

# Messenger and Visitor

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## The Budget Speech

Hon. Mr. Fielding's budget speech for the current year, which is his ninth in succession, was delivered on Thursday last. The speech occupied only an hour and a half, and Hon. Mr. Foster's criticism of the financial situation as presented by the Finance Minister was correspondingly brief. Mr. Fielding's expectations when his budget speech of last year was delivered, have not been fully realized. The estimated revenue for the fiscal year 1903-4 was \$71,000,000, but the actual revenue was \$300,000 less. On the other hand the expenditure has been greater than estimated, the excess being about \$1,100,000. However, the Finance Minister claimed a surplus of \$15,056,784 against an estimated surplus of \$16,500,000. Of the surplus \$11,244,711 was spent on what is called capital account and not in reduction of the public debt. Coming to the fiscal year that ended on Friday last, Mr. Fielding estimated that the national revenue would total \$71,250,000, an increase of \$600,000 over last year, and the expenditure on consolidated fund \$62,250,000, an increase of \$6,637,186. There was, however, no cause for alarm at these latter figures as Canada would still have a handsome surplus of \$9,000,000 to her credit, larger than had ever been recorded under the late administration. The capital expenditure would amount, he expected, to \$12,500,000, which meant an addition of \$1,250,000 to the public debt, as the net result of the year's transactions. The country, Mr. Fielding admitted, had reached a period when the revenue might increase less rapidly than had been the case for some years past. It was necessary, therefore, to guard against too lavish expenditure, but he contended that it would be unwise economy not to provide the grants needed for the general advancement of the country, and that the liberal public outlay in the last few years had been a conspicuous factor in the development of that period. There are very few tariff changes fore shadowed in the speech, and these are all in the direction of higher protection. The duty on rolled oats is increased to 60 cents per hundred pounds. In the interests of a large factory which has been established in Montreal the duty on dry white lead has been raised from five to thirty per cent. A duty of 35 per cent. ad valorem is placed on bags containing cement, which, it is said, will practically increase the duty on cement from 73 to 90 per cent. A duty of 25 cents per gallon is to be imposed on South African wines. An attempt is to be made to restrict the circulation of American silver by taking it from the banks and depositing it. The Government is to pay the banks three eighths of one per cent. and pay the expense of transportation. Mr. Foster's criticism of the budget speech was incisive, but on the whole fairly good natured. In Mr. Foster's judgment the time has about come when the country can no longer look for larger growth in its revenues, and this condition demands caution in expenditure. The Government would have been better advised had it met the House this year with a modest budget, instead of launching into unexampled expenditures. What defence, he asked, had the Finance Minister to put forth for an increase from \$36,949,142 expenditure on consolidated fund in 1896, to \$55,612,832 in 1904? Mr. Foster criticised the Government's large outlay on wharves and breakwaters in Nova Scotia and Quebec, and contended that the Intercolonial Railway should be paying interest on its capital cost instead of being a source of continual deficits. The ex-Finance Minister criticised the high protection now endorsed by the Government as being utterly at variance with the former attitude of the party on the tariff, and charged that there was nothing left of the policy of the old Liberal party which the Government had not now forsaken. Mr. Foster doubted the value of the Government's plan to restrict the circulation of American silver. He believed that the commission to the banks would induce them to take all the American silver they could get and thus would tend to promote its circulation.

## Secretary

### Hay.

The death of the Hon. John Hay, Secretary of State in President Roosevelt's Cabinet, occurred at his summer home on Lake Sunapee, N. H., on July first. Mr. Hay's death removes a man who in his official relations and in other respects had done honor to his country and whose character as a statesman had won for him a good report in all the civilized nations of the world. Mr. Hay had spent his life largely in the

civil and diplomatic service of his country. He was born in Salem, Ind., in 1838, and shortly after graduating from Brown University in 1858 entered the law office of Abraham Lincoln in Springfield, Ill. A year or two later Mr. Hay became President Lincoln's private secretary. After the death of Lincoln, Mr. Hay went to Paris as secretary of Legation. Later he was transferred to Madrid, and again in 1870 became Charge d'Affaires at Vienna. Two years later he returned home and was for a time connected editorially with the New York Tribune. He was first Assistant Secretary of State under President Hayes, 1879-81, was President of the International Sanitary Conference in 1881 and was Ambassador to England in 1897-98. In this connection the Montreal Witness says: "We who are British have followed John Hay's career admiringly, because he was one of that brilliant succession of United States Ambassadors to the Court of St. James whose aim it was to put an end for ever to the lion's tail pulling sport of their countrymen. They found in England a friendship, a love, indeed, for the United States and for Americans, which surprised them, and made them reflect with humiliation upon the fires of hatred for England which still smouldered in their own country. The good work of James Russell Lowell in the eighties was continued by Phelps, Lincoln, Bayard, and John Hay especially. The governments of the two countries were brought more into accord in aim, and the peoples by travel and literature found that their differences were trivial while their likeness was essential." In 1898 Mr. Hay became Secretary of State in President McKinley's Cabinet and retained that influential office until his death. Whatever may be thought of certain points in the policy for which Secretary Hay has assumed responsibility, it will be generally admitted that his course has been in the main characterized by wisdom and statesmanlike ability of a high order. Under his direction United States policy has been marked by friendliness toward Great Britain and it has made for the world's peace. It is a matter of sincere regret among the nations that a man of so large ability and so high a standard of statesmanship has fallen. Mr. Hay had won fame also as a scholar and an author. Hargyard, Yale, Brown (his alma mater) and other Universities had conferred upon him the highest Academic honors in their gift. As an author he is best known by his "Pike County Ballads," but his "Life of Lincoln," is a notable work for the production of which his intimate relations with the famous subject of the biography combined with his own literary qualifications to confer a special fitness.

## Life Insurance

A discussion of some interest recently occurred in the Dominion Senate on the management of life insurance companies. Senator Mc-Mullen introduced the subject by moving the second reading of his bill to amend the Insurance Act as regards the investment of life insurance companies' funds in trust company securities. American examples, he explained, had prompted his action, which was designed to protect policyholders. Admitting that Canadian insurance societies were well guarded, he drew attention to trust companies and fire insurance companies as institutions whose stock might prove doubtful investments to them. Fire insurance stock was a speculative quantity, and, while there were good trust companies in Canada, in the United States trust companies had become conspicuous, their shares in some instances had run up to several times their par value, and cases had occurred where financial disaster had resulted. Trust companies could be formed for all kinds of mercantile purposes. Directors of insurance companies become stockholders in trust companies, and across the line the results sometimes were disastrous. He did not contend that any director of life companies had invested in trust company stock, but circumstances might arise where they might be tempted. Sir Richard Cartwright, after some general remarks on the importance of the subject, said that he believed that Mr. Fielding intended to look into the whole matter during recess. The attention of the Government had been called to recent events arising from the accumulation of large funds by certain companies. Referring to the investment in trust company funds, he drew attention to the very wide range of stocks, etc., in which insurance companies might invest. He thought that Mr. McMullen had done service in calling attention to this. He believed it almost impossible for any provisions to supply the lack of care of direct-

ors. There were other questions involving private rights of a complicated and difficult character. He could not say at the moment what could be done. Policyholders were a reading and thinking body. He merely alluded to it as a matter which possibly might have to be considered, whether the Government should not provide those who desire it with life insurance by the State. He would call his colleagues' attention to the matter, and asked that the second reading be not pressed.

## Mean to beat the Record.

The Railway and Marine Departments of Canada are co-operating with the Allan Steamship Company with the hope to beat the record from New York on delivering transatlantic mails. On July 6 the Virginian, the new turbine steamer of the Allan Line, sails from Liverpool for Canada. Her passage will occupy five or six days, and on arrival in the Straits of Cabot, forty miles from Sydney, she will be met by the Government cruiser Canada, which will take off the mails and steam at full speed back to port. The Canada can easily make 22 miles an hour, so that in less than two hours she should be in Sydney Harbor. On her arrival there the mails will be transferred to a special Intercolonial train, which will at once set forth for the upper Provinces. The experiment is being looked forward to with considerable interest, and is likely to be followed by practical results.

## Rich in Minerals.

The Temiskaming mining district of Ontario continues to furnish new proofs of its richness in minerals, particularly in silver cobalt. Professor Miller, the Provincial geologist, who has lately returned from an inspection trip in the district, reports that the new silver cobalt mines at Kerr Lake, three miles east of Cobalt, are as rich and important as those of the latter named place. Ore yielding \$3,000 to the ton, which is far more than the richest yield from any of Ontario's gold mines, is being shipped from both the old and the new districts. New rich veins are also constantly being discovered in both, some having been found while he was there. There are a great many prospectors in the district, a number of them being from the United States, the fame of Ontario's new mining region having attracted them.

The Toronto Globe has the following interesting paragraph in reference to the ancestral home of two of our prominent public men:

"It is a fact perhaps not generally known that the ancestors of Mr. R. L. Borden, leader of the Conservative party, and of Sir Frederick Borden, Minister of Militia, lived at and gave the name to the village of Borden next Sittingbourne, England. It was at one time commonly supposed (and the supposition is still held by the unlearned in the neighborhood) that the village derived its name from the fact that in the old bear hunting days the bears were kept at Borden in a den, and hence "Borden" was believed to be the original derivation of the name of the place. But the present vicar of the parish looked up his registers, etc., and made careful inquiries both in the locality and in Canada, and ascertained that many hundred years ago the "Bourdens" lived at and owned what is now Borden. He wrote to Sir Frederick Borden and obtained confirmatory evidence that his ancestors lived there."

A gift of one million dollars by John D. Rockefeller to Yale University was recently announced. Now the Standard Oil magnate has signified his purpose to donate ten millions to promote higher education in the United States. This fund is to be placed in the hands of the General Education Board to be used for the purpose named according to the Board's discretion. The following letter to the Secretaries and Executive Officers of the Board from Mr. E. T. Gates, Mr. Rockefeller's representative, has been published: "I am authorized by Mr. John D. Rockefeller to say that he will contribute to the General Education Board the sum of ten million dollars (\$10,000,000), to be paid October 1st next in cash or at his option, in income-producing securities at their market value, the principal to be held in perpetuity as a foundation for education, the income above expenses of administration to be used for the benefit of such institutions of learning as the board may deem best adapted to promote a comprehensive system of higher education in the United States."

## Saving Others at the Expense of Self.

Sermon preached before the N. S. Central Association at Mahone, June, 1905, by Rev. H. B. Smith.

Matt. 27:42.—"He saved others; himself he cannot save."

After his unjust trial, Jesus was scourged after the manner of a slave, treated as one of the lowest and most despised of mankind, and delivered by Pilate, as judge, into the hands of Roman soldiers who nailed Him to the cross. The cross was then erected, and it dropped into the hole prepared for it with a thud causing the most excruciating pain. While Jesus was in this position pouring out His life to redeem and save the world, the chief priests gave expression to the text, "He saved others; himself he cannot save."

His friends and enemies were there. His friends, as Mary Magdalene, Mary the mother of James and Joseph, James' and John's mother and John, were there in loving sympathy. No doubt but what their presence helped Him to bear His agonies. He knew the motive of those hearts, the language of those tears, the significance of those emotions. The heart of His Father was in sympathy, for He sent an angel to comfort Him in His distress. Did His friends know the intent of His suffering? Did they not hear from His own lips that He must be crucified and the third day rise from the dead? Was not Mary acting on her own advice when she said to the servants at the marriage at Cana of Galilee, "Whatsoever He saith to you, do it." As they were to lovingly submit to the dictates of His will, so He must do His Father's bidding. Not only was the presence of His friends cheering to Him, but their consciousness that He was suffering to redeem the world, in harmony with His Father's will, was comforting to them.

But His enemies, the chief priests, the scribes, the elders and the robbers, were there to mock and hurl reproach upon Him. They were there to make His disgrace as complete as possible, to add to His shame, and increase and intensify His suffering, and even His Father, by the withdrawal of His presence, made Him feel the world's burden so keenly that He exclaimed, "My God, my God, why hast thou forsaken me?" It always has been and always will be that the man who sacrifices himself for the uplifting of others will have his heart-felt sympathizers; and, on the other hand, there will be those who will forcibly impress upon him that such a sacrifice is quite unnecessary and worthless.

These words were spoken by the chief priests not for the purpose of ascribing to Jesus the power and glory of saving men, but they were hurled at Him as cruel, cutting irony. They did not mean that He had saved men, or could or would save men, but that He only "pretended" to save them. But the words they uttered as severe sarcasm and as a cruel gibe were infallibly true. Many true sayings have come from unhallowed sources. Pilate said, "I find no fault in this man"; his wife said, "This is a just person"; Voltaire said, "Christianity is in the twilight." He meant the evening twilight of its existence, but some one has said it is the "morning twilight." Voltaire again said, "The church must go"; he meant that it must go to the wall, must go down and under. But the church has been "going" for nineteen hundred years, going into all parts of the world, carrying the blessed news of Christ crucified, and will continue to "go" until the end of the age.

It was true He saved others. He had saved the paralytic to whom He said, "Thy sins be forgiven thee." He saved the woman at the well; He saved Mary, Saul, Nicodemus, and the blind beggar. But He saved no one without an effort. In the act of saving others He always took the unsaved element out of men and put into them the essence of His own being. When Christ takes the worst element out of men, He replaces it with something infinitely better. When Jesus saved the woman who had been ill for twelve years, He took from her the diseased element and put within her the virtue of His own life. Wherever Jesus went and whatever He performed He left the impress of His thought and energy. And thus it is today that he who saves others cannot save himself, but must put his thought and energy into the lives and affairs of men.

But Jesus was tempted to save Himself. He was conscious of innate power. He had calmed the waves on blue Galilee; He had given vision to sightless eyes, restored the withered hand, and raised the sick and dead. What a temptation to use that power now and come down from the cross. What a career of ease and luxury He could have enjoyed. He could have turned the stones into bread instead of eating with publicans and sinners. He could have had houses and lands and downy pillows instead of "no place to lay His head." He could have wrung the changes from the people instead of "going about doing good." He could have lived a life free from all care instead of having the salvation of the world resting upon Him. He could have sat upon thrones, and nations would have bowed at His feet instead of being nailed by soldiers to the cross, and dying amid the scoffings and insults of the Jewish nation.

But to save others He could not save Himself; so the temptation to a life of ease and luxury was promptly crushed. While Jesus, with full purpose of soul, was putting His life's blood into the "cleansing wave," the chief priests thought that He was absolutely under their control, and that He possessed no

power to free Himself from their grasp and come down from the cross. They misjudged their man. They were unmindful of what Jesus said the night He was apprehended in Gethsemane. "Thinkest thou that I cannot now pray to my Father, and He shall presently give me more than twelve legions of angels?" (Matt. 26:53). If Jesus had summoned the legions of angels to His assistance, and had come down from the cross and saved Himself, the world today would be plunged into hopeless despair.

I.—All Men need saving.—Christ has a people that He will save from their sins. He is able and willing to save even to the uttermost all who come unto God through Him. He possesses saving and keeping power, for "all power is given unto Him." Its a power that works successfully upon the hearts of men. "The same Divine Power that has transformed 'one' can renew and transform 'all.' The same sun that lights the eye of an Englishman can light the eye of all men. "The world has a common ground in Christ. Here our hearts and hands touch as brothers. In commercial and social life men may have their separate spheres, but in the Kingdom of Christ there is a common throne where all men kneel as brothers of the household of faith.

(a.) Why does man need saving?—Because of his natural unbelief he is condemned and lost. The carnal mind is enmity to the law of God, it is not subject to the law of God, neither indeed can be. The love, thought, purpose and ambition of men need directing. No man can direct himself. As a blind man cannot direct himself, neither can the spiritually blind. The psalmist felt the need of guiding and directing Power in his life when he said, "Lead me to the Rock that is higher than I." Salvation brings men into harmonious relations with God, when every desire of the heart and every expression of life are brought into loving sympathy with His will. Two cannot sup together, live together, or walk together unless they are in perfect agreement. Light has no fellowship with darkness. A sinful man would be miserable were he obliged to live with praying people; and a prayerful man would be very uncomfortable were he compelled to abide with profane men. We not only believe that men need saving, but we firmly believe in the "possibility to save. The Word of Life has in embryo all the highest achievements and developments of the Kingdom of Christ. Thus the Word in men will produce large results. The acorn contains in embryo the trunk, branches and leaves; as we plant the acorn we are sure that these things will, according to the laws of growth, be produced. So the Word that contains in embryo great possibilities, when it is sown into the heart, will produce the peaceful fruits of righteousness.

(b.)—He saves men to mould them.—The element of humility is inseparable from a Christ-like life. God cannot mould the unbending will. The metal must first be softened before it can be shaped into symmetrical proportions. The wood must first be steamed before it can be bent to the mould. So the heart must be softened and saved before it can be moulded to the will and design of God. God has high ideals for men; but in order for us to realize them He must first win, and then He can mould our thoughts and purposes in harmony with His will.

(c.) Christ saves men to serve.—It is a great thing to save one's self; and the Gospel is a strong principle if it can only tell a man how he may escape the inevitable results of sin. But the Gospel is the greatest of all benedictions for it saves men to save others. Service has its unlimited results; it strengthens, elevates and broadens one's usefulness. It twice blesses, it blesses him who serves and them whom he serves. Service is triumph, while some one has said, "Idleness is the sepulchre of any man."

(d.) All men are worth saving.—Man is destined to possess an influence. His natural influence is ruinous; but an influence prompted by the Spirit of God is uplifting. When we consider the good that had been done through a godly influence, we readily see that man is worth saving. It was not Saul of Tarsus, but Saul of Tarsus "saved" who wielded such a power for good, bringing men into the Kingdom of God, founding churches and scattering the seed of truth that would fill the earth with righteousness.

Man, though imperfect, is the best and only medium for the truth. Angels would not do; it must be man filled with the Spirit face to face with man. It is impossible for man to perfectly represent the truth. He can possess the Spirit of Truth which is all important, but at his very best he is an imperfect medium marring the truth more or less.

As the sun shines directly upon us how bright and pure it is, but let it shine through a prism, and how it is broken up into its different hues. So if the truth could fall directly upon our ears from the lips of Christ how sweetly would the joy-bells of the Gospel ring; but as it comes through men to men it is broken up into various shades of meaning. As man is God's earthen vessel for the conveyance of the truth he is worth saving, and God has ordained that men will accept the living message from him under one condition that he be "pure." If you were to offer a man nourishing food in an unclean dish it would be rejected, but if it were offered to him in a plain, homely, though pure, dish, he would gladly receive it. So men will not receive the pure truth from an impure man; but let a man be ever so plain, humble, and homely if he is only "pure" men will gladly accept the word of life.

Man is worth saving because he can be made happy. In this man is distinguished from all other of God's creation. The lower animals have their physical appetites in common with man, but he has a spiritual nature to satisfy, and to satisfy this is to make him happy; and, said Stevenson, "A happy man is a better thing to find than a five pound note."

"Unhappiness is the hunger to get,  
True happiness is the hunger to give."

The degree of happiness that we can enjoy depends upon how we, through consecrated service, enlarge our receptive powers. There's a comfort, a consolation and a happiness that comes from the indwelling of the truth that cannot possibly come from any other source. Said St. Augustine, "In Cicero and Plato I meet with many things that excite a certain warmth of emotion, but in none of them do I find these words, 'Come unto me all ye that labor and are heavy laden, and I will give you rest.' The truth lightens our burdens and cheers our hearts; while the world burdens and crushes. There is a legend which tells us of a tree with symmetrical branches and fair bunches, but whose shook the tree to obtain the fruit found to his sorrow that not fruit descended, but stones to crush. Truth never disappoints in the golden fruit it produces, but he who seeks the tempting fruit of the world becomes its victim.

II. How He saves others.—He saved others by losing Himself, i.e. in suffering and dying in our stead. To save others he could not save Himself. All the energy of His mind and soul and agonies of body were put into His great redemptive work. While the world was thoughtless, He was thinking; while the world was revelling in sin, His soul was exceeding sorrowful; while others were indulging their bodies in pleasures, His body was agonizing and bleeding upon the cross. Because Christ put His thought, soul and life into the way of salvation, we have today the principle of Christianity and the enlargement of the Kingdom of God. But had Christ saved His thought, had He shrunk from suffering, had His soul known no sorrow for humanity, had no tears fallen because of a hardened world, the world today would be lying under condemnation with no avenue of escape.

The same principle that applies to Christ applies to us. We are His followers, and He has left us to carry on the work in His name and in His strength. And how is it that we are to be a blessing to the world? Is it by saving our thought, energy and means? No! but by putting all we have and are into the work. As we are lights, we are to shine; as soldiers, we are to fight; as workmen, we are to labor. This is the seed sowing that brings desired results. As we look about us we see parallels. The man who would make and save his farm cannot do it by saving his thought and energy in idleness and pleasure-seeking, but by putting his thought, strength, himself into it, he makes and saves his farm. It is the man who is unwilling to put himself into his work who fails, but to succeed he must sacrifice himself upon the altar of his business.

And how have our Educational Institutions been saved? And how are they to be saved to subsequent generations? The Baptist denomination of the Maritime Provinces did not secure for our Institutions such progress and development as they have attained through the retaining and saving of its means and strength. The history of this work is too well known to entertain such a thought. A growing need forced itself upon the denomination that a college was an absolute necessity. They said, "Let us rise and build." This sentiment thrilled in hearts of all and energized them with an indomitable spirit to do and dare. Those who had cash invested it in the work; those who had lumber brought it; women spun and knit and sold the fruit of their hard labor, and put the returns into the work. What an inspiring effort! And the putting of their means and strength and thought and prayers into the work was the sacrifice of themselves which has brought our educational work to such high proficiency. And shall our Institutions continue to flourish in the decades to come? Shall they continue to be a strong factor in shaping the destiny of our land? If so, this work of sacrifice must go on and in proportion as we lose ourselves in the work, as we toil and sacrifice and pray, we will make them more efficient to do their part among the Educational Institutions of our country.

And, further, will not this principle apply to Missions? How is it that many weak churches in the Maritime Provinces have been cared for and nursed into a self-sustaining condition which have produced fruit an hundred fold? Was it not that the denomination has not been mindful of saving itself, but possessed a spirit to lose itself in its contributions for the work. But had our denomination endeavored to save itself and closed up its bowels of compassion against the cries of our needy churches, it would have lost its strength and power and spirit as an efficient agency in the extension of our Master's kingdom.

Again, why is it that we have twenty-one mission-aries among the Telugues with a converted membership of about three hundred? Surely this has not been the result of endeavoring to save ourselves as a denomination, for "he that saveth his life shall lose it," but because we were willing to put into the work our earnest endeavor represented by \$50,000 annually,

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And if this work of the Lord's is to be perpetuated until the heathen shall own the Lord as Saviour, then we must continually exemplify the same consecration of what we have and are, for if we would save others we cannot save ourselves.

To save others one must possess a radiating power—one life penetrating into, and is assimilated by, the life of another. "Ye are the salt of the earth," and salt possesses a penetrating property. "Ye are the light of the world," and light throws its beams athwart the darkness. Christ possessed these qualities, for from Him virtue radiated to others, and His own life-principles were assimilated by the lives of others.

To save one must be saved; to guide one must see. The ground of the world's salvation is the Christ life; and the aim and end of salvation is fruitfulness. Fruitfulness is the highest attainment of life—the acme of life; it is the expression that brings the greatest glory to God. Said our Lord, "Herein is my Father glorified that ye bear much fruit." And after we have put all the energy and purpose of heart into fruit-bearing the end is not yet, for the fruit of our lives enters into and strengthens the lives of others. Christ's life was the result of consecrated energy and purpose, and the fruit of His precious life is our meat and drink today.

III. Christ by sacrificing His life for others, saved Himself.—He who spares himself becomes narrow in thought, love and expression. He who aims to build himself up, tears himself down. He who endeavors to enrich himself becomes poor. He who struggles to make for himself a name and a place unmakes himself and unsavors his own name. But he who labors prayerfully to make a name and a place for Christ will experience that such blessed work has a beautiful reflexion in that he has made a name and a place for himself. Judas by endeavoring to enrich himself and make for himself a place, impoverished his own soul and occupied the place of a suicide. While Paul who "counted all things but loss for the excellency of the knowledge of Christ," who ever minimized himself to magnify the Lord, and by so doing made for himself the greatest and sweetest of names among the heroes of Christianity. This principle never changes. He who spends his energies in the betterment, improvement and amendment of others materially in crosses his own value. Our Lord said, "He that loseth his life shall find it."

Nature impresses upon us the same lesson. "The inactive muscle, the muscle that does not expend its strength in service, shrinks, becomes weak and flabby. But the muscle that exercises itself in legitimate toil develops itself and, therefore, saves itself. Further, money that is locked up in the safe and kept from circulation gains nothing, and deprives its owner of a moderate interest. But the money that is invested in good securities and has a wide circulation increases its value and enriches its owner. Again, the brain that wrestles not with the difficult problems of life, grows not, and is lessened in its power to think. But the brain that spends itself in honest thought saves itself by increasing its power to grasp more difficult problems of life. This is also true spiritually. The soul that loves not the Truth and serves not loses its power to love and serve; while the soul that loves increases its power to love, and the more it serves the more efficient it becomes. "He that saves his life shall lose it; but he that loseth his life shall find it."

The chief priests, with the scribes and elders, said, "If He be the King of Israel, let Him now come down from the cross, and we will believe Him." It is not at all probable that they would have believed had Jesus come down from the cross, for what they said was said mockingly. They had full and sufficient proof of His Messiahship in their own Scripture and in His "mighty works," and any additional evidence would not have changed their thought or love.

To be saved is a great thing; but when a man does not look beyond the salvation of self, it is an evidence of insincerity and selfishness. It was predicted by the prophet that Christ should be "striped," "wounded" and "numbered among the transgressors." Had Jesus saved Himself this pain and agony, His enemies would have readily stigmatized Him as selfish, insincere and a fraud. But to spend part of the uplifted of others is true evidence of a sincere and genuine love and the only way to save one's self and be truly remembered as a benefactor among men.

The late Paul Kruger professed to be exceedingly devoted to the Boer nation. But when the British arms prevailed and Pretoria fell into their hands, Paul Kruger saved his life and money by forsaking his people in their great extremity and taking refuge among the European nations, even leaving his wife to the tender mercies of the British. By saving his life and his means was an evidence of weakness and selfishness, and he went down to the grave having lost the respect of the world—"unhonored, unwept and unsung." But had Paul Kruger stood by his wife, stood by his people to the last, spent his means for their freedom and elevation; had he lost his thought, strength, means and life, in the highest welfare of his people, he would have saved himself and gone down to the grave in a good old age honored and respected by the nations of the earth.

It was so with Christ, and it will be so with every man, if he desire to save himself, grow in thought

and love, enlarge his sympathies and extend his influence, he must spend his thought, love, sympathy and influence in making the world better. There is that which scattered yet increaseth; there is an investment of what we are and have that yields unlimited returns; there is the giving of all our intellectual, physical and spiritual strength to a noble and worthy cause that results in the enlargement and betterment of that cause and the preservation of our own name as helpers among the needy. Such unselfish service gains the approbation of Heaven and leads to promotion. There were no gains in the buried talent; saving it detracted from its owner; while the two invested talents doubled themselves and gave to their owner a higher and larger sphere of service.

Sacrifice is a law of nature. One thing is sacrificed to sustain another. Leaves cannot enrich the soil and at the same time remain on the tree; they must fall to enrich. In the spiritual realm how necessary was that loving sacrifice. Christ's thought and energies were not self-centred, they were of a radiating nature. It was necessary for Him to empty Himself that we might be full of love and light. God's people for all generations have been imbued with the same principle. It was the constraining love of Christ that led Paul to sacrifice his splendid powers, ripe scholarship and Christian energy in the interests of Christianity which has preserved his name through the centuries as a loving hero. And may we be imbued with the same spirit, for if we are to be instrumental in the salvation of the world we cannot save ourselves.

The poet Young has written as follows, concerning the wonderful sacrifice:

"Amazing scene! well might the sun, abashed,  
Hide his bright face in darkness! well might the earth  
Shake to her centre! will the rending rock  
Speak out their wonder; and convulsions tear  
The universal frame! O love divine!  
O miracle of love! O love of God!  
How vast, how wondrous, passing human thought!  
Had universal nature backward shrunk  
Into the barren womb of nothingness;  
Had light turned darkness, matter chaos wild,  
And order rank confusion, it were nought  
To that stupendous scene, where God in flesh  
Died for the creature's sin."

### Vermont Letter.

Dear Messenger and Visitor,—Probably no one in Canada has known the late president of Acadia as long as the writer. When Dr. Sawyer was a student at Newton he taught a Bible class in the Ruggles St. Baptist Church in Roxbury, Mass., and there it was my privilege to sit as a learner at his feet. When his studies at Newton were ended, he bade his class good-bye, and his impressive words as he then dwelt upon the changes and uncertainties of life remain indelibly impressed upon my heart. He said we were all like travellers on a narrow point of land reaching out into the ocean, and we must all drop off, sooner or later, and only a few might reach the distant point. How true! Somewhat lately I visited, that now great institutional church, and looked for friends of the long ago, but none were there to greet me. The multitude of the old church and Sunday school had dropped off into the ocean of eternity while a few like the doctor and myself are nearing the distant point.

Since reading about the doctor's grand Acadia Jubilee I have been interested to know something of his family lineage. From Vermont Baptist minutes and records of Colgate University, I have found he belongs to a famous line of Baptist Bishops. His grandfather was the Rev. Isaac Sawyer, of this State, and he had five sons in the ministry, and was twice moderator of the Vermont State Convention. Rev. Reuben Sawyer was one of these five sons, and the father of Rev. A. W. Sawyer, D. D., LL. D., and preached the Convention sermon here in 1835. He was born in Monkton, Vt., March 11th, 1798, converted in boyhood in 1819, married Laura Wyman of West Haven, Vt., and in 1822 entered Madison University—now Colgate—where on account of failing health he took only part of the course. He was ten years pastor of the Chester Church in this county. The doctor's uncle, Rev. Conant was also a student for a short time in Colgate, and received the degree of D. D. from there in 1869. The doctor's son, Professor Everett, licentiate from the Wolfville Baptist Church, gives us from lineal generations of Sawyer ministers, and I know not how many there may have been antecedent to the venerable patriarch, the Rev. Isaac Sawyer. The neighboring Chester Church, where the doctor's father was pastor is now one of the few prosperous Baptist churches in the state. Our church here in N. Springfield and three others went out from it 102 years ago, and so in one day, the one church became five. Rev. Henry Crocker is its present incumbent and the lines about Mr. Dan. D. Lion on the last leaf of the Messenger and Visitor of June 21st, are from his pen. The State Convention was held here in N. Springfield in 1834, and that year the Baptists of the state reached the largest membership in the history of the denomination. It was then 10,000, and now only 8,165. Several of the older churches have lost their visibility, and others only survive under the fostering care of the State Convention Fund

which has invested \$131,106.70 most of it drawing 5, 5 1/2 and 6 percent. interest. Woodstock, our county seat, a large and magnificent village and popular summer resort, once had a large and thriving Baptist Church, but now there is not a vestige of it left. The church in this village with large and beautiful buildings, monuments of its former prosperity pays its pastor only \$500 with parsonage, and could not or would not do that if it were not for an invested legacy of \$5,000, and \$400 from the same source to put the parsonage in repair. The cause of this decline is chiefly the emigration of the people to the West while their places have been filled with foreigners. There are many large and enterprising industries in the state worked almost exclusively by foreigners. Waterworks were put in Springfield last year at a cost of about \$150,000 and the work was mostly done by an army of Italians. In this same Springfield, three miles from here are Episcopal, Congregational, Universalist, Catholic and Methodist churches and no Baptist, never has been, and never will be while things remain as they are, for the state has this remarkable institute called

### THE INTERDENOMINATIONAL COMITY.

The first article of its Constitution affirms that "this is both needful and practicable in Vermont." The seventh article says, "That interdenominational comity shall be understood to mean that no community in which any evangelical denomination has any legitimate claim shall be entered by any other denomination without conference with the denomination or denominations interested, through their official agencies, such officials to be designated by each denomination." These Protestant churches are very liberal among themselves, Universalists and all exchange pulpits and together hold union meetings, one as orthodox as the other, and yet boycott the Baptists. And in this same village of churches, and factories employing several hundreds of men, and with some fifty resident Baptists, our pastor lately secured a hall, advertised meetings at an hour when there were no other services and could not get a hearing. Some of those who call themselves Baptists drift back into worldly indifference and others are absorbed by the local churches. Vermont is half the size of Nova Scotia, and its present population about the same. The Baptists have a prosperous Academy with nine substantial buildings, all except two of brick and stone, ten teachers, military drill, laboratories for work in the sciences, training course for teachers, a resident nurse and attending physician. Its embarrassing feature is the want of funds. It has just started a forward movement and contemplates adding departments of manual training and agriculture for boys, and domestic science for the girls. Rev. C. R. B. Dodge has lately resigned the pastorate of the St. Johnsbury church, where he was doing splendid work, and is now canvassing the state in its financial interests. Another Acadia man Rev. C. W. Jackson, pastor in Bellows Falls is one of the Baptist pillars of Vermont and is most deservedly cherished in the affections of his church and the people.

Fraternally, D. O. PARKER.  
N. Springfield, June 1905.

A physician finding his patient sleeping soundly, sat by his bed, and felt his pulse without disturbing him, then waited for him to awaken. After a few minutes a dealer's cart, with discordant ringing bells, turned into the street, and at their first tones the patient opened his eyes. "Doctor," he said, "I'm so glad to see you, and awfully glad that you woke me, for I have been tortured by a most distressing dream that must have lasted for several hours. I dreamed that I was sick, as I am, and that my boy came into the room with a string of most horrid sounding bells and rang them in my ears, while I hadn't the power to move or speak to him. I suffered tortures for what appeared an interminable time, and I'm so glad you awoke me." The ringing of those bells for one second had caused all of that dream, and just at the waking moment. Other instances of this kind have been cited. Time and space are clearly matters only of our present waking condition. New possibilities of both joy and misery are suggested by this fact, which shows how nearly our spiritual nature is allied to that of God Himself.—Christian Herald.

Indifference to Christianity is a worse enemy than blatant infidelity or worldly antagonism. To let it alone, or to treat it as of no personal account, is very common. Thousands will not speak against it, or work against it, but they show by their actions that it is something which can get along without their help, and which they can do without. This indifference is a wrong which should be rectified. Professing Christians cannot afford to turn a deaf ear to the pressing calls of religion, while those who have been educated in Christian homes and in the Sabbath School, and are children of the covenant, do themselves a grievous injury by slighting the Gospel of the Son of God. It is the hope of the world and the glory of our age.

Attainment is a hope rather than a possession, and enduring and striving in hope is the normal condition of him who would attain.—H. Clay Trumbull.

The only wealth which will not decay is knowledge, Langford.

## Messenger and Visitor

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### FORGIVENESS AND LOVE.

There is much in the teaching of Jesus and in his attitude toward the people of his time, as set forth in the Gospel narratives, which goes to show that the religion of the morality which was a mere matter of respectability had very little value in his eyes. He saw men fasting, saying prayers and giving alms, whose grand purpose in what they did was that they might be seen of men. He saw men scrupulously paying tithes of their garden herbs, whose lives bore evidence that they had little or no real regard for the principles of mercy and righteousness. He saw the most careful avoidance of any occasion of ceremonial defilement on the part of men whose hearts were full of unclean thoughts. And these things profoundly disturbed and offended him. One sincere cry for mercy from the heart of a despised publican counted in his eyes for more than all the Pharisee's parade of self-righteousness. One sob from the heart of a penitent sinner was more to him than all the respectable religionists of those who thought they had no sins to be forgiven.

The way in which our Lord regarded these two classes, the despised penitent and the respectable impenitent appears very clearly in a passage in the seventh chapter of Luke's Gospel. The Pharisee, Simon, whose invitation to dine with him Jesus had accepted, was, it would seem, one of the best of his class. He was not so filled with spiritual pride and bigotry that he could see no good in the prophet of Nazareth. He evidently entertained a certain respect and appreciation for this remarkable man, he had felt that he ought to show some interest in him and his work, and accordingly had invited Jesus to share his hospitality. But Simon had not opened his heart generously to Jesus. The Pharisee in him was still alive and strong, his attitude was critical rather than receptive, he wanted to watch and study the man whom the people called a prophet, but he was not ready to commit himself to any acceptance of his teaching. Accordingly the welcome which the Master received when he came to Simon's house was notably lacking in the cordiality and the deference customarily shown to an honored guest. Then afterwards, as they were reclining at table, something occurred that rudely shocked Simon's sense of propriety and caused him to regret even the scant measure of courtesy which he had extended to the man of Nazareth. A woman whom the Pharisee recognized as a sordid woman of the city stole into the room and, passing behind the couch on which Jesus was reclining, bowed at his feet and wept over them, wetting them with her tears, wiping them with her hair and anointing them with costly ointment. If the spirit of penitential love had been filling Simon's heart he would have shown more discernment in reference to the character and motives of the woman, he would have understood that the passion which was finding expression in her sobbing carresses and in her costly gift was no sordid or unworthy one. But the Pharisee's heart was blind and, like all loveless hearts, it stumbled in judgment. The woman is a notorious sinner, said Simon to himself, and it is evident that my guest is no prophet, else he would have discerned her true character and resented her touch.

Then the Lord had somewhat to say to Simon, and for a little while at least, we may believe, this eminently respectable Pharisee listened with both his ears and forgot to be critical. It is to be hoped that

Simon was not so dull of apprehension or so hard of heart as not to understand and profit by what he heard as Jesus proceeded in few and simple words to point out the contrasting attitudes toward himself of Simon and the woman and to indicate the causes and the results of those different attitudes. And certainly it is to be hoped that in our own minds and hearts there may not be found so much of the Pharisaic spirit that we shall not be able to receive the great lesson which the Master's words unfold.

First, then, there is the lesson already hinted at, that the loveless eye is blind to the best that is in men and women and a loveless judgment is likely to be unjust. Jesus could see much more and better things in the sinful woman than could Simon. And he could see possibilities in Simon as an after fruit of repentance which no Pharisee's eye could see and no Pharisee's heart conceive. Again, Love is the fruit of forgiveness. The woman felt that she had been forgiven much, therefore she loved much, Simon had little or no sense of forgiveness, accordingly he felt for the Saviour of the world no stronger affection than a cold respect—not unmixed with suspicion.

Once more, it is love that Jesus seeks. It is unspeakably more to him than the most scrupulous correctness of conduct, the utmost respectability and the carefullest observance of religious rites. It is the evidence of faith and the fruit of forgiveness. Less Pharisaism and more love that is the need of the world today. A love that, moved by an assured sense of forgiveness through the mercy of God in Jesus Christ, breaks through all barriers to cast itself and its treasures at the feet of its Lord—that is more precious in his eyes than all else that the world can give.

### Editorial Notes.

—Rev. E. H. Jones, who was when a young man, a resident of St. John and a member of the German Street Baptist Church, is now on a visit to the city. For eighteen years past Mr. Jones has been a missionary in Japan, and has become pretty thoroughly acquainted with the people of the Sunrise Kingdom, and very deeply interested in their welfare. Mr. Jones is enjoying an extended furlough, part of which has been spent among the Japanese of the Pacific Coast, with a view to their benefit. Mr. Jones entertains a high respect and a large hope for the Japanese. Like all other missionaries, so far as we have heard, his sympathies are strongly with them in the present war. Mr. Jones expects at the expiration of his furlough to return and spend the rest of his life in Japan.

—The annual meeting of the French Baptist Association of the Province of Quebec was held last week in the church of the "Oratoire," Montreal. The churches and mission fields were represented by their pastors and delegates. A ladies' meeting under the auspices of the missionary circles connected with the churches was held, Mrs. A. L. Therrien, presiding. Valuable papers on various phases of the work were read by Mrs. W. S. Bullock, of Roxton Pond; Mrs. A. E. Masse, Mrs. L. A. Therrien, Miss Piche, of Grande Ligne, and by Mrs. N. Gregoire of Maskinonge. Reports from the churches and mission fields revealed a healthy growth of work carried on by them and indicated encouraging prospects for the workers. The meetings were of a very interesting and profitable character. The Association is to meet next year at Marieville, where one of its oldest churches is situated.

—The Christian Endeavorers of America held their Convention this year in Baltimore, and it is said at some of the meetings nearly twenty thousand persons were present. Dr. F. E. Clark, the originator of the movement, was prevented by ill health from being present. It is proposed to establish a memorial fund in honor of Dr. Clarke. The suggestion is that the fund be known as the Quarter Century Memorial Fund and that it be made up of contributions to average twenty-five cents (one cent for each year of the life of the society, reckoning from next year) from each member of the organization. As the membership is estimated to be in the neighborhood of eight millions, a fund of \$2,000,000 would thus be realized. It is suggested that the best plan for the investment of such a fund would be the erection of a building, part of which would be rented for the purpose of supplying income and part used as international Christian Endeavor headquarters.

—"We need a new word for a new thing," says the Christian Register of Boston. "Civilization has served its purpose. We want a better word for a better form of progress. The city has furnished the pattern of civilization. The citizen has been the principal promoter of that progress which has been so greatly exalted, and which in our time has been so often pronounced a failure. Civilization has not failed. It

has done its work and done it well, but now we need something better. We do not now make life in the city our ideal. The more civilized society becomes the less it answers to the new and better demands for culture, comfort, simplicity, and humane methods of social organization. Civilization attends to rules of business, the enforcement of the law, to rules of order and the regulation of the strife which goes on between man and man in the perennial battle of life. Civilization is based upon the rules of the game. Give us a new word for that new influence which comes with the attempt to make goodness and the Golden Rule the bonds of union and the welfare of all men the object of universal action."

### Report of the N. B. Southern Association.

The twenty-sixth annual session of the N. B. Southern Association opened on Tuesday evening, July 4th, in the Lower Wickham Church, McDonald's Point. The feature of the first session was a sermon by the Rev. F. S. Bamford, the newly installed pastor of the Carleton Baptist Church. Mr. Bamford is apparently a man who brings a well-lived life, and a well-trained intellect to the interpretations of the events of the past and the present. His ability as a public speaker combined with his other qualifications makes his utterances of exceeding interest. He took for his subject the life and character of the Hebrew prophet Isaiah. After a reference to the influence of the parent upon the child the speaker presented Isaiah as a reformer working with the insight and idealism of a poet, to better the conditions of his own time. Today demanded just such men.

The Association convened again on Wednesday morning at ten o'clock. The chair was taken by the retiring moderator, the Rev. C. W. Townsend, who conducted the opening devotional exercises. The election of officers then ensued and resulted as follows:—Moderator, Rev. Dr. W. E. McIntyre; Secretary, Rev. F. S. Bamford; Treasurer, Dea. B. B. Wright; Committee of Arrangements, Revs. E. K. Ganong, C. W. Townsend, W. C. Goucher, A. B. Cohoe and Brother Albert McDonald. A welcome was formally extended to the Rev. F. S. Bamford, of Carleton and the Rev. David Hutchinson of Main street, St. John. A resolution was then introduced by Dr. Gates expressing the sorrow of the Association on the death of the Rev. Howard H. Roach. Words of appreciation for the worth of Mr. Roach were spoken by a number present. The Rev. W. C. Goucher gave an appreciative sketch of the late Deacon Hughes of the St. Stephen Church.

In view of the proposed union of the Baptists and Free Baptists the following resolution was unanimously adopted:

"Resolved that this Association heartily approve of the Basis of Union as adopted by the Baptist Convention of the Maritime Provinces in the month of August, 1904, and by the Free Baptist General Conference of New Brunswick, in the month of September, 1904, and further resolved that the moderator and the court of the Association are hereby directed, authorized and empowered to sign a petition to the General Assembly of the province, praying that a Bill entitled "An act respecting the union of the Baptists and Free Baptists" may pass and become law. The remainder of the session was spent in reading the letters from the individual churches."

The afternoon session was opened with devotional services led by the Rev. H. D. Worden. This was followed with a sermon by the Rev. David Hutchinson. He took for his text Paul's benediction in II Thess. 3:16. In his sermon he spoke of the worth to the individual and the church of the presence of God. After treating the manifestation of the presence of God as the history of the Hebrew nation and in the development of the Christian Church he emphasized the need of such a presence today. He combated the present tendency to discount the existence of a personal devil and contended that his existence created the great demand for the presence of God. He counseled his hearers to take each his God with him that the process of development might be completed in them.

The Educational report was presented by the Rev. W. C. Goucher. He reviewed the work in the educational institutions of the denomination. In moving the adoption of the report Dr. Gates referred to the removal of Dr. Keirstead from the Acadia's staff. He felt keenly the loss to the Maritime Baptists, but hoped that the fact that Dr. Keirstead had joined the staff of McMaster University, Toronto would lead the ministerial students of Acadia to continue their work in a Canadian school, instead of crossing to the institutions of the United States.

The Wednesday evening session was opened with devotional exercises led by the Rev. J. H. Hughes. The first speaker of the evening was the Rev. Dr. Chute, of Acadia College. His subject was "Acadia Changed and yet the Same." He referred to the change that had taken place in material equipment and in the increase in the number of professors from two to twelve. He also spoke of the significant change in the attitude toward athletics and social functions. In the early days no place could be given these influences, which are now being recognized as possessing true educational value. He assured his hearers that a check would be applied when ex-

tremes in the value. A charter of curricular education had course looking cal lines. The past year, the tions, he attri es in applied taken place in cational work to provide ar went by the and the plac trained in a

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tremes in these departments threatened their real value. A change had also taken place in the matter of curriculum. The recent emphasis of technical education had led the college to institute a new course looking to a specialized training along technical lines. The largely increased attendance of the past year, the largest in the history of the Institutions, he attributed to the popularity of these courses in applied science. Another significant change had taken place in that in the inception of the educational work of the denomination the purpose was to provide an educated ministry, but as the years went by the College had come to recognize the need and the place of the man of Christian character well trained in a variety of employments.

The speaker, however, insisted that in certain respects the College was unchanged. The contention had been made by the founders that the educational process must include the development of the man morally and spiritually. This ideal had been retained until the present day. That right influences were being thrown about the students was evident by the fact that 87 of the students had become followers of Jesus, during the last year. In conclusion he appealed to the people for their prayers, their money and their sons and daughters. The Rev. David Hutchinson in a brief address reminded his hearers that churches were still under the command of their Master to carry His Gospel to a world that still needed it.

The Wednesday morning session was introduced with an explanation of scripture by C. A. Laubman, Esq., of St. Stephen. The Association then proceeded to the hearing of the reports. Dr. Gates presented the report of the S. S. Committee. He emphasized the opportunity and responsibility of the Sunday School. If we cannot reach the young our institutions, religious, political and social will decay. He counselled the churches to provide the best accommodation for the schools. While he recognized the need of well trained teachers, yet he attached greater value to the character and personal worth of the teacher.

The report of the Temperance Committee was presented by Michael Kelly, Esq., of St. Martins. In a rousing address he called attention to the present situation. The country had no future that did not conserve the character of its citizenship. He quoted Judge Ritchie of St. John to the effect that a large majority of the cases in his court were due to drunkenness. The speaker was certain that the solution of the problem was to be found in the enforcement of Provincial Prohibition. He had very little hope for such legislation from present governments. The Temperance people were too largely partisan. They were worshippers of the superior and inferior deities of the political parties. He commented on the enthusiasm of the government in enforcing the game laws and their disinclination to provide adequate machinery for the enforcement of Temperance legislation.

The report of the Foreign Mission committee had been prepared by the Rev. Christopher Burnett and was read by the Rev. Dr. Gates. The report cited the present need of new missionary recruits and the pressing demands of the work. It was, however, an encouragement to note that there would be no deficit in the Foreign Mission treasury this year. That fact was largely due however to special gifts that could not be expected every year.

The report of the Home Mission Committee was presented by the secretary, Rev. Dr. McIntyre. There are 28 fields served under the supervision of the Board. These churches report 196 baptisms and 43 additions from other sources. Assistance in evangelistic work has been rendered by Bro. Hayward and Rev. J. A. Marple. The funds coming to the credit of the Board from the 20th Century Fund have been used as loans at a low rate of interest to assist in the erection of parsonages and houses of worship. It has been the fixed policy of the Board to group the fields more compactly so that a pastor's energy need not be wasted. This will be materially helped if the proposed union between the Baptist and Free Baptists takes place. Many churches would also in that event become self supporting. The secretaries of the two Boards have been working together during the present season.

In the afternoon session the report on Systematic Beneficence was presented by the Rev. A. B. Cohoe. The speaker intimated that men would give when the church made the man feel that his money would be used to accomplish good.

In discussing the subject of Denominational Literature, reference was made by many to the excellent work being accomplished by Dr. Black as editor of the Messenger and Visitor.

The devotional service of the evening session was conducted by the Rev. C. A. Colishaw. Motions of thanks were heartily carried to be tendered to the friends of McDonald's Point for their entertainment and to the management of the Crystal Strea, for their excellent service.

The first speaker of the evening was Rev. R. E. Gullison, a returned missionary from India. The people of that country were in need of the Gospel not because of the possibility of a future and eternal condemnation if such a message were not preached, but because they needed some such message to keep them out of their hopelessness. After making reference to the difficulty of meeting the situation in India he cited certain encouraging facts. There had been an

entire change in the attitude toward the work of civilization. Female education, abolition of infant marriage, the education of low caste people were now openly advocated. He cited an instance of two educated Brahmans who requested water from his hand and expressed themselves as utterly opposed to the caste system.

The concluding address of the evening and of the Association meeting was delivered by the Rev. Dr. Gates. He based his discourse on the phrase: "Until I came into the sanctuary of the Lord". The man of this psalm had a narrow conception of God in that he believed that God was partial in bestowing his favors upon the righteous and his displeasure upon the careless. The goodness of man was thus regarded as possible of measurement by his material prosperity and earthly welfare. This thought of God had not departed even yet from the minds of men. He dissented from the thought of Psalms 132, which invited the oppressed to find comfort in the certain future downfall and torture of the wicked. The writer of the Psalm was confused because of the prosperity of the wicked and his own affliction and he found no peace until he went into the sanctuary of God and found there that the reward of spiritual struggles is not material and that the prosperity of the wicked is not a matter to arouse envy. We today live in an age of doubt. He counselled men to bring their doubts and fears to God's house. These doubts were most frequently aroused in the minds of the most earnest. Then we are not to shut their minds away from religion when doubt dimmed their sight, but they were to search if perchance they might find here a solution to their inevitable difficulties.

The Association then adjourned to meet with the Baptists and Free Baptists of the Maritime Provinces in St. John for the purpose of consummating the proposed union.

The gracious hospitality of the good friends of McDonald's Point, the beautiful country which surrounded, the ideal weather which prevailed, and the spirit of unity which was constant, made this last meeting of the Association one to be remembered.

A. B. COHOE.

### P. E. I. Association.

The thirty-eighth annual meeting of the P. E. Island Baptist Association convened with the Montague Baptist Church on Friday, June 30th, 10 a. m.

After reading of Scripture and prayer the following officers were elected: Moderators, Rev. Josiah Webb, Secretary, Rev. J. G. A. Belyea; Assistant Secretary, Bro. Ross Bethune; Treasurer, Bro. N. J. McDonald.

Second session, Friday, 2:30 p. m. Devotional service led by Rev. D. W. Crandall. Report on Obituaries read by Rev. David Price. This report was full of loving, tender words, speaking of the devoted lives of Christian workers who had been called by the Master to higher service. The P. E. Island Association has met with a great loss during the past year in the death of several prominent workers. Dea. Bowley Howatt, of Tryon, is greatly missed. He was a regular attendant of the yearly gatherings. He was thirty-five years a child of God; thirty-three years clerk of the church, and thirty years superintendent of the Sunday School. He was also a great friend of the pastor.

The death of Sister, Mrs. Jacob Bain, of the North River Church, is another great loss. It is felt that a mother of Israel has passed from the sphere of earthly activity to the rest that remains for the people of God. The sisters of the W. M. Aid Society feel their loss keenly. How beautiful are the words when they follow the death of such saintly lives:—"Blessed are the dead which die in the Lord from henceforth. Yea, saith the Spirit, that they may rest from their labours; and their works do follow them."

Sister Mrs. W. Scott, of Clyde River Church, was a Christian worker. Her last words were spent in prayer for the prosperity of Zion.

Dea. Geo. Scantlebury, of Charlottetown Church, was one of the pioneers. He lived an excellent Christian life and died a happy death, trusting in his Saviour.

Sister M. McNeal, of Long Creek Church had reached a good old age. She was noted for her hospitality.

The report on Denominational Funds was presented by Dea. A. W. Sterns. The financial showing for this year, up to date, was far from encouraging. The Finance Committee worked hard to raise the standard in Christian Beneficence. It is hoped, however, that the P. E. I. Baptists will pour into the Lord's treasury very bountifully during the few days that remain before the closing of the financial year. Rev. J. G. A. Belyea followed with a well written report on Systematic Beneficence. A spirited discussion followed the reading of these reports.

Third session, Friday 7:30 p. m. After a service of song the report on Education was read by Rev. G. R. White. As it would not be doing justice to the writer and also to the readers of the Messenger and Visitor to give only a synopsis of this excellent report, I give it in full.

"Your committee in presenting their report on Education wish to emphasize the great importance of a Christian education. Knowledge is fundamental to all that we do for God or man. As a Denomination we have great reason to thank God for our Institutions of learning, for they have enabled us to do

more efficient work for Heaven and earth.

"The year just closed was one of the most successful in the history of our schools at Wolfville, both in attendance and in the character of the work done. We have on our teaching staff at Acadia, as noble a band of consecrated Christian scholars as God has given to any institution of learning on this Continent. The attendees, during the year just closed, were by far the largest in the history of the Institution, 488. College, 157; Seminary, 288; Academy, 163.

"In the Academy, Principal Sawyer and his helpers have done noble work. We should rejoice that our Academy is doing such efficient work.

"The Seminary, under the able management of Mr. DeWolfe, has had by far its most successful year, both in attendance and in quality of the work done. 22 graduated from this school in different branches of study.

"The College in all departments has closed one of her most successful years graduating a class of 22 in the degree of B. A. Thus the literary work of our schools is making steady progress along all lines. We have, at Wolfville, Institutions, second to none in the Maritime Provinces. Schools in which we may justly feel a good degree of pride.

"The Second Forward Movement has made most commendable progress under the able leadership of President Trotter. The faithful, persistent, and untiring efforts of Dr. Trotter cannot be too highly commended. This fund has, up to date \$80,000 pledged, with a good sum paid in, and this doubled by Mr. Rockefeller's pledge, has enabled the governors to make some most important improvements in College Building, notably in the installation of a heating and ventilating plant. For the both your students, and your patient professors must feel most thankful.

"For the condition of the religious life on the Hill, we may be truly grateful to God. Heaven's smile is still upon this child of Providence, for College Hill has been the spiritual birthplace of many. During the past winter, 62 students professed faith in Christ, by baptism, and many more profess to have found the Lord. Who can measure the magnitude of such a work as that? To God be all the glory, now and ever.

"Your committee would express the loss we all feel in the retirement of Dr. Keirstead from our College Faculty. Dr. Keirstead has given to us 23 years of most faithful work. He will be greatly missed, not only on the Hill, but at our Associations, and Conventions. He was our 'all round' man, and the governors need not hope to find any one man able to fill the place he has left vacant.

"Another notable feature in connection with our Institutions this year is the 'Dr. Sawyer Jubilee.' For 50 years this man of God, this Prince of teachers, has poured his life's blood into the cause of education in connection with our denomination. We thank God upon every remembrance of this noble man."

Following this report on Education was a platform meeting. The speakers were, Rev. J. W. Manning, D. D., Rev. David Price, and Rev. J. Webb.

Fourth session, Saturday 10 a. m. Devotional service led by Brother A. A. McLean, of California. Digest of Church letters by Rev. J. G. A. Belyea. Report on Denominational Literature by Rev. J. D. Wetmore. Good words were spoken of our Denominational Paper, the Messenger and Visitor. The committee strongly recommended Dr. F. M. Saunders' "History of the Baptists," Dr. Isaiah Wallace's "Autobiography and Revival Reminiscences," and "Heart to Heart Talks with Christians."

The report on Home Missions was ably handled by Rev. David Price who was for several years a member of the H. M. Board at Yarmouth. Rev. G. R. White, Dr. J. W. Manning and other brethren made a strong appeal to the Baptists of the Island for larger donations for the carrying on of this important work.

Fifth session, Saturday 2:30 p. m. Devotional service led by Rev. J. W. Gardner. Rev. J. G. A. Belyea gave a statement which was as follows: Increase by Baptism, 25. Net decrease 41. This large decrease is accounted for. The Charlottetown Church had revised their list of membership. We are glad to report that since May 1st, (when the statistics were made up) 15 have been baptized at Tryon.

Rev. David Price and Rev. J. D. Wetmore were received into the Association.

The Circular Letter, written by the pastor of the Montague Church, was read by Rev. J. G. A. Belyea. We are sorry to report Brother Davidson on the sick list. His church has granted him a three months' vacation. It is hoped that a good rest will bring him health and vigor. Much sympathy is felt for our brother and his family. Many earnest prayers were offered for his speedy recovery.

The members of the Woman's Missionary Aid Society held their meeting in the Methodist Church. Miss Wadman, Provincial Secretary, presided. It was a good session. Mrs. D. W. Crandall was present and sang two solos which added greatly to the interest of the meeting.

The report on Temperance was read by Rev. D. W. Crandall. The committee submitted the following recommendations, which were unanimously adopted by the Association:

(Continued on page 8.)

## \* \* The Story Page \* \*

### Aunt Eliza's Bitter Dose.

By Elizabeth Price.

It was a pleasant place, with warm rugs, sleepy hollow chairs, a low table piled with magazines, sunny windows and dainty curtains. An ideal room for real home comfort. Yet the lady sitting at her sewing had a careworn face, and the girl who entered dressed for the street wore a discontented line between her eyes. "Adele, if it will not be inconvenient I wish you'd match this sample for me at Taylor's," the mother said. "I can not finish Amy's dress without more of the trimming, and I am very anxious to get it done for her this week."

The discontented line deepened. "Of course I'll get it, mamma, if you need it; but as for convenience, it will be very much out of my way. I was not going to Taylor's, and I already have as many errands to do as I can accomplish before the hour for my French lesson."

"Never mind, then, daughter. Perhaps I can go down town myself after a while."

"In this cold, and for only one item. No, indeed. Give me the sample, and I'll manage it somehow. If I am late for my lesson I'll be the only loser," and the little silk fragment was dropped into the handsome purse. Mrs. Townsend said "Thank you," but a faint sigh accompanied the words, and she turned to Aunt Eliza's cheery presence with a distinct sense of relief.

"Adele is so much occupied, Aunt," she said, half apologetically. "I don't know of another girl so busy, and she is so methodical that it annoys her a little sometimes to have her plans disturbed."

"So I see," was Aunt Eliza's reply, as she watched the little, graceful figure of her great-niece passing out of sight.

Aunt Eliza was a newcomer to the Townsend home. Several years had passed since her last visit to her favorite nephew, but a frequent interchange of letters had kept her in touch with his family, and the children had been taught to regard her with great affection and respect. One week before this story opens, the day for a long promised visit had arrived, and with it the Auntie herself, old in years and weak in body, but sweet and wise and wholesome from the opening and mellowing processes of seven decades of life. Through the pleasant hours of that wintry afternoon the "Niece Mary" chatted cosily, enjoying every moment of the time, joining now and then by the children.

It was almost dusk when Adele returned. "I couldn't help being late, mamma," she explained, drawing her chair to the glowing grate. "I had no end to the trials and hindrances. By the way, Aunt Eliza, I bought a bunch of violets for you; but the clerk at Taylor's looked at them so wistfully I couldn't resist giving them to her, and I hadn't time to go back for more."

"Yes, mamma, I got your silk, but it cost me over an hour of my precious time. Taylor's were out of it, and I had to go clear down to Jones' before I could match it."

"I am sorry you took so much trouble. You should have let it go," said the mother, gently.

"No, indeed, mamma, not when I knew you needed it. I'd have gone all over town but I'd have got it. But I had the satisfaction of letting the clerk at Taylor's know what I thought of such careless shopkeeping."

"How many irresponsible people there are in the world any way! A child came into Jones' for a dime's worth of something her mother wanted in a hurry, and after they had the goods cut and wrapped she discovered she had lost her money. She cried distressingly and said she would be dreadfully punished for it. Oh, yes, of course I paid the dime for her, but I gave her a good scolding for her heedlessness. I only hope she'll profit by it."

"Oh, Adele, I'm glad you've come!" and the door opened to admit, first a tumbled head and then a boyish form with an armful of books. "I don't understand this algebra any more'n a rabbit, and I've waited just fourteen hours for you to show me about it," and Walter deposited his burden on the table with a bang.

"Dear me, Walter, I wonder if you ever will get old enough to study alone. There really is no sense in your depending on me as you do. You ought to be made to use your own mind."

"I do use it, Sister, all the mind I've got. Maybe it's overwork that ails it. I'm wearing it out," and Walter laughed abschievously.

"Not much danger of that, you indolent boy. You love your ease too well to overtax your mental powers. You'd rather let me do the work, while you reap the benefits," and Adele loosened her wrap and unpinned her hat.

"Don't bother your sister, Walter. She has been out all afternoon, and is tired. I'm sure you can get your lessons if you try hard enough," said Mrs. Townsend, looking worried.

"Oh, no, mamma. If he had got confused over his algebra he will never straighten it out alone, and will get zero marks at school tomorrow. I'll help you,

Walter; but I do hope that I'll some day see you able to study alone. Bring your problems here."

For the next half hour the room was silent except for Adele's explanations and Walter's questions. Then Mr. Townsend came home, and books were put away.

"How cosy this is," exclaimed the father, sinking contentedly into his comfortable chair. "No place like home, is there, wife? How are you tonight, Aunt Eliza? Adele, did you mend that rip in my dressing jacket today?"

"Yes, sir. It was more than a rip, however. The lining was badly worn, and had to have a new piece set in. It took me over an hour to fix it, and as that was all the leisure time I had today, I haven't read a word in the new book you brought home last night. Here it is."

"What, the book? Oh, no; my jacket. Very well done, daughter. I couldn't have patched it up better myself. You may read two hours tomorrow, to make up." And Mr. Townsend laughed cheerily as he slipped into the neatly-mended garment.

Adele did not smile. "I shall have no time tomorrow," she remarked. "I missed my French lesson today on account of mamma's shopping and Monsieur Le Graf told me I could make it up tomorrow, as he happens to have a little leisure. That, in addition to my other duties, will keep me busy all day."

"You can read this evening, then. Read aloud, and we will all enjoy it. I know aunt will be pleased. I remember her of old. Wouldn't you like it, wife?"

"Very much, if Adele isn't too weary. My eyes get so tired by night that I can scarcely use them after the lamps are lighted."

"No need for you to use them, Mary, with all these young eyes to act as substitutes. Is there, daughter?"

"Oh, no; of course not, father. Though I especially dislike to read aloud. I never seem able to get much out of a story that way," said Adele, knitting her brows annoyedly.

"Never mind, daughter. It doesn't matter in the least." This from the patient mother.

"Certainly I shall do it, mamma. Your sight must not be overtaxed," was the reply.

Mr. Townsend looked at his wife, then reached for her hand. "It will do her good, Mary. She'll soon learn to be interested. I wonder we haven't pressed her into such service much oftener. There is the supper bell. Let's go. This frosty air sharpens one's appetite."

"Adele made the dessert. How nice it looks!" said Mrs. Townsend a few moments later, pointing to the mould of gelatine quivering on the sideboard.

"Yes, Hannah insists that she can't do it as well as I. I told her plainly that such talk was nonsense, and that it was only lack of inclination on her part and not lack of ability," and Adele served salad with an air of having once done her duty, in plain speaking.

"Sister, will you curl my hair after supper?" asked Amy, presently. "I am going to Ada's party to stay till nine o'clock; and you fix so much nicer than nurse does."

"I suppose I can," was the rather ungracious reply. "It seems very strange, however, that nurse, who has had so much practice, can not make your hair presentable."

"Nurse can surely do it this time, Amy. Sister has so much to do." And Mrs. Townsend smiled reassuringly into the anxious face.

"Oh, no! I'll do it. It doesn't take long; but when people have servants, I think they should be required to do their own work, and ours are not. Aunt Eliza, it is a positive shame the way our hired help impose on their good-natured employers. I should never endure it if I were at the head of affairs."

"No, Adele; I am sure you would not," was the old lady's reply. "To me the servants seem models of faithfulness, but perhaps I am mistaken in them."

Through the long evening, Adele read aloud. The story was excellent, and the girl was equal to its demands, as her clear well-modulated voice fell pleasantly on the ears of her little audience. When at last the book was closed, Mr. Townsend looked rested and alert, and his wife's careworn expression had almost disappeared. "A first-class tale, wasn't it, Mary?" he said, heartily.

"Yes, indeed, and very well rendered. I don't know when I've had such a treat."

Adele yawned behind her hand. "I'm glad you both enjoyed it. That is more than I can say myself. Oh, I've no fault to find with the story; but, as I told you, it ruins a book for me to have to read it aloud. I think I'll bid you all good night now. I'm tired."

"By the way, Mary, I've a message for Judge Wells that must be given him tonight. I had almost forgotten it. If you and Aunt will excuse me, I'll go at once and attend to it. I'll not be out long," and Mr. Townsend speedily departed.

The ladies sat silent a while, watching the cheerful fire. Then Aunt Eliza spoke. "Is she always like this, Mary?"

"Like what, aunt? Who?"

"Adele. Is she always so disagreeable?"

"Why, aunt? I—do you find her so?"

"I assuredly do, Niece Mary. I have always heard so much of Adele's helpfulness and varied capabilities that I am totally unprepared for what I find to be the most prominent trait in her character."

"Oh! But, aunt, Adele has the kindest heart in the world; and as for helpfulness, I don't know how we should get on without her. She fills in the gaps in every department of our home life."

"I acknowledge that, my dear; and far be it from me to underestimate her real value. But she has acquired a habit which is destroying much of her usefulness and all of her charm. I knew as soon as I saw you, Niece Mary, that you had some kind of a thorn in the flesh; but I was surprised when I discovered that it was Adele. Why, Mary, it is enough to kill you, covering her rudeness, excusing her ungraciousness, shielding Andrew and the children from her sharpness, yet all the time trying to believe that all is as it should be."

Mrs. Townsend smiled wanly. "I didn't realize that I was displaying my burden so conspicuously. I have tried to shield Adele from reproach and criticism, and perhaps it was wrong, for I'm afraid her habit of sharp speech is growing upon her. But she is such a good child in so many ways. She does everything we ask of her, and does it well."

"So I see, my dear. She reminds me of the old-fashioned way of administering medicine, only that she reverses the usual order. Instead of wrapping her quinine in jelly, she coats the jelly with quinine; and however sweet the morsel, its taste is ruined to the unlucky recipient. You must forgive my plain speech, my dear. I love you and the child, and I have hesitated to express myself; but I feel it to be my duty, for your sake and hers."

"Just take today, for example; and today seems to me to be no exception to the rule. Your shopping, Walter's algebra, Andrew's mending, Amy's curls, Hannah's dessert, and the reading this evening; not to mention Taylor's clerk and Jones' disconsolate little customer. All these were promptly helped, but in each case the kind act carried a sting that spoiled its sweetness."

"This unhappy trait in an otherwise admirable character is injuring you all. It should be stopped, before the other children contract it. Pernicious habits are very contagious, Niece Mary, and more to be dreaded than smallpox. Adele complains over every duty, though fully intending to perform it thoroughly. Don't ignore it longer, my dear; but open her eyes to see the wrong, that she may correct it. Let her continue to fill her present place in her home—a helpful, interested daughter and sister—but fill it graciously and sweetly, and the entire atmosphere of the house would be changed."

Out from the darkened parlor adjoining the sitting room Adele glided noiselessly. She had come down for a forgotten book, and had heard Aunt Eliza's opening remark about herself. In all her nineteen years of life it had never occurred to her that she could be considered "disagreeable." She had prided herself on her ready performance of every duty, how ever distasteful, had honestly felt that her parents were to be congratulated on so faithful and capable an elder daughter. Therefore it is not surprising that she lingered, listening with a horrid fascination to the remainder of the conversation, quivering with anger, waiting eagerly for the mother's defense which did not come. Afterward, alone in her room, she faced the accusations, at first with bitter denial, but little by little the light began to dawn. Slowly she recalled the circumstances of the day that Aunt Eliza had mentioned. It was true that each act of helpfulness had been bestowed with a sharp word. It was queer that she hadn't remembered till now how faithful Hannah's face, glowing with the pleasure of paying her young mistress a compliment, had suddenly grown hard and grim under the severe reprimand; how the clerk at Taylor's—a frail young girl—had dimpled with pleasure over the violets, only to lay them aside with a gesture of despair at a threat to report to headquarters her inattention to the condition of her stock.

Mother's patient eyes, father's generous ignoring of her selfishness, Walter's and Amy's persistent loyalty in spite of many rebuffs; all these passed in accusing review before her, and she could not deny their charges.

The house was dark and quiet long before the battle was fought out. But at last she fell upon her knees and prayed for forgiveness for the past, and wisdom for the future from Him who giveth "liberally and upbraideth not."

Adele held an animated conversation with herself next morning as she dressed. "It isn't going to be enough to simply mend my ways," she told her reflection in the mirror. "There must be some attempt at reparation, though I'm afraid I'll never get caught up. First of all I've got to own to Aunt Eliza that I eavesdropped, and thank her for a dose that was quinine all through and hadn't an atom of jelly about it. Next, there is Hannah, and all the rest. I needn't discriminate, for it must be a wholesome process."

Fifteen minutes later the cook over her waffle-irons was surprised by a visit from Miss Adele, who said, sweetly: "Hannah, I'm sorry I was unkind about the gettine yesterday. You didn't deserve what I said, for you never were known to shrink. I do appreciate your faithfulness, and thank you for it. Please forgive me." The round face glowed again, and the black eyes were dim as Hannah said, humbly: "Bless the swate soul of ye, Miss Adele, dear. It's meself is ashamed this minute for the crossness of me, after all the good turns ye've done me. There's naught to forgive, Miss Adele, dear; an' it's a true leddy ye are."

There isn't time to follow all the events of the day; how the father was urged to "come home early, because there was another fine story pining to be read," and the mother, with Aunt Eliza, were sent sleigh riding, while Adele finished the little sister's dress. "Because, who cares for French lessons, anyway? I know my English well enough to be cross in it, and that's enough," had been the merry reply to Mrs. Townsend's objections. How the sisterly appeal to his manliness, which answered Walter's request for help, did him more good than weeks of scolding! Eyes from which the scales had fallen saw many things invisible before. For instance, that a favor ungraciously bestowed is not all a favor, but a burden; and that ministering hands and ready feet fail of their mission when unselfish love is not their motive power.

Adele did not always find it easy to combat the habit of years; but the reward of victory made up for the hardness, and Aunt Eliza, looking on, nodded wisely and smiled. "There's much more to her than I gave her credit for," she said to herself. "The child is a heroine. I'm sorry I had to be the one to use the surgeon's knife; but I thank God that, by His grace, the operation was successful."

The Townsend home has been transformed and Adele is its sunshine and comfort. As for outsiders—well, the clerk at Taylor's always smiles to see her favorite customer, sure of a pleasant word that isn't spoiled as soon as uttered, and a tiny bunch of violets that never conceals a sting.—Journal and Messenger.

#### RISEN WITH CHRIST.

Colossians 3:1-4.

That Christ rose from the dead on the third day after his crucifixion, is a fact so thoroughly attested that it cannot be called in question by those who have regard to the truth of history. By his rising he fulfilled the promises he had made to his disciples and made good his claims to be the divine Son of God. His resurrection was the complete vindication of every exalted claim that he ever made.

By his resurrection he accomplished great things for his believing people. It is written that he was delivered for our offenses and raised again for his justification. It was by his death that atonement was made for the sins of his people, but by his rising he proved that he was mighty to save. He had not been simply defeated and stricken down in the performance of duty. He laid down his life of himself. He had power to lay it down and he had power to take it up again. So in his dying and rising we find salvation, as he does for us what only an infinite Saviour could do.

The soul that accepts Christ as Saviour receives from him immeasurable blessings. There is the absolute pardon of sin which has been made conditional on faith in Christ. He who takes Christ as his own Redeemer finds this pardon and knows, on the word of God himself, that he is pardoned and accepted and his name written in the Book of Life.

Within the soul there comes the blessing that corresponds to this objective or judicial fact. The one who is saved is led by God's Spirit into a realization of his own spiritual condition. He knows himself as a saved and accepted child of God. He knows himself as one who is under infinite obligation to be what Jesus Christ wishes him to be. He knows himself to be one in whose heart the new birth from on high, by the Spirit, has wrought the changeless relationship of kinship to God.

Under the power of these great truths borne in upon him by divine grace, sin comes to be a very hateful thing. He hates it. He loathes it. He seeks to be free from its contamination. He feels toward it as Lazarus must have felt toward the grave from which Jesus had released him. We cannot imagine Lazarus coming to the sepulchre when no one was watching him, and lying down in it and wrapping himself in grave clothes and indulging himself in the pleasure of imagining himself once more dead and corrupt.

Nor can we imagine a true child of God delighting himself in sinful and worldly things. He has been saved from them by the grace of God so that he is no longer a slave to sin. He is no longer dead in sin, corrupt and separated from all that is good. He has risen from the death and corruption of sin and he rejoices in the new life.

If we are risen thus with Christ, let us show that we are risen by seeking the things that are above. Let us have loving and growing interest in the things of God. Let us seek and love the life and the things that are holy, to which Christ in his grace invites us.—Herald and Presbyter.

## \* The Young People \*

### WHY THE MINISTER DIDN'T RESIGN.

E. Irving Farrington.

The Rev. Theodore Sherman sat in his pulpit looking wearily down on his parishioners as they filed in to the church for the Sunday morning service. His face was clouded with sadness and disappointment. In his hand he held his resignation.

The minister bowed his head and closed his eyes, but he could still picture the complacent, self-satisfied men and women walking sedately up the broad aisles to their cushioned pews. He could feel their icy reserve and he mentally shivered. He had tried hard to be an evangelical pastor. Why had he never been able to break through that shell of proud self-esteem? Of one thing he felt certain—he had been a failure. He would give place to an abler or a more consecrated man. The church was large and so was the salary, but he would give them up and seek some tiny corner in the Master's vineyard where he might labor. He had been a failure.

The minister opened his eyes. The organ was playing. It was time for the service to begin. As he looked out over the familiar faces, he noticed with a pang the absence of three boys of whom he had been particularly proud and hopeful. He sighed. Had they, too, turned back?

His hand closed tightly around his resignation and he rose to his feet. As he stepped forward and cleared his voice the door at the foot of the centre aisle swung noiselessly open and the minister's eyes brightened at the sight of one of the missing boys. And by the side of Thomas Whipple as he walked quietly down the aisle was a stranger—a lad of about the same age, who looked curiously about the noble building as those unused to such surroundings.

At that moment two more boys came quickly in at the side door, and the minister recognized one of them as Richard Wright. The lad with him was a stranger also—a cripple, who walked with a crutch. Before they were seated the centre door opened again and the third of the missing trio, Robert Fletting, escorted a third stranger to a pleasant pew.

The minister put his resignation in his pocket. People remarked after the service on the depth of feeling in the pastor's sermon. One or two persons were heard to say that they believed they would attempt to come out to the evening service that night.

When the minister came into his pulpit the following Sunday morning the resignation was still in his pocket, but he did not take it out. He waited.

The scene of the preceding Sabbath was repeated, but with one variation. When Thomas Whipple entered the church he escorted not only another, but a very old lady, who leaned heavily on the strange boy's arm.

Young Whipple led the pair slowly up the broad, carpeted aisle. The old lady was bent and wrinkled. There were many looks of surprise and whispered words from the men and women in the pews, but a tear glistened in the minister's eye.

Thomas piloted his guests to his father's pew near the front of the church, the pew of the Hon. Richard Whipple. Mrs. Whipple smiled cordially and made room for them. The Hon. Richard Whipple looked a trifle disconcerted, but made no comment.

The minister left the pulpit at the close of the service and hurried to the vestibule, where he grasped the feeble old lady by the hand. She looked up into his kindly face and a tear trickled down her wasted cheeks. "It's the first time I've been in a church for ten years," she said, "but please God, I'm coming every Sunday, if I'm spared. And best of all my Walter is coming, too. That blessed lad Thomas Whipple has made him promise. And I am so happy," she finished, smiling through her tears.

Some of the handsomely gowned ladies of the congregation had been standing near, waiting for an opportunity to speak to the pastor. The good man saw several dainty lace handkerchiefs suddenly brought into view.

"And the old woman's tears," he said to himself, "have touched hearts which my preaching has failed to reach."

At the close of the Sunday school session, the minister found Thomas and Richard and Robert in close conversation.

"Come, lads," he remarked, "don't you think you owe your pastor an explanation? At least, won't you let him into the secret?"

"Well, sir," replied Thomas, with a slight embarrassed laugh, "it is this way. We heard you speak the other evening about holding up the minister's hands, and we began to wonder if there was not some real work that we could do for the Master. We got together and decided—"

"It was your suggestion," broke in Richard.

"Don't interrupt," said Thomas. "We decided to form a 'Get One Club' and each member pledged himself to try to induce at least one other boy to come to church regularly. Now we have just voted to extend the membership list of the club. Do you think we have done right, sir?"

The Rev. Theodore Sherman went home and burned his resignation.—The Advance.

### "I BELIEVE NOT."

(Miriam Sterling, in The Congregationalist.)

Among the various inquiries that arose at a prayer meeting lately was one like this: "Supposing a person to whom you are talking says he 'does not believe in the Bible,' what are you going to do with him?" The talk had been about "bringing in the 'highwaymen,'" and various questions had been propounded of how to reply to doubts and inquiries from these people: all the questions being founded, however, on a certain degree of belief, until this one arose. To this question a venerable minister replied that in this case there was no common ground between the parties, but there was simply nothing to do but leave the man to God's own time.

Now I never could "speak in meetin'" but I have had a peculiar experience, and I will tell of it, for the sake of just such people as ask questions like the above. A woman who had long been a skeptic, and whose mind was brilliant, was made to go through deep waters of trouble, largely brought on by her own wilfulness. She was rebellious and unsoftened until she came under the influence of a saintly soul who bore heavy trials with serene faith.

The non-Christian woman was impressed; and her own troubles weighing her down almost to despair, she one day wrote to me, asking, "what she must do to be saved," distinctly telling me she wanted no stereotyped answer about "believing on the Lord Jesus Christ," for she knew all that formula; and what she wanted to know was simply how she could get help to bear her troubles, for she could not do it alone.

She then made a statement of non-belief, preceding each clause of the Apostles' Creed with "I believe not," making a single exception in favor of a possible God. It certainly was not an encouraging field in which to work, and argument was hopeless. She had no Bible, so I bought one with good print, and sent it to her; and then, asking God's help, I answered her letter.

I begged her to begin the New Testament as if it were an unknown book, and read it impartially and carefully. I asked her to pray every day, even if she could say no more than "Lord, help me;" and I told her not to force her belief, and never to give up.

In about a month I had a letter from her, pitiful in its simple statement. She said she was reading and praying every day; but the struggle was a hard one, for she did not believe in the divinity of Christ, and never should, and under all her petitions ran the sad refrain, "Prayer without faith availeth nothing," but she promised to keep on trying. Within six months that woman was writing to me in triumphant strain, professing her faith in Christ, and anxious to confess it before men, and she is now a devout Christian.

Shall we, then, leave those who believe not to God's own time, or shall we work to bring them in?

Bible study promotes a love of Bible study. The man who never studies the Bible has no love for the study of the Bible; but the man who studies the Bible finds in that study a reason for loving that study. The way to excite an interest in Bible study is to study the Bible, whether you are interested in it or not; and the more you study, the more you will want to study, and the more you will love to study.

To become like Christ is the only thing in this life worth caring for, the thing before which every ambition is folly, and all lower achievement vain. Those only who make this quest the supreme desire and passion of their lives can even begin to hope to reach it.—Henry Drummond.

To obtain the control over an unruly passion or to disencumber one's self of a besetting sin may be painful as the plucking out of a right eye and the cutting off of a right hand. Jesus does not deny it; the words are his own. Yet his yoke is easy and his burden light. How is the contradiction between these two statements to be reconciled? The answer to that question is the secret of the gospel, and blessed are they to whom it has been revealed.—James Stalker.

If there is anything within the whole sweep of human ambition worth the consideration of one's utmost energies to attain it is the blessed power of viewing all things on their best side—the side whose contemplation elevates the thinker; that makes him more genial, pure and godlike; that gives him a higher sense of the benignity of providence and the glory of living and the perfectibility of man.—William Ninde.

In the education of woman, as of man, the end is increase of power—the might there is in intelligence and love, of the strength there is in gentleness and sweetness and light, of the vigor there is in health, in the rhythmic pulse and in deep breathing, of the sustaining joy there is in pure affection, and in devotion to high purposes.—Sel.

## 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.

Blank forms have been sent to all the W. M. A. S. of New Brunswick if they are not received before the 20th of July, please write for another to MRS. S. M. COX, Mapleton, Kings Co., N. B.

The woman's meeting in connection with the Central Association was held in the Methodist Church at Mahone, and was begun with a devotional service. After words of welcome and a response a message from Mrs. Manning was read urging to prayer. The County Secretaries reports showed that Kings has fifteen societies, and twenty three bands. Only one third of the sisters in the churches belong to these Societies. Lunenburg has ten Societies and twelve Mission Bands. Hants has nine Societies and five Bands while Halifax has four Bands and well sustains what Societies it has.

Miss Cogswell's address on North West and G. L. Missions was interesting and helpful. She said, "our Western work was the seed bed for Foreign Missions." We were glad to know that Feller Institute was free of debt. Gratifying news came that Miss Peck of Wolfville had offered herself to the Foreign work.

In Mrs. Foster's address on Band work she urged all churches to organize Mission Bands for the education of the children along Mission lines.

Mrs. Chaddock closed with a review of the work done in the Foreign field during the past year. Sixteen baptisms were reported and the work progressing. Two sermons were given by Miss Wentzel of Mahone, the other by Mr. Isaac McDonald of Halifax added much to the interest of the persuasion.

Mrs. Aronoff, County Secretary for Lunenburg presented

#### W. B. M. U. AT McDONALD'S POINT

Report of the Women's Missionary Meeting of 1904 then Association held at McDonald's Point, Queens Co., N. B., on Thursday July 6th.

The meeting opened by singing hymn, "Just as I am." Mrs. Cox, the Provincial Secretary, in the chair. On the platform were Mrs. W. E. McIntyre, Superintendent of Mission Bands for N. B. Prayers were offered by Mrs. Dean and Mrs. Ganong. After the singing of the hymn "Nearer my God to Thee" Mrs. Hutchinson gave a very interesting and instructive Bible reading, entitled "Abiding in Christ." The choir then gave a very beautiful rendering of the hymn "Jesus Saves."

Mrs. Cox addressed the meeting, speaking of the Aid Society at McDonald's Point, as one of the pioneer societies.

Then Mrs. W. E. McIntyre gave an excellent paper entitled "The aim and object of Mission Bands." Reports from the different bands were then read, some of which were very encouraging. Appropriate mention was made of the loss of the Leinster street band had sustained in the death of Eunice Wilson, a bright, active Christian, and also of her triumphant death. The superintendent then gave a list of bands not paying anything during the year. Mrs. Cox reported a deficit of \$100, and urged the societies and bands to strive to make their contributions as large as possible.

Mrs. C. H. Horseman read a paper on "Prayer," which was very opportune and fitting, seeing that many of our Aid Societies do not give as much time to this exercise as they should. Reports from Aid Societies were read. Miss Dival reporting for German street, St. John, Mrs. Horseman, for Brussels Street, Miss Florence Black, for Leinster Street, and Mrs. Barnes for McDonald's Point, Carleton, St. Stephen, St. Martins, were reported by the County Secretary, many of these reports giving evidence of good work accomplished for the Master.

Miss Barnes read a letter from Mrs. Archibald written for the Association. Mr. Gullison made a very impressive and helpful address. The large audience listened with wrapt attention. Miss Bessie McDonald of Charlestown, Mass., sang a solo which was greatly appreciated.

This helpful service, which we hope will bear much fruit was closed with prayer by Mrs. Cox.

M. A. DEAN, Sec. pro tem.

#### FROM THE W. B. M. U. TREASURER.

Just one more word, before we say farewell to our present year. I wish it were a different message, and request. Our receipts are hundreds of dollars behind

those of last year, and I want to ask each W. M. A. Society, to see that their last remittance, is made as large as special effort, prayer, faith in God, and love for the extension of His Kingdom can make it, that we may not dishonor our Master by closing the year with a deficit.

#### 20TH CENTURY NOVA SCOTIA RECEIPTS.

Wolfville, C. R. H. Starr, \$5; A. V. Rand, \$5; Dr. A. J. McKenna, \$5; Rev. Dr. Higgins \$4; Eardley C. Randall, \$5; The Misses Pierce, \$10; Yarmouth, Temple Church: Rev. and Mrs. H. C. Newcombe, \$8; Mrs. Morse \$1; Mr. and Mrs. Alvin Haley, \$3; C. B. Cain, \$5; Prof. F. R. Haley, \$5; Berwick, Mrs. E. Bowlby, \$1; Waterville, Archibald Skinner 50 cts; W. W. Pineo, \$5; Paradise, Emilia W. Poole, \$1; Geo. Starratt, \$1; Freeport, F. I. Lent, \$2; Halifax, A. R. Kaiser, \$2; Tabernacle S. School, \$10; Kempt Queens Co., Jonathan Kempton \$2; Falmouth, Sunday School, \$10; Nietaux, Lillie D. Parker, \$1; Chester Basin church \$1.65; Edward Eisnor, \$2; Granville Centre, Chas. E. Withers, \$5; Mrs. C. E. Withers, \$1; Frances Withers, 25 cts; Emma Withers 25 cts; E. Margaretville, Mrs. J. E. Baker, \$2; Wm. Marshall, \$2; Victoria Beach, Henry White, \$1; Beaver River, Mrs. R. L. Blackadar, \$1; Seabright, Anthony W. Hubley, \$1; New Germany, H. A. Mader, \$1; Mrs. Wm. Durland \$1; Adam Webber, \$1; Alister DeLong, \$1; Nicholas Rafuse \$1; North Brookfield, A. G. Morton, \$10; Yarmouth Zion Church, L. S. Haley, \$4; F. Z. Hatfield \$1; Melvern Square, Mr. S. Spurr, \$10; Clarence Sunday School, \$10; Mrs. A. L. Bishop, \$3; Avard Jackson, \$1; Canso, C. H. Whitman, \$5; E. C. Whitman \$10; H. A. Rice, \$2; Mrs. E. C. Whitman, \$3; F. W. Horton, \$1; Mrs. A. N. Whitman, \$5; Billtown, James MacInnis \$2; Geo. D. Skinner, \$1; Lower Aylesford, O. L. Spinney \$1; Kentville, C. H. Rockwell, 50 cts; River Hebert, Mrs. R. A. Christie, \$5; Fancock, Mrs. A. H. McCabe, \$2.50; Greenwood, Welton Neily, 75 cts; Kingston, S. S. Stevens, \$5; L. P. Welton \$1; Port Lorne, Adelbert Johnson, \$1; S. M. Beardsley \$2; Miss Elsie S. M. Brinton, \$1; Round Hill, Mrs. Alex. Simmon \$1; Milton, Mass., Fletcher Porter, \$3; West Jeddore, I. A. Hopkins, \$5; Mount Rose, Willard Whitman, \$1; Lina Whitman 50 cts; Westfield, Queens Co., Abial Harlow \$2; Sandy Point, Wm. McElwen, \$2; Peter J. Hemmeon, \$1; Laura Hemmeon, 50 cts; Torbrook Mines, Mrs. S. B. Pearce, \$1; Mary J. Neily, \$2.50; Charlestown, Queens, Mrs. A. Sehnar, 50 cts; Weymouth Point, Mrs. Ralph Mullen, \$1; Clementevale, Minnie G. Potter, 50 cts; Pembroke Shore, Wm. A. Bain, Collected by Rev. H. F. Adams, Truro, 1st church \$235.25, Truro Emmanuel church \$24.50; Belmont 27.50, Bear River \$9.00; Halifax North church \$48.80; Kentville, Mr. R. La mont \$15, Digby, Dr. J. H. Morse, \$10; Wolfville, Dr. R. V. Jones, \$10.

J. HOWARD BRASS, Treasurer.

#### Boston Letter.

##### PERSONALS

New England gladly welcomes the return of Chancellor O. C. S. Wallace of McMaster University to the pastorate in Lowell.

With many others the writer deeply regrets that Dr. Keirstead is leaving Acadia. How different it will seem on the hill without the genial professor's presence. McMaster, however, is to be warmly congratulated. It must not be forgotten that our own President Trotter came to us from McMaster. Doubtless, McMaster felt that there ought to be some exchange. The past has certainly shown that McMaster University had reason for deep gratitude toward Acadia.

It was a pleasure to receive a call from Rev. W. E. Bates, A. M., on his return from Wolfville. The year of association with our genial brother at Amherst, N. S., is remembered with great pleasure. It was very pleasant, too, to greet Mrs. Bates on her visit to Harvard on the occasion of the receipt of the A. B. degree by her son, Roy E., the possessor of the Acadia Rhodes scholarship.

Among the pastors of greater Boston who attended the anniversary meetings at St. Louis, was the Rev. E. D. Webber, B. D., of Wollaston, an Acadia man, whose church made him a present of this delightful trip. Mrs. Webber accompanied him. Mr. and Mrs. Webber will spend their vacation in Nova Scotia.

July 4, 1905.

#### P. E. ISLAND ASSOCIATION.

(Continued from page 5.)

1st—That Temperance Sunday be observed in Sunday Schools, and that a Temperance sermon be preached on that day in every Baptist pulpit in the land.

2nd—That this Association unite in demanding Prohibition of the liquor traffic, and cease not to agitate and educate until a prohibitory law is enacted in the parliament of our country.

3rd session, Saturday 7.30 p. m. A good practical sermon was preached by Rev. David Price. The

preacher was at his best. The subject was "Victory. But thanks be unto God, which giveth us the victory, through our Lord Jesus Christ." 1 Cor. 15.57.

An evangelistic service was conducted by Rev. J. Webb. This was a season of refreshing from on high. Many happy testimonies were given. The presence of the Spirit of Christ was felt.

The usual resolutions thanking the good people of Montague for their hospitality, etc, etc., were unanimously passed. An invitation to hold the next Association at Tryon was gladly accepted.

Seventh session, Sunday 11 a. m. The Association sermon was preached by Rev. J. W. Gardner, of East Point. As it is usual for these sermons to be published in the Messenger and Visitor it will not be necessary to enlarge upon it here.

Eighth session, Sunday 3 p. m. A platform meeting was enjoyed by a large number of people. When it is known that Rev. J. W. Manning, D. D., was the chief speaker, and that his subject was Foreign Missions, the reading public will not need any further explanation. It will suffice to say that he was in good form, and it is hoped that his earnest appeal for help and sympathy in this department of the Lord's work will meet with a happy response.

The Association, having enjoyed the presence, discourse, and assistance of Brother Manning, and desiring to give an expression of gratitude, passed a motion thanking the Foreign Mission Board for sending their secretary.

Ninth session, Sunday 7.30 p. m. An earnest, thoughtful, and practical sermon, by Rev. J. D. Wetmore, closed a very enjoyable and helpful Association.

Mount Albion, P. E. I.

## Equity Sale.

THERE will be sold at Public Auction at Chubb's Corner (so called,) corner of Prince William Street and Success Street, in the City of Saint John, in the 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 Sulphite 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 Northern 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 Eastwardly 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 Sulphite 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 Sulphite 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 Sulphite 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,

REFEREE IN EQUITY.

EAPLE, 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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THE BURSAR, UN

LEGE, Toronto, Ont



**FERROVIM**  
TRADE MARK

A Tonic Wine, pleasant to take.  
Gives strength  
Makes new blood  
Builds up the system  
Throws off all weakness

A boon to those recovering from wasting fevers and long illness.  
Sold by all medicine dealers.  
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. Cohoon, 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. COHOON, Fin. Com. for N. S.  
Wolfville, N. S. March 4, 1905

**N. B. EASTERN BAPTIST ASSOCIATION.**

The 58th Annual Session of this Association will convene with the Petitediac church at Petitediac, Westmorland County, on Saturday the 15th day of July next at 10 o'clock in the forenoon. Forms and Returns to said Association have been sent out to the clerks of the churches comprising the Association. Pastors and clerks will please have them made out and forwarded to me before the 4th of July next.

The travelling arrangements for those desiring to attend said Association are as follows. Purchase first class tickets over all Railroads going, preparing (if possible) Standard Certificates at the same time tickets are bought. The I. C. R. and Harvey and Salisbury R. R. provide Standard Certificates. Return tickets will be issued free on clerk's certificate of attendance.

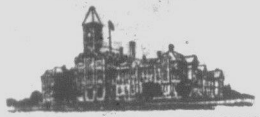
F. W. EMMERSON, Clerk.

**DELEGATES TO N. B. ASSOCIATION.**

The attention of the churches is called to the recommendation of the Joint Committee on Union adopted in April last. According to this resolution the delegates appointed by the churches to each association are also to be the delegates to the proposed union body which is to meet in St. John the day after the Free Baptist Conference in October. The intention of this is to have the exact quota of delegates who sat in the respective associations, also to meet in a united capacity with the delegates of the Free Baptist Conference so that the amalgamation may be as complete as possible.

The churches will therefore remember that this year in appointing their delegates, to the associations they are at the same time choosing those who are to enter into the proposed union organization to sit with the Free Baptist delegates of the Conference of that body. It is hoped that every church will be represented in this important matter.

W. E. MCINTYRE, Sec'y Com.



**UPPER CANADA COLLEGE**

FOUNDED IN 1829

Toronto, Ont.

PRINCIPAL, HENRY W. AUDEN, M. A. Cambridge, late Sixth Form Master at Pettediac 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. [p. 20]

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.

**Personals.**

The Messenger and Visitor was favored with a call the other day from Rev. I. W. Carpenter, of Lutz Modntain, Westmorland County. Mr. Carpenter was homeward bound, after a pleasant trip to the Eastern States.

Dr. Alvah H. Gordon of Montreal, was in St. John last week and received a cordial welcome from his many friends in the city. We were sorry to miss seeing Dr. Gordon when he called at this office.

Rev. H. F. Waring of Halifax, spent a part of last week in St. John, and his numerous friends here were glad to see him looking so well. Mr. Waring speaks very encouragingly of his work in Halifax. He also says that the assistance rendered him last winter by Pastor Stackhouse, of St. John, was very highly appreciated both by himself and his people. Mrs. Waring, who has been on a visit to her friends in the West, was met by her husband in St. John and with him returned to Halifax on Friday. They will spend their summer vacation in Bridgewater and vicinity.

**ANXIOUS MOTHERS.**

The summer months are a bad time for little ones, and an anxious time for mothers. Stomach and bowel troubles come quickly during the hot weather, and almost before the mother realizes that there is danger the little one may be beyond aid. In every home at this season there should be kept a box of Baby's Own Tablets, and at the first symptom of illness they should be given. They promptly cure cholera infantum, diarrhoea and stomach troubles, and are just the thing a mother needs at this time to keep her children well. Mrs. Frank Moore, Brookfield, N. S., says: "I always keep Baby's Own Tablets on hand in case of emergency. I do not know any other medicine that can equal them in cases of stomach or bowel troubles. And this medicine is absolutely safe—it is sold under a guarantee to contain no opiate or harmful drug. You can get the Tablets from your medicine dealer or by mail at 25 cents a box by writing the Dr. Williams' Medicine Co., Brockville, Ont.

**ORDINATIONS.**

Two of our Maritime and Acadia men have recently been ordained to the Gospel ministry in the United States. Mr. Samuel J. Cann, Acadia 1902, was ordained as pastor of the Elm Street Church, Roxbury, Mass., on June 21st. Rev. A. F. Newcomb of Bethany Church, Boston, writes that Mr. Cann enters upon his ministry with the assuring affection and unanimous support of a choice people, and with his ability, equipment and Christ devoted personality, the skies are bright with promise.

Mr. Herbert J. Perry was ordained as pastor at South Trenton, N. Y., June 28th. Rev. J. A. Huntley, of Waterville, N. Y., who participated in the ordination services writes:

"Mr. Perry graduated from Acadia class, 1901, and took his B. D., at Hamilton Theological Seminary in June of this year. He has been pastor at South Trenton for two years. It is Mr. Perry's intention to take a post graduate course in Old Testament at Hamilton and continue as pastor of South Trenton Church for another year. Mr. Perry's faithfulness in study and his high scholarship at Acadia and Hamilton, and his spirit of deep devotion to the work of the ministry insure for him success in the future."

**DENOMINATIONAL FUNDS, NOVA SCOTIA**

From June 1st to June 24th.  
Bay View Church, \$104.04; Clements Church, \$5; Pleasantville Church, \$7; Clementsport Church, \$11.60; Hantsport Church \$6.71; Rosway Digby Neck \$7.15; Mahone Church, \$12.90; Lower Aylesford Church \$12.95; Henry Atkins, Shelburne, \$20; Dalhousie East Church, \$4; 3rd Digby Neck Church, \$7.34; Yarmouth Church, \$49.62; Canard Church \$23; Pereaux Church, \$10; Lake George Church \$20; First Sable River Church, \$6; Amherst Church, \$234.67; Barrington S. S. \$2; Milton Church, Yarmouth, \$24.30; Liverpool Church, \$34.27; Wellington S. S. \$15.28; Tanook Church \$9.04; Melvern Church, \$12; Baglington Church, \$8; Port Williams, sect, \$7.25; Temple S. S. Yarmouth \$27.25; do Junior Mission \$10; Sidney Mines Church \$2.50; Port Hillford Church, \$1; Little Hope Church, \$1; Tidnish Church \$8; Chipman Morse, Nictaux, \$2; Bridgetown Church, \$32.58; Central Ass. bal. col. \$42.75; Hammond Plains Church, \$4; Springhill Church, \$12.12; Mr. and Mrs. Albert Oakes, \$2; Hattie Mason, New Albany \$1; Prince St. Church S. S. \$20. \$846.82. Before reported \$5,656.18. Total \$6,503.00.

A Cohoon,  
Asst. Treas.

Wolfville, N. S., June 25.

David Russell, Montreal, says he has sold the Caledonia Springs Hotel property to the Canadian Pacific railway for two hundred thousand dollars.

**Domestic**

science, elocution, music and art are taken in this girls' school as optional subjects. Preparatory and Collegiate courses are thoroughly covered. Cost moderate. For Calendar, address

**MOULTON COLLEGE**  
TORONTO, ONT.

**Boys' Education**

should include the training of "head, heart and hand." At this residential collegiate school for boys and young men just such a training is secured. Fees moderate. For calendar address

A. I. McCrimmon, LL.D.  
**WOODSTOCK COLLEGE**  
WOODSTOCK, ONT.

**Life Lasts Longer.**

If a cure cannot be effected in cases of confirmed consumption, yet suffering can be lessened and life prolonged by using

**Puttner's Emulsion**

This soothing, healing, nourishing preparation lessens the waste of tissue, allays the cough, and gives support and help to the failing powers of the body. It has specific action on the lungs and pulmonary region. Thousands have been benefitted by its use. Do not be persuaded to take any other preparation instead of Puttner's.

The popular prejudice that the best

**CHOCOLATES**

come from abroad is not entertained by people who have tried

**H. & S.**

made in Canada.

**A good tea that continues good is a good tea to continue to buy**

**VIM TEA**

**is that kind of a good tea**

**Bulk and Lead Packets**

**VIM TEA CO.**

**ST. JOHN, N. B.**

## Four Facts For Sick Women To Consider

Lydia E. Pinkham's Vegetable Compound Has an Unequalled Record of Cures—Mrs. Pinkham's Advice Is Confidential, Free, and always Helpful

**FIRST.**—That almost every operation in our hospitals performed upon women becomes necessary through neglect of such symptoms as backache, irregular and painful menstruation, leucorrhoea, displacements of the uterus, pain in the side, burning sensation in the stomach, bearing-down pains, nervousness, dizziness and sleeplessness.

**SECOND.**—The medicine that holds the record for the largest number of absolute cures of female ills is Lydia E. Pinkham's Vegetable Compound. It regulates, strengthens and cures diseases of the female organism as no other can.

For thirty years it has been helping women to be strong, curing backache, nervousness, kidney troubles, all uterine and ovarian inflammation, weakness and displacements, regulating menstruation perfectly and overcoming its pains. It has also proved itself invaluable in preparing for childbirth and the change of life.

**THIRD.**—The great volume of unsolicited and grateful testimonials on file at the Pinkham Laboratory at Lynn, Mass., many of which are from time to time published by permission, give absolute evidence of the value of Lydia E. Pinkham's Vegetable Compound and Mrs. Pinkham's advice.

**FOURTH.**—Every ailing woman in Canada is asked to accept the following invitation. It is free, will bring you health and may save your life.

**Mrs. Pinkham's Standing Invitation to Women.**—Women suffering from any form of female weakness are invited to promptly communicate with Mrs. Pinkham, at Lynn, Mass. All letters are received, opened, read and answered by women only. From symptoms given, your trouble may be located and the quickest and surest way of recovery advised. Out of the vast volume of experience in treating female ills Mrs. Pinkham probably has the very knowledge that will help your case. Surely, any woman, rich or poor, is very foolish if she does not take advantage of this generous offer of assistance.

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.

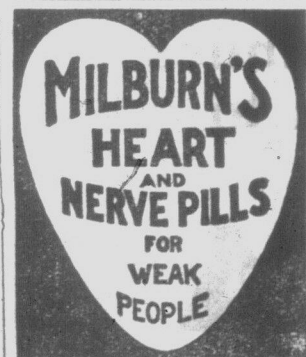
Send for further information to

KAULBACH & SCHURMAN,

Chartered Accountants.

MARITIME BUSINESS COLLEGE

Halifax and New Glasgow.



These pills cure all diseases and disorders arising from weak heart, worn out nerves or watery blood, such as Palpitation, Skip Beats, Throbbing, Smothering, Dizziness, Weak or Faint Spells, Anaemia, Nervousness, Sleeplessness, Brain Fog, General Debility and Lack of Vitality.

They are a true heart tonic, nerve food and blood enricher, building up and renewing all the worn out and wasted tissues of the body and restoring perfect health. Price 50c. a box, or \$ for \$1.50, at all druggists.

## The Home

### DRINK PLENTY OF WATER.

One woman in a hundred drinks enough water to keep her system in a healthy condition. A sluggish circulation and torpidity of the liver will bring the disfiguring blemishes. Dark, shadowy, puffy places under the eye makes one look haggard, tired and weary of life. Massage and electric treatment are good, but the main part of the work of beautifying must be accomplished by oneself.

Any slight kidney disorders brings the puffy look, and for this disorder drinking plenty of water is one of the finest remedies known. Sip the water slowly, and do not have it too cold. Three pints a day is not a drop too much. A good way is, sip a big tumblerful half an hour before each meal, to take another big tumblerful about two hours after each meal, another just before retiring, and another immediately after rising.

Exercise daily, nutritious food, deep breathing, a quick hand bath with tepid salt water every day or a cold bath every day, sleep enough thoroughly to rest you, a thoroughly ventilated bed chamber—all these are necessary to the health that means beauty.—Washington 'Star.'

### A DEFENSIVE ALLIANCE.

"I have got a downright hard cold," Mrs. Judkins admitted to her caller. "But I haven't any business to say such a thing," she continued, glancing guiltily toward the kitchen door, through which her oldest daughter had just disappeared.

"You see," she explained, in answer to her caller's surprised look, "Elizabeth has a boil on her right arm, very painful; William has been having a spell of biliousness for two weeks, Emiline has hay-fever; Sue is troubled with dyspepsia, and Joe is all swelled up with poison-ivy. And since that last wet spell father's rheumatism is about all he can stand.

"So you see there isn't one in the family who hasn't some ailment. And, land sakes!"—Mrs. Judkins threw up her hands—"if you had dropped in day before yesterday you'd have heard every one—myself too—moaning and bewailing and complaining. We were all talking about what ailed us, and no one was left to listen to anybody else. Finally, I put my foot down. "This has got to stop," I told them, or we shall all land in the asylum." We talked it over and agreed that we'd calm down, and that each one should worry along with his or her own ailment, and not pester the rest to death. And deary me, now one can hear oneself think! And sure's you live, I believe everybody's picking up and actually feeling better. Father says he guesses it's a kind of mind-cure business.

"Yes it is a fine day," said Mrs. Judkins, with a meaning look at her caller, and raising her voice slightly as Elizabeth returned to the room. "I guess we're going to have good weather now."—Youth's Companion.

### A FORECAST OF SKIRTS.

The skirt of the moment shows many phases, and just what we are to expect in the fall nobody can definitely say. The resurrection of the old-time bell and umbrella skirts, with slight modifications, is a striking phenomenon in the sphere of the walking skirt, and is hailed with pleasure, for the skirt, close over the hips and rippling at bottom into graceful though extreme fulness, is the most attractive walking skirt model that has ever been devised.

Tunic skirt effects are having a pronounced vogue, although, so far, only the famous French makers have exploited them vigorously, and they have not become common. The bell-shaped tunic, shortest at the sides and falling over an under skirt or a deep flounce set on a skirt foundation, is the model most often seen in broadcloth and other wools, and variations upon this idea, with trimmings of lace, are used for the sheer materials.

Some of the models have square corner tunics slit all the way up the side in what might be called apron effect and trimmed with inset lace and lace frills, and other overskirts are of the poplin order, shortest in front and crossing over where the fronts meet below the waist line, but some of these more eccentric models is so graceful and pretty as the bell-shaped tunic, pointed in front and back.—Exchange.

### SELECTED RECIPES.

**Cress and cucumbers** make refreshing sandwiches. Cut the cucumbers into very thin slices, sprinkle them with salt, and place them on a cloth to absorb the moisture. Cut the bread into thin slices, butter them and cover with slices of cucumber. Add a few bits of cress, cover each slice with another piece of bread, and cut the sandwiches into squares or narrow strips.

**Radishes** are beautiful served in chopped ice. Use the round radishes, having the skin cut a little and turned down like a rose. These served on lettuce leaves, or garnished with parsley, make a most delightful and artistic adjunct to the table.

**Yorkshire Pudding.**—In England Yorkshire pudding is always cooked and served with roast beef. Here are directions for making this famous English dish: Beat to a stiff froth three fresh eggs, the whites and yolks together. Then add one pint of milk, stirring it well through the beaten eggs. Put six generous tablespoonfuls of flour into a bowl, then gradually add the milk and eggs, stirring briskly till as smooth as cream. Then strain the mixture through a sieve. Add a teaspoonful of salt and a few dashes of freshly ground pepper. About three-quarters of an hour before the beef is done draw the pan forward in the oven and lift the joint. Pour in the batter and let it bake with the beef. If the oven is very hot half an hour will do the pudding. Cut it in squares and serve with the beef.

**Ginger Snaps.**—One cup of butter, one cup of lard, two cups of molasses, one cup of sugar. Boil these together. Add one teaspoonful of salt, two teaspoonfuls of ginger, one teaspoonful of soda, and flour enough to roll them.

**Strawberry Sauce.**—Wash one-quarter cupful of butter in a bowl, and stir till creamy; then add, gradually, a three-quarter cupful of powdered sugar, stirring constantly. Crush one and a half cupful of ripe strawberries with a silver fork, and mix them with the sauce; add, lastly, if handy, half cupful whipped cream and serve with the pudding. If a pudding form is not handy, take a tin kettle or a melon mold.

### THE FASHIONS IN GLOVES.

With colored gowns it is correct to wear gloves which harmonize. They may not match the color of the gown, but they must match some part of it. Almost all the gowns have elbow sleeves. At present long wrinkled gloves of black, white or putty color are worn more than the matching gloves. The best informed women wear the latter.—"L'art de La Mode."

Tommy-Sav, ma, what's a "counter-irritant?"

Ma (just returned from shopping)—Most any saleswoman nowadays is a counter-irritant.—Philadelphia Ledger.

MESSRS. C. C. RICHARDS & CO.,

Gents,—I cured a valuable hunting dog of mange with MINARD'S LINIMENT after several veterinaries had treated him without doing him any permanent good.

Yours &c.,

WILFRED GAGNE,

Prop. of Grand Central Hotel, Drummondville, Aug. 3, '04.

**Get the Doctor Quick!**

When accidents happen in the home quickly get the bottle of Pond's Extract—the old family doctor. Always ready—always sure, at any time, day or night. A bottle on the medicine shelf is like having a doctor in the house. Where pain racks the body it relieves and cures. Irritations are weak, watery, worthless; Pond's Extract is pure, powerful, priceless.

Sold only in sealed bottles under buff wrapper.

**ACCEPT NO SUBSTITUTE.**

## Can Eat Anything Now.

How many Dyspeptics can say that? Or perhaps you are dyspeptic and don't know it.

Have you any of these symptoms?

Variable appetite, a faint gnawing feeling at the pit of the stomach, unsatisfied hunger, a loathing of food, rising and souring of food, a painful load at the pit of the stomach, constipation, or are you gloomy and miserable? Then you are a dyspeptic. The cure is careful diet; avoid stimulants and narcotics, do not drink at meals, keep regular habits, and regulate the stomach and bowels with **BURDOCK BLOOD BITTERS**, Nature's specific for Dyspepsia.

Miss Laura Chicoine, Belle Anse, Que., says of its wonderful curative powers:—"Last winter I was very thin, and was fast losing flesh owing to the run-down state of my system. I suffered from Dyspepsia, loss of appetite and bad blood. I tried everything I could get, but to no purpose; then finally started to use Burdock Blood Bitters. From the first day I felt the good effect of the medicine and am now feeling strong and well again. I can eat anything now without any ill after-effects. It gives me great pleasure to recommend Burdock Blood Bitters, for I feel it saved my life."



### CURES

Dysentery, Diarrhoea, Cramps, Colic, Pains in the Stomach, Cholera, Cholera Morbus, Cholera Infantum, Sea Sickness, Summer Complaint, and all Fluxes of the Bowels.

Has been in use for nearly 60 years and has never failed to give relief.

A Splendid Reputation is The Drawing Card of **FREDERICTON BUSINESS COLLEGE.**

and the large and increasing attendance proves that it is a good one.

This first-class, well equipped school is open to you at all times of the year. Young men and women who look out for NUMBER ONE, will attend this school. Write for our catalogue to

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

The Sunday School

BIBLE LESSON.

Abridged from Peloubet's Notes
Third Quarter, 1905.

JULY TO SEPTEMBER

Lesson IV - July 23 - The Gracious Invitation - Isa. 55: 1-13

GOLDEN TEXT.

Seek ye the Lord while he may be found. - Isa. 55: 6.

EXPLANATORY.

Whether Isaiah wrote these glowing sentences in anticipation of the exile and the return, or whether, as the advocates of a later date for this portion of the book insist, the chapter was addressed immediately to the exiles in Babylonia and by one of their number, the application is clear, both to these Hebrews in an alien land, and to all who in our own day find themselves in the "far country," distant from holiness, happiness and God. "Come," is the one word of the chapter; "Come home to your Father and your fatherland."

I. AN INVITATION TO SATISFACTION - Vs. 1, 2. In the preceding chapter (Isa. 54: 10) the prophet promises his nation a covenant of peace. This new covenant or New Testament he now describes more fully; it includes the answer to all their prayers.

Who were invited to the benefit of the covenant? 1. HO, EVERY ONE THAT THIRSTETH. Still, "the water carriers in Cairo and elsewhere call the public with the cry, 'ya atshan moye' (O thirsty one, water!)." The prophet invites to the "wells of salvation" (Isa. 12: 3; cf. 41: 18) all that have needs and desires. AND HE THAT HATH NO MONEY. "In the East access to a well has often to be paid for." Water is sold in the streets, like milk with us. COME YE. Literally go, and so throughout. The gift is free, but the recipient has something to do; he must go and take it. The invitation, therefore, is to (1) all the needy, (2) who have no means of satisfying their desires, (3) but who will do all they can.

To What are such men invited? TO THE WATERS. In the hot, rainless summer of Palestine the brooks dry up, the lakes become marshes or dirty ponds, and the soil is dust like ashes. "At the foot of the hills, however, there burst forth all through the summer not only such springs as we have in our own land, but large and copious fountains, from three to twenty feet in breadth, and one to three feet in depth - some with broad pools full of fish, and some sending forth streams strong enough to work mills a few yards away." Such, amid the surrounding want and distress, is the salvation to which the prophet invites his people. But he is not satisfied even with this comparison but adds the symbols, WINE AND MILK. The Jews regarded these as the choicest articles of diet.

Counter Invitations. 2. WHEREFORE DO

WANTED TO SLEEP.

Curious That a Tired Preacher Should Have Such Desire.

A minister speaks of the curious effect of Grape-Nuts food on him and how it has relieved him.

"You will doubtless understand how the suffering with indigestion with which I used to be troubled made my work an almost unendurable burden, and why it was that after my Sabbath duties had been performed, sleep was a stranger to my pillow till nearly daylight.

"I had to be very careful as to what I ate, and even with all my care I experienced poignant physical distress after meals, and my food never satisfied me.

"Six months have elapsed since I began to use Grape-Nuts food, and the benefits I have derived from it are very definite. I no longer suffer from indigestion, and I began to improve from the time Grape-Nuts appeared on our table. I find that by eating a dish of it after my Sabbath work is done, (and I always do so now) my nerves are quieted and rest and refreshing sleep are ensured me. I feel that I could not possibly do without Grape-Nuts food, now that I know its value. It is invariably on our table - we feel that we need it to complete the meal - and our children will eat Grape-Nuts when they cannot be persuaded to touch anything else." Name given by Postum Co., Battle Creek, Mich.

There's a reason. Read the famous little book, "The Road to Wellville," in each pkg.

YE SPEND MONEY. Hebrew, weigh silver," for money was originally not coined, but weighed, the stamp on modern coins representing the ancient weight mark. The English pound was once an actual pound of silver. FOR THAT WHICH IS NOT BREAD (literally, for not-bread)? For what does not satisfy, though for the moment it may seem to.

AND YOUR LABOUR (literally "earnings") FOR THAT WHICH SATISFYETH NOT? George Adam Smith entitles this chapter "A Last Call to the Busy," and says: "Babylon was the centre of the world's trade, and it was in Babylon that the Jews formed those mercantile habits, which have become next to religion, or in place of religion, their national character." The prophet summons them to something higher, HEARKEN DILIGENTLY UNTO ME. "Rather, Hearken, oh, hearken unto me. The phrase is one of earnest exhortation." AND EAT YE THAT WHICH IS GOOD. "Ye shall eat," rather, the result of hearkening to God's invitation. LET YOUR SOUL ("your soul shall") DELIGHT ITSELF IN FATNESS. Cheyne translates, "Delight yourself in delicacies," for fat was regarded as the choicest food, and in sacrifices was the part of the animal reserved for the deity.

II. AN INVITATION TO POWER - Vs. 3-5. From their ignoble pursuits the prophet summons his people to return to the former glories of their race. They may even yet obtain that supremacy among the nations which God promised to David.

3. INCLINE YOUR EAR, AND COME UNTO ME. Listen, and obey, - the two conditions of the promises that follow. YOUR SOUL SHALL LIVE. Cheyne translates, "shall revive." Those that obey God pass from the lower existence which is not worthy to be called living, into the life which is life indeed. I WILL MAKE AN EVERLASTING COVENANT WITH YOU. This phrase is taken from the "Last Words of David." 2 Sam. 23: 5, and the covenant itself was revealed to David through the prophet Nathan. 2 Sam. 7: 8-16. EVEN THE SURE MERCIES OF DAVID. The sure promises of loving-kindness to David.

4. BEHOLD, I HAVE GIVEN HIM FOR A WITNESS TO THE PEOPLE (R. V. "peoples.") The interpretation here is difficult. "Most modern authorities hold that the person spoken of in vs. 4 is the historical David, and that verses 4 and 5 institute a parallel between the position he occupied in the heathen world of his time and that which Israel shall occupy in the future."

Others hold that vs. 4 refers to the Messiah, who is called David in Jer. 30: 9; Ezek. 34: 23, 24. As a matter of fact, the verses are true alike, though in differing measure, of David, David's kingdom and "great David's greater son," and the three references may have been mingled in the mind of the prophet.

5. BEHOLD THOU SHALT CALL A NATION THAT THOU KNOWEST NOT. The nation of Israel may be addressed, or the coming Messiah as representing that nation. In either case, the reference is to the nations, then unknown, that were to learn about the true God through the Hebrews, and the final and widest reference is to the Christian church of to-day. SHALL RUN UNTO THEE. Being eager to share the spiritual and material benefits conferred by the LORD THY GOD, . . . THE HOLY ONE OF ISRAEL. And whether the reference is to the Messiah or his people, it is true that he (Jehovah) HATH GLORIFIED THEE. Christ himself testified that all his glory came from his Father, and was passed on to his people (John 17: 5, 22, 24). The power promised the Hebrews in these verses is not the power of arms or wealth or learning, but the influence of holy characters, through which God can draw men to himself.

III. AN INVITATION TO FORGIVENESS - Vs. 6, 7. Above all things men need forgiveness; but this also is ready and waiting.

6. SEEK YE THE LORD. God is seeking men always, as a shepherd seeks the lost sheep, but we also must seek if we would find. WHILE HE MAY BE FOUND. . . WHILE HE IS NEAR. In our sense, God is always near us, but there is another kind of nearness, the nearness of mutual understanding, of sympathy and love. In that sense you may be nearer some one in Africa or China than a person in your own house.

7. LET THE WICKED FORSAKE HIS WAY. His course of life, his outward acts that are wrong, his evil thoughts. His inward wickedness, his evil desires. There can be no forgiveness of sin while one continues sinning, any more than a physician can heal a poisoned man who keeps on taking fresh poison. Therefore LET HIM RETURN UNTO THE LORD. "Conversion" means a turning, not merely away from sin, but to the loving Father, who WILL HAVE MERCY, and who WILL ABUNDANTLY PARDON. Our sins are mountain high, and to bury them we need the infinite ocean of God's love.

IV. AN INVITATION TO CERTAINTY - Vs. 8-11. God's promises have back of them all the power of the universe, and are as certain as the process of the seasons.

8. FOR MY THOUGHTS ARE NOT YOUR THOUGHTS. Men, conscious of the greatness of their sins cannot understand how God can forgive them so freely and "abundantly."

9. AS THE HEAVENS ARE HIGHER THAN THE EARTH. This measure of the superiority of God to man becomes vaster as men progress in the knowledge of astronomy.

10. FOR AS THE RAIN COMETH DOWN, etc. The thought of this exquisite verse is clear: God is as beneficent and his operations are as certain in the realm of spirit as in the material world. Out of the heavens, lofty as they are fall the rain and snow into the lowliest hollows of the field, carrying life and food to the tiniest seeds and rootlets; so, however majestic we may know God to be, he condescends to the smallest needs of his children.

11. SO SHALL MY WORD BE. "The word is not merely prophecy or promise, but everything that God utters either in the way of prediction or command." IT SHALL NOT RETURN UNTO ME VOID. That is, empty of results, a failure. BUT IT SHALL ACCOMPLISH THAT WHICH I PLEASE. Better translated: "Except it have accomplished," as also in vs. 10 of the rain, "And thither returns not, except it hath watered the earth."

V. AN INVITATION TO PEACE AND JOY - Vs. 12, 13. The glad conclusion of the prophecy represents "the joyful exodus from Babylon; this is the thing whereto Jehovah has sent his word."

12. FOR THE COMING PROOF OF GOD'S SURE PROMISES JUST EMPHASIZED YE SHALL GO OUT FROM BABYLONIAN EXILE WITH JOY. "Without anxious hurry (Isa. 52: 12.) AND BELED FORTH BY JEHOVAH, as in a festive procession, WITH PEACE. "Without having to fight one's way through, or to flee." It is thus that it was accomplished, in strong contrast to the exodus from Egypt (Ezra 1 and 8).

13. THE MOUNTAINS AND THE HILLS SHALL BREAK FORTH BEFORE YOU INTO SINGING (into exultation, into shouting). "All nature shall rejoice at your deliverance, especially the noblest and the grandest parts of nature, Isaiah's a miration of mountains continually reveals itself." AND ALL THE TREES OF THE FIELD. "The field is the country beyond the bounds of cultivation, and as 'beasts of the field' means wild beasts, so this means wild trees, free, natural trees, tossing their unlopped branches." SHALL CLASP THEIR HANDS. A strong metaphor. See Psa. 98: 8; Ezek. 45: 6.

Advertisement for Sovereign Lime Juice. Includes the text 'Ah-h-h-h!!' and 'Nothing like Sovereign Lime Juice to cool the blood - quench the thirst - and keep you well and happy on hot days. It's the cheapest, healthiest and best of all summer drinks.' The product is described as 'the pure juice of fresh, ripe limes that come from one plantation in the South - and is bottled in Halifax.' It is 'free of alcohol and preservatives.' Available at dealers everywhere for 10c, 25c, 50c and 90c. Sold by SIMSON BROS. CO., Ltd., Halifax, N.S.

THE CANADIAN NORTH-WEST.

HOMESTEAD REGULATIONS. Any even numbered section of Dominion lands in Manitoba or the Northwest Territories, excepting 8 and 26, which has not been homesteaded or reserved to provide wood lots for settlers, or for other purposes, may be homesteaded upon by any person who is the sole head 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. 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. A fee of \$10.00 is charged for a homestead entry.

HOMESTEAD DUTIES. A settler who has been granted an entry for a homestead is required by the provisions of the Dominion Lands Act and the amendments thereto 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 a settler was entitled to and has obtained entry for a second homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by residence upon the first homestead, if the second homestead is in the vicinity of the first homestead.

(4) 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.

The term "vicinity" used above is meant to indicate the same township, or an adjoining or cornering township.

A settler who avails himself of the provisions of clauses (2) (3) or (4) must cultivate thirty acres of his homestead, or substitute twenty head of stock, with buildings for their accommodation, and have besides 80 acres substantially fenced.

The privilege of a second entry is restricted by law to those settlers only who completed the duties upon their first homesteads to entitle them to patent on or before the 2nd June, 1889.

Every homesteader who fails to comply with the requirements of the homestead law is liable to have his entry cancelled, and the land may be again thrown open for entry.

APPLICATION FOR PATENT should be made at the end of the 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.

INFORMATION. Newly arrived immigrants will receive at the Immigration Office in Winnipeg or at any Dominion Lands Office in Manitoba or the Northwest Territories, information as to the lands that are open for entry, and from the officers in charge, free of expense, advice and assistance in securing land to suit them.

Full information respecting the land, timber coal and mineral laws, as well as, respecting Dominion Lands in the Railway Belt in British Columbia, may be obtained upon application to the Secretary of the Department of the Interior, Ottawa, the Commissioner of Immigration, Winnipeg, Manitoba, or to any of the Dominion Lands Agents in Manitoba or the Northwest Territories.

W. W. CORY, Deputy Minister of the Interior. N. B. - In addition to the Free Grant Lands to which the regulations above stated refer, thousands of acres of most desirable lands are available for lease or purchase from railroad and other corporations and private firms in Western Canada.

Advertisement for Church Chime Bells. Text: 'Church Chime Bells Memorial Bells a Specialty. FAVORABLY KNOWN SINCE 1826. BELLS CHURCH, SCHOOL & OTHER PURPOSES. MENEELY & CO. WEST-TROY, N.Y. BELL-METAL CHIMES. ETC. CATALOGUE & PRICES FREE.'

Advertisement for Dr. Weaver's Treatment. Text: 'DR. WEAVER'S TREATMENT. WEAVER'S SYRUP For Humors Salt Rheum Scrofulous Swellings, etc. WEAVER'S CERATE Cleanses the Skin Beautifies the Complexion. Combined, these preparations act powerfully upon the system, completely eradicating the Poison in the blood. Davis & Lawrence Co., Ltd., Montreal.'

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. Cohen, Treasurer, Wolfville, N. S. Envelopes for gathering these funds can be obtained free on application.

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

**BARRINGTON GROUP**—We have baptized two since our last report, making twenty-nine in all during the past year. God is increasing the number of our workers, and by His blessing we hope to do better service for Him in the future.

Geo. C. Durkee.

**BLISSFIELD**—The New Salem Church was made glad last Lord's day evening when in a rain storm, four sisters obeyed their Lord in baptism. Three were wives whose husbands were already members. The church is going to remodel the building inside.

C. P. Wilson.

**LOWER ECONOMY, N. S.**—We are glad to report that the promise of blessing upon the word is being fulfilled in our midst. One was baptized June 4th, and yesterday July 2nd, three more followed Jesus in fulfilling all righteousness. Others are on the way. A deep seriousness and great searching of heart are manifest tokens of the Holy Spirit's presence with us. Without Him we can do nothing. We are happy and united as a church. Doors of opportunity are opening and there is a bright prospect of enlargement. We have recently enjoyed a delightful visit from Rev. H. F. Adams in the interest of Century Fund. My esteemed predecessor, Rev. F. E. Roop, Mrs. Roop and little Soley are now with us and the loving and sympathetic interest they have shown in the Lord's work has been most timely and helpful. And herein is the saying true, one soweth and another reapeth, and how blessed when sower and reaper can rejoice together.

E. E. Locke.

**TRYON**—A notable feature of church life here is the way in which noble and efficient church workers have recently been developed. The recent additions will prove in every way a great source of strength. Others have lovingly pledged their Lord and the undersigned that they will faithfully follow the Saviour. It is a great grief to the writer to be debarred from caring for his own spiritual children. The ways and thoughts of men are not always the ways and thoughts of God. The seed of the Kingdom has been sown with many prayers and tears. Over all the field a growing harvest awaits the coming reaper's hand, great will be eternity's disclosures.

"The sighs of the sower and the songs of the reaper,  
Shall mingle together in joy by and by."

A natural shrinking from anything like self-advertisement has kept me from reporting the memorable and impressive farewell meeting, when a most handsome testimonial accompanied by a purse of money was presented the writer, and Mrs. Clark. Long prized will be the good, kind, and apprecia-

tive words of the address, and those of the neighboring pastors. May they be credited in the Lord's esteem. My prayers is that grace may be multiplied.

Pastor J. Clark.

**WESTCHESTER STATION**—God is blessing us in this place. The earnest prayers and faithful work of His servants is being rewarded in a most encouraging manner. First came Bro. Cummings of Amherst and then Bro. Estabrooks of Springhill and then these brethren and Bro. Dimock of Amherst to The Quarterly, and God blessed their efforts. A number whose voices have not been heard in our meetings for years are now praising God for His goodness to them, some have accepted Christ as their Saviour, while still others are penitent enquirers. Last Sunday two were baptized, and one received by letter. Our Quarterly was a season of a wonderful display of God's power.

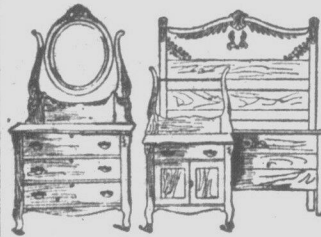
H. S. Shaw.

**TRYON, P. E. Island**—This group of churches has been without regular pastoral services for some time, nevertheless under the mighty ministration of the Spirit the good work has advanced admirably. A living, active interest has been maintained in all departments of the work. Two powerful factors in the life of the church and community, worthy of special mention are the S. S. and B. Y. P. U. The results seen are truly gratifying. The Master is honoring these agencies in the conversion of souls. On Sunday afternoon, June 18th, 14 candidates, three of them heads of families, were baptised in the natural baptismery by the sea side in the presence of a large gathering. Pastor Price of North River and formerly of this field administered the ordinance. At the close of the evening service the hand of fellowship was given to these, together with one by letter, after which the church sat down at the Lord's table. The day was exceedingly rich in blessing. Mutually pleasant was it to the church to welcome back their esteemed pastor of former years, and to Brother Price to lead forth in submission to the Saviour the sons and daughters of his former charge. There is one now received for baptism, and we are hopeful that others will follow. The writer came at the close of Acadia to supply during the summer weeks. Rev. J. E. Tiner, recently called to the pastorate, is expected to begin work in September.

A. W. Warren.

**NORTH EAST MARGAREE, C. B.**—A few lines to let your readers know that we are still by divine grace and merciful providence, in the land of life and activity. The past winter was a season of severe storm and trial, but the worst is past, and in nature at least, the time of the singing of birds is come in this beautiful valley, the natural scenery of which is so very picturesque. In April last, this church attained to the seventieth year of its history, and has arranged to celebrate the important event by religious and social exercises, during the week commencing July 16th, on that, the Lord's day, appropriate services, thanksgiving, and memorial, will be conducted by Revs. J. L. Tingley and J. H. McDonald. Both of these excellent brethren were born here, both of nature and of grace, and their coming is looked forward to with much interest by their many friends. During

NOW FOR NEW SPRING FURNITURE!



THE LARGEST AND BEST ASSORTED STOCK OF UTILITY AND ORNAMENTAL FURNITURE IN LOWER CANADA.

In Bedroom Suites, Separate Beds, Mattresses, Springs, Iron Beds, Separate Bureaus and Commodes, etc., we have lines that will suit every enquirer. With a wide range of stock you will find prices gradual in ascent, none of the quotations being beyond the purse of the people of the Maritime Provinces. This also applies to Furniture for the Living Room, for the Parlor, for the Library, for the Cosy Corner, for the Kitchen. Everything is fresh and new, for we cleared out all our odds and ends in the slaughter sale of last fall.

ASK FOR ILLUSTRATED CATALOGUE.

Manchester, Robertson, Allison, Limited. SAINT JOHN, N. B.

the ensuing week, other appropriate services and social functions will be held, the financial proceeds of which will be devoted toward the payment of the mortgage of \$1000, on the new church edifice which is due in September next. A circular letter has been sent to many former residents and friends of this community, soliciting aid toward the above named object, and the hope is cherished that there will be a generous response thereto, and if any friends who have not received a copy of the letter referred to, would like to aid in this important undertaking, their gifts will be gratefully received by Brother Albert Ingraham, the clerk of the church, or the undersigned. We are hoping and praying, that as a result of these memorial services, and as God's people recall His gracious dealings with them, that the Holy Spirit may lead us all nearer to Him, and prepare us for, and begin in our own hearts, and in our midst a glorious work of grace; restoring to His people the joy of His salvation, and thus fitting them to lead many precious souls to Jesus Christ for salvation, and then for service. Dear brethren will you not give us a place and interest in your prayers, that this great need may be realized by us?

A. E. Ingram.

**ST. GEORGE, FIRST CHURCH**—On July 2nd, we dedicated our new house of worship of which a full account will be found elsewhere, from another pen. We also had the joy of baptizing and receiving into church fellowship, 17 young converts—Miss Addie Maxwell, Miss Mina Maxwell, Miss Nellie Douglas, Miss Etta Armstrong, Miss Gertrude Armstrong, Miss Nellie Frost, Miss Jean Kilman, Miss Lena Campbell, Mr. Theodore Morss, Mr. Morton Kennedy, Mr. Fred Armstrong, Mr. William Burhoe, Mr. Frank Douglass, Mr. Donald Sellars, Mr. Earnest McDougall, Mr. James Mc Master, Mr. Milton Campbell. Mrs. T. Kent was received by letter.

M. E. Fletcher.

People Who do Not Like Sweetened Condensed Cream

will find something they do like in

JERSEY CREAM

the unsweetened kind put up by the Turo Condensed Milk Co. and sold by all grocers at 10c. for small tins. It is fine for children.

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.



Besides St. John's summer weather is so cool that a vacation is not necessary. Catalogues free to any address. S. FERR & SON

Please Pay Your 20th Century Pledges. Books Close July 31.

H. F. Adams.

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McDONALD  
July 3rd, after  
Julia E. McD  
10 months.

**BIRTHS.**

**WHITMAN** At Sydney Mines, June 24th, to Rev. and Mrs. A. Whitman, a daughter.

**MARRIAGES.**

**SHERLOCK-AYER**—At Moncton, June 29th, by Rev. Ira M. Laird, M. A., Leslie E. Sherlock to Minnie M. Ayer.

**MARSHALL-ANDREWS** At North Range, June 28th, by Rev. J. W. Bancroft, Avard L. Marshall and Bessie M. Andrews.

**FELTMATE RICHARDSON**—At Canso, N. S., June 30th, by Rev. O. N. Chipman, Freeman Feltmate and Lizzie Richardson, all of Canso.

**BOURK GOULD** Rivet Hebert, by J. M. Parker, July 1st., Philip C. Bourk of Moncton, N. B., and Ida Gould of Nappan, N. S.

**ABBOTT FORBES**—At the home of the bride, Forbes Point, June 21st, by Rev. Geo. C. Durkee, Geo. Abbott to Lois S. Forbes, both of Forbes Point.

**DURLING MEDICRAFT** At Bridgetown, on June 28, by Rev. W. H. Warren, Geo. Eugene Durling to Grace Mabel Medicraft, both of Dalhousie.

**CONRAD FRANK** At the Baptist parsonage, Mahone, July 1, by Rev. A. F. Browne, Milford N. Conrad and Lydia S. Frank, both of Foster Settlement.

**MCCONNELL LONDON** Married at residence of Mr. H. London, Glenora, July 5th, by Rev. C. W. Sablos, Justice McConnell and Maggie London, both of Glenora.

**BROWN RIPLEY** May 30th, at the residence of J. W. Parker, Rivet Hebert, Geo. W. Brown, of Hall Harbor, Kings Co., N. S., and Retta Ripley, of Flat Brook, Cumb. Co., N. S.

**ORR McLASKEY** At the home of the bride's father, Whittier Ridge, Charlotte Co., N. B., on June 28th, by Rev. H. J. Gordon, Edgar E. Orr and Edith M. McLaskey.

**ARCHIBALD HANSON**—At Truro, N. S., June 28, 1905, by the Rev. W. N. Hutchins, B. D., Lewis G. Archibald of Halifax, N. S., and Gertrude G. Hanson of Truro, N. S.

**CLARK HENDERSON**—At Scotch Settlement, June 27, by Rev. Ira M. Baird, M. A., Rowland H. Clark, of Moncton to Annie Henderson of Scotch Settlement.

**RICHARDSON-McCRUM**—At home of the bride's father, Whittier Ridge, Charlotte Co., N. B., on June 28th, by Rev. W. J. Gordon, Melvin W. Richardson, of Mars Hill, State of Maine, U. S., to Ellie M. McCrum.

**BISHOP STUBBERT**—At Little Bras D'or, June 15th, by Rev. A. H. Whitman, Charles E. Bishop of St. George, Newfoundland, to Anna May, daughter of George E. Stubbert, of Little Bras D'or.

**PATTEN CANN**—At the residence of the bride's parents, Ohio, Yarmouth Co., N. S., June 23, by Dr. J. H. Saunders and Rev. H. W. Gunn, brother of the bride, Adelbert S. Patten, to Ethel Alice Cann.

**ANTHONY LEHENY** At the residence of Capt. James Morrison, Kingsdale, N. S., father of the bride, June 28th, by Rev. E. O. Read, Mrs. Louise J. Leheny, and George E. Anthony, of Lower Granville, N. S.

**PHINNEY COGSWELL** At the close of the afternoon service at the Baptist Church, Centreville, on Sunday, July 2nd, by Rev. W. H. Warren, Mr. Henry Messenger Phinney, miller, of South Farmington, Ann Co., to Mrs. Griselda Cogswell, of Centreville, in the same county.

**MILLER ORCHARD**—At Chipman, by Rev. E. T. Miller, of Londonderry, N. S., Roy E. Miller, of Londonderry, to Miss Lucinda A. Orchard, daughter of Arthur W. Orchard, Esq., of Chipman. The young couple have the best wishes of all. They will reside in Londonderry.

**DEATHS.**

**MCDONALD**—At Covered Bridge, July 3rd, after an illness of two days, Julia E. McDonald, aged 4 years and 10 months.



**OUR JULY SALE IS NOW ON**

**T**HE pruning-knife has been applied to every department. Prices have been reduced everywhere in the store. An opportunity is afforded to buy the best, the newest and the most reasonable as bargains.

Year by year this annual event has grown until it is now looked forward to as one of the money-saving opportunities of the year. And this season's offerings are, if anything, more tempting than ever before.

Our July Sale Catalogue is now being distributed. It is descriptive of wonderful values, and is interesting, every page of it. The patterns that are shown represent the latest creations both for men and women. And the prices quoted; well, you can see them for yourself. ●

**THE CATALOGUE WE SEND FREE ON REQUEST**

Send for it without delay; the sale lasts only for the month of July; if you hesitate you will be too late.

**T. EATON CO. LIMITED**

**TORONTO**

**CANADA**

**COLPITTS**—At Elgin, A. Co., July 1st, Eliza A. Colpitts, aged 32 years. She was a faithful follower of her Lord. Her parents, brothers and sisters have the sympathy of all friends.

**WARD**—At Clarence, N. S., June 28th, 1905, of spinal meningitis, Edna Corning, younger daughter of Mr. and Mrs. Frank W. Ward, aged four years and seven months.

**ZINCK**—At Halifax, N. S., on June 21th, aged 51 years, David Albert Zinck, leaving a wife and family, and many friends to mourn their loss. Bro. Zinck was baptized at East River by Mr. Bursz; he united with the Tabernacle Church some nine years ago. He was buried at Bayside Sunday afternoon. The sorrowing family have the sympathy of the community.

**COAKLEY** Mrs. Euphemia, wife of Alphon Coakley, aged 75 years, passed suddenly away on June 13th. Mrs. Coakley was the third daughter of the late William Murray. Sister Coakley was the last of a family of eight children, who have passed over the flood. She professed faith in Christ during the Earle revival at Jemseg. She leaves a sorrowing husband and two children, Mrs. C. L. Marshall, living in St. John and Charles M., living on the homestead.

**PIERS** At her home in Hampton Station, on June 30, 1905, Mrs. Emma Piers, beloved wife of Mr. Henry Piers, J. P., passed away to her eternal reward, aged 80 years. For many years our sister was a member of the Free Baptist Church of Kars, K. Co., N. B. She leaves behind her the memory of a gentle and helpful life.

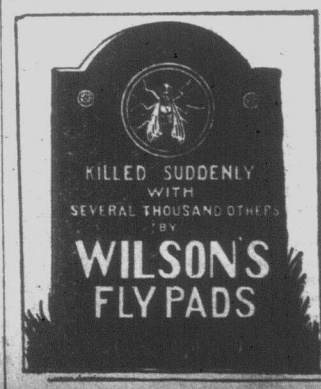
**MURPHY** On Tuesday, June 21st, Mrs. Shurben Murphy, (wife of Deacon Murphy of Forbes Point), aged 50 years. Mrs. Murphy had not been enjoying good health for some time, but was thought to be recovering. We hoped that her life, which had been so helpful to our little church here, might be prolonged, but God knows best.

We shall miss her very much in our Christian work. Her husband, a son and daughter, one brother and six sisters, also her many friends will mourn her loss. But we all feel the consolations of God who comforts the sorrowing.

**ARCHIBALD**—Chester Burton Archibald, youngest son of Mr. and Mrs. Joseph Archibald of Bedford, N. S., was drowned in Sandy Lake, Hf. Co., May 24th, in the 18th year of his age. This young brother was a member of the Bedford Church, and one who lived a consistent Christian, and as such, was naturally a favorite in the community. His decease leaves Bedford much poorer, which is keenly felt practically by all its citizens. We are glad to know, however, that God is manifestly bearing up, our Brother and Sister Archibald and family in this their irreparable loss. They are now supported by their Heavenly Father whose service has been their joy for many years, willing to give to Him what was, as they have good reason to believe, but His own, and wait until they can see that which they now apprehend by faith, "that all things work together for good to those who love Him." They are grateful to their Lord for the many letters of condolence which have been sent to them, but as they find it quite impossible to acknowledge each individually, they wish it to be said that they are truly thankful for all expressions of sympathy.

**NEELY**—At Clarence, N. S., June 27, Mrs. Burton D. Neely, in the 52nd year of her age, entered into the rest of those who die in the Lord. Our departed sister had not been in her usual good health for some weeks, but she only seemed to be in a condition demanding rest. Seeking a change, she left her home in Bridgetown and went over to her father's, Mr. William Millar, of Clarence. When she reached her childhood home she suddenly sank into a comatose condition. She lingered for a few days without

apparent suffering and then passed quietly away. She was a faithful and devoted member of the Baptist Church and was a charter member and secretary of the Woman's Missionary Aid Society. A few months ago she was made a life member of the Missionary Union. She will be missed by the poor of the town to whom she was a kind friend. She will be much missed also in the social life of the town, but she was especially useful as a member of the church in the interests of which her energies were often expended. In her departure from us we are led to feel again that God's ways are not as our ways. She leaves behind a husband to mourn his sad loss, her husband's aged mother and a little niece who were inmates of her home, and also a father and mother and four brothers. The funeral took place at her father's residence, Clarence, and was conducted by her pastor assisted by the Rev. W. H. Warren, Dr. Jost of the Methodist Church and Rev. John Clark, a former pastor. The large concourse of people and the beautiful floral offerings indicated the high esteem in which our departed sister was held.



# Have You Rheumatism? You Can Be Cured. FREE

## A Scientific Discovery.

It is now possible to be cured of any form of rheumatism without having your stomach turned up-side down or being half choked to death, and every sufferer from rheumatism should welcome this marvelous discovery with open arms and give it an honest trial. The new remedy was discovered by John A. Smith, Milwaukee, Wis., who is generous enough to send it free to every sufferer who writes at once. It is a home treatment and will not keep you from your work.

As you know if you've tried them, every so called rheumatic remedy on the market today except this genuine cure, will cause you violent stomach pains, and some of them are so dangerous they will cause heart trouble. And the worst of it is they never cure. When a person has rheumatism the constitution is so run down that he should be very careful what he puts into his stomach.

It therefore gives me pleasure to present a remedy that will cure every form and variety of rheumatism. That remedy is "GLORIA TONIC."

Before I decided to tell the world about the discovery of "Gloria Tonic" I had tried on hospital patients, also on old and crippled persons with perfect success. But some people never will believe anything until they know it from experience, so the best and quickest way is for you to write me at you want to be cured and I will send you a package of "Gloria Tonic" free of cost. No matter what your form of rheumatism is—acute, chronic, muscular, inflammatory, sciatic, neuralgia, gout, lumbago, etc. "Gloria Tonic" will stop those aches, pains, and inflammations and cure you so that life will again be worth living. This offer is not for curiosity seekers but is made to rheumatics only. To them I will send a trial package of "Gloria Tonic" free.

Never before has a remedy been so highly endorsed as "Gloria Tonic" Among the eminent people who endorsed it are:

DR. G. QUINTERO, X Medical doctor and Surgeon of the University of Venezuela, whose endorsement of "Gloria Tonic" bears the official seal of the United States Consulate.

HON. EUGENE H. PLUMACHER, UNITED STATES CONSUL, Maracaiba STEVENSON MACADAM, F. I. C., F. C. S., of Analytical Laboratory Surgeons Hall, Edinburgh, Scotland.

L. I. RATHMAN, CALOOTE, South Australia.

THE EDITOR of the famous Medical Journal "Health," London, England, and many others.

So far this marvelous remedy has cured persons of upwards 86 years of age, their suffering dating from 8 weeks to 32 years. It is put up in tablet form and is free from ACIDS and ALCOHOL.

If you are a sufferer send your name today and by return mail you will receive "Gloria Tonic" and also the most elaborate book ever gotten up on the subject of Rheumatism, absolutely free. This book contains many drawings from actual life and will tell you all about your case. You get "Gloria Tonic" and this wonderful book at the same time, both free, so let me hear from you at once and soon you will be cured. Address: JOHN A. SMITH, 1503 Gloria Bldg., Milwaukee, Wis.

### HE AROSE AGAIN.

I was standing before the window of an art store where a picture of the crucifixion of our Lord was on exhibition. As I gazed I was conscious of the approach of another, and turning, beheld a little lad gazing intently at the picture also. Noticing that this mite of humanity was a sort of street Arab, I thought I would speak to him. So I asked, pointing to the picture: "Do you know who it is?"

"Yes," came the quick response, "that's our Saviour," with a mingled look of pity and surprise that I should not know. With an evident desire to enlighten me further, he continued, after a pause: "Them's the soldiers, the Roman soldiers, and," with a long drawn sigh, "that woman crying there is His mother."

He waited, apparently for me to question him further; then thrust his hands into his pockets, and with a reverent and subdued voice, added: "They killed Him, mister. Yes, sir, they killed Him!" I looked at the lit-

tle ragged fellow, and asked: "Where did you learn this?" He replied, "At the Mission Sunday School."

I turned away and resumed my walk, leaving the little lad looking at the picture. I had not walked a block when I heard his childish treble calling: "Mister! Say, mister!" I turned. He was running toward me, but paused; then up went his little hand, and with triumphant sound in his voice, he said: "I wanted to tell you He rose again! Yes, mister. His rose again."

His message delivered, he smiled, waved his hand, turned and went his way.—T. R. Teske.

### NOTHING LIKE "NOW."

I had thought to send a flower to a sick friend, but decided, "Tomorrow will do as well." Next day the flower was laid on a still, cold form.

Because of busy, happy work, I neglected for a month writing to a dear friend far away. The tardy missive brought answer:

"Dear One.—Your letter is a comfort to me. I have waited for it through a month of heavy trial. I know you would have written sooner if you could, or had you known the comfort your words would be."

Two friends misunderstood each other. "Soon," I thought, "I shall speak the little word that will clear their skies." The events of a day separated us all for ever, and the little wrong was not made right.

An earnest youth was in need of a helping hand. I longed to extend the help, but self-interest answered: "You cannot; God will take the will for the deed."

Then the Spirit within took me to my knees, and I prayed: "O God, shall this poor 'will,' and nothing more, be offered Thee? Then Thou has naught. Oh, make it Thine, that loving deed may prove the will to serve!"

And in that hour the youth's need was supplied, nor was self the poorer.

Oh, the blessed "now," which is all of time I have! God help me to use it for Him! And if there is a word to be spoken, a flower to be sent, an alms box to be broken, God help me do it now.—Sel.

### SIN BRINGS ITS OWN CURSE AND PENALTY.

It was recently told of a young peasant woman of Montenegro that she was returning to her home at Cetinje, from a town in which she had just sold some poultry when she met a young man who told her that there was a much nearer way home and that he would show it to her if she were willing. Seeing no reason to distrust him she accepted his offer; whereupon he preceded her up the mountain path and in about ten minutes they came to the edge of a precipice. Suddenly the young man seized her, and pointing a dagger at her throat demanded her money and her clothes. She was obliged to obey him, and then was about to make her escape, when he said, "No, No," with a laugh, "you've got to jump down this precipice." Falling upon her knees she implored him to spare her life but paying no heed to her cries he threatened that if she did not jump of her own accord he would throw her over.

"All right," she said, "but at any rate allow me to cover my eyes with a handkerchief. You will find one in the pocket of my dress. Please hand it to me." The brigand stooping to reach the handkerchief, the woman summoned all her strength and pushed him over the precipice. As he fell he grasped a rock near the edge and thus succeeded in supporting himself; but the woman kicked his hand away from the rock and down he fell to the doom he deserved so well. Returning to her home the woman told her story to Prince Charles, and soldiers were at once sent to the scene, who found at the foot of the precipice not only the body of the brigand, but also two corpses which were evidently the remains of two of his victims. No man can sin and go free. His iniquity will sooner or later come home to him.

Achan was discovered and his bones bleached in the wilderness.

### ONE DAY.

We know not when, we know not where,

We know not what that world will be, But this we know, it will be fair To see.

With heart athirst and thirsty face, We know, yet know not, what shall be—

Christ Jesus bring us of His grace To see.

Christ Jesus bring us of His grace, Beyond all prayers our hopes can pray,

One day to see Him face to face— One day.

Christina G. Rossetti.

## Investments.

If you have money to invest you first consideration is SAFETY, and the next, RATE OF INTEREST

THE STOCKS OF

## The Sun and Hastings Savings and Loan Co. of Ontario.

OFFERS

### ABSOLUTE SECURITY.

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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## COWAN'S

Cocoa and Chocolate

Are being bought in twice the quantity.

O. J. McCully, M. D., M. R. S. London.

Practise limited to.

EYE, EAR, NOSE AND THROAT

Office of late Dr. J. H. Morrison.

162 GERRARD ST. E.

## 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. S.



### Kidney Disorders

Are no respecter of persons.

People in every walk of life are troubled. Have you a Backache? If you have it is the first sign that the kidneys are not working properly.

A neglected Backache leads to serious Kidney Trouble.

Check it in time by taking

## DOAN'S KIDNEY PILLS

"THE GREAT KIDNEY SPECIFIC."

They cure all kinds of Kidney Troubles from Backache to Bright's Disease.

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74 Prince William Street, St. John, N. B.

### Fire Insurance

Effect on Dwellings, Furniture, Stocks and other insurable property.

WHITE & CALKIN,

General Agents

Prince William Street

## 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. CARVILLE C. T. A.

### INTRODU

At a town in Steel was introduced, who said: "Queen Elizabeth gardens, came path, one of cloak in the might pass over thrown before y pass over to th It was in a that the chairm begged off from saying that it v Steel explained ary formality, easier, and clos know a skillet in handle." The c and after relatin introduced the "Ladies and gentl; this is the s Relating this man of the con town, Dr. Steel evening to hear story to the aud close with these handle, but it is Talent.

### SOMEWH

To speak with ness is a gift times the want humiliation and one's hearers, a in the Congreg Eight Congreg their families ar mer weeks in a lated seavast c church is of another they are faith therein. The young n

### SIR

Boy Can Some

When you ente you can usually nt by your own Afterwards, it tells how her so by what his fath "My husband coffee, and after frequently into he drank it more his kidneys bec suffered greatly spondency, till, a ly killed me!" So and began to dr cured him, and his kidneys resur tious, his pain despondency wh him crazy censd "My little boy fered ever since stomach and bo not properly dig It passed out of lumps, sometime small pellets, diarrhoea, and t call in the doctor turned, again an "We used to Postum Coffee saw that he rel how much good er, I began to p tle of milk. I tary that I gra quantity, till enough milk to g ed wonderfully of years old now, a right. Postum l monly large and I give him a bo day." Name gi Battle Creek, M There's a reaso Read the little Welville," in each

**This and That**

**INTRODUCING DR. STEEL.**

At a town in Louisiana Dr. S. A. Steel was introduced by a young lawyer, who said in substance: "When Queen Elizabeth, walking through her gardens, came to a damp spot in the path, one of her courtiers threw his cloak in the way that her majesty might pass over. I am the cloak thrown before you that Dr. Steel may pass over to this audience."

It was in another Southern town that the chairman of the committee begged off from introducing Dr. Steel, saying that it was not necessary. Dr. Steel explained that it was a customary formality, that it made matters easier, and closed by saying, "You know a skillet is always better with a handle." The chairman took the cue, and after relating the conversation introduced the speaker, saying only: "Ladies and gentlemen, I am the handle; this is the skillet."

Relating this incident to the chairman of the committee in the next town, Dr. Steel was surprised in the evening to hear the chairman tell the story to the audience, and to have him close with these words: "It is a new handle, but it is the same old skillet." — Talent.

**SOMEWHAT UNCERTAIN.**

To speak with accuracy and clearness is a gift to be desired. Sometimes the want of it works for one's humiliation and for the merriment of one's hearers, as in this case related in the Congregationalist:

Eight Congregational pastors with their families are spending a few summer weeks in a certain sparsely populated seacoast town. The one little church is of another denomination, but they are faithful in their attendance therein.

The young minister being called

**SIRE TO SON.**

Boy Can Sometimes Learn From His Father.

When you catch them young enough you can usually make your sons profit by your own experience.

Afterwards, it's different. A lady tells how her son was made to profit by what his father had learned:

"My husband was always fond of coffee, and after his business took him frequently into a German community he drank it more, with the result that his kidneys became affected, and he suffered greatly with pains and despondency, till, as he says, 'coffee nearly killed me!' So he stopped using it, and began to drink Postum Coffee. It cured him; and in a very short time his kidneys resumed their normal functions, his pains were allayed, and the despondency which had nearly driven him crazy ceased to trouble him."

"My little boy, a year old, had suffered ever since he was weaned, from stomach and bowel troubles. He could not properly digest the milk he drank. It passed out of his bowels in hard lumps, sometimes large and again like small pellets, frequently producing diarrhoea, and then we would have to call in the doctor. But the trouble returned, again and again."

"We used to give him a taste of Postum Coffee occasionally, and as I saw that he relished it and realized how much good it had done his father, I began to put a little in his bottle of milk. The effect was so salutary that I gradually increased the quantity, till at last I used only enough milk to give it color. He thrived wonderfully on it. He is over two years old now, and his digestion is all right. Postum has made him uncommonly large and strong and healthy. I give him a bottle full four times a day." Name given by Postum Co., Battle Creek, Mich.

There's a reason. Read the little book "The Road to Wellville," in each pkg.

away by the critical illness of a relative, one of the above-mentioned pastors, a man doing effective work in one of the foremost churches in central Massachusetts, offered his services for the first Sunday of the young brother's absence.

Judge of the strain on the ministerial decorum of those eight persons as they sat in the congregation and heard the young minister make the following announcement:

"In my absence Rev. Dr. Blank will occupy this pulpit next Sunday. I cannot tell what the outcome will be. I hope to be here myself two weeks hence."

**SOME TAME ANIMALS I HAVE KNOWN.**

A thick-fleeced lamb came trotting by. "Pray, whither now, my lamb?" quoth I.

"To have," said he, with ne'er a stop, "My wool clipped at the baa-baa shop."

I asked the dog: "Why all this din?" Said he: "I'm fashioned outside in, And all my days and nights I've tried My best to get the bark outside."

A hen was cackling loud and long, Said I to her: "How strange your song."

Said she: "'Tis scarce a song; in fact, It's just a lay, to be eggs act."

I asked the cat: "Pray tell me why You love to sing?" She blinked her eye.

"My purr-puss, sir, as you can see, Is to a-mews myself," said she.

A horse was being lashed one day, Said I: "Why don't you run away?" "Neigh, neigh! my stable mind," said he,

Still keeps its equine-imity."

I asked the cow: "Why don't you kick The man who whips you with the stick?"

"Alas! I must be lashed," said she, "So I can give whipped cream, you see!"

Nixon Waterman.

**THE MAN WHO NEEDS NO APOLOGY.**

"Be men," said the doctor to his class of bright-eyed students, "strong, self-controlled, manly men. Build your character up to full measure; make it such that others can rely upon it and not be disappointed. Don't be apologists for men, nor men that need apologizing for. Did you ever notice how many people there are for whom their friends are continually having to make excuses? 'That's his way; but he's good-hearted down under it all.' 'I charge you, boys, to be masters of your moods, your tempers and your ways. Never let them get so strong that they shall represent you in the world; that you shall be known by them rather than by anything else that may be in you. No one has a right to do business on the patience of his friends, or expect those about him to excuse the faults and weaknesses he can remedy. What the world wants is the man who has honestly made the best of himself and who needs no apology.'—Forward.

A Sunday school teacher asked her class if they knew where the Garden of Eden was. One little miss held up her hand, and said, "I know." "Well, where is it?" asked the teacher, "West of the land of Nod." "But," objected the teacher, "how do you prove that?" "Because the Bible says the land of Nod was east of Eden. Then, of course, Eden must be west of Nod." Could anything be made plainer than that?

"Being from the west, Mrs. Briese, you have never before heard the booming of the breakers, I suppose?" "No, but being from the west, I have heard the booming of the boomers—many a time and oft!"—Cleveland Leader.

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Rector of Omamee, Ont.—"I have tested K. D. C. and knowing its value can recommend it to all sufferers."

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Rev. G. M. Andrews, D. D.

Auburndale, Mass.—"I recommend K. D. C. very strongly—in my case it has proved singularly efficient."

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MONTREAL.

**NEWS SUMMARY.**

The Allan and Donaldson lines have now reduced their Clyde rates to Canada to £5 for second cabin, £3 for third, coming into force at the end of the month.

The mutineers of the rebel battleship "Kniaz Potemkin" have surrendered to the authorities at Kustenji, Roumania, on the condition that they be treated as deserters, and Admiral Kruger has taken possession of the ship.

The body of one of three young men drowned off Prospect Point, Halifax, was recovered Wednesday. Fishermen, who were grappling, hooked the boat and brought it near the surface. The body recovered was that of the youngest, Zeick.

At Sussex considerable interest has been aroused over the robbery of D. H. McNutt, of the Central Hotel, Saturday night. His watch was stolen.

Japan has another proof that Russia has decided on peace in the abandonment of further mobilization in the St. Petersburg and other districts.

The formal opening of the twenty-second International Christian Endeavor convention at Baltimore took place on Wednesday, with about 8,000 delegates present, and nearly all of the 16,000 seats in the vast auditorium occupied. President Francis F. Clarke is unable to attend because of illness.

The sale of wives in other lands has been frequently noted, but Frontenac county, Ont., claims a case of barter of that kind. Stanley Paterson, a young man living near Dead Creek, sold his wife last week to Melvin Sedore for \$12. The woman seemed to be quite satisfied with the bargain.

At a meeting of the new carriage company at Amherst, N. Currie, A. S. Fillmore, Hon. W. T. Pipes, Harvey Pipes, H. L. Hewson, F. L. Blair and C. J. Silliker were appointed provisional directors, and will obtain a charter with a capital of not less than \$200,000. The company will probably be the Dominion Carriage & Bearing Company, Ltd.

John Ward, a donkeyman on the Furness line steamer London City dropped dead Monday at Halifax. Ward was 45 years old, a widower and a native of England.

Professor S. M. Dixon, of Dalhousie University, Halifax, has been appointed to the chair of civil engineering in the University of Birmingham. He is the first occupant of the chair, and will accept. Prof. Dixon is a graduate of Dublin University and a son-in-law of Chancellor Harrison. He was professor of engineering in Fredericton before he went to Dalhousie.

Steamer Hgra, owned by the Cape Breton Electric Company, has been seized at Sydney, under distress warrant, for the recovery of a fine of \$200 imposed upon the company for the employment and importation of A. J. Bemis, general manager of the company, contrary to the provisions of the Canada Alien Act.

The Japanese have invaded Russian territory by effecting a landing on the Island of Sakhalin of which they will doubtless proceed to take full possession. The Island which is some 600 miles in length and from ten to ninety miles wide is of value, principally in connection with the fisheries. Its population is reported to be about 20,000.

A serious fire occurred at Albert, Albert County, on Friday last, more than twenty buildings were destroyed, and a number of families left homeless. The section of the village swept by the flames was what is known as the Lower Corner, some of the buildings which were burned being the Royal and Commercial hotels, the law offices of C. A. Peck and W. A. Trueman and many private dwellings in that vicinity.

The local government, at a meeting in Fredericton on Wednesday, decided to appoint a fire warden and five fire rangers to accompany the G. T. P. survey from Edmunston to Moncton, for the purpose of guarding against forest fires along the route, and protecting the valuable timber areas. Each warden will be allotted about forty miles of territory. The rangers will be paid by the Dominion government.

The department of marine and fisheries, after fully considering the very diverse views upon the suggested extension of the lobster fishing season, has decided that this year fishing operations must cease on the date prescribed by law. In most localities lobster fishing will, therefore, cease on the 10th instant. The fishermen in some districts appealed for fifteen to thirty days longer fishing, owing to the lateness of the ice and loss of traps and gear due to stormy weather.

A Chatham despatch to the Telegraph states that John Stohard for 19 years bookkeeper with Messrs. A. & R. Loggie, has been arrested, charged with embezzlement at Dalhousie. A Montreal detective, who worked with the firm as a clerk for the past month is said to have made the arrest. Stohard was allowed out on bail of \$4,000. Messrs. W. S. Montgomery and Roy Moffatt going on his bond. The accused is a prominent citizen and the affair has created a great sensation.

The Edinburgh and Leith chambers of commerce welcomed the Canadian manufacturers upon their arrival on Wednesday from Newcastle. At the chambers' luncheon, the lord provost extended an invitation to the Canadians to join in the ceremony unveiling the memorial to the Gordon Highlanders, who fell in the war. Lord Rosebery in a letter of regret at being unable to be present sent an invitation to the Canadians to visit and take luncheon at his home at Kalmenny. The Duke of Buccleuch also sent an invitation to visit Dalkeith palace.

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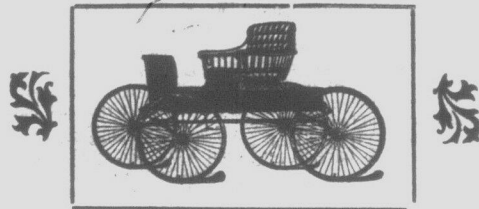
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**Notice.**

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.

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