

Messenger and Visitor

THE CHRISTIAN
VOLUME LXXV.

First Baptist Church
care of N. Beck with
121 Dresden Row

THE CHRISTIAN VISITOR
VOLUME LVI.

Vol. XXI.

ST. JOHN, N. B., Wednesday, July 26, 1905.

No. 30

Earthworms and Robins.

An editorial writer in the Toronto Globe, writing of earthworms and robins, says: This silent, persistent invertebrate elongating and contracting his muscular body, twisting and turning his insinuating nose to find the easiest passages through the yielding earth, does more to cultivate and enrich the soil than will ever be recorded to his credit. The continuous stirring of the earth by invertebrate activity supplements or supplies the place of the plough, the cultivator, and the harrow. We can scarcely realize the importance of the actual physical labor of the earthworm and his subterranean friends. The robin knows all about his activity and his weakness for the light, which he is unable to appreciate. While the fat fledgling in the tree calls impatiently for food the alert, industrious mother waits, with head poised on one side, the appearance of the unsuspecting victim. This peculiar attitude has given rise to the belief that the robin listens for the earthworm, and locates it by the sound of its passage through the mould. The poise may seem a listening attitude, but with all birds except the owl the eye as well as the ear is on the side of the head. The robin watches for the tapered protruding head of the earthworm and seizes it with savage haste, drawing out the long, reluctant body by a skilful, steady pull. Then the poor victim is pounded on the ground, doubled up and pounded again, the process being repeated till it resembles a carefully-stowed string of sausages. The appetite of the little, fat fledgling in the tree is momentarily appeased, and its impatient cries are silenced while the mother returns to the fruitful ground to wait with tilted head the egress of another victim.

Cabinet Changes.

An Ottawa despatch says: The long-talked-of changes in the Cabinet may be looked for about September 1st. They are said to involve the retirement of Mr. Fitzpatrick, Sir Richard Cartwright and Mr. Scott. Mr. Fitzpatrick will likely succeed Chief Justice Routhier at Quebec, although he could, if so desirous, become Chief Justice of the Supreme Court. But he and his family prefer to live in Quebec. If Mr. Aylesworth can be persuaded to enter the Cabinet he will be the new Minister of Justice. For a constituency, if he has no objection on the score of distance, Gaspé is at his disposal. Mr. Lemieux was elected to Gaspé as well as Nicolet, and will choose to sit for the latter when the protest filed against his return has been withdrawn. When Mr. Scott goes out Mr. Lemieux will be appointed Secretary of State, and either Mr. Hugh Guthrie or Mr. Leighton McCarthy Solicitor-General. Mr. Arch. Campbell's name is freely mentioned as Sir Richard Cartwright's successor. With the adoption of the annuity scheme for ex-Cabinet Ministers Mr. Scott and Sir Richard Cartwright would receive \$6,000 per annum, including their Senatorial indemnity.

They Praise the Country.

A party of newspaper men from Washington, D. C., have lately made a tour of the Canadian Northwest and have expressed their hearty appreciation of what they have seen in the course of their trip. The visitors numbered about twenty-five, some of them men who had travelled much and were well acquainted with other countries. Many of them, however, had not been in Canada before and none of them had made the trip to the Pacific coast on this side of the line. The west was a revelation to them, and according to a Toronto despatch, they could scarcely find words to express their appreciation of the magnificent country which still awaits development. They were also greatly struck with the manner in which law and order was maintained in the western towns, the difference between the mining camps in Canada and in the Western States being very appreciable. They unanimously predicted a great future for the country, and had nothing but praise for all they had seen on the trip. "There is not a particle of sentiment in the country in favor of reciprocity with the United States, and I'm glad of it," said Mr. Arthur J. Dodge, who represents the Milwaukee 'Sentinel' and the St. Paul 'Pioneer Press.' "I have taken pains to ascertain the feeling of people along the whole route from Toronto to Montreal, and to the coast, and I could not help noticing a sort of sturdy independence that pleased me mightily. The people just seem to want to be left alone to manage their business. They are loyal to Britain, but they

feel the country is getting big enough to run itself, and I certainly think that within a few years you will be able to meet any other nation on an equal footing."

The Submarine Boat.

A good deal has been heard of late about the value of submarine boats in naval warfare and the French naval authorities appear to have been especially sanguine as to the results of their operation. It was positively stated at the time that submarine boats were employed by the Japanese in the naval battle of the Straits of Korea in which Admiral Rojestvensky's fleet was annihilated, and the Russian disaster was in part attributed to that fact. But the detailed reports of the engagement do not show that submarine boats played any part therein. Whatever may be the future of the submarine, its history so far would seem to indicate that its practical use is attended with much danger of death in most horrible form to those who operate it, whatever may be the effect upon the enemy. Several submarine boat disasters have occurred in connection with manoeuvres in the British navy and some of them were sufficiently terrible. But the most horrible disaster of the kind yet reported occurred to the French submarine boat 'Fafardet' which sank at the entrance of the Port of Sada Abdullah, Tunis, on July 6, and was towed into dry dock on the 15th, after ten days incessant efforts to raise her. The salvage operations, which were conducted by Admiral Aubert, assisted by two hundred and fifty sailors and a large staff of engineers, have been attended throughout with a long series of mishaps. The second day, after the accident when members of the crew of the 'Fafardet' were yet alive, the submarine was brought to the surface, and the rescue of the men was thought to be the matter of a few minutes, but the cables snapped and the submarine sank into the deep mud. Five successive efforts to raise the vessel likewise proved unsuccessful. The 'Fafardet' had a crew of fourteen men confined in the vessel with only a limited supply of air, and when this was exhausted they died a horrible death. For most of the time during which efforts were being made to float the 'Fafardet' her crew lived and were able by means of signals to communicate with the rescuing party. But before the boat was raised the end had come and when the door of the 'Fafardet' was opened the rush of noxious gases from the decomposing bodies of those who had composed her crew told the horrible story. An inspection of the vessel showed that the imprisoned men had employed every imaginable device in their efforts to escape.

The Khedive

The 'Westminster Gazette' publishes a pen picture of the Khedive of Egypt, which so far as it goes is certainly not unattractive. The 'Gazette' says: "The Khedive, who has again arrived in London, is a fine specimen of the all-round man—the student and the athlete. He learned English as a child, under tutors specially selected and sent to Cairo for his benefit, and that of his brother, Prince Mehemet. When twelve years of age, he entered the celebrated Haxius School at Geneva, and afterwards continued his scholastic career at the Theresianum at Vienna, from which he was called by the sudden death of his father the Khedive Tewfik, to ascend the throne of Egypt at the age of eighteen in 1892. At Vienna he was something of a favorite with the Austrian Emperor. The Khedive's knowledge of languages is extensive. During the course of an 'Audience Day' it frequently happens that he carries on discussion of state with the British and United States diplomatic agents in excellent English, with the representative of France in faultless French, and with the German in the choicest language of the Austrian court. Later, he conducts affairs with the Sultan's representative in Turkish, and may conclude the day by presiding over a council of his ministry, when all sorts of intricate details of policy are arranged in Arabic, the native tongue of Egypt, and one of the most difficult of languages. But even this does not complete the list. The evening may see his highness at the theatre listening with pleasure to and understanding the opera rendered in Italian. The Khedive is a strict Mohammedan, and as such eschews both wines and spirits. His abstinence goes even further, for in a country where everybody smokes he will have nothing to do with the fragrant weed. Like his father, he is a monogamist, although his religion allows him four

wives. He is known to be greatly attached to his consort, who was a Circassian lady of the Khedival household before her marriage. In fact, he is essentially a domestic man, and is very fond of his children."

The Peary Arctic Club steamer 'Roosevelt' arrived at Sydney, C. B., from New York on Saturday evening. After taking in 600 tons of coal at Sydney, the steamer would leave for the Arctic regions on Monday evening or Tuesday. Those to go in the 'Roosevelt' are Robert Bartlett, captain; Moses Bartlett, mate; John Murphy, second mate; George Waddell, chief engineer; M. J. Malone, assistant engineer; Charles Piercy, steward; Charles E. Piercy, assistant steward; Lieut. Robert E. Peary and his man Matthew Hanson, and Dr. Louis J. Wolff, the ship's surgeon. Besides there are five firemen and three sailors. The highest point of latitude which Mr. Peary made by steamer on former trips was 79.30, but he thinks the 'Roosevelt' is a better vessel than he has had before, and with her he hopes to be able to reach the 83rd parallel, and from that point, the distance to the Pole, he says, would not be greater than he has made on previous trips on sledges. Mr. Peary expects to start on this sledging trip to the Pole about the middle of February. On this expedition he expects to have four dog sleds with eight dogs each. Each sled will carry 550 pounds of supplies, comprising pemmican, hard tack, tea and condensed milk. Two men will accompany Mr. Peary—the Esquimaux, Mat. Hanson, and a white man. There is, we suppose, from a common sense point of view very small prospect of Mr. Peary reaching the Pole, but he seems to be a man who must either accomplish his purpose or die in the attempt. One cannot but wish that so brave and so determined a man may meet with success.

According to a Tokio despatch an officer who has returned from Port Arthur reports that the extent of damage to the sunken Russian ships is slighter than was anticipated. It has been known that the Russians applied explosives inside the vessels before they were abandoned, and the resulting damages were expected to be serious. It has been found, however, that the vital portions of the ships were strangely unhurt. The Bayan, which sustained the most severe damage, has been taken in tow, and the Peresviet is navigable with her own engines. Both of these vessels will soon be brought to Tokio to complete the necessary repairs. Even the Pallada, which sustained the heaviest damage, is expected to be refloated by the middle of August, and before this the Retvizan and Pobieda will be afloat.

An Associated Press correspondent reports an interview with M. Witte, the senior Russian plenipotentiary to the Peace Congress, from which it appears that M. Witte is not sanguine that the result of the Conference will be peace. He speaks of himself as the Emperor's Ambassador extraordinary to enter into negotiations with the representatives of Japan to ascertain whether it is possible to conclude a treaty of peace. In this he will follow precise instructions which he has received from the Emperor, and the ultimate decision in regard to peace or war remains in his Majesty's hands. M. Witte, however, very much fears that the Japanese terms will be such that the Czar will not be able to accept them. . . . From Tokio it is reported that it is believed there that the Czar recently sent an encouraging letter to General Linevitch, promising him men, provisions and other necessities for attaining an ultimate victory. It is also reported that the Czar recently ordered the mobilization of four army corps. And these facts, taken in connection with the reported limitations of M. Witte's power as a peace plenipotentiary are interpreted as meaning that Russia is not sincere in her expressed desire for the conclusion of peace.

Great excitement was created in the British House of Commons on Thursday night, when on a motion to reduce the membership of the Irish Land Commission, the Government was defeated by a majority of three. John Redmond, leader of the Irish party, said the Premier had repeatedly declared that he would resign if defeated, and asked if he was going to swallow this humiliation as he had swallowed every other humiliation during the last few years. Mr. Balfour replied coolly, and in terms which indicated his confidence that the Government could still command a majority in the House.

Moral Aspects of Temperance.

Rev. C. H. Day.

The question may be asked, "What constitutes any matter a moral issue?"

According to Herbert Spencer, "Morality, the science of right conduct, has for its object to determine how and why certain modes of conduct are detrimental and certain other modes beneficial."

Morality then takes cognizance of every force or influence that tends to affect human conduct beneficially or detrimentally, and since intemperance or its correlative temperance, does thus affect the conduct of men, we have a right to denominate temperance a moral issue. "Certainly," says one, "such a statement is quite obvious. There is no one in Canada, with the exception perhaps of a few in the province of Quebec, who today would deny that the temperance question presents to us the most momentous moral issue of our national life."

For years the temperance agitation was looked upon as the work of cranks and fanatics.

Persistently these cranks were reminded that what a man drank was nobody's business but his own, any more than what he ate or wore. It was therefore absurd to try to lift this matter into the realm of morals, and make of it a troublesome and irritating issue. But these "cranks" of other days have succeeded in their object until now there is hardly a voice in civilized countries as uncivilized for that matter, to contradict the assertion that intemperance is the crying national evil of the age.

Mr. Gladstone says: "Strong drink is a greater scourge than war, famine and pestilence combined."

Lord Wolsey, declares: "We have great battles to fight, great enemies to encounter, but the most pressing enemy is strong drink; it kills more lives than all our newest weapons of warfare." While Lord Rosebery claims that the nation (British) is being ruined by it. The Archbishop of Canterbury holds that no man who calls himself a Christian can stand aside and say, he will have nothing to do with this matter. Even the yellow journals cry, "Down with rum," while they at the same time take all the whiskey advertisements they can get. The "New York American" formerly "The Journal," one of the yellowest periodicals in the United States, some time ago had a striking editorial on the subject. "The Conquerors and Enslavers of Mankind." Accompanying this strong plea for temperance was a cartoon representing the different vices of men under the form of wild beasts, while underneath were the words, "Whiskey leads the horde."

It is not necessary to go farther to prove that at the present time temperance is regarded almost universally as a moral issue of the greatest magnitude. I wish to indicate a few of the ways in which or through which temperance becomes a moral issue.

Through its Effects on the Moral-Nature.

Character is the result of choices. It is the residue left in our being from every deliberate act of ours. In other words character is the product of our reaction against our environment. A good, a noble, a strong character is the outcome of good, noble and manly habits of thought and life. But a "good choice" can only be made when reason is in free control of all the lower powers, appetites and passions of the man. A drink of liquor is a blow, a stunning blow aimed at "reason". A drink of liquor will daze or even tumble reason off the throne of the mind, lifting at the same time some baser appetite or passion to occupy its place. To make a good choice, the line between right and wrong must be clearly defined, but strong drink obscures or obliterates that line, so that a man under the influence of intoxicants will do that from which he would shrink with horror were he in possession of his right mind. I knew of a young man at College who unconsciously proved this fact to himself. For some time he had been considering the pros and cons of a certain transaction which was very attractive, but which had an element of meanness in it. For days he thought the thing over, but could not bring himself to engage in what he knew to be wrong. Just about this time he received two bottles of sweet cider from a friend. One of these bottles he drank and the other he left in the closet of his bedroom and forgot all about it. About a week later, while still trying unsuccessfully to persuade himself to undertake the questionable business referred to, he came upon the second bottle of cider, which in the meantime had become strongly alcoholized. He drank it or a part of it and he describes the effect on himself thus: "I was not intoxicated, I was not even apparently exhilarated, but I was aware of this, that all the wrong, all the mean features of that shady transaction, fell away and disappeared, and I no longer saw anything whatever objectionable in it. The only effect on me was that the line between right and wrong had been wiped out for the time and I was ready to do, and

do confidently what had appeared before to me, mean and wrong."

This effect of strong drink is well known and the knowledge of it is made use of by the would-be murderer, the gambler, the thief and the briber. Many a man, who would scorn to sell his vote, which is a symbol of his manhood, yet when he has taken a social glass or two from the hand of his political seducer, will then readily also take the "devil's shilling" in exchange for his political soul.

Because alcohol attacks the very citadel of the moral nature, paralyses the conscience, obliterates moral distinctions, its use therefore becomes a vital moral issue.

Through its Effects on the Home.

The home is a school not only of manners, but of morals. It is the training ground par excellence of the future. It is the real university from which men and women graduate into life. We can forget much but we cannot forget the morals that father and mother uttered in the sanctuary of the home. Home influences is the moral atmosphere we have absorbed into our very being.

Now, anything which has an injurious effect on home life, becomes at once a live, a tremendously live moral issue. It is probable that no other influence so tends to destroy the home as the liquor traffic. Of 10,000 murders committed in the United States in 1903, 3,000 were of wives killed by drunken husbands, says Dr. Gordon of Montreal. The same speaker tells us that one out of every five of our boys is destroyed by strong drink. What is the atmosphere of a drunkard's home? Is it not made up of sorrow, suspicion, suspense, dread anticipations, on the part of wife and children, coupled with profanity, irregularity, tyranny and often brutality on the part of the father who drinks? Surely no strong and pure characters can flourish in such an atmosphere as this. Of course there are exceptions to every rule but the rule is that "like produces like."

Before a young man will drink, there must be formed within him a more or less favorable mental attitude toward drinking. Here is the secret of many a young man's downfall. And further that mental leniency with reference to liquor develops unconsciously in many of our most respectable homes. The boy often hears slighting remarks from his parents, (who do not take liquor themselves) about the temperance workers, their faults which no doubt are many, being criticized and held up for ridicule. By and by the boy begins to regard the whole temperance movement as extreme or fanatical. With this feeling he goes out into the world, and at the first assault of the enemy he falls. Parents should be careful indeed, as to the bias they may give to their children's thoughts by unconsidered words. Let the attitude of parents be clear, decided and uncompromising in their homes toward this traffic which is ever the bitterest enemy of domestic happiness and peace!

Through its Effects on Civic Life.

"Behind the walls of Sparta" said the king of that country to a visiting ambassador, as he pointed proudly to the ranks of his citizen soldiers drawn up on the plain. Citizens are indeed the walls of any country; but walls are no stronger than the individual bricks out of which they are composed. In other words a nation is powerful as it possesses men, strong, true, faithful, for "a free state exists" only in the virtue of the citizen. Citizenship is the greatest fact in nationality, and virtue or character is the greatest fact in citizenship. The moral element cannot be excluded from either economic or civic. Temperance, therefore, becomes a great moral issue from its vital relation and influence upon character, the basal fact in citizenship. Intemperance, rather than poverty, war or pestilence, is the destroyer of strong and progressive citizenship. It was this that enervated successively, the men of Samaria, of Babylon, of Greece, and Rome. Lord Rosebery claims that it is ruining the British citizen today. The conclusion is plain. No man can be a good citizen who drinks liquor. He cannot be, because liquor destroys the bloom of character, and character is the foundation of true citizenship.

Again, no man can be a good citizen who in any way may favor or abet the liquor traffic. Can a man be a good citizen who favors a business that runs homes, that steals the bread from children's mouths and the cloth from their backs? Can he be a good citizen who helps along a business that builds jails, penitentiaries and insane asylums and fits men and women and boys to fill them? Can he be a good citizen who abets a traffic of which nothing good can be said? Surely not. We can never therefore, hope for the highest type of citizenship until the evil of intemperance has been abolished and thus at this point the temperance problem meets us as a moral issue of surpassing moment.

Temperance and Religion.

Cardinal Manning the great English Catholic divine, has this to say about the antagonism between religion and alcoholism. "For thirty-five years I have been priest and bishop in London, and now I approach my eightieth year and have learned some lessons and the fact is this—the chief bar to the working of the Holy Spirit of God in the souls of men and women is intoxicating liquor. I know of no antagonist to the Good Spirit, more direct, more

subtle, more stealthy more ubiquitous than intoxicating drink."

This antagonism is manifest in the attitude of the liquor interests toward the Sabbath. If these interests could prevail they would have open Sunday saloons with the accompanying carnival of disorder, godlessness and vice. The liquor men by persistent evasion and defiance of the laws have almost succeeded in secularizing the Sabbath in the United States. In 1903, an attempt was made, we are told, to legalize selling of liquor on Sunday in Greater New York, on the plea that out of 12,546 saloons, 8,600 were open and running full blast in defiance of the law.

The liquor traffic is also the greatest hindrance to Missions. It obstructs and annuls the work of missionaries in foreign lands; in Africa where great cargoes of New England rum are demoralizing the blacks; in the islands of the Pacific, where Dr. Paton tells us that his work of fifty years is threatened with destruction because of American liquor, among the Indians where the white man's fire-water blots out the vision of the white man's God. And thus we see in its effects on the religious life of the nation, which is after all the true foundation and explanation of its moral life, the temperance problem again and more significantly than ever, becomes a pregnant moral issue.

"And what if it does?" says some one, "what has that to do with my attitude toward this business." Simply this, that when a moral issue of so momentous a character as that of the temperance problem is presented to the moral consciousness of any man, it involves on his part at once the taking of a clear definite and active stand for the right and against the wrong, that is to say in this case for temperance and against intemperance.

No man can escape his obligation with reference to so clearly defined a moral issue.

The Japanese have a legend to the effect that the original founder of the Mikado's dynasty was a god who came to this earth in the form of a beautiful prince. One day, so the story goes, as he wandered in the hills, he came upon a lovely woman weeping. His heart was touched and he gently made inquiry, as to the reason of her grief. She replied, "O, sir, I have had five lovely daughters, but only one is left to me and she too, must be taken from me. For every year a great serpent with many heads comes over the mountains and he demands one of my daughters as a sacrifice, and then he devours her and returns to the mountain until another year. The time has almost arrived for another horrid visit and he will demand my only child and what shall I do," and the poor woman burst out afresh. "Wait," said the prince, "Do not weep, I will kill the serpent and save your daughter." The prince proceeded to make several gates corresponding to the several heads and behind each of these he placed a tempting bait. Soon the great serpent trailed his vast length into view and glided at once toward the gates, each head entering one, seeing which the prince fastened the gates, and then drawing his magic sword, he cut off the heads in succession and the serpent no more troubled the vales of Japan.

There is a mighty four headed serpent trailing across our country seeking to destroy the four fold citadel of our national life. It is the liquor traffic. One great head sends its poisonous breath into the moral life of our young men; another forces its befouling way into our homes; another threatens with flaming eyes our civic virtue, while another dares even to attack the Holy of Holies, our religion.

The great moral issue in other words the great serpent is before us. We the Christian men and women of this land are the sons and daughters of God with the magic sword. Are we not criminal if we do not strike!

Be strong!

It matters not how deep entrenched the wrong, How hard the battle goes, the day, how long. Faint not, fight on! Tomorrow comes the song.

The Bible a Missionary Book.

By Rev. Rupert Osgood Morse, M. A.

Wasting no words in introductory matter, let us look to Luke's version of the Great Commission, Luke 24:44-49. We find there:

- 1.—The provision for a world-wide salvation in the suffering of the Messiah vs. 46.
2.—The possibility of universal acceptance of this salvation vs. 47.
3.—The obligation to publish this gospel of repentance and forgiveness vs. 47-48.
4.—The assurance of power to make effective this universal mission, vs. 49.

All of these, Jesus argued from scripture. If, like Him, we may find in scripture this provision, possibility, uroclamation, and power it surely constitutes "The Bible a Missionary Book."

Notice.

1. The Missionary Purpose in Scripture. This is implied in the scriptural view of the unity of the race. It is implied in the promise to Eve of her seed bruising the serpent. Noah, being a preacher of righteousness, was plainly a missionary. God's call of Abraham designed a worldwide blessing through a single race. Despite the Hebrew failure, the repeated repetition of promise and commission, to the descendants of Abraham makes dear the world-wide purpose

of Abraham's call to the earth be blessed in Melchizedek, our priest of the most high God.

From Moses' mission to forgive all the conditions of uncleanliness! Hebrew occupation opposed by the terminating the Hebrews, desires all men, period, we have race, to whom law makes special To the period both world wide Solomon's dedication.

Throughout the world-wide; equi-gospel, Isa. 45, outlook.

In Jesus' holy wide mission! tile blood. Hebrew capital. in the fulfillment birthplace. The done the Son of Man.

Thus it is that flows unbroken from the First atonement mark.

II. Missionary, pregnant with missionary prophesies of the Kingdom of God into the Holy of Jehovah, a knew him not.

Examine some second psalm VI-3 (2). A prophet the heathen Jehovah in the prophecy of 9:12. Psalm 2 outlook. In P. dominion. From the ends of the Him. Psalms triumph of the kingdom. Ch. nessing purpose Chapters 44 and call upon exclusive sovereignty triumph over Chapter 52 is umph to be forth the triumphations.

But it is in prophecy is p "And I if I be men unto me."

III. The Missionary Campaign plan. Here we see the choice of the

A. Election, blessing. Such choice of the

B. The attraction redeemed life. true Christian ward the Cross only as we let It was such t epistles known

C. There is Gospel as illustration This is manifest city and government is dominant.

But the big "Conquest." quest." "As world so sense meaning of the through Christ plan of Conquest

1. "Witnesses to be witness Luke 24:48, J. cords this witness. Jesus for him.

2. "Organization Conquest. The churches thus

of Abraham's call, "In thee shall all the nations of the earth be blessed." Contemporary with Abraham Melchizedek, one outside the chosen family, Was a priest of the most high God.

From Moses to Samuel the people are not permitted to forget that God loved all men. This when all the conditions were such as to intensify race exclusiveness! Hebrew and Egyptian hated each other. Hebrew occupation of the promised land was fiercely opposed by the natives. The religious duty of exterminating the enemies of the Lord was laid upon the Hebrews, yet the Hebrews were taught that God desires all men to repent. If Job belonged to this period, we have in him another outside the chosen race, to whom God revealed his presence. The Mosaic law makes special provision for "the stranger."

To the period of the kingdom, Psalms 2 and 96, both world wide in outlook, belong. Here too, is Solomon's dedicating prayer also world wide in outlook.

Throughout the prophets, the missionary yearning of God is clear. Amos' condemnation of sin is world-wide; equally wide is the outlook of Hosea's gospel, Isa. 45, 53, 55, 59, 65, 66, are world wide in outlook.

In Jesus how plain the proclamation of a world-wide mission! In his body flowed Hebrew and Gentile blood. He was born in the shadow of the Hebrew capital. The edict of a Roman Caesar issues in the fulfillment of Micah's prophecy touching his birthplace. The East adds its quota to the glory done the Son of God when he became the Son of Man.

Thus it is that a stream of missionary purpose flows unbroken through the channels of revelation from the First Adam to the Second Adam whose atonement makes possible universal salvation.

II. Missionary prophecy in scripture. The Bible, so pregnant with missionary purpose, is potent with missionary prophecy. There are the many prophecies of the spread and complete triumph of the Kingdom of God, of the inflowing of the nations into the Holy City, of the increase of the knowledge of Jehovah, and of his being sought by those who knew him not.

Examine some of the more specific prophecies. The second psalm pictures, (1.) The heathen in rebellion VI-3 (2.) A possible attitude of Jehovah toward the heathen V. 4, 5. (3.) The actual attitude of Jehovah in the gift of His Son, vs. 6, 8, (4.) The prophecy of the complete triumph of his Son, vs. 9, 12. Psalm 22 gives another world wide prophetic outlook. In Psalm 72, the King's Son is promised dominion. From sea to sea, and from the river unto the ends of the earth. All nations shall recognize Him. Psalms 96 and 98 set forth the complete triumph of the kingdom of the righteous God.

Isaiah touches almost every phase of the Messianic kingdom. Chapter 43 proclaims the worldwide witnessing purpose in the election of the Hebrews. Chapters 44 and 45 proclaim the vanity of idols, and call upon their worshippers to recognize the exclusive sovereignty of Jehovah. Chapter 49 is of the triumphary glory of Jehovah among the heathen. Chapter 52 is a call to Zion to awake to her triumph to be brought about by the suffering servant of Chapter 53, Chapter 60 and 66 magnificently set forth the triumph of the Redeemer's work among the nations.

But it is in the teaching of Jesus where missionary prophecy is particularly plain. It is He who says, "And I if I be lifted up from the world will draw all men unto me."

III. The Missionary Plan of Scripture. Our Lord's Missionary Campaign is not without its scriptural plan. Here we find the working of certain subconscious forces, as,

A. Election, or the choice of leaders as channels of blessing. Such was the call of Abraham and the choice of the apostles.

B. The attraction of the unsaved by the power of a redeemed life. "Ye are the light of the world. The true Christian life is constantly drawing others toward the Cross. The Cross has attractive power only as we let the life of Christ shine in our lives. It was such shining lives that Paul called, "living epistles known and read of all men."

C. There is also the permeating influence of the Gospel as illustrated in the parable of the leaven. This is manifest in the changed institutions of society and government wherever the religion of Jesus is dominant.

But the biggest word in our Master's kingdom is "Conquest." So he planned a campaign of "Conquest." "As the Father hath sent me into the world so send I you." No man has learned the meaning of the fact of Christ until he has learned through Christ to be a Saviour of others. In Jesus' plan of Conquest see, the place of,

1. "Witnessing" Jesus teaches that his disciples are to be witnesses unto himself. See Matt. 28:18-20. Luke 24:48, John 15:26, 27, Acts 1:8. The Acts records this witnessing and its results. The world learns who and what Jesus is through competent witnesses. Jesus confidently expects us to witness for him.

2. "Organization."-Organization is the handmaid of Conquest. The Apostles gathered the Converts into churches thus to serve the objects of Conquest. One

church for each community seems to be the apostolic plan.

3. "Support"-Paul and his companions were brought on their way by the saints. Paul thankfully acknowledged the contributions of the Macedonian churches. He solicited from the church in Rome the provision for his proposed journey into Spain. So today are we asked to support Christ in his efforts for Conquest. But there is another support, The Holy Spirit without whom all efforts are of no avail.

4. Geographically, the Bible plan of Conquest begins at Jerusalem extending to the regions beyond Unoccupied territory has the precedence.

IV. "Missionary Progress."-The large place given to the stranger in the Deuteronomic code shows that many of them cast in their lot with the Hebrews. The Babylonish captivity marks an era of missionary progress. Through this exile, thousands of Gentiles and hundreds of communities were made acquainted with messianic hopes. The messages of Isaiah and of Amos cover Egypt, Assyria, Moab, Edom, and other lands. But Jesus creates the world's greatest missionary epoch. He planted the principles of his kingdom in the lives of those who were to disciple others. The conditions were not ripe for large ingathering, so Jesus confined his efforts chiefly to fitting his followers to be missionaries. But the Acts is a record of Conquest, from Jerusalem to Rome, Hebrew and Greek. The Revelation is a reflection of the place and power the Cross had won throughout the Roman Empire before the first century closed. And such missionary progress was but prophetic of the Conquests of the kingdom wherever the church has been faithful to her commission.

Surely such a purpose, prophecy, plan, and progress as we have found in scripture constitute "The Bible easily first of Missionary Books."

The Drunkard's Conversion.

A TRUE STORY.

By D. O. Parker.

'Twas in a far and famous town
In rich Chenango's vale,
Was acted in the long ago,
This simple temperance tale.

Two lovers stood when all was bright,
Before the altar, where
Their hearts were wedded into one,
Each other's life to share.

But soon the Siren sung her song;
The charmer gained the day;
The husband drained her tempting cup,
And gladness fled away.

The years sped on with wasting haste;
Their yard with flowers sweet,
And fields that yielded rich returns,
Were barren as the street.

The mill upon the "Alder-brook,"
With music all day long,
Was like an orphan there bereft,
And silent was its song.

Disconsolate and sad was she,
Who'd worn the bridal veil;
A mother now with little ones,
All ragged, thin and pale.

How changed! within and all around
Proclaimed the drunkard's woe,
And yet that Christian mother prayed,
"O stay this awful blow,"

God answers prayer in His own time,
In His peculiar way;
 Oft makes the sport of fools and knaves
The tavern with its open door

Received its patrons there,
 Oft as the sun brought in the day,
To loaf and drink and swear.

The tipplers by this gate to death,
Their sport this drunkard made;
They dressed him up in robes grotesque,
In mocking pomp arrayed.

Old bottles all his pockets filled
He nursed a cabbage-head,
And puffed a monster filthy pipe,
And hugged a loaf of bread.

He felt himself almost a king,
And danced about in glee,
And had his picture taken then,
To finish up the spree.

The artist made his picture large,
And hung it on the wall,
Behind the toper's liquor bar,
The merry sport of all.

The drunkard came at early morn,
Quite sobered through the night,
And when about to take his dram,
The picture caught his sight.

He dashed the cup and cried aloud
"My God! can that be me?"
Then with a vow he turned away
His former self to be.

His former self to be.

And strange! that day he spent at home.—m
A miracle of grace

It seemed to that dear praying wife,
Who met his fond embrace—
The mill took up its former song;
His fields were white with grain;
The tumbling house was built anew,
And all was bright again.

This incident took place in West Eaton, a few miles from Colgate University. It was at one time the home of the late Mrs. Judson. One of her most charming books took its name from the alder-brook that flowed through the village. During my last year in theology I supplied the church there. At that time she had two aged maiden aunts living in the very old and humble ancestral cottage below the hill where "travellers on the turnpike looked down the chimney to see what was cooking for dinner." In one of my pastoral visits I noticed on the wall a beautiful painting with a cloth tied around it and covering the mouth. To gratify my curiosity it was uncovered, and there was the beautiful picture of Emily Chubbuck-Fanny Forester-Mrs. Judson—minus a mouth. The explanation was that the painting was made when she was in the height of her literary glory and was so displeased with the mouth she at once cut it out. Her mouth was large and the artist was too true to nature. It was grace that transformed her into the missionary saint. In her last earthly home, almost under the shadow of Colgate University, wasted away by consumption she was translated, and as the preacher said at her funeral "Never did a child fall asleep in its mother's arms sweeter than Emily fell asleep in the arms of Jesus."

Fraternally,
D. O. PARKER.

N. Springfield, Vt.

Children Taught of the Lord

It is not enough that children shall be right and keen and strong and able to make a living. They may be all this and yet be lacking in moral character, and so their lives be a lack feature in the sight of God and good men. True religious life, full of moral integrity and principle, is an absolute necessity in order to the best success. If good people could be assured that all their children are to be possessed of such character, they would find in this assurance the highest satisfaction.

Parents should train their children to be good and to do right. They should have a strong influence over them and should watch and control them day by day. But this may not be effectual. Much of the time the children are away from the eye and hand of their parents, and unless they have good principles they get into trouble. The time is coming when, perhaps by the death of the parents, the children are to be entirely freed from the personal oversight of those who have watched over them. Nothing, then, will take the place of true religious character. It is a great thing to be taught and trained by good parents. In addition to this each one needs the divine influence in his heart, wrought there by the regenerating and directing influence of the Holy Spirit.

If we are to have growth and expansion, spiritual purity and power in the church the children must be trained up in the nurture and admonition of the Lord so as to take the place of their parents. But merely human training will not avail. They must be taught of the Lord. They must be the subjects of the divine renewing. They must have the grace of God within them, born into them by God's Spirit and developed within them by his own sanctifying influence day by day. Then they will be prepared to serve God, and the future of the church is thus assured.

The nation that is to be a strong and sturdy people must have an abiding religious life and character. There is a promising future before it if its children are growing up to be strong and true in their adherence to religion and virtue. Those who are patriots will, if they have ordinary intelligence, rejoice to know that the children are being trained in the ways of morality and piety.

When God made promise to Israel, through his prophet Isaiah, that it should have a prosperous future, nationally and religiously, he gave assurance that the children should be taught of the Lord. By this he meant to assure them, as we have seen, that they should be possessed of religious life and principle, that they should understand the law of God and obey it in true piety, and that they should possess sound religious judgment and practical morality.

Only as the fear and love of God are in our hearts are we safe in this world. For this we are to pray, for ourselves and for our children. If God's life and grace are within us, we are strong to resist evil and to live true and good lives.—Herald and Presbyterian.

Every real and searching effort at self improvement is of itself a lesson of profound humanity. For we cannot move a step without learning and feeling the waywardness, the weakness, the vacillation of our movements or without desiring to be set upon the Rock that is higher than ourselves.—W. E. Gladstone.

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.

If labels are not changed within reasonable time after remittances are made advise "Business Manager," Box 330 St. John, N. B.

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

PRAISE IN WORSHIP.

That praise is an appropriate and scriptural form of worship no devout and intelligent person will question. It is or should be the glad and spontaneous expression of the believing and grateful heart. Of old, God's people worshipped Him in psalms or spiritual songs. Nowhere does the religious spirit of the old dispensation find so full and spiritual expression as in its psalmody. In plaintive songs the Hebrew saints poured out before the Lord their sorrows and complaints. In penitential psalms their contrite hearts made confession of sins and cried for pardon. And when their faith rose above their fears they gave voice to their thanksgiving in joyful song and sang in triumphant strains of the mercy and goodness, the faithfulness and loving-kindness of the Lord. The hills and valleys rang with the pilgrim songs as the people went up in companies to Jerusalem to present themselves before the Lord at the national feasts, and in the Temple service voice answered to voice in the singing of antiphonal praises. And that old Hebrew psalmody still throbs with the spirit of prayer and praise. However much in many respects the Christian has advanced beyond the Jew, he has not yet outgrown the psalms of the Old Testament. Frequently, in his most spiritual moods, he finds in them still the best expression of his deepest needs and his highest aspirations.

Christian worship when untrammelled and spontaneous is generally, if not always, accompanied with praise. The early Christians spoke to one another in psalms and hymns and spiritual songs, singing and making melody in their hearts unto the Lord. Even in the dungeon of the Philippian jail, Paul and Silas sang praises at midnight, and wherever Christians have been permitted to worship God according to the dictates of their own hearts, whether in the little company or the great assembly, their feelings have found expression in the humble, grateful song of love and praise or in the swelling, triumphant notes of the great anthem.

In our own times a large place is given to music in connection with Christian worship. Time and thought, money and musical talent are devoted to this end. It is well that this should be so. The gospel can be, and should be, sung as well as preached. The devotion of the congregation can be, and should be, helped by the voice of praise as well as by the voice of prayer. But it should be considered that music, even what is called church music is not necessarily praise, that is the praise which means worship. It is sometimes questioned whether the money so freely expended for music by many city churches would not be expended more in harmony with the spirit of Christianity if it were used to provide for the preaching of the gospel in communities which are destitute of such privileges. It will hardly be thought unreasonable if those who are among the destitute should take that view of the matter. At all events, it must be generally admitted that any large expenditure of money for church music can be justified from a Christian standpoint only if the effect is to promote a spirit of praise and to help the people to worship God in holy song. That is the main consideration. Whether there shall be an organ or an orchestra or both or neither, whether there shall be a paid choir or a voluntary choir or no choir at all, are all secondary matters, if only the grand end is attained, and that end must be to inspire and help the congregation to a devout and hearty utterance of the praises of God.

We must confess that, as it appears to us, the aim

indicated above is not, as a general thing, being achieved or even intelligently aimed at in the churches, at the present time. There are in all our congregations potential forces of song, which if developed and called forth would fill each church with sounding praise. But little or no attempt appears to be made to develop these forces or engage them in the worship. Whatever training there is generally confined to a few persons who compose a choir, and the general effect, if not the aim, of what is done to promote the music of the church is to discourage, rather than encourage any hearty participation on the part of the congregation in the music of the sanctuary. In many city churches it is considered necessary to secure for the choir one or two persons at least who have a musical reputation sufficient to make their singing in the church an effective attraction to that class of people which cares more for artistic singing than for gospel preaching, and under the circumstances it is hardly a matter for surprise if that class is a growing one. What is wanted in connection with our public worship is not that kind of music which satisfies, or at least challenges, the judgment of the critic by its effort at artistic effect, but a kind of music which is itself begotten of the spirit of devotion, and which arouses and engages the musical sensibility of the worshipper, while it inspires his devotion and helps him to give it expression in uplifting spiritual song. Such an ideal may not be easy of attainment. Few ideals of much value are. That is no good reason for casting them aside. We do not see why the development of the musical and the spiritual in a congregation to a point in which the people should praise God in hearty, spontaneous spiritual song should be regarded as unattainable, or why it should not be accepted as the ideal toward which constant effort is to be made.

THE INCREASE OF SALARIES.

Another long drawn out session of the Dominion Parliament came to a close on Thursday last. A great deal of time was consumed in discussing subjects on which parties and individuals differed. But before the end was reached one subject at least was found on which the gentlemen on both sides of both Chambers could cordially agree. That subject had to do with the increase of salaries and indemnities. The salaries of judges have received a substantial increase, and with this there will probably be no general disposition to find fault; for though the salaries paid to Canadian judges should be sufficient for men addicted to plain living and high thinking, as judges should be, yet as the appointments to the Bench are necessarily from a profession in which the material rewards for first-class ability are usually very generous, it is perhaps well that the judges' salaries should be such that an eminent lawyer shall not be required to make too large a financial sacrifice in accepting an appointment to the judiciary. Another increase which probably will not be severely criticised is the addition of \$4,000 to the salary of the Prime Minister, making it \$12,000. Few if any of the Prime Ministers of Canada have been men of large means, and in case of men comparatively poor, like Sir John Macdonald and Sir Wilfrid Laurier, the increased salary does not afford too large a provision on which to maintain the dignity of the position.

As to the wisdom of voting \$7,000 of the public money as a salary for the leader of the Opposition there will probably be more difference of opinion. For ourselves, so far as the expenditure of the money is concerned, we have not the slightest objection. The country can well afford to pay \$7,000, or several times that sum, to insure the presence in Parliament of an alert, able and not too friendly critic of every Government measure. The leader of the Opposition, if the opposition be strong enough, has duties to perform only less important to the country than that of the Prime Minister himself. The objection to paying a salary to the leader of the Opposition out of the public funds is that an organized opposition, however useful or inevitable it may be under present conditions, is not recognized in the Parliamentary constitution, and a leader of the Opposition is accordingly not necessarily a permanent figure in Parliament. It is quite possible that there should come to be several organized parties in Parliament or that there should be no organized opposition at all. Then again it may be said that the leader of an opposition is necessarily a partizan with

partizan prejudices and designs. His avowed, if not his supreme, purpose is to overthrow the Government that he may enthrone himself and his followers in power. And from this point of view it does not appear to be a logical proposition that the public treasury should be taxed to pay the salary of a man who is doing his best to oust the Government which the people have placed in power. There is no doubt of the usefulness of an able leader of the Opposition, and everyone should be glad to see him receive a sufficient salary, but it would seem to be more logical and more in harmony with the principles of responsible Government that his salary should be a charge upon the funds of his own party, rather than upon the public treasury. The increase of the indemnity of members of Parliament from \$1,500 to \$2,500 was a measure which evidently commended itself to the embodied wisdom of Parliament, for we do not hear that a single voice was raised in opposition. How then shall we presume to criticize? Still we must express our doubt that this addition to the country's financial burdens is in the public interest. For the time that a member of Parliament should be required to spend at Ottawa \$1,500 seems to us a reasonable and sufficient indemnity, especially when travelling allowances, free passes over nearly all railways and other perquisites are taken into account. The other day Sir Wilfrid Laurier said, in his place in the House of Commons, that a four months' Parliamentary session should be ample for the transaction of the country's business. And probably no one acquainted with the facts will dispute the truth of the statement. To say, then, that the long sessions are a ground for an increase of indemnity seems like capping insult with injury. The country must not only suffer for week after week the offence of the vain repetitions of Parliamentary orators who think they will be heard for their much speaking, but in the end must pay for all this wearisome garrulity at the talkers' own price. Probably the item in the general increase which will be received with least favor of all is that which provides for the payment of annuities of \$3,500 each to all ex-Ministers of the Crown, who have spent five years or more in the public service. The present list of pensioners includes the names of Hon. Messrs. Sifton, Blair, Tarte, Costigan, Sir Hector Langevin, Sir Charles Tupper, Sir Hibbert Tupper, Sir Mackenzie Bowell, Sir A. P. Caron, Sir John Carling and the Hon. Messrs. Foster and Haggart. And to this list, if the reports as to prospective Cabinet changes prove true, there will soon be added the names of Sir Richard Cartwright and Mr. R. W. Scott. There may doubtless be instances in which men who have rendered valuable public services as Ministers of the Crown are obliged to retire without having been able to make sufficient provision for their old age or for their families. But the instances in which men who possessed the necessary ability for Cabinet positions and who had received during their term of office the \$9,500 which their salary and their indemnity now provide would then retire from public life in circumstances to justify their becoming pensioners upon the public treasury must be comparatively rare, and a glance over the list of pensioners with which we start out under this new plan will confirm that conclusion. If there were any reasonable assurance that this large addition to the expense at which our legislative machinery is operated would result in materially elevating the standards of political and Parliamentary life in Canada the result might indeed be worth all it will cost. There is, however, no such assurance. The danger is indeed that the result will be of a precisely opposite character, and that the larger financial rewards held forth, instead of attracting the men who possess the intellectual and moral qualities which make for true statesmanship, will but attract more strongly the petty politician and dexterous wirepuller who is in the game for what he can make out of it and who is prepared to trample on every high principle to insure the triumph of the party which he supports and the schemes in which he is personally interested.

Editorial Notes.

The bubonic plague which, during several years past, has caused so great destruction of life in many parts of the Hindoostan Peninsula, has now reached Farther India and has found entrance into Southern Burma. More than a thousand deaths have occurred in Rangoon.

A minister of the Methodist Church in Nova Scotia, who sends us his subscription for the Messen-

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ger and Visitor writes: "The prospect for a general revival of religion throughout these Provinces grows bright with promise. I want to keep in touch with the work of your church along this line. Every note of victory that is sounded will swell the song and help to inspire the toilers all over the field with new courage and zeal. May God help us to exercise the faith that cries victory before the blow is struck! And may the triumph which crowned Jehoshaphat's faith be yours and ours!"

—There have been some warm days in this latitude during the past week, and in some parts of the country people have complained of the heat. But the summer climate of these Provinces by the sea at its hottest is comfortable as compared with that of many parts of the Eastern and Middle States. The people of some of the United States cities suffered greatly from the heat during the early part of last week. The highest temperatures were reported on Tuesday. On that day in New York the official thermometers registered 96 degrees, in Baltimore 97.3 and in Philadelphia 98.3. In Pittsburg there were 18 prostrations, in Philadelphia 50 and in New York 187 prostrations and 23 deaths. The following day the thermometer readings were a little lower, but there were a larger number of deaths reported from the heat. In New York the deaths numbered 75, in Philadelphia 10, in Pittsburg 5 and in Baltimore 4. Such excessive heat continuing from day to day with a high degree of humidity creates conditions which are terribly trying even to the strongest.

—"I read one of the great New York dailies," says Dr. Charles S. Wilder in the Chicago "Interior," "but I depend upon the compendium of news in my religious newspapers for that which is worth remembering of the great movements, social, political, military, literary, as well as religious, in the world. Beyond this ground, common to both secular and religious journalism, I am absolutely dependent on the religious paper for accurate knowledge of religious movements. Only in a meagre and distorted form do any of our secular papers tell us anything of Christ's kingdom in the world. The field here is left to the religious newspapers, and never before has this field been so well occupied as today. The world which is being subdued for Christ, the workmen and the work they are doing, are placed before me of the pages of my religious newspaper with marvellous fulness and clearness. In no other way is my interest in the kingdom of Christ and my love for the King more certainly aroused and held at high-water mark. I read of the work being done in all lands and of results accomplished, and my faith in the ultimate triumph of Christianity is held unwavering." What Christian can afford to be without his religious newspaper and especially the paper which presents the principles, the news and the interests of his own denomination?

—A correspondent writing from Victoria, B. C., under date of July 13, says—"Just now the Baptist Convention of B. C. is taking place in Calvary Baptist Church here, and Maritime Province people form a good proportion of the membership. The President of the Convention C. A. Stevens, mayor of Kamloops, is a Colchester County boy, Rev. J. Willard Litch, pastor of the First Church, Vancouver, is from Annapolis Co., Rev. E. LeRoy Dakin, is from Digby Co., A. J. Pineo M. A., is from Kings Co., while of the lady delegates about half at least are from the three provinces by the sea. Rev. W. H. Porter, of Toronto, who is in attendance, is also a Nova Scotian. He seems to be as vigorous in mind and body as when over a third of a century ago he was pastor of the Pine Grove Baptist Church, at Middleton, N. S. At some time or other he seems to have been the pastor of about one half at least of all the delegates present. They gather around him in swarms at the close of each session and often one can see a tear start as together they revive the memories of other days. Rev. J. Willard Litch is one of the strong men of British Columbia. At Wednesday evening's meeting he gave an address on Pastoral Evangelism which was one of the most eloquent and inspiring addresses the writer has ever heard."

The N. B. Eastern Association.

The concomitants of the Eastern Association! Who can reckon them up in order, or even name them? The appointing of the delegates in the churches, by which the people who are disposed to go are sought out, and duly elected, the preparation for the journey—involving new clothes and new carriages, the pleasurable anticipation of the cordiality of the entertaining home, the writing of the church letters, and the perplexity of gathering the statistics called for by the letters, the preparation of the reports by the chairmen of the committees—all these and many other things are properly included in the accompanying circumstances of an Association.

The weather was all that could be desired—calling forth from our venerable Bro. Hughes at the close of the Association a vote of thanks to our Heavenly Father for the favor bestowed. In response the congregation arose and sang the doxology.

The Association was held at Petitcodiac beginning on Saturday July 15, at 10 a. m. It was preceded by a service on Friday evening July 14, at which

Rev. B. H. Thomas preached and Rev. E. B. McLatchy led an evangelistic service.

On Saturday morning the 9.40 prayer meeting was led by Rev. H. H. Saunders, and Association formally opened at 10 o'clock. In the absence of the moderator Rev. B. H. Thomas was called to the chair.

The roll of delegates was then called after which the officers were chosen as follows: Moderator, Rev. R. Barry Smith, secretary, F. W. Emmerson; assistant secretary, Rev. J. W. Brown; treasurer, Deacon D. A. Jonah. The following were invited to seats in the Association: Rev. H. H. Saunders, Rev. Dr. Rawley, pastor of Commonwealth Church, Boston; Rev. A. C. Horsman, Mrs. Cox, Prov. Secretary of W. B. M. U.; Mrs. Crandall, Supt. of Mission Band Work for the Maritime Provinces; Rev. N. D. Smith and Rev. Abram Perry.

The new pastors were welcomed as follows: Revs. Geo. Howard, Z. L. Fash, B. N. Nobles, E. A. Allaby and Bro. Puddington.

Rev. I. N. Thorne, Rev. E. B. McLatchy, also Rev. Dr. McIntyre and Rev. Dr. Manning, and Bro. J. J. Wallace were appointed to read letters.

At 11.30 the reading of letters was discontinued, and the Association listened with much pleasure to a sermon from Rev. E. L. Steeves. It was from the text in Prov. 14.34, and was a fine forceful and distinct, setting forth of the fact that Righteousness exalteth a nation. It was an eloquent plea for true Christian character, and an assurance that such character belongs to the country that gave it birth, and is immortal.

Saturday afternoon the report on Education was read by Rev. I. N. Baird. It recognized the successful year's work at Acadia, and the success that has attended the Second Forward Movement. It expressed regret at the loss which the Institutions will suffer from the removal of Rev. Dr. Kierstead.

The committee on New Churches reported advising that the Association receive the Lewisville Baptist Church into its membership. Report adopted, and the hand of fellowship was extended to Rev. I. N. Baird as one of the delegates.

The report on Home Missions was read by Rev. F. P. Dresser, and printed reports of the H. M. Board of N. B. was distributed. Both were considered together. The discussion showed that the Association took a lively interest in our H. M. fields.

The report on Foreign Missions was read and adopted. It called the attention of the F. M. Board to the need of securing for free distribution among our churches, readable and informing Missionary Literature.

At 4 o'clock Rev. Z. L. Fash preached from Matt. 8.7. The scene of Jesus healing in Capernaum was graphically set forth, and then all were led to see Jesus Christ ready to bear the infirmities of the world.

Saturday evening a platform meeting on Foreign Missions was held.

Mrs. McIntyre gave an address on the work of the W. B. M. U. It was an urgent appeal for more earnestness on the part of Christian women at home, to reach the heathen women in India.

This was followed by an address by Rev. R. E. Gullison. By hard facts and telling incidents we were enabled to see India's need, and to know that the Gospel as proclaimed by our Missionaries is reaching that need.

On Sunday an early prayer meeting was held at 7 o'clock, and another at 9.40. The Associational sermon was preached by Rev. J. W. Kierstead. His text was taken from Psalm 145.4. The text was considered as a command and a prophecy. The sermon incited us to seek to know God in creation in Providence and in grace, that the gift of praise might be awakened in us. Each generation may express its praise by the institutions it leaves to battle with the evil. Praise may also be expressed by individual piety and sterling character. The sermon showed careful thought and preparation. At 2 o'clock the Sunday School lesson for the day was taught by Rev. J. W. Brown. This was followed by brief addresses on S. S. work by Rev. H. S. Erb and Rev. R. M. Bynon.

At 4 o'clock Dr. Trotter gave an address on Education. It was an inspiring and moving address, setting forth the work done at Acadia, and an encouraging allusion to the Second Forward Movement.

In the evening a platform meeting on Home Missions was held. Rev. Dr. McIntyre reviewed the work of the year and spoke optimistically of the coming union between the Baptists and Free Baptists. Rev. Geo. Howard followed with a strong and pointed address which was much enjoyed by all.

An evangelistic service of great power was then led by Rev. E. A. Allaby. It was a fitting and profitable close to the service of the day. Many expressed a desire to lead a new life, and in the after meeting some professed to have found Christ. Several of the brethren preached in the other churches in the village and some in the out stations.

On Monday morning the report on Sunday Schools was read as prepared by Bro. W. C. Newcomb. The secretary of the Historical Society called the attention of the clerks of the churches to the importance of securing and preserving the histories of their churches.

The circular was then read by Rev. E. L. Steeves. It emphasized the importance of living a consistent Christian life.

The report on Temperance was read as prepared by Rev. R. Barry Smith. It elicited an animated discussion.

Report on Obituaries briefly reviewed the life of the late Rev. J. C. Steadman and spoke fittingly of the deaths of Mrs. S. W. Kierstead, Dea. J. M. Hicks of Point Midgie, Dea. Ayer of Petitcodiac, Dea. J. W. Fullerton of Albert, Dea. Solomon Berry, of Second Coverdale, Dea. Richard Thorne and Minnie Price of Havelock.

At 11 o'clock Dr. Manning preached from Heb. 12.13. It was a forceful plea to Christians for a correct walk, that the Spirit of Jesus might be seen in Christian character.

Monday afternoon the report on Denominational Literature was read by Rev. B. H. Thomas. It heartily commended the Messenger and Visitor, and urged caution in the selection of S. S. books. Rev. J. W. Brown and Rev. B. H. Thomas supported the report in its reference to the Messenger and Visitor by vigorous addresses.

The statistical report was given by Secretary F. W. Emmerson, 241 baptisms were reported, but the churches reporting showed a decrease of 173. This decrease was due mainly to two of our larger churches revising their lists.

The churches were advised by resolution to put in a separate list, headed suspended, those members who are non-residents and whose whereabouts are unknown.

Resolved that the moderator and clerk be empowered to unite with representatives of the other Associations and of the Free Baptist Conference of this Province to take such steps as are necessary to secure the necessary legislation to enable the united Baptist Churches to hold property.

In the evening Rev. J. W. Brown preached a sermon on Temperance from Jno. 8.34.

The usual vote of thanks was passed to the entertaining church.

Adjourned to meet in the city of St. John at the close of the Free Baptist Conference in October.

J. W. Brown.

Hopewell Cape, July 21.

A Little Addition to a Report.

It has come to me that there was that wonderfully satisfying something that cannot be reported in official proceedings at the Eastern Association, in Parrsboro. After Dr. Trotter preached on Sunday evening, Bro. Selder Cummings took up the parable and pressed home the duty of immediate decision, when lo! that peculiar mark and token of Christianity was apparent. No flaming tongues but the Holy One Himself, just resting on His servants in power. They tell me that there was a self-moving that reminded people of what they had read of the work in Wales. "We had a taste of Wales," I heard one say. It seemed so easy to speak, and witness to the graciousness of the Lord, that one brother who was attempting to pray was kept on his knees for a half-hour without an opportunity to open his mouth. "Several" I don't know how many that is, who were on the other side, came over to the King's part, and it was said that they came "not only by water but by water and blood," like their blessed Lord.

I heard, too, that when the after-meeting seemed to come to a close, it went right along for some time, one hundred remaining, singing the hymns of Zion, and praying for more of God's wealth to be bestowed. This must have taken them well along to ten o'clock, and "several more decided!" How many is that altogether?

In the morning, half-past six found a congregation worshipping God, thanking Him, in notes of praise, praying Him for more, O, they wanted more of God, more of Divine enthusiasm, and more of the blessing that abides.

I was not there, but I want to point to each a joyous occasion, in my small way.

The next Sunday evening, the Bird understands was the rounding off of the business, according to the Christian type, when eight were baptized by the pastor, some as the fruits of the little Pentecost; and some who had been meditating the great step for some time.

They said that Bro. Gounay and the disciples around him were greatly encouraged. Others said that they hoped that the cloud might spread and rest upon the districts near by. I hear of a few who are pleading with the Power above that "He may descend as rain upon the mown places, as showers that water the earth."

Over all which the Bird sings as well as she can.

The Bird in the Air.

Awheel in England.

This time there is really going to be something said about actual wheeling, or cycling, as you must say here to be understood. A wheel in England is either a bike, a cycle, or still more pretentious, a machine. But after asking one morning to have my machine brought around to the hotel door and being asked in return whether it was a cycle or a motor-car, I have generally confined myself to the more modest term of bike.

(Continued on page 6.)

strange lady who did not spend her life in their service.

4. To be as kind to their sisters as they expect their sisters to be to them.
5. To make their friends among good boys.
6. To take pride in being a gentleman at home.
7. To take mother into their confidence if they do anything wrong, and, above all, never to lie about anything they have done.
8. To make up their minds not to learn to smoke, gamble, or drink, remembering these things are terrible drawbacks to good men, and necessities to bad ones.—The Glenwood Boy.

The Simple Life.

(The Housekeeper.)

It is a good thing for every woman, once in awhile, to sit in judgment upon her daily life, and ask herself if she is giving her time and thought to the things that are really worth while, the things that are broadening and uplifting and satisfying, and the things that make for the best interest of the home and home life. If she is not she is simply wasting her life in playing to pawns.

Shall we strive for social position at the cost of a quiet and peaceful home life? Shall we regulate our lives by what people say, try to do something we are not fitted to do, or live as we are not able to live, simply to find favor in the eyes of the world? Shall we wear clothes that we are not able to wear or make a show-place of our homes at the expense of our peace of mind, and shall we wear ourselves to a frazzle mentally and physically striving to keep up with the procession, when the opinion of the procession really has no bearing upon the things in our individual lives that are really worth while? Shall we set out to right all the wrongs of humanity and reform the world to the neglect of our own homes and the simple duties that lie close at hand? Or shall we look closely within our own four walls where we may find a greater need than any which lies beyond?

Do you say this is the gospel of narrow living? It is not, for this very simplicity is the open door through which we may pass to the realm of reading and self-culture and a broader and higher life.

To make our lives quiet and simple and honest and wholesome, this is the true secret of the way of the simple life. It is the overdoing in our daily lives and the over-crowding of our rooms with useless and often unbecoming bric-a-brac, the desire to outshine our neighbor in our dress and the craze for social distinction which destroys the simplicity of our lives and crowds out the things which are really worth while—the peace and serenity and happiness which is a benediction in the home and the sign and seal of a perfect and symmetrical life.

Elizabeth Clarke Hardy.

What Fred Lost.

"I won't! I shan't! I don't want to!" shouted little Fred. He said it to grandfather. Grandfather rose from his chair and began to look around the room. Under the lounge, under the table, under the bed he looked, until Fred followed him.

"What are you looking for, grandfather?"

"Why, I thought I might find Fred's temper, but I'm afraid it is really gone to stay!" and grandfather kept on looking.

By and by Fred slyly took hold of grandfather's hand and said: "It's come again, grandfather; it's here."

"But you said you wouldn't."

"But I will now; I will, I will."

"Oh, how d'ye do, Temper?" said grandfather. — Selected.

BIRD THOUGHTS.

By Charlotte B. Jordan.

I lived first in a little house,
And lived there very well;
I thought the world was small and round,
And made of pale blue shell. m

I lived next in a little nest,
Nor needed any other;
I thought the world was made of straw,
And brooded by my mother.

One day I fluttered from the nest
To see what I could find.
I said, "The world is made of leaves,
I have been very blind."

At length I flew beyond the tree,
Quite fit for grown-up labors,
I don't know how the world is made,
And neither do my neighbors!

Each one of us is bound to make the little circle in which he lives better and happier; each of us is bound to see that out of that small circle the widest good may flow; each of us may have fixed in his mind the thought that out of a single household may flow influences which shall stimulate the whole commonwealth and the civilized world.—Dean Stanley.

Most Effective Workers Do Not Hurry.

The most obvious of these is the constant tendency of the work to master the workman. The task to which we devote ourselves may overwhelm us by its very growth, and the man may be swallowed up in his own success. The real failures in the industrial world are seldom recorded in Bradstreet; they are the cases of men whose revenues are advancing while their souls are shriveling; the men who are making money, but losing peace of mind, health of body, and love of home; the men who are driven through anxious days and sleepless nights by the interests and anxieties of their own creation. The restless Viking blood is in our veins, our climate acts like whip and spur, and "keep moving" is the direction posted at every corner of the modern city. Is the college man to be simply one more hurrying figure in the whirling crowd, or is he to take his place in the procession with the quietness and self-control of one who marches to a far-off goal, keeping time to a celestial music? The most efficient workers of the modern world are those who will not be hurried. The most enduring results come not from nervous, frantic effort, but from calmness of spirit, from the play of great motives, and the vision of the "pattern in the mount." Precisely here is the great need of American life.

The dean of a college in Japan was recently visiting Brown University. For three days he went about our camps, soft-footed, soft-voiced, alert, like all his countrymen. Then as he bade us farewell he said: "We need in Japan what you have in America, but not all of it. We need your railroads, your workshops, your machinery, your inventions; but one question always troubles me, I say to myself. 'Can we have these things and yet not have the American hurry?' And I said: 'If you can take our energy without our haste, our mechanism without our fume and fever, you will indeed be the most remarkable people in the world.'"

Just here comes in the function of religious faith. We believe in a working God. But the great religious lesson taught us by the last fifty years is the patience of the divine method. When men believed in the creation of the universe in six days of twenty-four hours each, then human labor might indeed be hurried, and men might seek to create states by fiat, to abolish poverty by act of parliament, or to evangelize and civilize China in one generation. But Darwin and his followers, whether their theories be fully accepted or not, have given to our age a new sense of the "dark background and abyss of time." They have enrolled before us countless aeons through which the world has been cooling, differentiating and preparing for what we see today. What we once thought due to volcanic action, we have found often due to the slow erosion of centuries. What we once thought written in the rocks by miracle, turns out to be inscribed by noiseless grinding of the glaciers and hidden by the imperceptible substance of a continent. All this gives a new meaning to the old insight that "with God a thousand years are as one day." If God's patience is as great as his power, if his method is that of slow approach, infrangible law and gradual result, why should his servants run about distracted in his service? Goodness must be allied to calmness, in man as in God. This is the truth taught so many centuries ago to the prophet Isaiah: "Lift up your eyes on high and behold who hath created these things? Not one faileth." And the same truth found its modern version in Emerson:

Teach me thy mood, O patient stars,

That climb all night the ancient sky;

Leaving no shade, no scars,

No trace of age, no fear to die.

W. H. P. Faunce, in the Standard.

Beyond the Curtain.

The life which we are living now is more aware than we know of the life which is to come. Death, which separates the two, is not, as it has been so often pictured, like a great thick wall. It is rather like a soft and yielding curtain, through which we cannot see, but which is always waving and trembling with the impulses that come out of the life which lies upon the other side of it. We are never wholly unaware that the curtain is not the end of everything. Sounds come to us, muffled and dull, but still indubitably real, through its thick folds. Every time that a new soul passes through that veil from morality to immortality, it seems as if we heard its light foot-falls for a moment after the jealous curtain has concealed it from our sight. As each soul passes, it almost seems as if the opening of the curtain let it through were going to give us a sight of the unseen things beyond; and, though we are forever disappointed, the shadowy expectation always comes back again, when we see the curtain stirred by another friend's departure. After our friend has passed, we can almost see the curtain, which he stirred, moving tremulously for a while, before it settles once more into stillness. Behind this curtain of death, St. John, in his great vision, passed, and he

has written down for us what he saw there. He has not told us many things; but he has told us much; and most of what we want to know is wrapped up in this simple declaration, "I saw the dead, small and great, stand before God." I think that it grows clearer and clearer to us all that what we need are the great truths, the vast and broad assurances within which are included all the special details of life. Let us have them, and we are more and more content to leave the special details unknown. With regard to eternity, for instance, I am sure that we can most easily, nay, most gladly, forego the detailed knowledge of the circumstances and occupations of the other life, if only we can fully know two things—that the dead are, and that they are with God.—Phillips Brooks.

Settle it with Him.

By Rev. S. E. Wishard, D. D.

There is a variety of standards by which the people of this world are inclined to determine what is what, and why it should be thus. The social standard sways the conscience and conduct of multitudes. "They all do it" is a powerful determining factor in social life, and causes many consciences that have not been trained to hold so fast to the right.

But certain social customs are thrusting themselves upon us, claiming respectability and therefore recognition. The law of love to God and love to man, if recognized, would exterminate these intruders which, if not intrinsically unrighteous, lead downward, dull the keen sensibilities of a true spiritual life, and hang a darkening veil between the soul and its Saviour. Many Christian people, who once walked in sweet fellowship with God, upon whom the candle of the Lord once shined, are today walking in the dim shadows of a disturbed faith.

There are multitudes who must settle all questions by their own sweet will. It is so, because they want to have it so. They have never come to the end of all controversy by a surrender to the revealed will of God. They have never been able to joyfully say, "Thy will be done." Every question has been brought to the bar of their own personal desires for settlement. "My will," not "Thy will," determines what should be done. Back of this personal will in the matter lie all the tendencies of the unregenerate life. Our Lord has informed us as to the moral deflection of this will. "For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies." It is the unforgotten will that sets itself up in the face of the "Thus saith the Lord," to determine what may or ought to be.

Another form of dealing with questions that perplex the public mind, and bear of kin to downright self-will, is that of weighing the difficulties in the balance of self-interest. There is today a tremendous current of selfishness sweeping over our nation. There is much true life, unselfish devotion to the Master; but bearing down upon it, in political, commercial and social life is this burning greed for place and power, that engulfs or sweeps away civic and economic righteousness. Men ambitious for preferment, settle questions on the basis of a supposed self interest. "Will it pay me?" Questions of right and wrong are determined solely by a supposed personal interest. Wreck of fortune often ensues, wrecks of character always.

There is One only, with whom all questions of rectitude must be settled, if they are to be settled correctly. We must settle it with Him. In the hour of perplexity, of doubt, "If any man lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him."

The personal question, the question of our personal relation to God, must first be settled. No other question can be seen or understood truly until we come into right relations with Him. It is in the proper settlement of those relations that all questions emerge. They come out in their true character, only as we come into our place in subjection to the divine will.

Right with God means right with our neighbor, right with the family, the Church. Hence the extreme folly of deferring the first, the great adjustment. We must face that adjustment at last. We may defer it here. But is so, the day will come when the settlement will be our eternal undoing. Hence our God has warned us—"Agree with thine adversary quickly whilst thou art in the way with him, lest at any time the adversary deliver thee to the Judge, and the Judge deliver thee to the officer and thou be cast into prison."

The prison house for unadjusted character knows no opening. The bolts are never drawn. Settle it with Him, and settle it now.—Herald and Presbyter.

Human happiness and misery, we find, are largely an affair of what people are saying to each other. When we remember we can make hell or heaven by our words, it is amazing we are not more careful of them. Indeed, the taming of the tongue has hardly yet begun. St. James went further (there had evidently been a hot time of it in Jerusalem circles just then) and declared, "The tongue can no man tame." There was, in his view, and we believe he was right, nothing for it but God. The work, we say, has yet almost to begin. We are in an age of torpedoes and of eleven-inch guns, but the tongue still bears the palm for sheer destructiveness.—Jonathan Brierley.

Foreign Missions

W. B. M. U.

"We are laborers together with God."

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

PRAYER TOPIC FOR JULY.

Prayer for Sunday School work, for patience and perseverance in difficult fields at home. For the reviving influence of the Holy Spirit.

NOTICE.

The W. B. M. U. Convention will be held at Fredericton Aug. 16th and 17th.

A Missionary Exhibit will be held under the direction of Mrs. Hartley of Florenceville. All persons having foreign costumes or curios will please bring them to Fredericton that they may be added to the exhibit.

There is a daily boat from St. John to Fredericton and two trains per day, one at 6.45 a. m., and another at 6 p. m. Delegates can get from almost any part of the province to Fredericton in one day.

THE TRAVELLING ARRANGEMENTS FOR THE W. B. M. U. CONVENTION AT FREDERICTON, N. B., AUG. 16.

The following railway and steamship lines will grant free return tickets on presentation of standard certificates procured at starting point and properly filled in and signed by the Secretary at Fredericton. The I. C. R., C. P. R., N. B. and P. E. I. R. R., D. A. R. and Steamship Co., Cumberland R. and Coal Co., Albert Co., R. R., N. B. Southern, Midland, Halifax and Southwestern R. R., Star Steamship Co., (St. John to Fredericton) and The Charlottetown Steam Navigation Co.

The N. B. Southern will issue standard certificates if ten or more persons travelling on that road, otherwise the return ticket will cost one-half first class fare. The arrangement with the C. P. R. is as follows:—If fifty or more delegates hold standard certificates correctly filled and certified as directed they will be returned free. If the number holding standard certificates correctly filled be less than fifty and more than ten, they will be returned over the C. P. R. at one quarter of first class fare, and for the rest of the journey free.

The attention of the delegates to the above arrangements for travel is specially requested, wherein it is possible to do so get standard certificates, when the ticket is purchased. When through tickets are purchased only one standard certificate is necessary. Otherwise for every ticket purchased a standard certificate should be obtained at the same time. This is true whether travel is of boat or rail.

M. A. Chubbuck,
Cor. Sec. W. B. M. U.

W. M. A. S. MEETING

Montague, P. E. I.

The annual meeting of the W. M. A. Societies opened on the afternoon of July 1st, with devotional exercises led by Mrs. Crandall of Murray River. The address of welcome given by Mrs. A. J. Robertson of Montague was replied to by Mrs. Price of North River, after which Mrs. Crandall delighted her hearers by singing a solo. Reports of societies followed, sisters reporting work done to be much as usual, some societies having increased to a considerable degree the amounts raised, others to their regret, not doing so well. A duet by Mrs. Crandall and Miss Mary Schurman was greatly appreciated. Our Provincial Secretary, Miss Wadman, read a letter from Miss Martha Clark, India, giving a descriptive and interesting account of the work in that part of the Master's vineyard. A paper read by Mrs. Gardner, East Point, gave an account of the first attempt at Missionary work in India, made by Mrs. Armstrong, (nee Miss Norris of Canso). The sisters listened with great pleasure to the remarks made by Mrs. J. S. Clark regarding the work done by Mr. Clark and herself, among the Indians of the great North West. The Rev. Dr. Manning's eloquent address on Missions was listened to with deep interest. We regret that every member of the Association had not the privilege of hearing it. It was moved by Mrs. Price, seconded by Mrs. Crandall that a vote of sympathy be extended to Mr. and Mrs. Davison in their recent illness, and our prayers in their behalf that they may be speedily restored to health, if it be the Master's will.

After singing "Jesus Shall Reign Forever More," the meeting was dismissed by Rev. Dr. Manning leading in prayer.

Lizzie M. Dickinson,
(Acting) Secretary.

July 26th, 1906.

RECEIVED BY W. B. M. U. TREASURER.

From July 11th to July 18th.

New Mines, F. M., \$5; Tidings, 50 cts; Col. Woman's Meeting, Charlottetown, \$4.10; Hopewell Cape, F. M., \$6; Havelock, Digby Co., F. M. \$4, H. M. \$4; Port Lorne F. M. \$5; Sackville, Main St. F. M. \$37.15; H. M. \$3.40; Mira Gut, F. M. \$4.50, H. M. \$2.50; Centreville, F. M. \$17, H. M. \$2.29, Tidings 25c, Reports 10 cts, leaflets, 36 cts; Digby, F. M. \$15; Lockeport, F. M. \$7, H. M. \$5.26, G. L. M. \$2.68; Fairville, F. M. \$12.75; Middle Sackville, F. M. \$19, H. M. \$6, Reports 20 cts; St. Stephen, F. M. \$12, H. M. \$5, to constitute Mrs. Emily Smith a life member, F. M. \$12.50, H. M. \$12.50; Canning, F. M. \$7, H. M. \$2; Lewisville, H. M. \$4.25, for Mrs. Churchill's school, \$12; Havelock, F. M. \$19, H. M. \$10; Hampton, N. B., F. M. \$10, H. M. \$2, Reports, 10 cts; Salem Branch, F. M. \$13, H. M. \$4.25; Ludlow, F. M. \$7, H. M. \$5, school on Tekkali field \$5, Tidings, 25 cts; Osborne F. M. \$4.40, H. M. 95 cts; Harper's Brook, H. M. \$5, toward Niss Clarke's salary \$6; Springfield N. S., F. M. \$4.50, H. M. \$4, N. W. 50 cts; Bay View, F. M. \$28.50; Weymouth, F. M. \$9.75; Boylston, F. M. \$5.50, H. M. \$3, Tidings 25 cts; Hillsboro, F. M. \$35.10, H. M. \$2.15; Southern Association N. B. collected \$3.29; Riverside F. M. \$7; Eastern Association N. S., F. M. \$5.26; Bridgewater, F. M. \$4.20, H. M. \$3.30; Glace Bay, F. M. \$13.55, H. M. \$6.95; Harvey, F. M. \$2; Albert, H. M. \$8.50; Murray River, F. M. \$5.25, H. M. \$3; Scotch Village F. M. \$8; Weston, Tidings 25 cts; Gaspereau, F. M. \$11.25, H. M. \$3.40, G. T. 70 cts, Tidings 25 cts, to constitute Mrs. Alfred Davidson a life member, F. M. \$12.50, H. M. \$12.50; Hartland, F. M. \$6; Springhill, F. M. \$2, H. M. \$7.35, G. L. \$2; Doaktown, F. M. \$10; Apple River, F. M. \$8, H. M. \$1.25; Inuro, Immanuel Church, F. M. \$14.25, H. M. \$5.50, De Bert, F. M. \$8.25, H. M. \$13; North River, F. M. \$4.75; West Jeddore, F. M. \$9, H. M. \$2.

Mary Smith,
Treas. W. B. M. U.
Amherst, P. O. B. 63.

AWHEEL IN ENGLAND.

(Continued from page 5.)

One coming from Canada will be somewhat surprised at the strictness of the regulations here. You must have a bell, and this must be rung under certain circumstances. If riding one hour after sunset, a lighted lamp must be displayed on the wheel. In regard to other wheels and teams you must meet to the left and pass to the right. On the other hand the cyclist from Canada will appreciate the smooth, hard surface of the macadamized roads, the signboards and mile stones (not announcing the distance to Blank & Co.'s bargain store), and the notices of dangerous hills and curves. And to the stranger it would seem that the roads in England are mostly curves. They seem to have been constructed very much on the principle of the P. E. Island railway.

Yet there are some things that are not different. The cyclist may expect to find that he has always to face a head wind just as in Canada. Also the long grades which he climbed up with such toil, relieved only by the thought of how he would come flying down on his return, have the same fashion of leveling themselves down to a hardly perceptible descent by the time he returns. Before I close these introductory remarks, let me warn those who bring their wheels with them to bring also their pumps. The English valve is entirely different, requiring a different connection, and except in the larger towns it is useless to look for a pump to fit an American wheel.

But not much actual wheeling has appeared as yet. Let us hasten on. Liverpool was left behind on Tuesday, June 27, and the train quickly carried wheel and me to Leeds. There we left the railroad and started up Wharfedale, the valley of the river Wharfe, considered to be the loveliest valley in Yorkshire. About seventeen miles brought us to Ilkley, past some of the most beautiful rural, or perhaps more accurately, agricultural scenery which I have yet seen in England. The night was spent at Ilkley, and next day we ascended the valley about ten miles further to Borden Tower, the chief point of interest being Bolton Abbey, seven miles above Ilkley. This is an Augustine foundation of the 12th century, and is partly in ruins. Part has been restored and is used for services. In one corner of the churchyard is a memorial to Lord Frederick Cavendish, assassinated in the Phoenix Park murder in 1882.

Before leaving Ilkley the need of a small strap caused me to call at a saddler's and a few chance words to another customer revealed the fact that he was a Baptist, and that a tea would be given that evening in honor of the first anniversary of their pastor's settlement with them. The tickets were to be nine pence. I then introduced myself, and promised to return in time for tea. This promise was kept, and a pleasant time was enjoyed. The pastor's name is Nightingale, but whether he is relative of the immortal Florence, deponent knoweth not. After the tea meeting came a concert, which lasted from

7.30 to 10.15. They didn't seem to think it anything unusual either.

Next morning my faithful wheel and I descended the Wharfe as far as Poole (about eight miles) and then turned north for Harrogate. This is a large inland watering place, noted for its waters, which Sam Weller described as having a "werry strong taste of warm flatirons." Not admiring that flavor myself, I did not try the virtue of the water. After dinner here were passed Ripley and Ripon, and reached Norballerton for tea. The cyclometer then said that since leaving Ilkley we had covered sixty miles, and my legs corroborated the story. But a good supper and a dish of ice cream (made in the English way which is not good) put new vigor into the tired legs, and we set out on the last lap of sixteen miles to Darlington. A trifle over an hour and a half brought us into the city (of about 50,000) and a lodging was found at Perkin's Temperance Hotel. In former times the business of the city was largely in the hands of the Pense family, who also owned much of the land in the surrounding district. It was then known as the city of Pense, and plenty. The first passenger line in the world was the Stockton and Darlington railway, opened in 1825, through the enterprise of Mr. Edward Pense. The first engine used is still preserved and stands on the platform at Darlington Station. The weight of engine with tender was 8 tons, and the boiler pressure 25 lbs to the square inch.

My subsequent wanderings have been manifold, but the account of them must be deferred until a later time. Suffice to say that they included a visit up the Teesdale district, and a trip through the Lake district, from Windermere to Keswick and Derwent water.

R. J. Colpitts.

Durham, July 7.

Equity Sale.

THERE will be sold at Public Auction at Chubb's Corner (so called,) corner of Prince William St. et and Princess Street, in the City of Saint John, in the City and County of Saint John, in the Province of New Brunswick, on SATURDAY, the FIFTEENTH DAY of JULY next, at the hour of twelve o'clock, noon, pursuant to the directions of a decretal order of the Supreme Court in Equity, made on Thursday, the fourth day of May, in the year of our Lord, One Thousand Nine Hundred and Five, in a certain cause therein pending wherein The Eastern Trust Company is Plaintiff and The Cushing Sulphate Fibre Company, Limited, is Defendant, with the approbation of the undersigned Referee in Equity the mortgaged lands and premises described in the Plaintiff's bill of complaint and in the said decretal order in this cause as follows, that is to say:—"All and singular that certain lot of land, messuage, tenements and premises, situate lying and being at Union Point (so called) in the Parish of Lancaster, in the City and County of Saint John and Province aforesaid, and bounded and described as follows:—Commencing on the Southeastern side line of the road at Union Point as defined by the fence and retaining wall there now erected at the intersection thereof by the North Eastern bank or shore of the Canal crossing the lot number 3 going thence along the aforesaid Southern line of said road, and a prolongation thereof North forty one degrees, thirty minutes East by the magnet of A. D. 1898 seven hundred and ten (710) feet more or less to the shore of the river Saint John; thence along the aforesaid shore of the said river down stream following the various courses thereof to the North Eastern shore of said Canal and thence along the said Canal, North Easwardly to the place of beginning:— and also a right of way over and along said road for all purposes to pass and repass with horses and carriages laden or unladen; and also the right to use the wharf known as the Cushing Lath Wharf for landing pulp wood or other material required by the party hereto of the first part, but not to be used as storage place: And also the right in the Cushing pond to store and pile in the customary manner five million superficial feet of logs for the requisite purpose of a pulp mill: And being the whole of the lands and premises heretofore conveyed by George S. Cushing and wife to the said party hereto of the first part, together with all the mills, mill buildings, machinery, fixtures and plant of the said Company, in, on or about the said lands and premises and all the rights privileges and appurtenances to the said lands and premises belonging or appertaining and all the estate right title interest claim and demand both at law and in equity of the said party hereto of the first part, (being said Cushing Sulphate Fibre Company, Limited,) in, to or out of the said lands and premises, mills, buildings, machinery, fixtures and plant aforesaid, and every part and parcel thereof, including all the buildings, machinery, fixtures and plant acquired by the said Cushing Sulphate Fibre Company Limited, since the execution of said Indenture of Mortgage in addition to or in substitution for any then owned by the said Cushing Sulphate Fibre Company Limited and placed in or upon the said lands buildings or premises."

For terms of sale and other particulars apply to the plaintiff's solicitors or the undersigned Referee.

Dated at St. John, N. B., this 9th day of May, A. D. 1905.

E. H. McALPINE,
REFERE IN EQUITY.

EARLE, BELYEA, & CAMPBELL,
PLAINTIFF'S SOLICITORS
T. T. LANTALUM, Auctioneer.
The above sale is postponed until Saturday the SIXTEENTH DAY OF SEPTEMBER next—then to take place at the same hour and place.
St. John, June 17th, 1905.

E. H. McALPINE,
Referee in Equity

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All those suffering with
Boils, Scrofula, Eczema
will find

**Weaver's Syrup
and Cerate**

invaluable to cleanse the blood
DAVIS & LAWRENCE CO., LTD., MONTREAL.

Notices.

DENOMINATIONAL FUNDS, N. S.

SUCCESSOR TO LATE TREASURER, JOHN NALDER

As the Finance Committee for Nova Scotia have been unable to find anyone willing to assume the full responsibility for the work of the late Treasurer, A. Colborn, Treasurer of former years has agreed to become responsible for it during the remainder of the year. All funds may therefore be sent to him and will be duly acknowledged and credited as directed.

Signed: A. E. WALL,
A. COLBORN, Fin. Com. for N. S.
Wolfville N. S. March 9, 1905.

The Woman's Baptist Missionary Union Convention will meet at Fredericton, Aug. 15. Entertainment will be provided for all accredited delegates.

Aid Societies are requested to send the names of their representatives to the undersigned, not later than Aug. 1st. Due notification will be given each delegate of the home to which she is assigned.

MRS. J. H. MACDONALD,
Sec. Entertaining Com.
Fredericton, N. B., July 13, 1905. Box 375.

THE CONVENTION.

The Baptist Convention of the Maritime Provinces will meet (D. V.) at Charlottetown, P. E. Island, on Saturday, the 19th day of August next, at 10 o'clock a. m.

Announcements regarding rates of travel and entertainment will be made by the proper committees.

Herbert C. Greed, Sec.
Fredericton, N. B., July 14, '05.

A considerable number of the Year Books for the current year remain unsold. One or more copies will be sent to any address post paid on receipt of ten cents per copy. Address Dr. H. C. Creed, Fredericton, or Messenger and Visitor, Box 330, St. John N. B.

Evangelist C. W. Walden, has just commenced work with Rev. R. B. Kinley, at Port Lorne. If there is any other church desiring his services, kindly communicate with me at once.

E. J. GRANT,
Sec. H. M. B.
Acadia, Yar., N. S., July 3, 1905.



UPPER CANADA COLLEGE

FOUNDED IN 1829

Toronto, Ont.

PRINCIPAL, HENRY W. AUDFEN, M. A. Cambridge, late Sixth Form Master at Fettes College, Edinburgh.

The College will reopen for the Autumn term on Wednesday, Sept. 13th, 1905, at 10 a. m. Separate Preparatory Department for boys between the ages of 9 and 13, with separate staff and equipment. 50 acres of grounds. Separate infirmary with physician and trained nurse. Courses for University, Royal Military College and Business. Every facility for cultivation of sports and athletics. Examinations for Entrance Scholarships, Saturday, Sept. 16th, 1905. Special Scholarships for sons of old pupils.

For Calendar and all particulars address THE BURSAR, UPPER CANADA COLLEGE, Toronto, Ont. [op. 20]

Notice.

The annual meeting of the Maritime Baptist Publishing Company, will be held in the vestry of the Baptist Church, Charlottetown, P. E. I., on Saturday, August 19th, at 9 o'clock, a. m., for the reception of the financial statement, the election of directors, the consideration of the amalgamation of the Messenger and Visitor and the Religious Intelligencer and all other business that may properly come before the meeting.

E. M. SIPPPELL, President,
Board Directors.

The Maritime Baptist Historical Society will meet at the Baptist Church Charlottetown on Saturday, Aug. 19, at 9 a. m., to transact any necessary business that may come before us, and to consider the society's annual report to the Convention.

J. W. Brown, Sec.

Hopewell Cape, July 21.

THE BAPTIST CONVENTION.

At Charlottetown, P. E. I. Aug. 19-22.

As a church we are pleased to have the Baptist Convention of the Maritime Provinces meet with us this year. A committee has been appointed to secure the best rates at suitable hotels private boarding houses and homes for delegates. We again express our regrets in not being able to offer free entertainment owing to our limited constituency. Board will be provided at 75 cts, \$1.00, \$1.25, \$1.50, and \$2.00 per day. Delegates wishing entertainment at any of the above rates, will apply to the undersigned on or before August 10th.

Signed on behalf of Committee,

E. D. STERNS,
Charlottetown, P. E. I.

P. S.—The churches when appointing their delegates this year will no doubt be mindful of the extra expenses and make provision, so that all our pastors may be able to attend.

M. Com.

candidates.

Personals.

The 'Canadian Baptist' says that Rev. John E. Trotter of Port Hope, Ont., has gone to Nova Scotia to spend a vacation of a few weeks. Mr. Trotter is a brother of President Trotter of Acadia. We hope that he is enjoying his visit to this maritime country.

Dr. Kierstead was in St. John on Monday on his way home to Wolfville after a brief visit to his boyhood home at Collina, Kings County. He had preached 3 times and taught a Bible class on the previous Sunday, but looked fresh and fit as usual. Dr. Kierstead and family will remove to Toronto in September.

Rev. C. H. Day, pastor of the Kentville Church, has recently received from Shurtleff College, in which institution he was formerly professor,

the honorary degree of Doctor of Divinity. Dr. Day is one of our most scholarly pastors, and will wear with dignity the doctor's degree. A valuable article from his pen will be found in another part of this paper.

We were much pleased to have a call on Friday from Mr. Peter Gordon of Nelson, B. C., formerly connected with the 'Star' newspaper of this city. Mr. Gordon has found health in the West. He weighs twenty-five pounds more than when he left St. John and rejoices in physical soundness. He will spend a short time in the Maritimes and will visit P. E. Island before returning to the West.

H. Judson Perry was ordained to the work of the gospel ministry at South Tronton, N. Y. The ordination sermon was preached by Rev. Arthur Jones, D. D., Prof. of Homiletics in Hamilton, Theological Seminary from which institution the candidate was graduated a few days before. Mr. Perry is a native of Johnston, N. B., was graduated B. A. (Acadia) in 1902, since which time he has been pursuing his studies at the Theological Seminary of Colgate University, Hamilton, N. Y. from this institution he received the degree of B. D. on the 22nd ult.

We regret to see by the daily papers that Rev. F. G. Hartley of Houlton, Me., has had a very unpleasant experience in Fredericton. On Friday evening of last week, Mr. Hartley was walking into town and when near the residence of Mrs. A. F. Randolph was set upon by three men and beaten severely. One of his ribs was broken, and he was much bruised about the head. As Mr. Hartley knows of no one in Fredericton who entertains ill-will toward him, he believes that he was mistaken for the roughs for another man. This seems probable. One man has been apprehended on suspicion. It is to be hoped that the miscreants, whoever they may be, will be discovered and punished as they deserve.

Many of our readers will be interested in the notice which appears in the proper column of the marriage of a young New Brunswick couple which recently took place in the city of Victoria, B. C. The groom, Mr. Aaron Perry is a recent graduate of Acadia, taking his B. A. in '01, his M. A. in '02, and an M. A. at Yale College in '03. During the past year he has been Principal of the High School in Kamloops, where he has met with marked success as a teacher. The bride is one of New Brunswick's fairest and most accomplished daughters, Miss Mamie E. Keith, daughter of Charles B. Keith, Esq., of Havelock, Kings Co. She is graduate of the St. Martin's Baptist Seminary and is a young lady who in every way calculated to enrich the social and religious life of any community, where she may make her home. No doubt Mr. and Mrs. Perry will find a wide field of usefulness in their western

For Boys

A Collegiate or Business course, together with Manual Training, gives an all-round education to the boy who attends this residential school. For 40th annual calendar, address A. L. McCrimmon, L.L.D.,

WOODSTOCK COLLEGE
WOODSTOCK, ONT.

Girls

who attend this school obtain an essentially womanly education—fitting for home and wider influence as well. There are Preparatory and Collegiate courses as well as those in music, art, vocal expression, domestic science, etc. For Calendar, address

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Condensed
Milk**

is always rich and uniform in quality, never sour nor off taste.

It tests higher than any condensed milk made or sold Canada.

All grocers
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home. The marriage took place at the residence of a fellow student of Mr. Perry, Rev. E. Le Roy Pakin, and was witnessed by a few friends, among them being Mayor and Mrs. Stevens of Kamloops. After spending a month in visiting Victoria and neighboring cities, taking in the Portland Fair, the young couple will return to Kamloops where Mr. Perry will resume his duties in the High School.

It has cost us too much time, money and hard work to establish

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in the enviable position it holds to day for us

to trifle with the quality. A brand packed

by a firm that realizes this is a

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BULK AND LEAD PACKETS.

VIM TEA CO.

ST. JOHN, N. B.

KIDNEY TROUBLES

Increasing Among Women, But Sufferers Need Not Despair

THE BEST ADVICE IS FREE

Of all the diseases known, with which the female organism is afflicted, kidney disease is the most fatal, and statistics show that this disease is on the increase among women.



Unless early and correct treatment is applied the patient seldom survives when once the disease is fastened upon her. Lydia E. Pinkham's Vegetable Compound is the most efficient treatment for kidney troubles of women, and is the only medicine especially prepared for this purpose.

When a woman is troubled with pain or weight in loins, backache, frequent, painful or scalding urination, swelling of limbs or feet, swelling under the eyes, an uneasy, tired feeling in the region of the kidneys or notices a brick-dust sediment in the urine, she should lose no time in commencing treatment with Lydia E. Pinkham's Vegetable Compound, as it may be the means of saving her life.

For proof, read what Lydia E. Pinkham's Vegetable Compound did for Mrs. Sawyer.

"I cannot express the terrible suffering I had to endure. A derangement of the female organs developed nervous prostration and a serious kidney trouble. The doctor attended me for a year, but I kept getting worse, until I was unable to do anything, and I made up my mind I could not live. I finally decided to try Lydia E. Pinkham's Vegetable Compound as a last resort, and I am to-day a well woman. I cannot praise it too highly, and I tell every suffering woman about my case." Mrs. Emma Sawyer, Conyers, Ga.

Mrs. Pinkham gives free advice to women; address in confidence, Lynn, Mass.

ON WHICH SIDE OF THE DESK ARE YOU?

The man before the desk is paid WAGE for LABOR. The man behind the desk is paid SALARY for KNOWLEDGE.

WHERE ARE YOU?

Our courses qualify for an increase in salary. Send for further information to KAULBACH & SCHURMAN, Chartered Accountants, MARITIME BUSINESS COLLEGE, Halifax and New Glasgow.



THAT'S THE SPOT!

Right in the small of the back. Do you ever get a pain there? If so, do you know what it means? It is a Backache.

A sure sign of Kidney Trouble. Don't neglect it. Stop it in time. If you don't, serious Kidney Troubles are sure to follow.

DOAN'S KIDNEY PILLS

cure Backache, Lame Back, Diabetes, Dropsy and all Kidney and Bladder Troubles.

Price 50c. a box or 3 for \$1.25, all dealers.

DOAN KIDNEY PILL CO., Toronto, Ont.

The Home

SIMMERING AND BOILING.

A point which the cook should know is the difference between simmering and boiling. This is readily tested with a cook's thermometer, when boiling point will be found at 212 degrees, simmering only demanding 180 degrees. Roughly speaking, it is easy to see the difference between the two. When a liquid boils at full o'itch its surface will be closely covered with bubbles, and the whole surface will, so to speak, rock and swell with the heat in which condition it very quickly boils over. When it simmers, however, the surface of the liquid will simply ripple like a pond into which a stone has been thrown, the water keeping all the time at a gentle shiver. If you allow meat, or anything that the cookery books say should be simmered to boil up and bubble, the substance in question will harden and become stringy giving out all its goodness to the liquid in which it is cooked, said liquid being only too frequently thrown away. But if in your zeal to keep the dish at simmering point you keep it at the side of the stove, where the liquid never reaches boiling point, the substance in question may heat, but it will only steep, not cooked.

HINTS TO HOUSEKEEPERS.

The tin boxes in which sweet wafers are purchased are handy receptacles in which to stow away sandwiches for evening lunches. Packed carefully, with lids nicely adjusted, and set on ice until needed the sandwiches are temptingly moist and cool.

A loosened knife handle can be satisfactorily mended by filling the cavity in the handle two-thirds full of powdered rosin and brick dust, heat the shank of the knife, and while very hot, press it into the handle, holding it in place until firmly set.

When hot fat is spilled on table or floor, pour cold water or drop ice on the place immediately to harden the grease and prevent its soaking into the wood, then when attention can be given to it, wash out with very hot soda water and scouring sand.

THE POWER OF MUSIC.

There is something very wonderful in music. Words are wonderful enough, but music is even more wonderful. It speaks not to our thoughts as words do; it speaks straight to our hearts, spirits, to the very core and root of our souls. Music soothes us, stirs us up; it puts noble feelings into us; it melts us to tears, we know not how; it is language by itself just as perfect in its way as speech, as words; just as divine, just as blessed. Music has been called the speech of angels; I go further, and call it the speech of God Himself.—Charles Kingsley.

COOKING UTENSILS.

Housewives, take counsel from your English and French sisters! Do your cooking with earthenware mixers and earthenware dishes, and keep your staple cooking materials in earthenware jars. They can be kept spotlessly clean, and ingredients are much more palatably blended when cooked in their thick walls, the cooking process continuing after a dish is removed from the fire. Crockery, not being able to withstand the direct blaze, can never be of unlimited service in the kitchen, but it is decreed by foreign housewives, who have used it for years, to be by far the most satisfactory kind of utensil in every other way.—Washington Star.

GENERAL HINTS.

A little powdered borax will make washing look extra glossy when ironed if thrown into the starch.

A scraping of raw potato laid upon a soft cloth and bound over sore eyes will cure them.

Coarse brown wrapping paper soaked in vinegar and placed on the forehead and eyes is good for sick headache.

Cheese cloth or silkolene makes good dusters, and windows or box draperies that are no longer fresh and attractive should be cut into squares and neatly hemmed for the purpose. There should be a sufficient number on hand that they may be washed as regularly as the face towels, as they last longer and give more satisfactory service with frequent washings.

LIFE A CENTURY AGO.

One hundred years ago a man could not take a ride on a steamboat.

He could not go from Washington to New York in a few hours.

He had never seen an electric light or dreamed of an electric car.

He could not send a telegram.

He couldn't talk through the telephone, and he had never heard of the hello girl.

He could not ride a bicycle.

He could not call in a stenographer and dictate a letter. He had never received a typewritten communication.

He had never heard of the germ theory, or worried over bacilli and bacteria.

He never looked pleasant before a photographer or had his picture taken.

He never heard a phonograph talk, or saw a kinetoscope turn out a prize-fight.

He never saw through a Webster's unabridged dictionary with the aid of a Roentgen ray.

He had never taken a ride in an elevator.

He had never imagined such a thing as a typesetting machine or a typewriter.

He had never used anything but a wooden plow.

He had never seen his wife use a sewing machine.

He had never struck a match, and he couldn't take an anaesthetic and have his leg cut off without feeling it.

He had never purchased a ten-cent magazine, which would have been regarded as a miracle of art.

He could not buy a paper and learn anything that had happened the day before all over the world.

He had never seen a reaper or a self-binding harvester.

He had never crossed an iron bridge. In short, there were several things that he could not do, and several things he did not know.—Memphis Commercial Appeal.

The New York courts are to make an effort to catch the owners of speeding automobiles in the future. It has been the custom to arrest and fine the chauffeurs, who were merely obeying orders and of course the fine was paid for them, while the name of the owner of the machine was hushed up.

A Kansas man has invented a quick method of getting into his cyclone cellar. He has rigged a chute from his bedroom window to the entrance of the cyclone pit, and when he raises the window it also raises the door of the pit. When a storm comes wandering along all he has to do is to throw his children and wife down the chute and then slide gracefully down to safety himself.

FIRE WOUNDS.

My mare, a very valuable one, was badly bruised and cut by being caught in a wire fence. Some of the wounds would not heal, although I tried many different medicines. Dr. Bell advised me to use MINARD'S LINIMENT, diluted at first, then stronger as the sores began to look better, until after three weeks, the sores have healed and best of all the hair is growing well, and is NOT WHITE as is most always the case in horse wounds.

F. M. DOUCET.
Weymouth.

Pond's Extract

The Old Family Doctor

CURES—Burns, scalds, bruises, cuts, sprains, wounds, lameness, soreness, neuralgia, rheumatism, sunburn, bites, stings.

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Have Restored Thousands of Canadian Women to Health and Strength.

There is no need for so many women to suffer pain and weakness, nervousness, sleeplessness, anemia, faint and dizzy spells and the numerous troubles which render the life of woman a round of sickness and suffering.

Young girls budding into womanhood, who suffer with pains and headaches, and whose face is pale and the blood watery, will find Milburn's Heart and Nerve Pills help them greatly during this period.

Women at the change of life, who are nervous, subject to hot flashes, feeling of pins and needles, palpitation of the heart, etc., are aided over the trying time of their life by the use of this wonderful remedy.

It has a wonderful effect on a woman's system, makes pains and aches vanish, brings color to the pale cheek and sparkle to the eye.

They build up the system, renew lost vitality, improve the appetite, make rich, red blood and dispel that weak, tired, listless, no-ambition feeling.

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Dr. FOWLER'S EXT-OF WILD STRAWBERRY

Is nature's specific for DIARRHŒA, DYSENTERY, CRAMPS, PAIN IN THE STOMACH, COLIC, CHOLERA MORBUS, CHOLERA INFANTUM, SEA SICKNESS, and all SUMMER COMPLAINTS in Children or Adults.

Its effects are marvellous. Pleasant and Harmless to take. Rapid, Reliable and Effective in its action.

IT HAS BEEN A HOUSEHOLD REMEDY FOR NEARLY SIXTY YEARS.

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Beware of Imitations. They are Dangerous.

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162 Germain Street.

True religion is a close personal friendship with the Lord Jesus.—A. Murray.

To help the young soul, add energy, inspire hope, and blow the coals into a useful flame.—Ralph Waldo Emerson.

The Sunday School

BIBLE LESSON.

Abridged from Peloubet's Notes Third Quarter, 1905.

JULY TO SEPTEMBER.

Lesson VI—August 6.—Josiah's Good Reign.—2 Chronicles 34: 1-13.

GOLDEN TEXT.

Remember now thy Creator in the days of thy youth—(Eccl. 12: 1.)

EXPLANATORY.

I. JOSIAH: A BOY THAT DID THE RIGHT.—Vs. 1, 2. As Manasseh, the son of the godly Hezekiah, showed how it is possible for an evil man to grow up amid the best influences, so Josiah, the son of the evil King Amon, illustrates the encouraging truth that one may rise superior to even the worst surroundings. With God's help, character may always conquer environment.

Josiah's Name means "Jehovah supports." He was born at Jerusalem, B. C. 647. He was the son of Amon and grandson of Manasseh, evil king of Judah; he was grandson of the good Hezekiah, whose noble career he practically duplicated. His mother was Jedidah (signifying "darling"), the daughter of Adajah ("Jehovah has adorned").

While King Amon was an idolater, and his court was corrupt, it is possible that Josiah's mother kept the true faith. Her mother's name, and the name she gave her son, might imply that. Her early home was far from the court and the Northern Kingdom, and she may have been kept pure from the prevalent idolatries.

His Reign Began when he was eight years old, B. C. 639, his father being assassinated. The people, however, executed the assassins, and placed the young lad on his father's throne (2 Chron. 33: 25). He reigned for 31 years, and died B. C. 608, at the age of 39.

He married, at the age of 13 (2 Kings 22: 1 compared with 23: 36), Zebidah (R. V. Zebidah), the daughter of Pedaiah of Rumah, a village near Shechem.

The Character of His Reign.—HE DID THAT WHICH WAS RIGHT. "He left the brightest name for piety and religious zeal among all the successors of David." He shares with

Hezekiah the praise of walking perfectly in the way of his father David. His reign marks the last glory of the earthly kingdom of David. "IN THE SIGHT OF THE LORD" And not merely in the eyes of men; his heart was right. AND WALKED IN THE WAYS OF DAVID HIS FATHER: I. E. HIS ANCESTOR. "In all the ways," it is said in 2 Kings 22: 2. The sacred historians thought of David as a perfect king (1 Kings 15: 5), revering especially, and rightly, his religious character. He became a standard, and with him later kings were compared. AND DECLINED (R. V. "turned aside") NEITHER TO THE RIGHT HAND, NOR TO THE LEFT. He kept in the straight path of righteousness and religion, and thus became one of the most honorable of earth's heroes.

II. JOSIAH TURNS BACK THE TIDE OF IDOLATRY.—Vs. 3-7. The task before the young monarch was prodigious. "Things were in a bad condition, as we see from the bitter complaints and denunciations of Zephaniah and Jeremiah. Idolatry of the worst description was still openly tolerated."

Josiah's Conversion. 3. IN THE EIGHTH YEAR OF HIS REIGN. At the age of sixteen. WHILE HE WAS YET YOUNG, and could give to God's service the unimpaired strength of body and mind which is God's due. HE BEGAN TO SEEK AFTER THE GOD OF DAVID. Every man must seek and find God for himself, but it is a great incentive and help to have before us the example of godly ancestors, parents, and friends.

First Steps Toward the Reformation. AND IN THE TWELFTH YEAR of his reign, when he was twenty years old. "At first, of course, as a mere child, he could take no very active steps." "Asa, Joash, and Josiah appear to have become independent at twenty." HE BEGAN TO PURGE JUDAH AND JERUSALEM. In 2 Kings 22 the accounts of the repairing of the temple and finding of the law (2 Chron. 34: 8-28) and of the renewal of the covenant with Jehovah (2 Chron. 34: 29-32) are given preceding the destruction of idols here described as initiating the series of events. Probably this account is anticipatory in part, Josiah beginning the campaign against idol worship in the twelfth year of his reign, and not completing it till the eighteenth, if even then.

The Destruction of Idolatrous Images. 4. AND THEY BRAKE DOWN THE ALTARS OF BAALIM. R. V. "of the Baalim," plural of Baal, who was worshiped in different places under different aspects. IN HIS PRESENCE. That the king might see the work thoroughly done, and that his personal authority might bear down opposition to a deed which so many would consider sacrilege. AND THE IMAGES. R. V. "the sun images." Symbolic representations of the sun, of licentious significance. AND THE GROVES. R. V. "the Asherim." These were wooden poles, planted beside altars, carved with symbols of false gods, and often bearing the shape of tokens of the worship of Astarte, the Phoenician Venus. AND THE CARVED IMAGES (R. V. "graven") those shaped by cutting, distinguished from the molten images, which were cast in a mold. All these impure symbols of a forbidden worship Josiah, in fierce and righteous indignation, had ground to powder, and the dust strewn upon the graves of them that had sacrificed unto them. Perhaps with a double purpose—as a mark of dishonor to the graves themselves, the memorials of those that had given themselves to this iniquity; and also to complete the defilement of the idols, since all graves were regarded as unclean.

The Execution of the Idolatrous Priests. 5. AND HE BURNED THE BONES OF THE PRIESTS UPON THEIR ALTARS. In order to defile the altars (2 Kings 23: 16), and prevent the possibility of their later use for idol-worship. This was a "violation of the sanctity of the sepulcher almost without precedent in the Jewish history." Such a violation of the dead was regarded with especial horror (Amos 2: 1), and was justified only by the fearful national disease that required stern remedies. Josiah, however, went on to still more severe measures. Seizing numbers of the idolatrous priests (2 Kings 23: 20), he slew them upon the altars of their evil worship.

The Extension of the Reform. 6. AND SO DID HE IN THE CITIES OF MANASSEH AND EPHRAIM. To the north, the greater part of Samaria. AND SIMON. In the extreme south. EVEN UNTO NAPHTHALI. In the extreme north. From Beer-sheba to Dan. WITH THEIR MATTOCKS ROUND ABOUT. With their axes, referring to the breaking down of the altars and idols. Better translated, as in R. V., in their ruins "the ruins as they were made by the Assyrian kings, Salmanser IV. and Sargon, when they subdued the Northern Kingdom and deported many of the people."

7. AND WHEN HE HAD BROKEN DOWN THE ALTARS THROUGHOUT ALL THE LAND. He evidently viewed the whole land as God's land, and therefore his own as David's heir, now that the dynasties all were there by God had ceased to have any rule in Israel.

III. JOSIAH REPAIRS THE HOUSE OF GOD.—Vs. 8-13. Josiah had begun, at least, to drive out idolatry; but he must put some-



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thing in its place, or his kingdom would be like the desecrated and empty house of Christ's parable, into which seven devils would enter, worse than the first. Therefore the king wisely set himself to restore the old and true religion of Jehovah. 8. IN THE EIGHTEENTH YEAR OF HIS REIGN. When he was 26 years old. WHEN HE HAD PURGED THE LAND. See note on v. 3. AND THE HOUSE. The temple. To repair the house of the Lord. Solomon's temple, founded three and a half centuries before, in B. C. 973. To the ravages of time were added those of neglect and abuse during the rule of idolatry.

9. THEY CAME TO HILKIAH THE HIGH PRIEST. An ancestor of Ezra. DELIVERED THE MONEY THAT WAS BROUGHT INTO THE HOUSE OF GOD. Two centuries before this, Joash, king of Judah, young like Josiah, had in a similar way repaired the temple (2 Kings 12). THAT KEPT THE DOORS. R. V. "keep-ers of the door" near which, probably, as in the time of Joash, the collection chest had been placed. "The north door into the priests' court (Ezek. 40: 35-43) seems to be intended, not the door of the temple building." AND THEY TURNED TO JERUSALEM. Read this in the R. V., "and of the inhabitants of Jerusalem." All the people were thus given a share in repairing the building which was again to become a sanctuary for all the people.

WHICH THE KINGS OF JUDAH HAD DESTROYED. Manasseh and Amon are meant. 12. AND THE MEN DID THE WORK FAITHFULLY. as in the times of Hezekiah and Joash (2 Chron. 31: 12; 2 Kings 12: 15); so faithfully that "no reckoning was made with them of the money that was delivered into their hand" (2 Kings 22: 7). MERARI. The third son of Levi, certain of whose descendants were placed in partial charge of the temple music, aiding certain of the Gershonites, descendants of Levi's first son, and of the Kohathites, descendants of Kohath, second son of Levi. ALL THAT COULD SKILL. Could play skillfully on musical instruments. 13. THEY WERE OVERSEERS. R. V. "They set forward" the workmen, scribes, and officers, and porters. These were divisions of the Levites, the scribes being copyists, translators, and clerks, to be sharply distinguished from such an important officer as Shaphan the Scribe or secretary of state; the officers, who acted as local magistrates, like the cadis of the Mohammedans; and the porters, who kept the temple doors by night and day. Levites were drawn from all these divisions to aid in the repair of the temple.

ACCORDING TO ABILITY.

It is no unusual thing for one who has but little of this world's goods to say that if he were as well off as some one else he would give far more liberally than that particular person is giving; meanwhile giving little or nothing himself, thus justifying his own right to excuse his own failure to give up to the measure of his ability on the ground that some one else of larger ability fails to do his part. The question is not, How much does my neighbor give? but, Am I giving in proportion to my own ability? If a man is able to give \$100 and gives but \$50, it does not justify another man in giving but \$1 when he is able to give \$5. "Who art thou that judgest another man's servant? To his own master he standeth of faltheth."—World Wide Missions.



SYNOPSIS OF CANADIAN NORTH-WEST

HOMESTEAD REGULATIONS.

ANY even numbered section of Dominion Lands in Manitoba or the North West Provinces, excepting 8 and 26, not reserved, may be homesteaded upon by any person who is the sole head of the family, or any member of a family, or any male over 18 years of age, to the extent of one-quarter section, of 160 acres, more or less.

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

HOMESTEAD DUTIES: A settler who has been granted an entry for a homestead is required to perform the conditions connected therewith under one of the following plans:

- (1) At least six months' residence upon and cultivation of the land in each year during the term of three years.
(2) If the father (or mother, if the father is deceased) of any person who is eligible to make a homestead entry under the provisions of this Act, resides upon a farm in the vicinity of the land entered for by such person as a homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by such person residing with the father or mother.
(3) If the settler has his permanent residence upon farming land owned by him in the vicinity of his homestead, the requirements of this Act as to residence may be satisfied by residence upon the said land.

APPLICATION FOR PATENT should be made at the end of three years, before the Local Agent, sub-Agent or the Homestead Inspector.

Before making application for patent the settler must give six months' notice in writing to the Commissioner of Dominion Lands at Ottawa, of his intention to do so.

W. W. CORY, Deputy of the Minister of Interior.

WANTED

For the Schools at Wolfville.

- 1. A man and his wife for Steward and Matron of "College Residence," the boarding house of College students.
2. A head cook for Acadia Seminary.
3. Two women to have the care of rooms in College Residence and the Academy Home.
4. Ten young women to work in dining rooms and kitchens of Acadia Seminary, Horton Academy and College Residence.
5. One man servant for the Seminary, to have charge of fires and do all sorts of general work.

Write the undersigned for full particulars, stating what position you will accept.

A. COHOON, Sec'y. Executive Committee.

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W. M. PRILAY, St. John, N. B.

Church Bells advertisement for Memorial Bells & Specialty, featuring images of bells and text about quality and price.

The love of God creates a love for fellowmen and for native land. Thus the best Christians are everywhere the best patriots.

From the Churches.

DENOMINATIONAL FUNDS.

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

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

IMMANUEL CHURCH, TRURO.—Baptized Miss Bessie Baker, on Sunday evening July 16th.

M. A. MacLean.

ELGIN, A. Co.—God is still blessing our work. Since writing last, three more have been baptized at Goshen and five at Mapleton. The end is not yet.

Frank P. Dresser.

COLDSTREAM, Carleton Co.—Since writing to the Messenger and Visitor, we have continued our work at Coldstream, a section of the Rockland field, where we preached our first sermon 27 years ago. It was there we attended our first funeral, baptized our first candidate and married our first couple. We have baptized for the past five Sabbaths, 30 candidates in all, being 40 since the 9th of April. Praise God, we still go on and expect to see others come. We have not lost faith in the old gospel yet, it is the power of God unto Salvation, unto every one that believeth.

A. H. Hayward.

SUMMERVILLE, Hants Co., N. S.—Since Bro. Higgins was called from this field the church has been pastorless. A few weeks ago we were asked to supply for a Sabbath or two, with the result that we commenced our pastorate here last Sabbath. The interest is as good as could be expected, considering the fact that the prayer meeting went down during the winter. We hope, however, that God will visit us with abundant showers, and that these fall months will see a quickening. Despite the cloud that has been hanging over us during the past year on account of the illness of a dear one, we feel to say, "all things work together for good," and we believe "God's ways are best." I. Dwight Little.

ST. MARTINS, N. B., July 20.—The regular quarterly business meeting of the Baptist Church was held in the vestry this evening. The Financial Secretary presented his report for quarter ending June 30, which was very satisfactory. It was unanimously resolved that Bro. Kelly be granted a license from this church to preach the gospel in the different sections of the county he may visit. Bro. Kelly is the official organizer for the Sons of Temperance. Rev. Mr. Townsend gave notice that he would take the month's vacation previously granted him by this church. Very interesting reports were given by the delegates who attended the Southern Association at Lower Wickham. It was also decided that this church have a roll call early in September.

W. H. Moran, Press Cor.

NASHWAAK, York Co., N. B.—The 2nd Sunday in July closed our 2nd year we have now entered upon the 3rd year with the Nashwaak Church, the past year has been a prosperous year. The church obligated itself to raise towards pastor's salary \$100, they have raised \$168.50, besides a donation during the winter of \$39.75. We have received into the church by baptism 12, by experience 1, by letter 2, making a total addition of 15. We began the new year on Monday July 10th, by raising at a birthday party about \$40 towards a fund to repair our church. We have organized a B. Y. P. U. and hold our meetings every Tuesday evening. We have a good evergreen Sunday School under the faithful leadership of our Supt. Deacon Betrand Goodspeed.

C. W. Sables.

PARSBORO, N. S.—Sunday 16th was quite a red letter day in the his-

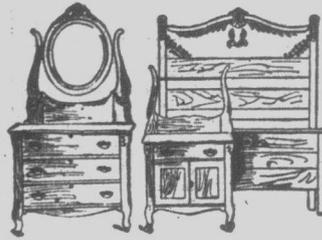
tory of our little church when it was our privilege to baptize eight. Six of these came to us from Half-Way River and will contribute very much to our strength financially as well as numerically. Three of them were men of strong character and held in the highest respect in the community. One of them, the wife of one of the three men, has been with us in heart for a long time, and her coming to us now, and her husband coming with her, means much to us. The other two are most promising young women, one of them recently converted at Wolfville and coming home has had much to do with the results of the day. We are expecting as many more in the way of additions from the same community in the near future. Of the other two baptized, one a bright little girl, and the other the son of our Dea. Layton, who with his sister, Abbie, baptized two weeks before, will bring strength to us. The Association was a spiritual uplift to us. F. M. Young.

A SUNDAY WITH THE BAPTISTS AT ST. GEORGE, N. B.

Sunday, July 2nd, was a memorable day with the Baptists at St. George. At 11 a. m., a large congregation of people gathered on the banks of the Magaguadavic River, about a half mile from the village, to witness the baptism of nine young men, and eight young women, "on the profession of their faith in the Lord Jesus Christ." After the singing of a verse or two of an appropriate hymn, Rev. A. H. Lavers, of Milltown, Me., (a former pastor), offered prayer. The pastor, Rev. M. E. Fletcher, was assisted in the administration of the ordinance by Rev. David Hutchinson, pastor of Main St. Church, St. John. It was an impressive service, and if the candidates were truly recipients of Divine grace, the scene was witnessed by more than human eyes with great interest and pleasure. Rev. D. Hutchinson pronounced the benediction, after which the people returned to their homes, some, perhaps, to reflect upon what they had seen.

In the afternoon, the dedication of the new Baptist Church took place, and, at an early hour, this beautifully neat and commodious building, of which the Baptists of St. George may be proud, was crowded to its utmost capacity. Everyone present seemed to be an interested observer of all that took place. The interior of the building presented a very pleasing appearance. Around the pulpit were placed many beautiful plants, that added greatly to the attractiveness of the church. The ministers present were the pastor, Rev. M. E. Fletcher, Rev. A. H. Lavers, Rev. D. Hutchinson, and Rev. T. M. Munro. The service was opened by the singing of a beautiful anthem, "Make a joyful noise unto the Lord", which was grandly rendered by the choir. The pastor, in a few appropriate words, invoked the divine blessing, after which he read the hymn "All hail the power of Jesus' name." The singing throughout the whole service was excellent. Rev. T. M. Munro read the 84th Psalm, and other scriptures especially suitable for the occasion. Rev. A. H. Lavers offered prayer. A solo, "A Day's March Nearer Home," was very beautifully rendered by Miss Sadie Epps of Parrsboro, N. S. The pastor then gave a brief report of the building committee. The total expenditure in building the house was \$3,200 of which \$3,000 had been received in cash and pledges, leaving a balance of \$200 yet to be raised. Daniel Gilmore of Montreal contributed \$1,000. Several members of the congregation adopted very commendable and self-sacrificing methods, by means of which they were enabled to contribute quite largely. Others, without such methods, gave nobly according to their ability. John Mann of Kansas City, a native of St. George, presented the church with a beautiful quartered oak pulpit in mem-

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ory of his mother. The colored glass windows, which are elegant, are being paid for by the young people. After singing by the choir and congregation the pastor in a few fitting words introduced Rev. D. Hutchinson, who preached the Dedicatory sermon. His text was 2 Thess. 3:16, the preacher dwelling especially upon the words: "The Lord be with you all." The sermon was an excellent one, in which Mr. Hutchinson emphasized the importance of having the presence of the Lord in all our Christian life and work. The pastor made a few remarks after the sermon, and prayer was offered by Rev. T. M. Munro. Then the 17 converts, who had been baptized into the church by the pastor, and also one who had been received by letter.

The evening service was an exceedingly interesting and profitable one. In opening the choir sang a beautiful anthem: "Hark! Hark, my Soul!" The pastor read the scriptures. Prayer was offered by Rev. D. Hutchinson. The choir then sang "The Glory Song," a song sung in the great revival in Wales. It was magnificent, and the choir deserves highest praise. A little later in the service Miss Sadie Epps favored the audience with a solo "The Plains of Peace." Rev. A. A. Lavers then preached a very excellent sermon, from Rom. 1:16. In an after service, led by Rev. D. Hutchinson, many testified to "the power of God" in saving them through the same "gospel of Christ" of which Paul was "not ashamed." Though the day was a rainy one, the services were all largely attended and will, no doubt, be long remembered. The pastor is held in high esteem by his people, and all who know him will join in wishing him and his people both material and spiritual prosperity. One Present.

July 3, 1905.
"these ailments." An occasional does
Thomas W. Lawson, of Boston, at a luncheon given him by the Minneapolis Commercial Club Thursday, said that he had wronged the American people in getting his millions, but that he would return the money to them. In the People's church at St. Paul in the evening he also made a sensational speech.

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TUESDAY,
5th
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MARRIAGES.

ARBO-ARBO—At the residence of the bride's parents, July 19th, by Pastor C. P. Wilson, Corrie Arbo, to Susie Arbo, both of Upper Blackville.

CARTER-SMITH—At the residence of the bride, Elgin, A. Co., by Rev. Frank P. Dresser, assisted by Rev. H. H. Saunders, July 12th, Roy W. Carter to Annie Smith, both of Elgin, N. B.

McKEE-GIBSON—At the home of the bride, Boundary Creek, N. B., June 28th, by Pastor E. A. Allaby, Leonora Gibson, to James McKee, of Moncton, N. B.

SHARPE-TAYLOR—At the home of the bride's parents, Salisbury, N. B., July 6th, by Pastor E. A. Allaby, Louisa Maud Taylor to Noble Ernest Sharpe, merchant of Salisbury.

CALDWELL-PERKINS—At Hatfield's Point, N. B., June 21st, by Rev. Wm. M. Field, John McDonald Caldwell, of Ottawa to Grace Augusta Perkins, daughter of W. S. Perkins.

WILLIAMS-EVERETT—At Lower Kingsclear, N. B., July 5th, by Rev. Wm. M. Field, Benjamin A. Williams of Keswick to Perry Everett, daughter of Tabor Everett.

YOUNG-PORTER—At the residence of the officiating minister on the 15th inst., by Rev. G. O. Gates, Alexander Young of steamship Ocean and Margaret Porter of Halifax.

TAYLOR-WEBBER—At the residence of the groom, Farmington, July 12, by Rev. H. B. Smith, Mr. Ralph Taylor, of Farmington, to Miss Miriam E. Webber, of New Germany.

REEVES-DUKESHIRE—At the home of the bride, Kempt, Queens Co., N. S., by Rev. E. P. Caldwell, Daniel R. Reeves of Leominster, Mass., to Lulu B. Dukeshire, daughter of Joseph Dukeshire, Esq.

HUNTER-WALKER—At the home of the bride's mother, Mrs. William Walker, Centreville, Cumberland Co., July 19, by Rev. Herman W. Cann, Elias D. Hunter of Linden, and Matilda A. Walker of Centreville.

HENDERSON EBBETT—At Connell, C. Co., N. B., June 28th, by Rev. A. H. Hayward, assisted by Rev. R. W. Demmings, Robert Henderson of Andover, to Edith J. Ebbett of Connell.

WENTZELL-DeLONG—At the home of the bride's father, Union Square, July 13, by Rev. H. B. Smith Mr. Stanley B. Wentzell, of Foster Settlement, to Miss Rachael D. De Long, of Union Square.

McDONALD-McDONALD—At the parsonage of the Germain St. Baptist Church, on the 12th inst., by Rev. G. O. Gates, Elton B. McDonald, and Sadie E. McDonald, all of McDonald's Point, Queens Co., N. B.

SHARP-McINTOSH—At the Wolverton House, July 16, by Rev. I. A. Corbett, Mr. Stephen W. Sharp, of Lower Wakefield and Miss Ethel McIntosh, of Pembroke, both of Carleton Co., N. B.

HUGHES-SKINNER—At Argyle, C. Co., N. B., July 19th, by Rev. A. H. Hayward, assisted by Rev. L. B. Gibson and C. Frank Rideout, Olys C. Hughes of Glassville, to Lena M., daughter of Fred D. Skinner, of Argyle.

PERRY-KEITH—At the residence of Rev. E. LeRoy Dakin, 45 Fernwood Road, Victoria, B. C., on the evening of Monday, July 10th, by Rev. Benjamin Goodfield, B. A., pastor of the Baptist Church of Kamloops, B. C., assisted by Rev. E. LeRoy Dakin, B. A., pastor of Emmanuel Baptist Church of Victoria, Aaron Perry, M. A., formerly of Cody's, Queens County N. B., now Principal of the High School of Kamloops, B. C., to Miss Mamie E., daughter of Charles B. Keith, Esq., of Havelock, N. B.

DEATHS.

JONES—On July 1st, after a wearied sickness, borne with Christian resignation, John H. Jones, of St. John. Mr. Jones was nearly 75 years of age and for some time had been a consistent member of the Germain St. Church.

SMITH—Stella Smith, infant daughter of Mr. and Mrs. Brenton Smith, of Scotch Village. The sufferings of the little one were great, but the angels came to her relief, and took her to be with the Saviour. Suffer them to come unto Me, said the Christ. May the Lord bless the grief stricken parents.

SMITH—At Upper Burlington, in April, Mr. Elisha Smith, in the 75th year of his age. Our brother was for many years a member of the Newport Baptist Church. His sufferings were long and trying, but ended in peace. He leaves a large circle of relatives to mourn. May the blessing of the Lord be with them in all their sorrows.

CARMICHAEL—At North East Margaree, C. B., July 12th, after a few hours' illness, in the 17th year of his age, Alexander Clayton Carmichael, second son of Donald and Sarah Carmichael. The funeral, which was very largely attended was conducted by Rev. A. E. Ingram, pastor of the Baptist Church. The interment was in the Methodist burying ground.

STEEVES—At his home, Hillsboro, N. B., Elijah J. Steeves, died suddenly from paralysis of the brain, Sunday afternoon July 17. He was stricken at 10.30 o'clock Saturday. He was a good man and true, respected by all. He had no enemies. He loved the cause of Christ and was a faithful attendant at church. Six sons and three daughters and the widow remain. The funeral was very largely attended.

BROWN—At the Amherst Hospital, July 7th, Mr. Jacob Brown, of Northport, passed away after an illness of six weeks, ten days, before his death he was removed from his home to the Amherst Hospital, where in spite of all that could be done he died on Friday morning at 4 o'clock. He was born in Hammondville, N. B., 50 years ago, and was a member of the Baptist Church of Amherst Shore. Brother Brown leaves a family of seven orphan children, his wife having died about four years ago. To the afflicted we extend sympathy.

MATTINSON—At Centreville, Cumberland Co., July 18, Brother William Mattinson, passed into his eternal home at the ripe age of 85 years, leaving behind his aged wife and a large family of children and grand children to mourn his departure. Bro. Mattinson has been for many years a member of the Centreville Baptist Church, and his end was marked by peace. The funeral was conducted on July 20, from his late home, by the pastor, Mr. Cann. To the aged wife and entire family we extend sympathy.

REV. JAMES E. STEADMAN (Obituary)

The death of Rev. James E. Steadman who died at the home of his son, Clyde J., of Sackville, marks the passing of the Old School of Preachers of our Denomination whose debtors we are to a greater degree than we have yet admitted. Bro. Steadman was indeed a good example of this class of men who have spent much of their time among our rural districts with little or no remuneration.

He was born at Berwick, N. S., in 1828 and remained there till after his conversion which took place in 1848, under the ministry of Rev. William Chipman. Soon after, however, he moved to Billtown where he married Miss Lucy A. Griffin. He remained in the vicinity of Billtown until 1856, when he moved to Moncton, N. B., where he resided until 1860. During our brother's stay in Moncton his mind was very much wrought upon by the Spirit until he became assured that God was calling him to preach the gospel. Under the inspiration of that Spiritual experience he went up to Dundas, near St. Mary's, and a revival broke out with such practical result that a N. T. Church was organized on July 10th, 1860, in which he seems to have held the office of Deacon. Shortly after this, however, they gave him a license for the exercising of his gifts as God might direct, and like the Deacons of N. T. times, our brother preached in different com-

munities the word of life as the Lord directed and everywhere revivals followed. So marked was the success of our brother in winning souls and organizing them into churches that at the advice of his brethren he consented to be called to ordination by the 3rd Elgin Church, 1863. Here he was ordained and set apart by his brethren to the preaching of the gospel in October of that year. After this he moved to Prosser Brook, then a very new settlement indeed, where the "forest primeval" gruded him even room for a log hut. Here was his headquarters for the work of the Lord during the 36 years of his active ministry. From here he went out to the rural districts as evangelist and pastor, during 36 years of the best of his life laboring with such help from Almighty God that the enormous number of 1,200 souls were won and baptized into Jesus Christ and the fellowship of the churches of the Eastern Association. For although he wandered for revival seasons beyond the bounds of the Association, his entire ministry might be said to have been spent within its borders.

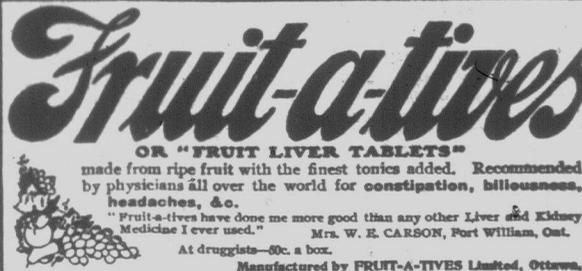
The young men of our Association may not have known the man who buried his life among the secluded hills of Albert County for the love of humanity. But there are many of the older members of our churches who think of him as the messenger of salvation to their souls. They have not forgotten either his life of sacrifice for the churches of our Association. There was little thought or expectation of salary then. During the week he farmed to support his family and on Sunday he scattered the good seed of the Kingdom among the people of the near settlements. His ministry reached from his home as far as Turtle Creek and Baltimore, but his longest pastorate was with the 2nd Elgin Church, where he labored in all 12 years. His farm was always well tilled and his buildings the neatest and most modern in the community. While the accumulated results of his ministry show most faithful preaching and tending so that we are forced to the conclusion that Rev. James C. Steadman, was a brother of extraordinary energy and ability. His sermons were full of rugged gospel truth. Steadfast in the N. T. revelations of sin and redemption he gloried in the sacrificial death of Jesus because it was to him the power of God unto Salvation to every one that believeth. So we laid his body in the new made tomb just back of the church of his old home as the sun was slipping behind the Western horizon where from the crown of the hill, where we placed his body, we could so easily see the trailing glories of sunset. And as we looked away where the setting sun seemed to kiss the low bend of sky and beheld that old time blaze of magnificence we said there are no more sunsets with our departed brother but one eternal sunrise. E. B. M.

Moncton, N. B.

AN OMISSION.

My attention has been called to the omission of reference in my report of the N. S. Central Association to an important item of the business.

The West Jeddore Church are building a house of worship at Pleasant Point. Sometime ago, the brethren at that place sent out an appeal to the churches asking for one dollar from each church. The Association endorsed this appeal and commended it to the attention of the churches. R. Osgood Morse.



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Staff of Instruction for 1905-1906

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FALL TERM opens Wednesday
September 6th, 1905

FOUR COURSES leading to
DIPLOMAS—Collegiate, General,
Business, Manual Training

Well equipped Gymnasium Large
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by hot water and lighted by elec-
tricity. Bath Rooms with hot and
cold water.

Wholesome discipline. Use of
tobacco prohibited. Character build-
ing as well as Scholarship the end
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Card is sent on application to
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Write at once.

Wanted:

By a rural family in St. John, competent help for general housework and to assist in the care of children. Permanent position and home privileges.

Address, MR. JOHNSON,
P. O. Box 220,
St. John, N. B.

THY ROD AND THY STAFF THEY COMFORT ME.

Psalm xliii. 4. By John McNeill.

My sweetest memory is to remember lying awake at night on my bed in my little room, hearing the voice of my dear mother, who for twenty-five years had never a night without pain, and never a night with two hours unbroken sleep and through all that quarter of a century this light shone, till it brought in the everlasting day. My earliest and tenderest memory is lying awake and hearing her, not singing, but trying to forget her pains by reading in the silence of the night, with all the house, as she thought, sleeping around her, though I was awake. And I can hear her in her woman's voice—and all memories hover over it, for the sweetest voice that can fall on a man's ear is that of his mother—"Yet, though I walk through the valley of the shadow of death, I will fear no evil. Thy rod and thy staff they comfort me!" Sweet mother! May your child rise up some day and bear a like testimony for you.

IN THE SHADOW.

We must all go there sometimes. The glare of the daylight is too brilliant, our eyes become injured and unable to discern the delicate shades of color or appreciate neutral tints—the shadowed chamber of sickness, the shadowed house of mourning, the shadowed life from which the sunlight has gone, but fear not, it is the shadow of God's hand. He is leading thee. There are lessons which can be learned only there. The photograph of His face can be only fixed in the dark chamber; but do not suppose that He has cast thee aside. Thou art still in His quiver; He has not flung thee away as a worthless thing. He is only keeping thee close till the moment comes when He can send thee most swiftly and surely on some errand in which He will be glorified. O shadowed solitary one! Remember how closely the quiver is bound to the warrior, within easy reach of the hand, and guarded jealously.—F. B. Meyer.

THE STORY OF ONE BIBLE.

While the following incident had no connection with the organized home-department work, it splendidly illustrates what the home department is constantly doing.

Some months ago, a woman whose days were spent in a factory united with the church. One of the Sunday-school visitors employed by the church learning that she was without a Bible, gave her a cheap copy. The recipient, unable to read herself, asked her husband to read to her. He was not a Christian, and was not in sympathy with his wife's new life, but for love of his wife he read to her a chapter each day. As he read, the listener prayed for his salvation. It was not long till her prayers were answered. The Holy Spirit convicted the husband of sin, and now he has taken his place by the side of his wife as a member of the church.

But that is not the end of the tale of a Bible. A physician, a frequent caller in the home, learned of the Christian profession of his patient and made sport of her belief. She talked with him earnestly. Her words were used by the Spirit. Very soon the scoffer asked the loan of his patient's Bible. He spent hours poring over its pages. Then he fell on his knees. When he returned the volume he said he had become a Christian.—The Rev. John T. Faris.

THE JOY OF AGE.

It is a comfort for some people who do not feel that their usefulness has entirely left them though their hair be gray and their forehead wrinkled, to turn to one of the wisest and sanest of their college classics and to read what Cicero says in his "De Senectute" concerning old age and its characteristics. He supposes a conversation with Cato the censor, a man of eighty-four years, who is apologizing for old age. Cato was the most in-

telligent, the most active, the man most jealous of his authority and the triumph of his ideas of any whom the Roman world of Cicero's time remembered. His latest years had been devoted to the study of Greek letters, for which he had earlier shown great contempt, and in him were gracefully mingled the gravity of Roman manners and the teachings of the Socratic philosophy. A talk goes on between Cato, Scipio and his friend Laelius upon the manner in which Cato bears his old age, after the examples of Plato, Isocrates of Gorgias and Ennius, who have borne a charming old age, free from disappointment with life, and tranquil as the close of a fair autumn day.

Cato meets some of the objections which are urged against old age, and finds that there are four chief things which make it seem miserable. The first inconvenience is that it withdraws a man from active life, from business which demands youthful strength of body. But, he asks, is there no work peculiar to old age, which the mind and soul alone direct, in spite of physical feebleness? Did Fabius Maximus do nothing, or Paulus Emilius, and the other old men, Fabricius and Curius? Appius Claudius was old and blind, and yet the senate listened to his words and obeyed them. But the memory of the aged fails. Yes, if it is not exercised or if it is naturally lazy. Cato tells his hearers that he remembers not only the names of his fellow-citizens, but also those of their fathers and grandfathers, and that no old man ever forgets where he hides his money. A man can always remember things that interest him.

In replying to the objection that old age diminishes the strength of the mind Cato says that he does not envy the force which youth possesses, as in his youth he did not desire the strength of a bull or an elephant. The wise man uses his strength according to what he has, no one can refuse to find in him the force necessary to instruct youth in the way of duty. Does old age deprive a man of pleasure? It is an admirable privilege to be able to despise many of the pleasures of youth and instead of reproaches age is worthy of eulogy if it has for a foundation the virtue of a well spent youth. Neither white hairs nor wrinkles can give to age authority, but only as they accompany a life rounded out in honor and virtue.

These are only a few of the arguments which Cicero pleads in favor of old age; and though suicide was common in the Rome of his time, we never find old age given as an excuse for it.—Providence Journal.

How happy home might generally be made but for foolish quarrels or mis-understandings, as they are well named! It is our own fault if we are querulous or ill-humored; nor need we, though this be less easy, allow ourselves to be made unhappy by the querulousness or ill-humor of others.—Sir John Lubbock.

Let us hear, oh, let us hear today, the Shepherd's voice, and as he knows us in our sin, so let us go after him in his sacrifice. Let us claim that inspiration that ennobled confidence, that comes of being truly with him. Folded thus in his personal care, and led by the calling of his voice, for which we always listen, let us take his promise and follow, going in and out and finding pasture.

USE FERROVIM TRADE MARK A Splendid Tonic Builds up the System Strengthens the Muscles Gives New Life Sold by all medicine dealers. Davis & Lawrence Co., Ltd., Montreal.

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If you have money to invest you should first consider SAFETY, and the next, RATE OF INTEREST.

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Permanent Capital Stock Draws a Dividend of Six Per Cent. (6%) per annum. PAYABLE HALF YEARLY.

DEBENTURES sold drawing good rate of interest (4 to 5 per cent) DEPOSITS taken. Liberal interest allowed from date of deposit (3 to 4 per cent).

Correspondence will receive prompt attention

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Cocoa and Chocolate Are being bought in twice the quantity.

Insurance Absolute Security QUEEN INSURANCE CO. Ins. Co. of North America JAMES & WHITTAKER, General Agents 74 Prince William Street, St. John, N. B.

ALL WHO WISH PURITY

SHOULD USE

Woodill's German

The Dominion Analyst classes it among the

Pure Cream of Tartar Baking Powders.

Ask Your Grocer For It

Sure Cure for SUMMER COMPLAINT

Newcastle, N. B. Nov. 13, 1904

Messrs. C. Gates, Son & Co.

Dear Sirs:—I have been thinking for some time that I should let you know what your CERTAIN CHECK has done for my son. He had such a bad case of Cholera that he was reduced to a skeleton. We tried doctors, drugs and every other remedy but without avail. Finally we procured your CERTAIN CHECK and we believe it saved our boy's life, as it cured him after everything else had failed.

Your Life of Man Bitters and Invigorating Syrup also cured me of liver trouble. I consider that your medicines are all as recommended. Yours truly,

W. L. CURTIS.

Gates' CERTAIN CHECK never fails and is sold everywhere at 25 cents per bottle. Manufactured by C. GATES, SON & CO. Middleton, N. B.

Burdock BLOOD BITTERS

Turns Bad Blood into Rich Red Blood.

No other remedy possesses such perfect cleansing, healing and purifying properties.

Externally, heals Sores, Ulcers, Abscesses, and all Eruptions.

Internally, restores the Stomach, Liver, Bowels and Blood to healthy action. If your appetite is poor, your energy gone, your ambition lost; B.B.B. will restore you to the full enjoyment of happy vigorous life.

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By a small family in St. John, competent help for general housework and to assist in the care of children. Permanent position and home privileges.

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INTERCOLONIAL RAILWAY

On and after SUNDAY, June 4, 1905, trains will run daily (Sunday excepted) as follows:

TRAINS LEAVE ST. JOHN

- No 5—Mixed for Moncton, 7.45
No 2—Exp. for Halifax, Sydney Point du Chene, and Campbellton, 6.00
No 26—Express for Point du Chene, Halifax and Pictou, 11.45
No 4—Express for Moncton and Point du Chene, 11.00
No 8 Express for Sussex, 17.15
No 134—Express for Quebec and Montreal, 19.00
No 10—Express for Halifax and Sydney, 23.25
No 136, 138, 156—Suburban express for Hampton, 13.15, 18.15, 22.40

TRAINS ARRIVE AT ST. JOHN

- No 9—Express from Halifax and Sydney, 6.25
No 7—Express from Sussex, 9.00
No 133—Express from Montreal and Quebec, 12.50
No 5—Mixed from Moncton, 16.30
No 3—Express from Moncton and Point du Chene, 17.00
No 25—Express from Halifax, Pictou and Campbellton, 17.15
No 1—Express from Moncton, 21.20
No 81—Express from the Sydneys, Halifax, Pictou and Moncton (Sunday only), 1.35
No 135, 137, 155—Suburban express from Hampton, 7.45, 15.30, 22.05

All trains run by Atlantic Standard Time 24.00 o'clock is midnight.

D. POTTINGER,

General Man.

Moncton, N. B., June 1st, 1905.

CITY TICKET OFFICE, 7 KING STREET, T. JOHN, N. B. Telephone 1053

GEO. CARVILL, C. T. A.

WHAT SCHOOL

Shall I Attend?

That is the question which will be considered by many within the next few months. If all the advantages to be gained by attending

FREDERICTON BUSINESS COLLEGE.

were fully known it would not be difficult to decide. Send at once for catalogue, Address

W. J. OSBURNE, Principal, Fredericton, N. B.

ABOUT

To Mr. Editor:—I have been thinking about taking account of only the change and no matter must be done is carefully Swiss watch, pean scientific used. He but \$1.50, breaks squirts oil in thrusts it in and never too clogged it on a laborer a hammer, an

A gentleman in town the carpenter to his study, and the workman sound proof, that he could a filling of the side and called other, "Can No, sir, not reply.

FEARLE

Joseph J. Van town many where he sta At 6 a. m. by a vroom with slowly remembered on the night 15, and 1

The manag ery in was- air collee drous to his the performa cannot I ever used know that during the p It impairs a distressing region of the painful and the heart, died my men ously injure I conclud that something I quit the fee, short of Postum food make it right it long enou palatable and back to the the stomach wite took the following th faithfully, stum for sever

When I happ feeling much long time, been drinkin counted for other kind of "My diges stored, and come relief of fullness a that used to such a gain acuteness th office work without ma were so an using the ol "Postum est table d humble esti Postum Co. There's a

This and That

ABOUT MR. EDISON.

To Mr. Edison time is so valuable that he does not waste it even by taking account of it. Time to him is only the chance to get things done, and no matter how long it takes they must be done. In his office safe there is carefully locked away a \$2,700 Swiss watch, given him by a European scientific society. It is never used. He buys a stem winder costing \$1.50, breaks the chain rings off, squirts oil under the cap of the stem, thrusts it into his trousers pocket—and never looks at it. When it gets too clogged with dirt to run he lays it on a laboratory table, hits it with a hammer, and buys another.

A gentleman who lives in a southern town the other day employed a carpenter to partition off a part of his study, and particularly requested the workman to make the partition sound proof. The carpenter declared that he could do this electrically with a filing of sawdust. When it was finished, the gentleman stood on one side and called to the carpenter on the other, "Can you hear me, Smith?" "No, sir, not a bit," was the prompt reply.

FEARED ANOTHER NAP.

Joseph Jefferson was presenting "Rip Van Winkle" in an Indiana town many years ago. In the hotel where he stayed was an Irish porter. At 6 a. m. Mr. Jefferson was startled by a violent thumping on the door, with slowly returning consciousness he remembered that he had left no call on the night before to be aroused early, and naturally became indignant.

MENTAL ACCURACY.

Greatly improved by leaving off Coffee.

The manager of an extensive creamery in Wisconsin that while a regular coffee drinker, he found it injurious to his health and a hindrance to the performance of his business duties. "I cannot say," he continues, "that I ever used coffee to excess, but I know that it did me harm, especially during the past few years."

It impaired my digestion, gave me a distressing sense of fullness in the region of the stomach, causing a most painful and disquieting palpitation of the heart, and what is worse, it retarded my mental faculties so as to seriously injure my business efficiency.

I concluded, about 8 months ago, that something would have to be done. I quit the use of the old kind of coffee, short oil, and began to drink Postum Food Coffee. The cook didn't make it right at first she didn't boil it long enough, and I did not find it palatable and quit using it and went back to the old kind of coffee, and to the stomach trouble again. Then my wife took the matter in hand and by following the directions on the box faithfully, she had me drinking Postum for several days before I knew it. When I happened to remark that I was feeling much better than I had for a long time, she told me that I had been drinking Postum, and that accounted for it. Now we have no other kind of coffee on our table.

"My digestion has been perfectly restored, and with this improvement has come relief from the oppressive sense of fullness and palpitation of the heart that used to bother me so, and I note such a gain in mental strength and acuteness that I can attend to my office work with ease and pleasure and without making the mistakes that were so annoying to me while I was using the old kind of coffee.

"Postum Food Coffee is the greatest table drink of the times, in my humble estimation." Name given by Postum Co., Battle Creek, Mich. There's a reason.

His sleep was spoiled for the morning so he arose and appeared before the clerk.

"See here," he demanded, "why have I been called at this unearthly hour?"

"I don't know," replied the clerk. "I'll ask Mike."

The porter was summoned. "Mike, there was no call for Mr. Jefferson. Why did you disturb him?"

Taking the clerk by the coat-sleeve, the Irishman led him to one side. "He was snoring like a horse, sor," he explained, "and I'd heard from the b'yes how onct he were after slavin' for twenty years; so, says I to myself, 'It's a-comin' on him agin, an' it's yer duty to get the crayther out o' the house instantly!'"

SYSTEM IN SAVING.

"The only good plan for saving is to make it an invariable rule to deposit something each week or each month," said a bank president. "Having thus put the money aside, it should be considered out of reach and on no account to be drawn upon except in case of sickness, loss of employment, or death. It is surprising how money will pile up when such a system as this is followed. If every one who possesses any income at all would adopt the practice and stick to it no matter how small the deposits might be, poverty would be well-nigh abolished."

A POOR RECIPE.

"Don't talk to me about the recipes in that magazine," said Mrs. Lane, with great energy. "Wasn't that the very magazine that advised me to put on that soy solution and leave the tablecloth out over night to take off those yellow stains?"

"I'm inclined to think it may have been," said Mrs. Lane's sister, with due meekness. "I sent you a number of them in the spring, I remember."

"Well, and what happened?" asked Mrs. Lane, with rising wrath.

"Don't the stains disappear?" asked her sister.

"Disappear!" said Mrs. Lane in a withering tone. "It was the tablecloth that disappeared. I don't know anything about the stains."

The gentleman who likes to ask questions was visiting Miss Abbott's kindergarten. Finally, says the Christian Register, he turned his attention to "Johnny."

"My boy," he said, "do you know how to make a Maltese cross?"

"Yes, sir," "Johnny" answered promptly.

"Good!" exclaimed the visitor, delighted to learn that in "Johnny's" case, at least, the work of hand and brain were going forward together.

"How would you go about it?"

"Why, jus' pull her tail," said "Johnny"; "that's all."

CANNED FLOWERS.

Ethel's auntie was canning strawberries. Ethel liked to watch her and to think how nice the berries would taste next winter, when the snow was on the ground. She looked out of the window at the flowers, and said: "I wish we could can some of the flowers, auntie, and have them next winter."

Auntie laughed and said: "Go outdoors and watch the bees a while, and then come back and tell me what you think about it."

When Ethel came back, she said: "I watched the bees a long time. They went to the flowers to get their honey. I think that honey is canned flowers. I will remember that next winter, when I eat the honey."—Primary Plans.

Mrs. Pancake (to a fourth-floor lodger)—"Anything the matter with your steak, Mr. Hardup?"

Hardup—"A trifle overtrained, maybe madam; but, really, I never saw a fatter muscle!"

MILLIONS BURNING EVERY DAY.

Canadians are using

EDDY'S "SILENT" PARLOR MATCHES Everywhere

The latest match product and very popular.

SCHOFIELD BROS.,

Selling Agents, St. John, N. B.

MADE IN CANADA! FOR CANADIAN STOMACHS.

The Wonder Working K. D. C. is prepared for the Relief and Cure of all STOMACH TROUBLES. Within 30 Days, on Receipt of 10c., we will mail to any address one large trial bottle. TEST IT.

- Rev. P. C. Hedley**
667 Huntington Avenue, Boston, Mass.—"Of all the preparations for dyspepsia troubles I have known, K. D. C. is the best, and seems to be entirely safe for trial by any one."
- Rev. Wilson McCann**
Rector of Omamee, Ont.—"I have tested K. D. C. and knowing its value can recommend it to all sufferers."
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- Dr. McDonald**
Ste. Agnes de Dundee, P. Q.—"I have never known K. D. C. to fail where fairly tried."
- Rev. A. Purdock, P. A. LL D**
Springford, Ont.—"It is only justice to you to state that in my case your K. D. C. has wrought a perfect and I believe a permanent cure."
- Rev. Geo. M. Andrews, D. D.**
Auburndale, Mass.—"I recommend K. D. C. very strongly—in my case it has proved singularly efficient."

K. D. C. COMPANY, Limited, New Glasgow, N. S.

Fire Insurance
effect on Dwellings, Furniture, Stocks and other insurable property.

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General Agents,
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Best for Babies

Nestlé's Food is the nourishing, fattening, healthful part of rich cow's milk. It is always the same—winter and summer—and can be obtained in any part of the globe. Ready for baby by adding water—no milk required.

Nestlé's Food

makes babies healthy. FREE SAMPLE (sufficient for 8 meals) sent to mothers who will try it.

THE LEEHING, MILLS CO., LIMITED, MONTREAL.

NEWS SUMMARY.

A German-Swedish alliance is contemplated. Emperor William and King Oscar held a conference Thursday on the Emperor's yacht, lasting several hours.

Promoters of an anti-participants in a prize fight in Montreal on Tuesday were heavily fined, and one of the principals will go to jail for three months.

Ald. Valliers of Montreal wants the city to become a large shareholder in the gas company, believing that in this way cheaper gas might be had. He has put a motion before the council to that effect.

The rival expeditions of Mrs. Leonidas Hubbard and Dillon Wallace started from Northwest River into the interior of Labrador on June 23, Mrs. Hubbard leading by four hours.

In the Bisley competition on Thursday the Mackinnon challenge cup was won by Scotland with 1,469 points, Canada was second with 1,447. The Canadians were fourth at 800 yards and third at 900 yards.

At Digby Thursday an application for bail for Kingsley Melanson, held at the Digby jail for connection with the Plympton tragedy, has been granted, and the prisoner released. Ethel King and Charles Smith of Barrington, have become liable for his appearance.

Mr. A. A. Ford, real estate agent of Berwick, has opened an office in Maitland, Hants County. Mr. Ford writes us that he has a number of very fine farms and beautiful homes on his list that can be secured at very moderate figures. In this issue he advertises a property in South Maitland, at an attractive price.

Representatives of twenty-nine councils of Royal Arcanum in New Jersey, including nearly all the organizations in the counties of Essex, Union, Passaic, Hudson and Bergen have formed a permanent organization with the idea of opposing the new rate schedule adopted at Atlantic City by the supreme council.

A serious accident occurred at St. Martins on Tuesday afternoon, when young Robert Gillis was run over by a heavy cart loaded with coal and badly injured. It is thought no bones are broken, but it is feared other injuries are serious.

William H. MacKinlay, who fell into a pit on the citadel near the military gymnasium, Halifax, a week ago, died without regaining consciousness. He was 38, a native of Manchester, Eng., and leaves a wife and one child.

Nineteen deaths from heat were reported from New England States Thursday.

During Saturday night's storm lightning struck the house of Eddie Tupper at Steveston, and the building with most of its contents was destroyed by fire.

The body of an unknown young woman, with a head almost severed, was found near the golf links at Belmont, Mass., on Thursday.

It is said there is no truth in the story of the insult to the American flag during the Orange celebration at London, Ont.

In the House of Commons Thursday Premier Balfour referred to the speech of Lord Roberts in which he said that the armed forces of Great Britain as a body were absolutely unfitted and unprepared for war; that the choice lay between conscription or some practical system of universal training. The premier said he could never be led to believe that conscription could be successfully adopted in England. He maintained that the government's scheme of army reform was the best solution of the problem.

The annual meeting of the stockholders of the Hampton and St. Martins Railway was held at St. Martins on Tuesday evening. The report of last year's business showed a large increase in passenger traffic. The following directors were elected: F. M. Anderson, W. G. Scovil, S. Ernest Vaughan, W. E. Skillen, Hon. H. A. McKeown, Thos. McAvity and W. E. Foster. At a subsequent meeting of the directors F. M. Anderson was elected president, W. E. Skillen secretary and S. E. Vaughan treasurer.

Julian Cendoya, a wealthy American banker and agent of the Ward line, while dining with his family Sunday night in his beautiful home across the bay at Santiago, Cuba, was attacked by eight bandits, who covered the members of the family with fire arms and searched the house. The bandits presented a written demand for \$30,000 and seized Mr. Cendoya as a hostage until this amount should be paid. After parleying Mr. Cendoya agreed to pay 2,000 and the bandits withdrew. Monday morning Mr. Cendoya went to Santiago City and got the money, which he turned over to the bandits at a rendezvous in the bay. One of the bandits has been recognized as a boatman formerly engaged in the work of salvage on Admiral Cervera's battleships.

SUMMER COMPLAINTS.

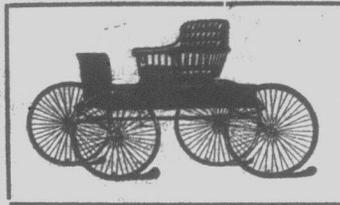
The very best medicine in the world for summer complaints, such as cholera infantum, diarrhoea and dysentery is Baby's Own Tablets. During the hot weather months no wise mother should be without a box of Tablets in the house. These troubles come suddenly and unless promptly checked too often prove fatal. Baby's Own Tablets act almost like magic in these cases, and speedily remove all cause of danger. Mrs. Alex. Poulin, Carquet, N. B., says: "I think Baby's Own Tablets the best medicine in the world for children. I have used them for cholera infantum, teething and other troubles, and it is astonishing how quickly they relieve and cure these ailments." An occasional dose of Baby Own Tablets will keep the stomach and bowels right and prevent summer complaints. No mother need be afraid of this medicine—it is guaranteed to contain no opiate or harmful drug. It always does good—it cannot possibly do harm. Be sure that every box bears the full name Baby's Own Tablets and picture of four-leaf clover on the wrapper around the box. Anything else is a dangerous substitute. Sold by all druggists or sent by mail at 25 cents a box by writing the Dr. Williams' Medicine Co., Brockville, Ont.

Head Office; Fredericton, N. B. St. John Branch; 17 Germain Street.

J. CLARK & SON,

WHOLESALE AND RETAIL DEALERS IN

FARM IMPLEMENTS, CARRIAGES, SLEIGHS and HARNESS.



A Complete Stock of, **Farm Machinery** including the Deering **Ideal Mowers.**

A large variety of **High-Grade Carriages.** Express and **Road Wagons.**

Right prices and easy terms. Good discount for cash.

WHY IS IT?

WHY IS IT THAT SOME PEOPLE THINK THAT

Royal Household Flour WON'T MAKE PASTRY

and others say it makes the best pastry they ever ate?

The answer is that some people are progressive and some people are not.

The best pastry cook in Montreal to day is using **ROYAL HOUSEHOLD** with excellent success

H. & S.

CHOCOLATES

would have an enormous sale if every Canadian were willing to give them the confidence they deserve.



LET THE BABY SLEEP

USE **WILSON'S FLY PADS**

CANADIAN PACIFIC RY.

LOW RATES

ST. JOHN

TO

VANCOUVER

VICTORIA, B.C., SEATTLE WASH.

Portland, Ore., and Return **\$84.00 FIRST CLASS.**

Lewis & Clarke Exposition, **PORTLAND, ORE.**

Write for particulars

Or F. R. PERRY, D. P. A., C. P. R., St. John N. B.

Students Can Enter At Any Time

As we have no summer vacation, do not divide into terms, and the instruction given is mostly individual.

We do not find it convenient to give a summer vacation as many of our students are far from home, and would be seriously inconvenienced by an interruption of their work.

Beside, St. John's summer weather is so cool that a vacation is not necessary (at dozens free to any address. S. KEIR & SON



Red Rose Tea Is Good Tea