized three making a total of thirteen since the last of February. This means much for the cause here as among them can be found some of our choicest young people. Our B. Y. P. U. is well attended and continues to increase in interest. The Sunday school has increased in number and in spiritual strength. Our vestry is well filled at prayer meeting and very noticeable of late has been the spirit of tenderness and love in the testimonies, which always prove a source of strength to the Christian church. Our Sabbath congregations are very good and while we cannot report as we would like, yet we are the constant recipients of God's mercy and love and we believe God's people will sooner or later see how the fullness of the blessing of God is obtained. ERNEST QUICK.

ARCADIA.—The special meetings held during the month of March, have by the blessing of God, resulted in a spiritual uplift to the whole church. Some, who for years, have taken no interest, have returned to earnest active service, and nearly all the unconverted in the congregation were more or less deeply moved. A goodly number professed faith in Christ, nine of whom were baptized and received into the church Sunday morning the 3rd inst. These are from the best class of young men and women in the community, and will be a source of strength to the church in every way. The communion service on Sunday morning was the largest in many years. Our people are united and earnest in the Lord's work and the outlook for the future most encouraging. We wish to make mention of our obligation to Pastor Adams, who came to our help six evenings, Pastor Newcomb two evenings, and Pastor Beattie two evenings. These brethren all preached the word with power, and their services were greatly appreciated by our people. We enter upon the fourth year of service here, greatly encouraged in the good work. E. J. GRANT.

CANTON, MASS.—We are having a good time here with the kind people of the First Baptist church. Canton is known as a hard place in which to do effective Christian work. But the Holy Spirit is still strong to convict the world of sin, and the gospel of Christ has not lost its power as a saving message to the human heart, even in New England. During the past few months it has been our joy to see the penitent's tears and to hear the testimonies of new born souls. The church has been strengthened by the addition of thirteen new members and the re-consecration of others. The attendance on the services of the church is greatly increased and a lively interest is felt in all the departments of our work. The pastor is helped and encouraged by the kind appreciation of the people which has recently found one form of expression in an increase of \$200 in salary. It cheers our hearts to read the encouraging reports from our brethren in the Provinces. May the Master's blessing rest upon them and us. IRAD HARDY.

May 7th.

PARRSBORO.—On Sunday, May 3rd, Rev. B. H. MacQuarrie, closed a four and a half years' pastorate in Parrsboro, N. S. During that time he has shown himself to be a faithful undershepherd, having stood to his post regardless of inviting openings offered until the work he had set out to do was accomplished. The church shows marked progress along all lines. The debt of long standing is settled, and a surplus is in the treasury. In a spirit of unity and encouragement the brethren are ready to rally around the man who may become their future pastor. As a citizen of the town Mr. MacQuarrie will be missed for he even declared himself on the right side in any reform movement and in general evinced a wholesome interest in the town's welfare. Throughout the country he was always in the forefront in advocating and advancing the interests of our denomination, holding some office in our quarterly from the first. He goes from us beloved for his work's sake and followed by the prayers and best good wishes for his future of his brethren who have wrought these years so pleasantly with him. After resting for a few weeks or months, Bro. MacQuarrie expects to take up his loved work again in some new field. COM.

DORCHESTER, N. B.—The Baptist cause in the Shiretown of Westmorland has been marvellously blessed of the Lord in recent years. From smallest possible beginning it has steadily grown until it now out numbers the combined congregations of the other churches, the Catholic church excepted, and that individual congregation is smaller by quite a margin than ours. The public will never fully know the conditions under which the present pastorate was commenced in October, 1900. But "all the people stood to the covenant"; and a forced march has resulted in immeasurable blessings to our New Testament cause here. Some of the things under God accomplished since the writer assumed pastorate charge are as follows:—1. The paying off and the burning of the original mortgage, amount to about \$200. 2. The complete renovation, and repairing of the First church edifice at a cost of \$300 all paid. 3. The employment of an assistant pastor during the summer of 1902 at a cost of over \$100. Money raised and paid. 4. Extensive repairs on parsonage grounds and buildings, at \$50 cost, paid. 5. The remodeling of the Fair View property, a part of the First Church at a cost of over \$300. 6. Complete renovation of the Woodhurst property, at a cost of \$130, a part of the First Church. 7. Two revival seasons have been enjoyed, and the present pastor has baptized 49 and received, 10 by letter, making a total added to the church here of 59. 8. The organization of a Mission Band and a Ladies' Mission Aid Society. In addition to all these things the church here has held itself responsible for all arrearages in pastor's salary, and has contributed to denominational work about \$400 per year. It will be seen that this church has met with large favor in the eyes of the Lord. There are eight preaching stations. Our Home Mission Board will have to consider a readjustment of the work here or part of the ground will lapse into other hands. Town interests demand a morning and evening service. I have tried without success for over two years to get the ear of the Board on this matter. Westmorland Co., which is the home of a healthy and mighty Baptist cause, deserves the best possible attention of the denomination, especially when the other denominations are pushing their interest with ceaseless energies. We thank God and take courage. B. H. THOMAS

May 9th.

SPRINGHILL.—We are glad to report a good degree of progress in connection with the financial department of our church work. That feature which to us stands out in greatest prominence is the settlement of a long standing debt on the church of over \$1400. In September last our people resolved to wipe it out and by the end of March the task was accomplished. During the past sixteen months the church has raised and given to the different benevolent and missionary work of the denomination \$470 44. Nearly \$300 have been expended in putting necessary repairs on the parsonage property. The total income of the church for this time is \$3571.31. From this amount all expenses have been met and the treasury has a surplus of about \$100. At the business meeting held in April, the interests of the entire field were considered.

HARMLESS AS MILK

Look out what you put into the child's stomach! Children are especially sensitive to the action of medicine. But you need never fear Scott's Emulsion. That is one reason why it is so popular as a children's medicine.

"As harmless as milk"—that is saying a good deal. But we may go even further and say that Scott's Emulsion will stay on the child's stomach when milk will not.

A little added to the milk in baby's bottle and a little after meals for older children is just the right thing for the weak and sickly ones.

We'll send you a little to try if you like. SCOTT'S EMULSION, CHAMBERLAIN, VERMONT.

and it was unanimously resolved to carry on the services of a brother to assist us during the summer in giving some special attention to the country sections adjoining Springhill with a view to unifying and so strengthening the work generally. Such a man has already been secured and comes to us for about two months following the middle of June. The pastor is happy in his work with a united church and people who are progressive in their plans for the extension of the Lord's work in this section of his vineyard. We are of course endeavoring to take advantage of the season of industrial prosperity now being enjoyed by our people, and as the Lord prospers so we will aim to do. Up to the present year the church has received aid through the H. M. Board. We have resolved upon a self supporting policy so long as it is in our ability to do so. A re-venue of happy, kindly faces, and a loving gift of \$50 which has been appropriated to enrich the parsonage library, is but another evidence of the growing bond of union between pastor and people. Owing to the unusual amount of sickness that has obtained in Springhill this spring, our numbers have at times been somewhat diminished, in spite of this however the interest continues good, with occasional new indications of God's saving power amongst us. CLERE.

Annapolis County Conference.

The Annapolis County Conference of Baptist churches convened with the Kings Co. Conference at Melvern Square on May 4th and 5th. The Monday evening session was devoted to the consideration of topics relative to Christian life and activity. The first address on "Prayer the Support of the Christian Life" was given by the secretary. This was followed by a very able address on "Individual Work for Individuals" by Rev. E. H. Dsley. Tuesday morning two very valuable papers were very appreciatively received one from Rev. W. L. Archibald on "Christian Perfection" the second from Rev. L. D. Morrison "The Divine and Human in Salvation." The afternoon session was devoted to the consideration of the business for which the joint Conference convened. The matter of arranging if possible for a regrouping of certain churches, North Kingston, Margaretville, Upper Wilmot and the mountain sections of the Middleton field, with a view to putting another man into the work there to the end that present neglected stations might be served and for the general interest of the Redeemer's kingdom. The report of the committee in charge showed a zealous and praiseworthy prosecution of the work given to them. The committee while prosecuting the work learned that the North Kingston church had entered into default negotiations with the Ayersford church for a period of ten years. The committee regretted exceedingly that the Kingston church had taken such action before the convening of the Conference. The action of the Kingston church made it impossible for the Conference to proceed. The Conference regarding the matter as vital to the interests of the kingdom on these fields appointed as standing committee consisting of the pastors of the Upper Wilmot, Tremont and Middleton churches together with Deacon Morse and Spurr, whose duty it should be to labor by every legitimate means to bring about such regrouping of the churches as shall better serve the interests of the Kingdom of Christ.

After the business the Conference was favored with a very scholarly paper by Rev. H. R. Hatch on "The Kingdom of God." Rev. D. H. Simpson again opened the question box. A very interesting and profitable discussion of some specific matters of church disciples followed.

The evening was devoted to the subject of Missions, the speakers being Rev. J. A. Huntley who spoke on "The Church and Missions." Rev. H. R. Hatch, who stirred us with an address on "Missionary Heroism" and Rev. L. D. Morse our beloved returned missionary who gave us such an address as we shall not soon forget.

Upon motion by Bro. Simpson seconded by Bro. Blackader it was unanimously passed that the Conference extends its tenderest sympathies to our aged brother pastor, Rev. E. N. Archibald, now seriously ill at his home in Lawrence town.

The music rendered at the evening services was of a high order and save for the regret that owing to the action of the Kingston church nothing could be done toward bringing about the desire of the Conference in relation to the regrouping of the churches, the Conference was in every way a grand success.

This being the annual Conference of Annapolis Co., the election of officers for the ensuing year resulted in the election of Rev. H. N. Parry president, Rev. F. A. Blackader and R. B. Kinley, vice-presidents and Rev. E. LeRoy Dakin, secretary treasurer.

R. LEROY DAKIN, Sec'y-Treas.



**MARRIAGES.**

**SIMONDS-RAVNARD**—At Raynardton, April 28th, by Rev. M. W. Brown, Elmer P. Simonds of Keene, New Hampshire, U. S., and Alice Maude, daughter of John Ravnard, Esq., Raynardton, Yarmouth Co., N. S.

**BARRETT-SMITH**—At the Baptist parsonage, Springhill, N. S., by Pastor H. G. Estabrook, Charles W. Barrett to Bessie Smith both of Springhill.

**ADLINGTON-HUBLEY**—Dr. S. A. Adlington of Brookfield, Col. Co., N. S. to Elsie M. Hubley, Black Point, Halifax Co., by Rev. J. A. Marple.

**LEWIS-LEWIS**—At Weymouth, N. S., May 7th, by Rev. J. T. Eaton, Dwight Henry Lewis to Lillie, daughter of Berton Lewis, Esq., of North Range, Digby County.

**WOODWORTH-BELL**—At Acadiaville, N. S., April, April 25th, by Rev. J. W. Bancroft, Canning L. Woodworth and Blanche Bell.

**HOTHAM-FORSYTH**—At the home of the bride's parents, Greenfield, Car. Co., N. B., May 6th, by Rev. B. S. Freeman, Mert Hotham of Monticello, Me., to Annie M. Forsyth.

**DEATHS.**

**LECKEY**—At Pennlyn, Chipman, N. B., on 22nd inst., of pneumonia, Margaret E. wife of Charles H. Leckey, aged 51 years. Deceased expressed a hope in Christ and lived an exemplary life. A husband, three sons and a large circle of other relatives are left to mourn her departure.

**WARD**—At Little River, Kings Co., N. B., on April 20th, Dorothy M. Ward passed away after much suffering, aged 3 years and six months, youngest daughter of John B. and Jane M. Ward. She was a favorite of all and will be much missed and great sympathy is expressed for the family. Funeral service on Sunday in the church by Geo. H. Beaman. Text 2 Sam. 12, 23.

**TERRICE**—At Harvey, N. B., April 9th, Watson Terrice, aged 29 years. He had been living in Boston but came home on account of failing health, and died the day after his arrival, of heart failure. Much sympathy was felt for the family and especially for the mother who has been in poor health. His funeral was attended by Rev. F. D. Davidson assisted by Rev. J. K. King, (Methodist). Interment at Bay View Cemetery.

**SMITH**—At Lakestream, Kent Co., on the 4th inst., after an illness of two years, John R. Smith, aged 41 years leaving a wife and two children, besides a large circle of mourning friends. Mr. Smith was an esteemed member of the 1st Baptist church and adorned his profession by

a well ordered life. He was ever a man of gentle and kindly spirit, a peaceable and useful citizen ready to assist in every good work. Truly the memory of the just is blessed.

**PERMBERTON**—Quite suddenly at Hopewell Cape N. B., Mrs. Alonzo Pemberton, of inflammation of the lungs, aged 42 years, April 18th. Our sister had not been strong for several years and only lasted four or five days in her last sickness. She was a consistent member of the Hopewell Baptist Church, she left two little boys, the eldest about 11 years, a husband and a mother, besides a large circle of friends and relatives to mourn. Her interment took place at Port Lawrence, funeral attended by pastor.

**BROWN**—At Lawrencetown, N. S., May 1st after a lingering illness of several months Mrs. Mary A. Brown, relict of Manning Brown, Esq., aged 82. Sister Brown has been for 60 years a member of the Baptist Church, having been baptized by Rev. Jas. Dimock when in early youth. Her life has been a continuous testimony to the sustaining power of God. Her hope of an eternal life was clear and definite even unto the end. Two sons, two daughters and a large circle of friends remain to mourn their loss of mother and friend. Funeral service was conducted by Pastor W. L. Archibald, on Sunday, May 3rd.

**GRAVES**—Mrs. Thompson Graves died Apr. 1st at Billtown, N. S. She was the daughter of the late Dea. Rdw. Parker. Twenty seven years ago she was married to Thompson Graves of this place. Ten children were born to them, one of whom died in infancy. The rest are all living. At the age of sixteen she was baptized by the late Rev. James Parker. Since then she has lived a consistent Christian life and has nobly filled the positions of wife and mother. Their children rise up to call her blessed. She will be much missed in the home. Her funeral was largely attended, the pastor preaching from the words "To die is gain."

**SAUNDERS**—The Hebron Baptist Church lost another of her aged deacons a few days ago in the death of Deacon Joseph Saunders, which occurred on Saturday, April 5, at the residence of his son, Jacob A. Saunders, Melrose Highlands, Mass. The remains were brought to Hebron and laid in Riverside cemetery on April 8. A service in the church was conducted by the pastor. Bro. Saunders was born in Paradise, Annapolis Co., in May 1829. His father was Deacon Abner Saunders of the Paradise church. Our departed brother was the last of a family of ten children. He joined the Free Baptist church in 1870 being baptized by Rev. William Downing, pastor of Session Hill Free Baptist church, Yarmouth Co. He joined the Hebron Baptist church soon afterwards and was chosen deacon nearly 30 years ago. Bro. Saunders leaves two sons, both in Mass., and two daughters Mrs. N. O. Harding of Hebron and Mrs. Nettie Morse wife of Rev. R. O. Morse of Chester, Nova Scotia.

**HUBLEY**—At Seabright—formerly Hubley Settlement—Halifax, Co., N. S., April 12th, in the 33rd year of his age, Deacon Judson J. Hubley. Our brother professed conversion and was baptized when nine years of age into the fellowship of the first St. Margaret's Bay Baptist church, by the late Rev. I. J. Skinner. For several years our brother resided at Indian Harbor and was received by letter into the fellowship of that church, but in the year 1897, he returned to his native village and to the fellowship of the church where his Christian life began. The brothers and sisters gladly welcomed him to their fellowship and immediately elected him to the office of deacon which office he held at the time of his death. The funeral services were held in the Baptist edifice which was crowded to its utmost limits by friends from the immediate locality, the surrounding country and Halifax. An appropriate and impressive address was delivered by the Rev. Mr. Millington, pastor of the Tabernacle Baptist Church, Halifax. The Independent order of Foresters, of which our brother was a member conducted a solemn service at the grave. Our brother leaves a widow, three sons and a daughter and a large circle of friends to mourn their loss, which is also keenly felt by the church in the welfare of which he took a deep interest and to which he devoted generously both time and means.

**Grateful Mention.**

The members of the First Church and congregation at Dorchester N. B. have done their pastor a very great kindness for which grateful mention should be recorded in the MESSENGER AND VISITOR. Seeing that their Pastor required a new horse, they went to work in their characteristic way, raised the necessary cash and sent a fine roading horse to the parsonage stables with their compliments. This is but one of many acts of kindness received

Manchester Robertson Allison, Limited.  
St. John, N. B.

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The kind that grows with your library. It's made up of units, or sections. Ten or a dozen books, one unit—more books, more units, and get them as wanted. Call, or write for booklet.

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here. May the Lord more wonderfully bless His people here. The Sackville pastor, Bro. McLatchy, aided in a substantial way to this generous act.

B. H. THOMAS.

Dor., May 8th, 1903.

**Personal.**

Rev. Dr. Trotter, of Acadia College, preached in German Street church last Lord's Day. Good congregations greeted this favorite preacher and good sermons were preached. The \$100,000, it is expected, will come ere long.

Rev. A. C. Archibald, of Middleton, N. S., preached two vigorous and thoughtful sermons in the Main Street church last Lord's Day. It is a matter of regret to many that this young brother feels it necessary to seek a more congenial climate.

Rev. Jos. A. Cahill, of Jacksonville, preached on Sunday, May 3, at the Main Street church two excellent and stirring sermons to two appreciative congregations. Mr. Cahill is one of our most vigorous preachers. He usually has something to say and he says it. The MESSENGER AND VISITOR were sorry not to have met Mr. Cahill when he was in the city, but goodwill is extended all the same.

We learn with pleasure that Rev. A. A. Shaw, pastor of the First Baptist church of Brookline, Mass., has been elected a member of the Executive Committee of the American Baptist Missionary Union. His friends in these provinces, and they are not a few, will agree with us when we say that a worthy man has been called to a worthy position when he can be so helpful in promoting the policy of this great missionary organization. We do not know whether to extend our congratulations to Pastor Shaw or to the "Union" perhaps they are both to be congratulated.

A London cable says:—The Locomotive Company at Chemnitz has secured the contract after a competition of American and European firms for twenty engines for the Canadian Pacific Railway. They are of a powerful type and will be used on transcontinental trains.

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,  
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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.

**Church Bells** in China or Single. None so satisfactory as **McShane's** McSHANE'S BELL FOUNDRY, Baltimore, Md., U. S. A.

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. and New Glasgow, Can.

*Delicious Drinks and Dainty Dishes*

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**BAKER'S BREAKFAST COCOA**



**ABSOLUTELY PURE**  
Unequaled for Smoothness, Delicacy, and Flavor

Our Choice Recipe Book, sent free, will tell you how to make Fudge and a great variety of dainty dishes from our Cocoa and Chocolate.

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**Walter Baker & Co. Ltd.**  
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"PUT YOUR NAME IN."

At the close of one of my Gospel preachings, a young woman came to me in deep soul trouble, inquiring the way of salvation. After a little conversation, in which I found that the Spirit of God had deeply convicted her of sin, I took her Bible, and turning to John 3:16, asked her to read it. She did so, and read: "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life." I then said to her: "Go to your room, and in the presence of God, alone with Himself, go down upon your knees and turn to the verse; and instead of the word, 'world,' and the word 'whosoever,' just put your name in each place, and see how it will fit you." The following week, at the close of the meeting, she came to me with a beaming face, and said: "I want to tell you, sir, that I am saved now."

"Thank God!" I replied; "when did that take place?"  
 "Last Sunday evening, sir," she said. "I went home and read the verse you told me, and put my name in, and it just fitted me, and I thank God for it."  
 Dear reader, have you found out yet that you are a guilty sinner, exposed to the wrath of a sin-hating God? And are you trying to love God or trying to serve God in order to be saved? If so, you are altogether wrong. You must cease your efforts, and do as the young woman did—put your name in that verse, and see how it fits.

"God so loved —, that He gave His only begotten Son, that if — believe in Him, — should not perish, but have everlasting life." Now just insert your name in the space, and I'm sure it will fit. It is not your love to God, but His love to you; not your gift to Him, but His to you. His part was the loving and giving, yours is the believing and having. God loved, and God gave; we believe, and we have everlasting life; and God says so in that verse.—EXCHANGER.

ROUGH WORK.

It is rough work that polishes. Look at the pebbles on the shore! Far inland, where some arm of the sea thrusts itself deep into the bosom of the land, and expanding into a salt loch, lies girdled by the mountains, sheltered from the storms that agitate the deep, the pebbles on the beach are rough, not beautiful; angular, not rounded. It is where long white lines of breakers roar, and the rattling shingle is rolled about the strand, that its pebbles are rounded and polished. As in nature, as in art, so in grace; it is rough treatment that gives soul, as well as stones, their lustre. The more the diamond is cut the brighter it sparkles; and in what seems hard dealing, there God has no end in view but to perfect his people.—R.

THE VILLAGE CHOIR.

(Some distances after Tennyson).

Half a bar, half a bar,  
 Half a bar onward!  
 Into an awful ditch,  
 Choir and Precentor hith,  
 Into a mess of pith,  
 They led the Old Hundred.  
 Trebles to right of them,  
 Tenors to left of them,  
 Basses in front of them,  
 Bellowed and thundered.  
 Oh! that Precentor's look,  
 When the sopranos took  
 Their own time and hook,  
 From the Old Hundred.  
 Screeched all the trebles here,  
 Boggled the tenors there,  
 Raising the parson's hair,  
 While his mind wandered;  
 Theirs not to reason why—  
 This psalm was pitched too high;  
 Theirs but to gasp and cry—  
 Out the Old Hundred.  
 Tenors to right of them,  
 Tenors to left of them,  
 Basses in front of them,  
 Bellowed and thundered.  
 Stormed they with shout and yell,  
 Not wise they sang, no well,  
 Drowning the sexton's bell,  
 While all the church wondered.  
 Dire the Precentor's glare,  
 Flash'd his pitchfork in the air,  
 Sounding fresh keys to hear  
 Out the Old Hundred.  
 Swiftly he turn'd his back,  
 Reach'd he his hat from rack  
 Then from the screaming pack  
 Himself he snatched.  
 Tenors to right of him,  
 Trebles to left of him,  
 Discords behind him  
 Bellowed and thundered.  
 Oh, the wild howls they wrought;  
 Right to the end they fought!  
 Some tune they sang, but not,  
 Not the Old Hundred.

—Andre's Journal.

# A Splendid Investment!

## The Plumas Gold Mine

7 1-2 cents per share. Par Value \$1.00.

BOOKS CLOSE ON 19th MAY.

Not long ago we recommended our customers to purchase Aurora Gold Mine stock, then selling at \$75.00 per thousand shares. Many acted on our advice, and we have since had the pleasure of buying back the stock, in order to fill orders from Western brokers, at \$400.00 per thousand, thereby securing for our customers a profit of upwards of 430 per cent.

The chance to invest in "AURORA" at the ground-floor price has passed by (we might pick up a limited quantity at from 40 to 50 cents per share), but instead we now recommend you to buy stock in The Plumas Gold Mine at 7 1/2 cents per share, (the figure at which "AURORA" was originally offered).

We have never offered an investment which in our opinion possessed equal merit, either for safety of principal or from a money-earning standpoint.

The Plumas is in no wise a prospect; it is a FULLY PROVEN MINE with a past record of upwards of a million and a half dollars. It is not only in one of the richest Mining States in America, but it is in the richest camp in the State. In company with mines which have already produced upwards of \$30,000,000, and what is better still, the Plumas is not to the east, to the west, to the north nor to the south of but IS DIRECTLY ON THE MOTHER LODE of the entire district, according to the combined reports of ten eminent mining engineers.

We predict a great future for the Plumas.

The Mine is equipped with a magnificent water-power, capable of running a 2,000-stamp mill at practically no expense, thereby enabling us to profitably mine even the lowest grade of ores, and the sole reason for selling the block of stock is to provide sufficient money to treble the capacity of the present mill.

THIS IS THE FIRST AND ONLY OPPORTUNITY that the public will have of investing in Plumas stock at ground-floor prices.

At the time we offered the "AURORA," amongst others who took our advice was a Montreal customer, the guardian of a lad in that city. With \$75.00 he purchased 1,000 shares. We bought it back for \$400.00. Acting on our advice, he deposited \$300.00 in a bank, and with \$100.00 purchased a thousand shares of the Viznaga Grid Mine. We bought this back also, for \$250.00, and the customer again reinvested, and today from an original outlay of \$75.00, made less than 18 months ago, the lad has to his credit:—

Cash in Bank.....	\$250 00
1,000 shares Potosi-Orleans Gold Mine, valued at.....	150 00
1,000 shares Mexican Exploration & Development Co., valued at....	125 00
1,000 shares Aurora Extension Co., valued at.....	100 00
2,000 shares Plumas Gold Mining Co., valued at.....	150 00

\$775 00

An increase of over 1,000 per cent., on which he will this year draw dividends greater than the original investment.

THIS IS ONLY ONE INSTANCE. WE CAN GIVE SCORES OF OTHERS.

THE PLUMAS GOLD MINE, of Plumas County, California, is one of the most promising mines in one of the richest mining districts in America.

THE PLUMAS is surrounded by such famous mines as the Wolf Creek, with a record of \$1,000,000 production; Rush Creek, with \$300,000; Cherokee, \$1,000,000; Indian Valley, \$1,000,000; Crescent, \$3,000,000; Green Mountain, \$8,000,000; Plumas Eureka, \$18,000,000, (while the property itself is reported to have produced over \$1,500,000 under previous ownerships), making a total production of over \$30,000,000.

We Now Offer 1,000,000 Shares Only, at 7 1/2c. per share (par value \$1.00 per share.)

Subscriptions will be entered in the order that they are received, and will be filled in full until allotment is exhausted.

No subscription will be entered for less than 500 shares, costing \$37.50, nor more than 5,000 shares, costing \$375.00.

THE SUCCESS OF OUR PREVIOUS FOUNDERS' SHARE ISSUES HAS BEEN SO PHENOMENAL (several of them paying our customers profits of from 400 per cent. to 700 per cent., 1912), that we have FOUND IT IMPOSSIBLE TO ACCEPT ORDERS from other than our regular customers.

In this instance we have decided, after careful consideration, to reserve for the general public one-half and for our customers the balance of the allotment, in order that we may increase our clientele.

The Plumas Gold Mine is located on the "Mother Lode" of Plumas County, California, is already developed and a large producer, and we have never offered to our customers a proposition that we consider possesses mere merit from an investment standpoint.

The property might rightfully be termed a high and low grade proposition, with sufficient water power to run 2,000 stamps at practically no cost but the building of the flume. IT IS IN NO WISE A "PROSPECT," HAVING BEEN DEVELOPED BY OVER 6,000 FEET OF TUNNELS, EXPOSING OVER 300,000 TONS OF ORE.

It comprises ten quartz mining claims, approximately 500 acres, together with 320 acres of timber land adjacent, or 520 acres in all, with a mill site, 20-stamp mill, boarding house, and all necessary buildings, and one-half interest in the stock of the Round Valley Water Co., owners of a reservoir covering 800 acres, from which water is obtained for operating the mill and is also sold to other mines in that locality.

We have at length succeeded in securing this property by assuming a very nominal encumbrance, and GET THE ADVANTAGE OF DEVELOPMENT WORK THAT HAS COST SEVERAL HUNDRED THOUSAND DOLLARS, of which our customers receive the benefit by furnishing the small amount of money necessary to equip the property with modern machinery.

THE ORIGINAL OWNERS of the property, who owing to their inability to raise the necessary money to successfully carry forward the work, RECEIVE STOCK IN PART PAYMENT, and this stock has been deposited in trust in the Keilckerbocker Trust Co., and cannot be released or draw dividends until the company is entirely free from debt and on a legitimate dividend-earning basis above the 12 per cent. priority to which the preferred Treasury stock now being sold is entitled.

Mr. W. D. Lawton, who is thoroughly familiar with the property, and has been engaged as general manager, does not hesitate to risk his reputation as a mining engineer on the statement that as soon as the 60-stamp mill is installed the property will earn from \$250,000 to \$500,000 per year.

There will probably be no further offering of this stock after the Founders' Share Issue. It will then be withdrawn from sale and the stock enter the dividend list as soon as the new equipment is installed, which will probably be WITHIN SIX MONTHS at the outside.

Full printed particulars will be furnished upon application, and persons residing outside the city desiring to order subject to confirmation upon receipt of the printed matter can do so. We believe this would be the better plan, as otherwise we could not guarantee delivery to such applicants.

Address all applications by Letter, or Wire to

W. M. P. McLAUGHLIN & CO., Bankers and Brokers,

McLaughlin Buildings, St. John, N. B.

Branch Managers for Douglas, Lacey & Co.



**This and That**

**AS CROSS AS A BEAR.**

"You're as cross as a bear," said Bess to Bill.

Uncle Jim whistled. "Bears aren't cross to members of their own family," he said. "Now, I knew a bear once"—

Bess and Billy both ran to him and climbed up on his lap.

"Did you really ever know a bear?" cried Billy, with wide open eyes.

"Well, not intimately," said Uncle Jim, "but I used to go hunting them when I was up in Canada, and one day I was out with a hunting party and we saw right straight in front of us—what do you suppose?"

"A real bear!" gasped the children in concert.

"Yes, a real mother bear and her little son. The dogs started after them, and the mother bear began to run, but the little baby son couldn't run as fast as she did, and the dogs were gaining on him, so what do you suppose the mother bear did? Leave her little son behind? No, sir-ee-ee. She picked the baby bear up on her stout nose and tossed him way ahead; then she ran fast and caught up to him and gave him another boost that sent him flying through the air. She kept this up for a mile and a half. Then she was so tired to go any farther, and the dogs surrounded her. Then she sat up on her haunches, took her baby in her hind paws and fought the dogs off with her fore paws. And how she did roar!"

Bess shuddered.

"You could hear her miles away. She never forgot her baby; kept guarding him all the time. When the mother was shot, the baby cub jumped on her dead body and tried to fight off the dogs with his little bear paws. That's the way the bears stand by each other better than brothers and sisters. Hey, Bess what are you crying about? I guess I won't tell you any more bear stories if that is the way it makes you feel."

"Billy," sobbed Bess, "you're as good—as good as a bear!"

Then they all laughed together and forgot what they had been cross about.—New York Tribune.

**THE NEW SCHOOL.**

When Gracie got to the Sunday-School her teacher had not arrived; but the girls were there, talking business. As soon as they saw Gracie they told what had happened.

"Do you see that dreadful-looking ragged girl down by the door?" May began. "Well, Mr Hart asked us to let her into our class. The idea!"

"What did you tell him?" Gracie asked.

"Lucy told him our class had plenty of scholars, and we'd rather not. I should think he could see that we didn't suit together."

Gracie looked at her little neighbors,

**POOR DOMINIE.**

*Between The Devil And The Deep Sea.*

A clergyman of Oresham, Neb. who drank coffee for many years suffered from chronic insomnia and from terrific headaches when he quit coffee. He says: "I have been a very heavy user of coffee for so long and have seen its effects so clearly that there is now no doubt in my mind concerning its injurious effects upon the nervous system."

"When a coffee user I was unable to sleep for hours after retiring at night and on the other hand terrific headaches resulted if the regular hour for drinking coffee passed and I did not get it so I was in a miserable position."

"But I found a firm friend in Postum Cereal Coffee and from the very time that I adopted Postum all these evil effects vanished. I now enjoy sound sleep and improved appetite and a decidedly clearer complexion and I am convinced that better health and a longer life would be the result of its general use. I have a friend who has been a user of Postum for several years and the story of her recovery from neuralgia of the stomach simply by using Postum in place of coffee seems almost too wonderful to be true. Many times she was near Death's door and the doctor had frequently given her case up as hopeless but she was entirely healed by leaving off coffee and using Postum. It is a pleasure to say these good things about Postum." Name given by Postum Co., Battle Creek, Mich.

with their starched frocks and smooth hair and clean faces, and then at the girl by the door; they did not suit well together, it was true. But Gracie's face was grave.

"I don't believe Mr. Hart can find any class for her here," said Lucy. "She ought to go to another Sunday-school."

"Oh, no!" cried Gracie. Then she stopped. But the others were all looking at her, and she had to go on. "You couldn't send anybody away from Sunday-school, could you, any more than if it was heaven?"

Not one of the other little girls had an answer ready for this. And, taking courage from their silence, Gracie added:

"Miss Barbara wouldn't like it I know, nor God, either."

"I believe I'll go tell Mr. Hart we've changed our minds," said Lucy. "Shall I?"

"Yes, do," said May.

And in about one minute more the strange little scholar was being welcomed into the class as if she were a princess royal.

As their teacher, Miss Barbara, came up the aisle, Mr. Hart stopped her and told her all about it. This was why, when Sunday-school was over, Miss Barbara called the children, and kept them just a moment under the shade of the big tree by the churchyard gate.

"Girls," she said, smiling down upon them, "I believe if Jesus Christ were to speak to my class this afternoon, he would say, 'I was a stranger, and ye took me in.'"—Sally Campbell, in Mayflower.

**A SIMPLE EXERCISE.**

One exercise, repeated fifty or a hundred times a day, requiring no more than ten minutes altogether, is of the greatest advantage, and can be done out of doors as well as in, at almost any season of the year. It consists in inhaling through the nostrils a deep breath, retaining it a few seconds, and then, with the lips adjusted as if one intended to whistle, expelling it slowly through the contracted orifice. There is no physiological objection to exhaling through the mouth; there are no muscles whereby the course of the breath can be restrained through the nostrils, but the lips contain sufficient muscular strength for this purpose. If students would rise from their studies, bookkeepers from their desks, women from their sewing or reading, two or three times a day, and take from fifteen to thirty such breaths the result would surprise them.—Ex.

**FLAG THAT NEXT TRAIN.**

There has been a sad railroad accident. The engineer was caught in the overturn of the locomotive, pinned to the earth, and could not possibly extricate himself.

Others came to release his struggling, writhing form. His thoughts, however, were on the next train, the train behind. Could he not see the engine driving along the rails, bringing the train loaded with priceless lives? And then came, in thought, the awful crash of a collision! "Boys!" cried Engineer Kennar, giving the name of the expected and endangered train. "Go back and flag the second Atlantic, if you haven't done it!"

Noble, heroic soul, his first thought was for the train behind. They succeeded at last in liberating his body, but his only liberator from suffering was death itself which came in a very few minutes.

Flag that next train!

Do we always bear it in mind, the train that is coming? As those interested in Sunday school activities, especially when the fall work opens, may our thoughts rest appreciatively upon the next generation!

gathered about us in our classes, and that we are trying to teach. The next train is coming fast. The boys and girls of today will be men and women tomorrow. This next train is confronted by peculiar dangers. On the right track, we hope—heading for righteousness and temperance, honesty and integrity; but what perils may yet be before it!

Our scholars may be tempted to temper with the evil of "light drinks." Flag the train! There is a beer barrel on the track! Our scholars may be solicited to look upon licentious prints. Flag the train! There is a bad book on the track! Our scholars may be urged to put off the day of salvation. Flag the train! The bowler of procrastination has fallen across the rails. And her evil company, beckoning the boys and girls to wrong-doing. Flag the train. Wreckers are at work on the rails, threatening the lives that are coming forward. Whatever be the danger, be alert! Watch! Hasten! Speak! Flag the train!

—Sunday-School Journal.

**Sick Headache— Lack of Appetite.**

Its glorious to feel right in the morning—ready for work. But how seldom one does. Sick headache, lack of appetite, disagreeable taste in the mouth—these are the usual morning feelings of most people—even of careful liver. This morning illness shows that the organs of digestion are not working properly. They need a tonic. Take a teaspoonful of

**Abbey's Effervescent Salt**

in half a glass of water as soon as you rise—you'll be ready to do justice to a good breakfast.

Abbey's Effervescent Salt cleanses the bowels and intestines, invigorates the fagged out stomach and energises the torpid liver.

At all Druggists.

**Style.**

Style need not cost a woman more than one if she will only buy a cake of that famous English Home Dye of highest quality, Maypole Soap, which washes and dyes at one operation. Old clothes can easily be made new again. Brilliant, fadeless colors. "No mess, no trouble" with

**Maypole Soap.**

Sold everywhere. 10c. for Colors. 15c. for Black.

**Was So Nervous She Could Not Sleep At Night.**



Had Palpitation of the Heart and Loss of Appetite— Are You One of Those Troubled in this Way? If you are, MILBURN'S HEART AND NERVE PILLS will Cure You—They Cure Nervousness, Sleeplessness, Anæmia, Faint and Dizzy Spells, General Debility, and all Heart or Nerve Troubles.

Read what Mrs. C. H. Reed, Cobocok, says about them:—Over six years ago I was troubled with palpitation of the heart and loss of appetite. I was so nervous I could not sleep at night. I took MILBURN'S HEART AND NERVE PILLS. They cured me, and I have not been bothered since.

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

At one time or another a mother has usually to fight a decisive battle with her own child. "My dear," she says, "bring me that book; you must bring me that book." The child laughs, and approaching her parent wishes to kiss and be friendly. She is willing to do anything in the world rather than actually obey. "That book," insists her, "be brought!" and finally, after many excuses and much delay, it is handed over to the kind yet firm parent. It is a very small matter, but it settles the question of government, and the child's ultimate happiness depends upon the outcome of that discipline.—Ex.

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

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

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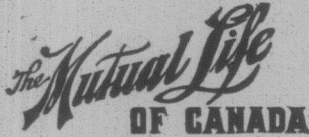
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In ordering goods, or in making inquiry concerning anything advertised in this paper, you will oblige the publishers and the advertiser by stating that you saw the advertisement in MESSENGER AND VISITOR.

### News Summary

A gentleman engaged in the lumbering business at Chatham World estimates that the wages of stream drivers on the Miramichi amounts to \$140,000 a season, on the average. The men get their cash as soon as their work is done.

A petition was presented to the House at Ottawa, May 8th, by Hon. H. R. Emerson for the incorporation of the Prince Edward Island Ferry Commission, the ferry is to run from Cape Traverse or Carleton Point to Cape Tormentine, N. B.

The custom house officials of New Haven collected \$27,000 duties on May 5 from the steamer Troid, from Sydney, N. S., loaded with steel billets for the National Wire Corporation. The Troid is to bring six cargoes to New Haven.

S. L. Haszard, Geo. Hughes and C. R. Smallwood, of Charlottetown, were in Ottawa May 8th, to see the Government with a view to getting on improved and cheaper telegraph service between the Island and the main-land. The service now run by the cable company has been very unsatisfactory. There is no night service, when the Island may be said to be shut out from the world.

St. John, according to statistics just published by the Insurance Press, of New York, stands fifth in the lists of Canadian cities in the amount of life insurance payment in 1902. St. John also is 56th on the list including the large cities in both the United States and Canada, while Halifax, which is the greatest banking centre (for its population) in the world, in respect to life insurance payment is 105th on the list.

A French convoy has been attacked by tribesmen in the Figulen district, Algiers, and a baggage train captured and thirty men killed. The attacking force was composed of six hundred tribesmen mounted and nine hundred on foot of the Usadjerin and Benagull tribes. The baggage train was composed of 500 camels loaded with provisions and clothing. The tribesmen carried off everything.

The I. C. R. have received notice that on and after May 13th there will be a change in the flour and grain rates to Maritime Province parts. It is understood there will be no longer two sets of rates, one set for large carloads and one set for small barloads, but that there will again be one set for carload traffic. This change will be of great benefit to the trade as it will save no end of confusion among consigners and consignees. What the fixed rate is to be has not yet been announced.—Globe.

The Educational Review, whose editor and manager is Dr. G. U. Hay, St. John, N. B., has just completed its sixteenth year. It has been published continuously since the first of June, 1887, under one management and in this respect is the oldest educational journal in Canada. The secret of its success has been its energetic management, its wholesome tone and the excellent influence it has exercised in stimulating teachers to greater individuality in teaching. During the coming year the Review will be enlarged and new features added to make it still more useful. Such a journal should receive the earnest support of every teacher.

The statement of revenue and expenditure of the Dominion for the ten months ending April 30th was issued at Ottawa on May 8. The revenue amounted to \$52,361,841, an increase of \$5,761,113 over the same time last year. There was an increase in the expenditure of over one million dollars, making a net betterment of \$4,752,464. The capitalization was \$6,371,881, a decrease of \$2,928,707, compared with the ten months last year. The statement for the month of April shows an increase of four and a half million in revenue and an increase of about a quarter of a million in expenditure.

#### Grateful Mention.

The people of Mayfield where we have been preaching every four weeks during the winter gave us a genuine surprise by presenting me with a beautiful address and a nice purse of money. It has been a joy to preach to those people of various denominations. We thank them from our hearts for their kindness.

Mrs. Wilson wishes to convey her thanks to the choir and congregation of the Cavendish Baptist church for the beautifully worded address and purse of money given to her on the eve of her departure from a kind and thoughtful people. Also her gratitude to Mrs. Dr. Bradshaw for a beautiful set of tea dishes. These many expressions of love brighten life's pathway.  
C. P. WILSON.  
Bayview, P. E. I., Mar 8, '03.

## Free Book ON Deafness

Deaf people, who wish to regain their hearing, should send at once for the book that is now being offered them free. It will bring joy to their hearts for it tells of the new and scientific cure for deafness—the most beneficial discovery of the age. The great specialist who found the cure wrote this book that all deaf people might know the glad tidings. For years, moved to extreme passion by the silent sufferings of the victims of deafness, he studied the ear and its varied diseases. Day and night he worked to find a cure for this sad affliction. At last his labors were crowned with success—he was able to say confidently to the world "Deafness can be cured."

Here is hope for those who hear not, here is happiness assured; For this book will plainly show them how their deafness can be cured.

Now he desires to share his knowledge with the public—especially with those who are shut off from the delights of hearing. In this work, written as only a man of the widest sympathies can write, he points out the way to a cure for all who are deaf.



Every page of the book is full of the most valuable information. Its author, D. Sproule, the famous ear specialist, has spared no pains in its preparation. Its different sections are illustrated by the best artists. The causes and cure of deafness are described in the most interesting and helpful manner.

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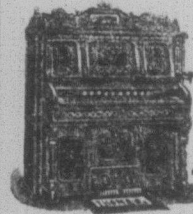
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