

# Messenger and Visitor

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THE CHRISTIAN VISITOR  
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## Judge Anglin on the Depor- tion of Aliens.

The decision of Mr. Justice Anglin of the Supreme Court of Chambers in connection with the Pere Marquette deportation cases, to the effect that the Alien Labor Act is beyond the power of the Dominion Parliament, naturally causes some surprise. The argument upon which the Judge's decision is based seems to be this.—The British North America Act gives the Dominion of Canada power through its Parliament to legislate in respect to aliens and naturalization, but the exercise of that power is restricted territorially to the limits of the Dominion. Now a person cannot be expelled from a country, (so the learned Judge holds) without the expelling force acting beyond the limits of that Country. Accordingly the Alien Labor Act of Canada is beyond the power of the Dominion Parliament. "In effecting the return of an immigrant to the United States," says Judge Anglin, "it is suggested that the officer charged with that duty may take his subject in custody to the imaginary line forming the boundary, and then, remaining himself on Canadian territory, may push his prisoner across the line and into the United States. But were it possible for the officer to eject a resisting alien without risk of projecting any part of his own person upon United States soil, in my opinion, the application of the propelling force operating upon the person of the alien while wholly or partly within the foreign territory is an extra-territorial constraint of such alien by the Canadian officer, and as such cannot be authorized by the Dominion Parliament." If the officer in getting the alien into the United States steps across the line that is *ultra vires*, and if he does not step across but simply pushes the alien over into his own territory, the officer has projected some of his force across the line, and that is *ultra vires*. Again it was suggested that the provisions of the law might be carried out if the alien were placed on board a ferry boat plying between points on different sides of the international boundary, as between Windsor, Ont., and Detroit. But Judge Anglin cannot agree to that, because "it is impossible to say that the deported subject is not under actual constraint imposed by Canadian authority until the boat reaches the Detroit docks." The Judge declares that he has striven in vain to discover some means by which the deportation of aliens might be effected in accordance with the provisions of the Alien Labor law without involving an assumption of extra-territorial jurisdiction. The Toronto Globe suggests the idea of a "deportation machine." A large tube ending at the boundary line with a plunger that could be carefully screwed down to force the defendant out, the Globe thinks, would fill the bill. Perhaps in the light of this suggestion the learned Judge may be led to reconsider his judgment. But if the judgment of Justice Anglin is to stand as the final judicial word upon this subject it appears evident that the decision is of far-reaching importance. If Canada has no power to deport an alien because in dealing with aliens its power must be exercised strictly within its own territory, it is equally clear that she cannot prevent the entrance of aliens into the country. Aliens of every kindred and tongue and nations—paupers and illiterate, half blind and leprous, may be dumped upon our shores, and Government cannot legally lift a hand to resist it. That is hardly a condition of things which a country like Canada will wish to accept. Either new rights or a different interpretation of the rights we have becomes a necessity.

## The Origin of the Plague.

Dr. Charles Creighton who recently returned to England after an investigating tour amid the plague-stricken districts of India, has given the results of his investigations at a scientific meeting in London. Briefly, he declared that the origin of the pest was traceable mainly to the exhalation of poison from soil which had been inhabited too long, without drainage. These were especially dangerous at night, when they arose and entered the windows of crowded sleeping chambers. He gave a vivid description of some of the mud villages, which are no better than pest holes. The plague-stricken villages of Satara are enclosed within a ring fence of bushes, sometimes with gates and with the remains of a wall. Many of them have large and crowded populations, and the houses are nearly all built of mud upon earthen foundations. Dr. Creighton examined two, in which there had been deaths a few weeks before. They were both old and

crumbling, built of sheer mud, without plinths, and one quarter of the village in which they stood is inhabited by Mohammedan butchers and cattle-dealers, and the ground has become saturated with ofal. Similar constructions were found at Dharwar, in the north-west, and at Jullundur, where the greater number of deaths occurred in a square block of houses of very remarkable construction. It was literally a hive of some thirty or forty mud cells. A narrow passage ran round the square, with doors at intervals in the dead wall. Entering near a corner of the square, the visitor found a room which somehow held a cow or a bullock, as well as the family, and had a hut-like opening in the flat roof with a ladder to ascend by. On reaching the roof he discovered that it was a continuous expanse of thirty or forty small squares like those of a chess-board, marked off from another only by a ridge of mud, over which he could step across, walking a distance of some thirty or forty yards, to descend by another ladder at the opposite corner. The condition of the tenements at the centre of this structure may be imagined. Dr. Creighton evidently thought that there was more need for the scavenger than the bacteriologist.

## The Czar and the Zemstvos.

The cordial reception accorded by the Czar to the Zemstvos deputation on Tuesday of last week is regarded as an event of considerable importance. The fact that the Emperor not only received the plain spoken addresses without so much as an indication of disapproval but expressed full sympathy with the efforts to ameliorate the deplorable state of affairs depicted therein, and in the most direct and explicit fashion renewed his promise to summon the representatives of the people made, it is said, a very deep impression on the delegation. Prince Troubetskov, President of the Zemstvo Congress of the Moscow Government, in behalf of the Moscow delegation, addressed the Emperor in a speech of half an hour's length, in which he described the serious conditions which exist in Russia and which had caused the Zemstvos to approach His Majesty directly. M. Pedoroff, representing the St. Petersburg delegation, also addressed the Czar. The Emperor, it is said, was evidently much impressed and replied, expressing deep regret at the great sacrifices consequent upon the war and above all at the disaster to the Russian navy. The Emperor is reported to have said: "Dissipate your doubts, My will is sovereign, and it is my unalterable will that the admission of elected representatives to the works of state shall be regularly accomplished. I watch daily and devote myself to this work. You may announce that to all your friends in country and town. I am firmly convinced that Russia will emerge strengthened from the trials she is now enduring, and that there will be established soon, as formerly, a union between the Emperor and all Russia—a communion between myself and the men of Russian soil. This union and communion must serve as a basis for the original principles of Russia. I have faith in your desire to help me in this task."

## The Cattle Embargo.

The embargo placed by the Imperial Government on Canadian cattle entering the United Kingdom has long been a subject of serious complaint in this Country. The ostensible reason for the embargo is the existence of pleuro-pneumonia among Canadian cattle, but as it has been conclusively shown that the disease is not to be found in Canada, it would appear that the real reason of the British Government for maintaining the embargo is to protect the British cattle raiser from Canadian competition. The matter has on several occasions come up for discussion in the Dominion Parliament, and last week the Committee of Agriculture of the House of Commons adopted unanimously the following resolution:

"That in the opinion of this committee the embargo on Canadian cattle entering the United Kingdom is most unfair and unjust, as it is a publication to the world at large that the Board of Agriculture considers it unsafe to permit Canadian cattle to come into contact with the herds in the United Kingdom, whereas it is a well known fact that in no country other than Canada can herds be found so free from disease."

"That the scheduling of Canada by the Imperial Government is considered from a financial point of view a serious loss to the Canadian cattle trade, the farmers and the stock raisers of the Dominion.

"That action of the Imperial Government is not justified by the facts of the case, it having been clearly proved that the disease of pleuro-pneumonia has never existed in Canadian herds.

"That in view of such conditions the removal of Canada from the schedule would be but an act of justice and should be strenuously pressed.

"That as the Dominion is a stock raising country and capable of producing a large and constant supply of beef cattle, it is considered important to the Empire that no obstructions nor difficulties should be placed in the way of Canadian cattle breeders which would tend to decrease the food supply within the Empire."

## Looking for Peace.

Negotiations for peace are in progress, but this progress does not appear to be rapid. Probably each nation is somewhat suspicious, as to the intentions of the other and careful not to commit itself to any move which might turn to its disadvantage. An armistice has not yet been agreed upon, and Mr. Takahira, the Japanese Minister at Washington, is reported as saying that there are other matters which must be settled first. It is not surprising if Japan, with the advantages which the present situation in Manchuria is believed to give her for striking an effective blow, is in no hurry to conclude an armistice, and it may be expected that she will decline to do so unless she receives satisfactory assurances that the proposed Conference of plenipotentiaries in Washington is likely to result in such an agreement as to conditions of peace as she can accept.

The Digby County tragedy of which some mention was made in The Messenger and Visitor last week is attracting much interest. A Coroner's jury in the case of the child, Minnie Young, found dead in the woods, brought in a verdict charging the woman, Hope Young, with responsibility for its death and declaring that there were grounds for strong suspicions against Kingsley Melanson. The two were accordingly arrested and lodged in jail at Digby. The preliminary examination takes place on the 27th inst. The mother of the dead girl known as Minnie Young is Marie Ward who has been living in Boston, but is now in Digby, having come there on receiving news of the death of her child. A man named Elmer Young, of Boston, is also in Digby and is forcibly detained there as a witness in the case. This man is said to admit that he is the father of both the dead child and the younger child which was found alive, but says he was not married to either of the women. He came to Digby County after receiving news of the Plympton tragedy, but it does not appear that there is any evidence to connect him with the death of the child. On the other hand, from all that is told of Hope Young, she does not appear to be the kind of woman who would be expected to commit murder unless she were acting under the domination of some stronger mind. Whatever may be the solution of the mystery it is evidently the outcome of lamentably lax and licentious conditions of life.

Two new amendments to the Northwest Autonomy Bills have been proposed in the House of Commons. One of these amendments is by Mr. Bergeron, a Conservative, and it is to the effect that the separate schools for which the Bills provide shall be taken entirely out of the hands of the Provincial Government and placed under the wholly independent management of the ecclesiastical bodies they represent. That is to say, it is a provision that in the new Provinces the Roman Catholic Church shall have the same privileges in respect to elementary schools as in the Province of Quebec. The other amendment is by Mr. Monk, also a Conservative, and aims at the establishment of a dual system of languages in the new Provinces, giving to French a place with English, in the Legislatures and in the Courts. In the face of the fact that according to the last census there were more than twice as many Russians as French in the Northwest and a still larger proportion of Germans, it is difficult to see what special claims the French language can be supposed to have to recognition as an official language in the new Provinces. There is of course, no expectation that these amendments will be adopted. The reason for their introduction is probably their supposed value for election purposes in the Province of Quebec. But whatever value they may have in that Province will probably be largely offset by their effect in other parts of the Dominion.

## The Use and Misuse of Doctrine.

BY HARRY EMERSON FOSDICK.

"The secret things belong unto the Lord our God; but the things that are revealed belong unto us and to our children forever, that we may do all the words of this law."—Deuteronomy 29 : 29.

Doctrinal sermons are generally supposed to be unpopular. The very word doctrine smacks of dusty tomes, filled with dry and lifeless lore, and conjures up the vision of some scholastic recluse, drawing flosspun webs of logic, that neither depend from nor can support the ordinary, practical affairs of daily life. And yet, we are not only beings who experience life; we are beings who must intelligently reflect on our experience. Men first see the stars, glory in their beauty, examine their wanderings, but after that experience, astronomy, the science of the stars, inevitably follows. You cannot have astronomy until you have seen the stars, but you cannot see the stars intelligently, until you have astronomy. I rejoice in the beauty of this flower, and there is no child here so simple-minded that he cannot rejoice with me; and yet I have not done the full work of an intelligent man until I know the botany of the flower which I admire. The primary business of the Christian church is to bring men to a living experience of the love of God in Christ, but no man has reached the full privilege and understanding of that experience, until he is able to give a reason for the faith that is within him. What astronomy is to the stars and botany to the flowers, that Christian doctrine is to Christian experience.

Of course we must not mistake relative values here. It is more important to enjoy the flower than to explain it. Christianity is a life and not a creed. It is more essential to live the life than to know the doctrine. Many a man has known the doctrine but failed to live the life; many a man has lived the life who could not state the doctrine. Remember always that stars come before astronomy, rocks before geology, flowers before botany, life before zoology, and Christian character before Christian doctrine. The doors of heaven were never closed against a man for misunderstanding a doctrine but for refusing a life. The Sadducees denied all spiritual existence and did not believe in immortality, and yet Jesus barely rebuked them. The Pharisees believed it all, and Jesus flayed them with the most pitiless sarcasm that ever scourged a hypocrite. Hypocrisy was the reason. However much Jesus may have longed for all to know the true doctrine, the Sadducees were at least sincere, the Pharisees were not. Jesus always placed the crown on character not on conception; on life and not on dogma.

Nevertheless, for us who are striving by the help of God to live the life,—the life of unrequited love revealed in Christ;—there does come the added responsibility by all means to know the doctrine. Christianity is weak, untelligent, unconvincing, prone to sentimentality, whenever it refuses to discipline itself by hard and honest thinking. For a creed prepared by one man and used as a standard by which to judge another's belief I have only contempt, but I have all reverence for any creed which is the honest result of a man's earnest thinking, the statement of the doctrine to which his mind assents and on which his soul rests. For the Nicene Creed as a measure to gauge my belief by in the 20th century I have no respect at all, but I uncover before the Nicene Creed as the honest expression of the honest belief of the Christians who wrote it in the 4th century. The world moves by dint of the men who dare to think, even at the risk of thinking wrong. Wherefore I speak to you today on doctrine, not as one who proclaims his creed and would make proselytes of you, but as one who earnestly desires to inspire your thinking along the lines of doctrine. It is an old saying and well said, that it is better for a man to think for himself and once in a while think wrong, than to let any man on earth do his thinking for him.

I have looked to this old verse in Deuteronomy for a principle whose application is much needed in our modern thought:—"The secret things belong unto the Lord our God; but the things that are revealed belong unto us and to our children forever, that we may do all the words of this law."

Note, in the first place, that revelation exists for a practical purpose,—that we may do all the words of this law." Doctrine's *raison d'être* is character. Truth is revealed for the sake of conduct. There is no room in any man's creed for a doctrine that cannot be lived out seven days in the week. Knowledge is never an end in itself. We know in order that we may be and do. "The things revealed belong unto us, that we may do all the words of this law."

We turn back to the days of the Coliseum's glory. The emperor, his court, and 80,000 of the populace throng the amphitheatre, and while gladiators slay each other, or try unequal combat with ferocious beasts, the Roman hills resound with cheers and laughter. And yet long ago, Jesus had proclaimed God's fatherhood and man's brotherhood,—a doctrine that forever outlawed the butchery of men to make a Roman holiday. Multitudes of Christians believed it, thousands of pulpits proclaimed it,—but one day that true doctrine was incarnated in a true act, and Telemachus, the monk, leaping the balustrade of the Coliseum, proclaimed amid the battling gladiators the day of their contest's doom. They killed him, and slaves dragged his

body out to an ignoble burial, but he had incorporated a true doctrine in true conduct, and from that day the gladiators fought no more in Rome.

That is the legitimate use of doctrine,—the inspirer of character and conduct. A trellis is made for a vine to grow on; a house is built for people to live in; and a doctrine that has no issue in character and conduct, is as futile as a vineless trellis, and as barren as an uninhabited house.

I wish to illustrate the practical nature of doctrine by the doctrine of the Trinity. "What!" you say, "Surely the Trinity can be no illustration of a practical doctrine!" To the vast majority of Christians, the Trinity is of all the church's teaching the most mystical, mysterious, unrelated with daily life, and out of all vital connection with ordinary duty. And yet if the doctrine of the Trinity really does bear no vital relationship to character, and has no essential bond of union with conduct, it is not worth believing, and breath spent in its defense is worse than wasted. For myself, I believe in the doctrine of the Trinity, as I conceive it, because it seems to me to be of all the church's teaching the very climax of practical power, because it sums up in itself the very essence of Christianity's helpfulness in daily duty.

What then is this practical doctrine of the Trinity? Obviously, it is not a doctrine of three gods. We are Christians, not pagans; monotheists, not polytheists. Wherever in the church's history trinitarianism has become tritheism, there true religion has relapsed into paganism, and heathendom has taken up her abode in Christian doctrine. By whatsoever names the three gods may be christened, polytheism is as heathen in New York as in Calcutta and to believe in Father, Son and Spirit as three gods is as philosophically pagan as to worship the trinities of India and Egypt. To this with one accord we all assent; and yet how often do we cast our thought in the mould of tritheism! Mr. Merrill, in writing on this subject, cites the case of a Christian woman who once remarked to him:—"I think I like Jesus better than his Father." However Christian her character, her conception of God was pagan,—three gods, one of whom she could like better than the others! Mr. Merrill, in like manner, reports a theological professor as saying:—"The Holy Spirit is the most sensitive of the three persons of the Trinity." He may have been Christ-like in character, but he was unchristian in his idea of God,—three gods, one of whom was more sensitive than the others! Truly this must be said with unstinted emphasis that it would be better to have no doctrine of the Trinity at all, than one which means three gods; that forever the proclamation of Jehovah must ring through the hearts of his people. "Hear, O Israel, the Lord, thy God, is one God!"

But now, you say,—and I understand your perplexity:—"Be honest! You affirm that there are not three gods, and yet you say that there are three persons. What do you mean?" That long-mooted question depends for its answer, as so many doctrinal questions do, upon the changed meaning of a word, person. Person today signifies, as no other word does, all that we can mean of individuality. Distinctness of existence, separateness in being, function, and disposition are inherent in our conception of personality. But when the Latin word, *persona*, was first applied to the Trinity, the skirts of its meaning never had touched such an idea as our modern word implies. A *persona* was a mask, worn by the actors in the amphitheatre, a mask with features so distinct that every eye could see, and a mouth-piece so powerful that through it the voice reached every auditor. The same man played many roles from behind as many masks; one personality manifested himself through many *personae*.

When, therefore, the early fathers, burdened by the weakness of language to express the richness of God's revelation as Universal Father, Saving Love, and Present Power, endeavored to find some mode of expression in which to shadow forth the fullness of their great experience, they conceived God as the actor in three roles, speaking through three mouth-pieces, manifested under three masks, one personality in the modern sense, three *personae* in the Latin sense,—God the Father, God the Son, and God the Holy Spirit.

Now I say that this is an intensely practical doctrine. Its relationship to our daily duty has often been illustrated in some such way as this:—I go to a friend and ask her if she knows Liszt. Whereupon she sits down at the piano and plays from his compositions with such exquisite interpretation, that I cannot doubt her acquaintance with the master musician. I ask another friend the same question, and she recounts with such minute detail all the events of the man's life, his parentage, early struggles and environment, and final triumph, that I am persuaded that she also knows Liszt. Still another friend is asked the same question, and she responds with an account of personal friendship in the home of the musician, so full of true appreciation of his worth and of delight in the knowledge of his character, that there can be no question that she knows Liszt. One knows him as the master musician, one knows him as the living man, one knows him as a personal influence; but no one can ever know Liszt fully until he knows him as all three; the creator of harmony, the figure of history, and the personal friend.

Such is the Christian experience that lies behind all doctrines of the Trinity. However stereotyped in ecclesiastical creeds, and however moulded in impossible metaphysics, all

doctrines of the Trinity have behind them this living experience, instinct with vital meaning to the Christian life.

God is fully known only as we see him in his three-fold epiphany,—the All-Father, the Revealing Son, the Present Spirit. The New Testament never raises the impossible questions concerning the matter of One being Three and Three being One, simply because the trinitarian formula is never there as a metaphysical dogma, but always as the expression of the richness of the Christian consciousness of God, known in his threefold manifestation. To know his power is not enough. One must know his love revealed in Christ. And the knowledge of divine power and love is only complete when they are apprehended as a present, transforming force in the individual life, until the wealth of Christ's consciousness of God is reproduced in his followers, and we know him as Creator, Character and Comforter. Wherefore, as the Greek puts it, we are "baptized into the name of the Father, the Son, and the Holy Spirit;" not in the name of some magical mystery, but into the fullness of the Christian consciousness of Father, Son, and Spirit, the consciousness that "underneath are the everlasting arms," that the heart behind them is a heart of Christ-like love, and that upon them the individual soul may rest in confidence. Whatever of practical helpfulness Christianity offers in the daily struggle must surely have its source in this threefold knowledge of God.

But, some one asks: "What about the other side of the question? What about metaphysical relation of Christ's individuality and God? In what does its ontological uniqueness consist or does it possess ontological uniqueness? What are the metaphysical conditions under which God can dwell in our hearts by his Spirit?"—My friend! I don't know; you don't know; no man knows! "The secret things belong unto the Lord our God, but the things that are revealed belong unto us and to our children forever, that we may do all the words of this law!"

So, I want you to note, in the second place, that a doctrine may have an unknown side to it and yet be practical. The underlying principle here involved is universal. I may not trace the secret runnels of the water, but I may slake my thirst at the spring. I may not penetrate the inner mystery of fire, before whose altar worship has been offered in all ages, but I may warm my hands there. I may not spell out the evasive secret of electricity, but I light my house and take my journeys by its power. What life is has always been an unanswered riddle, and yet I live. No sane man waits to find out what he doesn't know before he uses what he does.

You don't know what God's omnipotence means. The old questions of childhood, are manhood's questions too. Can he make two and two five? Can he draw a triangle the sum of whose angles is not two right angles? Can he find the shortest distance between two points on anything save a straight line? Can he make it right for me to lie, and wrong for me to tell the truth? Am I really free to do wrong if I wish to, despite God, or could he force me to do right if he wanted to, against my will? My friend! "The secret things belong unto the Lord our God." But what are the things revealed, "that we may do all the words of this law?" Just this! God is strong enough to care for me and mine and all men, wherever they put their trust in him. "Behold, the Lord's hand is not shortened that it cannot save!"

"Child of my love, lean hard,  
And let me feel the pressure of thy care,  
I know thy burden Child, I shaped it,  
Poised it in my own hand, made no proportion  
In its weight to thine unaided strength.  
Before ever I laid it on I said,  
I shall be ever near, and while she leans on me,  
This burden shall be mine, not hers.  
So shall I keep my child within the Circling Arms  
Of mine own love. Here lay it down nor fear,  
To impose it on a shoulder which upholds  
The government of worlds—yet closer come,  
Thou art not near enough, I would embrace thy care.  
So might I feel my child reposing on my heart.  
Thou lovest me? I doubt it not,  
Then loving me, lean hard."

That is the doctrine of God's omnipotence for practical purposes.

You don't know what God's omniscience means. Does he know what would have happened had Napoleon never been born? Does he comprehend within his understanding all possible universes, all the innumerable worlds that might have been, had each, infinitesimal occurrence in the past happened differently, and drawn in its train uncounted differences in consequence? My friend! "The secret things belong unto the Lord our God." But what are the things revealed "that we may do?" Just this! That not a sparrow falls without his knowledge; that all the hairs of your head are numbered.

"O Lord, thou hast searched me and known me. Thou knowest my downsitting and mine uprising. Thou understandest my thought afar off. Thou searchest out my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but lo, O Lord, thou knowest it altogether. Thou hast beset me behind and before, and laid thine hand upon me. Such knowledge is too wonderful for me; it is high, I cannot attain unto it." When friends misjudge, misinterpret, misconceive, then God knows, he understands. He understands as you understand your child. Tell me, you mother

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If a neighbor knew all the facts about your child, all the smallest scintillas of antecedent circumstance and daily life, would they understand your child as you do? It takes love to interpret. Conglomeration of facts is not understanding. You never know a man until you love him. Omniscience must be love, or it is not omniscience. And the divine knowledge interpreting by love is omniscience for practical purposes!

You don't know what God's omnipresence means. How can he be every where at the same time? Is he everywhere in the same sense? How can he be a personality and still be uncentred, still be everywhere in the same way? If he is not ubiquitous in the same sense, what do you mean when you say he is omnipresent? My friend! Once more you are dealing with a secret of the Lord. But this has been revealed that we may do his will fearlessly,—that you and I can never find a place where God is not. "If I ascend up into heaven thou art there: If I make my bed in Sheol, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me." In all honest endeavor, in all high aspiration, in all trial, temptation, joy, sorrow, conflict, and dismay,—"Nearer is he than breathing, and closer than hands or feet." This is omnipresence for practical purposes!

"I know not where His islands lift  
Their froded palms in air.  
I only know I cannot drift  
Beyond His love and care."

So might we sweep the range of Christian doctrine, finding ever an unknown side inscrutable, and yet a revelation practical. But a sad thing it is to note that the great quarrels in the church, the bitter schisms that have rent asunder the body of Christ, and made ineffective so much zealous effort for the kingdom's coming, have been nine times out of ten, controversies over the unknown side, ontological questions that no man can answer, subtleties of metaphysical dialectic whose solution is beyond human possibility, secrets locked in the treasure-chamber of the Most High. And if today the Christian church is drawing into closer unity, it is because the church more and more is leaving to their own vaporing the dialecticians who dispute concerning what only God knows, and is centering its earnest attention on the things that have been revealed!

I wish you to note in addition, however, that it is a blessed thing that there is an unknown side and that it is with the Lord. It is the unknown in life, that makes life worth living. If I knew all there is to be known, had answered every question, solved every problem, knew all the mysteries, and understood just what was going to happen tomorrow,—how stale, flat, unendurably monotonous all life would be! But now each day is an interrogation, each hour an unexplored possibility. I know not the secrets, and in the lack of knowledge, that luring fascination of uncertainty, that tempting bait to try the risk of life, lies life's grandeur and its inspiration. He who reads the last chapter first, spoils the book. He who knows all the secrets loses the zest. When I cross New York City, I tamely read the paper in the car, but when in London I trudged long, happy miles, lured on by the possibility of quaint minister or strange English custom that might greet me around the corner. It is the beckoning finger of the unknown that makes men move. Always to have a little more to grow, always to have a little more to learn, always to have God a little away ahead,—that is the blessedness of a manly life. Thank God for His secrets!

But thank him still more that the secrets are just with Him, with Him! It is easy enough to throw out of the mind the unknown side of omnipotence, omniscience, omnipresence, and their ilk, but there are doctrines whose secret side makes all the difference in the world to me. You and I have loaded precious argosy upon ships that lost themselves over the rim of the world! I want to know." O, the secrets of that other world! But since they must be secrets, I thank God they are with no one else,—just with Him! I thank God that from all my unanswered questions, I can come back to say:

"All that I feel of pity, thou hast known  
Before I was; my best is all thine own.  
From thy great heart of goodness mine but drew  
Wishes and prayers; but thou, O Lord, wilt do  
In thine own time, by ways I cannot see  
All that I feel, when I am nearest thee."

And now in conclusion, will you note that the only way to know a doctrine is to live it? I said at first that a doctrine is useless save as it issues in character and conduct; now I say that it is only through character and conduct that you can really know a doctrine. "If any man willeth to do his will," "he shall know of the teaching." Truth can be understood only through service.

"No one could tell me where my soul might be,  
I searched for God, and God eluded me.  
I sought my brother out, and found all Three!"

It is a universal principle that you never understand a thing until you use it. No man really knows mechanical engineering until he has built something. You may learn by rote all that was ever said about love, but you'll never know love until you love. You will never know the doctrine of God's love until you love your brother; you will never know the doctrine of God's forgiveness until you forgive your brother; you will never know the doctrine of

Christ's sacrifice until you share it. There is one great school of doctrine, and that is experience. You may graduate from every theological seminary in the country, but you never will know the real meaning until you live it.

There is an old picture of a cross, towering from a rock amid tumultuous seas. A human figure clings with both arms to the unshaken refuge, while above the tossing waves despairing hands here and there vainly clutch the air. That is an unchristian a picture as ever was painted. If you are going to 'cling to the cross,' you must do it with one hand, while the other reaches down to help your brother man. No man can understand the cross until he lives it. To become a selfish participant in the revelation of God's love through Christ is to deny the cross. The cross understood is the cross incarnated in life.

Would you know the doctrine of God's forgiveness? Then come home and be forgiven!

Recall how in the "Bonnie Briar Bush," Flora comes back from her abandoned life in London, back to her stern, firm, broken-hearted father. She is telling Margaret afterward, about her home-coming, and she says: "It is a pity that you have not the Gaelic, it is the best of languages for loving. It has over fifty words for darling in it, and my father, he do be calling me every one of them, that night that I came home." My friend! She understood forgiveness, for she had been forgiven. There is only one way of really knowing. Come home, and be forgiven!—Baptist Commonwealth.

### Amherst Highlands Mission.

Why record its history? Because it would be a record of the mighty power of the spirit of God, co-operative with weak human instruments. For five years just the workers in the Sabbath school were mainly responsible for the conducting of meetings for prayer and praise every Wednesday evening. Every meeting seemed to partake of the nature of revival services. Often a number would stand to express their wish to become Christians, but we were not skilled in leading them to decision. During this period Myles Doncaster at the age of 17 years came out and became a faithful worker. We looked for more fruits. Our monthly collection for Missions in the Sabbath school amounted to three dollars. The spirit of God suggested—can you not do better than that? Why are not our prayers answered, was the query. 1 John 3:22, said "Whatsoever we ask we receive because we keep his commandments and do those things that are pleasing in his sight." What could be more pleasing in his sight than a more self-sacrificing effort to obey his last command "Go ye into all the world."

Does three dollars per month fully express our obedience? Is the "Lo I am with you alway," conditioned upon our self-sacrificing obedience in going? We prayed, and talked much about it. It was a desperate case with us. Four years work and so few saved—God's power and willingness to save is infinite, yet the blessing is withheld from us. Must we not comply with the conditions upon which he can be honored in giving us the blessing. The next monthly collection day came. Oh joy! Here is fourteen dollars which has been put into the class envelopes! One of the collections later on, amounted to twenty-two dollars lacking two cents. The total for twelve collections for the year was one hundred and thirty dollars. And what of it? What of it? Why blessing now must come to the Mission. Some months after this new departure, the spirit of God moved upon us mightily. We must hold special services!

In February and March, 1904, eight weeks, meetings were held three nights each week. Fifteen members of the school professed conversion. Shall we not believe that it was of God's special favor in answer to our prayers that Pastors Dimock and Cummings came to us. By them, meetings were conducted for four weeks in Dec., 1904, resulting in thirty souls professing to be saved. After this the meetings were continued in the Central church, and later four weeks at each of the out-stations of the church. The great success of all these meetings was a delight to the members of the Highland Mission Band who continued in prayer. The workers of the Mission Band were much in evidence in all the meetings. Of the 126 already baptized about twenty have come from the out-stations, and about forty from the Highland Mission district, and many others were converted who have not united with the Baptist church.

Are not all of God's promises conditional? Each giving us something to do. Even the promise of rest to the soul in Matthew 4:28 is conditioned upon our act of coming to him. Just so evermore Christ has conditioned the giving of his abundant blessings to us as individuals or as churches, upon our going into all the world with the gospel.

Parents do you want your children saved? Then persevere in making it a chief motive of all your labor, that you may contribute the largest possible sum to give the gospel to the heathen. With this motive in life you are likely to have spiritual energy abundant for all home or local work. Pastors are you discouraged? Hear Christ saying, "Prove me now." Continue to talk, preach and pray and raise money for Missions until the church really believes that you believe in Missions. Your reaping time at home is right at hand then. So in our Highland Mis-

sion, right here in Amherst we have proved that showers of blessing were promptly given by Christ himself in response to our extra effort in sending the gospel to the heathen.

It is further certain that these blessings will continue to be given just so long as we are true to him. To God be all the glory. Again, notice how few, less than ten church members took the advance step, and yet for the sake of these few the promise, "Lo I am with you" was fulfilled.

In March the matter of the Convention fund was looked into and systematized with the immediate result, that the sum contributed monthly since is increased nearly five fold. Meanwhile the Christ gave his smile of approval by giving a rich blessing at the out stations. It pays to obey Jesus "The way of transgressors is hard."

Just one more item to record now. The Highland Mission Band found prayer to be such a luxury, as well as a necessity that for five months past they met each Saturday evening from 8:30 to 10 p. m. Among the subjects for prayer are the following:

First,—For our Pastor. Second, our Sabbath schools, and the workers therein. Third, that young converts be kept. Fourth, That the Power of the Spirit may be in their homes to help them to appreciate the MESSENGER AND VISITOR now sent out to sixty homes. Fifth, That the Lord will call out from our young converts ten men or women ready to go to the Telugus. Sixth, That by the power of the Spirit the right man be chosen, and sent to us, ready to go for us to the Telugus at once.

DIMOCK ARCHIBALD.

Amherst, June 4th, 1905.

### Individual Work.

In the rush of public meetings and under the popular idea of collectivism and contagious influences, there is danger of forgetting the importance of private approach to the individual soul. I apprehend there are those, not a few, who have grown up under the shadow of our churches who have never been individually and privately addressed on the subject of personal religion.

There will always be a class of thoughtful and retiring men and women by whom the methods of "standing up," or "going forward," or publicly revealing their sense of sin and the pining of their souls after God, will never be employed—or if used, it will be under secret protest. But they wait for the quiet personal word, and sometimes they have longed for it. And in the additions to the church, it will generally be found that this hand-picked fruit is more satisfactory than the downpour from the trees in a storm of wind. Their respect for the pastor and confidence in him and in his specific work in the community as one of the servants of the most high God who shew unto us the way of salvation, as the poor damsel at Philippi expressed it, make this method always hopeful. Richard Baxter, the wonderful pastor at Kidderminster, said he had seldom dealt with men alone without their going away with some seeming convictions and promises of new obedience; and that he found an ignorant sot would get more knowledge and remorse of conscience in half an hour's close conversation than he did in ten years' preaching. An old-time illustration is that you can better fill narrow-mouthed bottles by taking them singly by the hand and pouring water into them, than by putting them together and pouring water on the whole collection.

In this individual and hand-to-hand work one is often surprised, and feels rebuked for his misgiving and weak faith, by finding the person approached immediately responsive and, like the Eunuch in the eighth chapter of Acts, only waiting that "some man should guide me." And the benefit to the pastor himself in this personal work with individuals, whether with the unsaved or with his fellow Christians! It will refresh his own spiritual life, it will drive away the "blues," it will dispel the sometimes rising shadows of doubt from his mind, and will keep him in fresh and close contact with the simplest and most elemental truths of the Gospel.—Herald and Prayer.

The true way to be humble is not to stoop till thou art smaller than thyself, but to stand at thy real height against some higher nature that shall show thee what the real smallness of thy greatest greatness is.—Phillips Brooks.

### The Pool.

No wind's astir in pine or fir,  
And calm and glassy is the pool,  
The grasses rank along its bank  
Are silent as its waters cool.

The clouds on high along the sky  
Are drifting slowly on their way,  
And in the pool, so calm and cool,  
Is imaged forth another day.

The wind's astir in pine and fir,  
And waving are the grasses rank,  
And o'er the pool, so calm and cool,  
A ripple runs from bank to bank.

The heavens away, and melt away,  
The laughing waters glass no more;  
With sunny glance the ripples dance  
And murmur softly to the shore.

WALTER S. HILMER.

# Messenger and Visitor

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## THE BIBLE FOR THE SINNER.

Some months ago we published in these columns an article entitled "The Bible for Man." Among those who expressed appreciation of the article was one of our oldest and most highly respected ministers, and our brother added a hint to the effect there might be room for an article on "The Bible for the Sinner." The suggestion seemed an excellent one, and we doubtless should have acted upon it some time ago but for the fact that we doubted our ability to do any sort of justice to so large and rich a theme within the compass of a brief article. The doubt still persists, but perhaps a few remarks touching this subject may not be altogether without value.

If it is true that the Bible is for man—if in an unique sense it has interest and value for mankind—then it must also be true that the Bible is for the sinner. A book which had to do only with those who are perfect could not be in any large and special sense the book of humanity. It is because it takes man as he is in all his limitations and imperfections and speaks to him and through him, not as a spotless saint but as a sinner needing light and help, and more or less conscious of his sin and need, that the Bible can be said to be in a supreme sense, the Book for man.

From its first pages onward the Bible bears witness to the truth that God speaks to sinful men and lets them speak with him. In the story of Eden—call it prose or poetry, myth, allegory or sober history—this great fact is prominent, it is the story of God and man. It unfolds a gospel of the grace of God. It assures us that the Father Creator will not, cannot, forget and abandon the creature whom He has made in His own image and likeness. He searches him out, calls him to account, chides, condemns, punishes, but not without mercy, not without promise of redemption. And man, the sinner, cannot get away from God. Though he has listened to blasphemous, satanic suggestions and has defiled his soul with forbidden things, though shame and guilt lie heavy on his soul, he may not lose himself from the Divine Presence. Earth affords no shade thick enough to conceal him from the Eye that searches for the transgressor and the Voice that calls him to judgment. Whatever value his fig leaves and excuses may have in the presence of his fellow sinners, they are utterly worthless in the presence of the Great Searcher of hearts, naked and ashamed he stands before God.

The Bible deals with man as a sinner, and it does not treat sin as a small matter. It does not say or imply that if a man has forsaken the path of truth, if he has despised the law of love, if he has defiled his conscience with false worship and trampled upon the goodness of his God—all that is a matter of little importance, a mere stain upon the surface, which does not affect the real issues of life. On the contrary the Bible places a stern and terrible emphasis upon sin. Its effect is declared to be utterly ruinous and damning. It is the supreme evil, and its removal constitutes the supreme need of humanity. For the sinner repentant and uncensured, there is no blessing and no hope.

But the Bible deals sternly with the sinner, it does not deal with him without mercy. Its sternness is the sternness of honesty and compassion. It is the sternness of the true teacher who demolishes the student's palace of conceit that he may help him to lay the foundations of a real temple of wisdom. It is the sternness of the skillful surgeon who wounds that he may heal. It is the sternness of the parent who loves his child well enough to punish it for its faults. The Bible does not shut the sinner up to hopelessness and despair. On the other hand, it has opened to him such doors of hope, such prospects of good, such assurance of peace, such fulness of life as, apart from the Bible and the salvation it reveals, have not been dreamed of by the human heart. The conditions of salvation for the sinner which the Bible sets forth with growing clearness until it culminates in the gospel of Christ are repentance and faith. The transgressor finds his peace in drawing near to the God against whom he has sinned. His place of refuge from wrath and from despair is within the embrace of the Everlasting Arms. The only sacrifice he can offer is that of a broken and a contrite heart and such a sacrifice God does not despise. His trust is not in his own offering but in God's, in the Divine Love that is revealed as sacrifice in Jesus Christ.

The Bible is the greatest and most wonderful of all books, not because of the miracles and mighty works which it records, but because of what it does for the sinner. For by its stern faithfulness it leads him to conviction, and by its revelation of human need and of divine compassion it brings him to repentance and faith and fellowship with God. There is an unspeakable pathos, too, in the Bible message for the sinner, for it speaks to him, not through the lips of sinless angels, but through men of like passions with himself, who have known the bitterness of transgression, the agony of repentance and the joy of forgiveness, and whose songs of exultant faith still carry some memory of "the horrible pit and the miry clay" from which by the grace of God they were rescued.

We will close this very imperfect consideration of a great subject with the following fine tribute to the Book of books from the late Auguste Sabatier:

"What other book like this can awaken dumb or sleeping consciences, reveal the secret needs of the soul, sharpen the thorn of sin and press its cruel point upon us, tear away our delusions, humiliate our pride and disturb our false serenity? What sudden lightnings it shoots into the abysses of our hearts! What searchings of conscience are like those which we make by this light? And when we have gained a right apprehension of our shortcomings and spiritual poverty, when the need of pardon, the hunger for righteousness and the thirst for life torment the soul to desperation, what other voice than that of the Son of man has power to allay our pain, convince of the love of the Father, the love that passeth knowledge, in which all shame and remorse are swallowed up, and the flame of a holy life is kindled in the soul? The word which pierced us like a sharp sword now sheds itself like balm over all our wounds, like consolation over all our sorrows. It becomes a source of inward joy, a strength for life, and a light which shines beyond death itself. These experiences moreover are facts. This light shining in the darkness, the inner light is a fact; this repentance and confession, this spiritual new birth, these aspirations toward goodness and toward God, this shame of hidden sin, this thirst for eternal life—are facts. The power which produces such effects is also a fact. The word which draws us so irresistibly toward God and attacks us so invincibly to him can come from none but him."

## Editorial Notes.

The story is told that an English Congregational minister asked a clergyman of the Established Church where he found the Scriptural authority for sponsors, god-fathers and god-mothers. "Why, don't you know," replied the clergyman, "it is in the next verse to the one which enjoins infant baptism."

Many readers of the MESSENGER AND VISITOR will recall their pleasure in reading those gracefully written and interesting sketches of early Acadian life, given us a few years ago under the title of "Acadian Stories," by Grace Dean McLeod. There has been of late a demand for the book which could not be supplied as the edition first issued had been exhausted. This want, we are pleased to learn, has now been provided for, and the book may be found at the principal book-stores.

The Presbyterian of Toronto says of this year's General Assembly: "The Kingston Assembly will take rank as one of the memorable gatherings in the history of the Church. And this not because of any radical legislation or because of any stirring debates in which feelings were aroused and divisions created. There was no 'battle of giants,' as some can remember in the past days, but there was a great deal of solid, honest work and a deepened sense of the importance of the work of the Church in the shaping of our national life and the moulding of our future."

Princeton University has appointed fifty new instructors who are to be known as preceptors and whose business it will be to come into close personal touch with the students individually and in small groups for the purpose of instruction. This new feature which will probably cost the University the interest on an endowment of two million dollars, aims at supplying some of the benefits of the Oxford coaching system, and constitutes a recognition of the advantage possessed by the smaller college in the fact that instructor and student are there brought into closer personal contact than has ordinarily been possible in the larger College or University.

President Patton of Princeton University, is reported as saying in a sermon: "It has been said the meek shall inherit the earth, but we all want the earth, now-a-days, and I know that it is not the meek who get the earth these days." On this the New York Independent remarks: "On that matter we still incline to hold with the old authority. For example, there is President Patton himself—is he not one of the meek ones, and has he not inherited the earth? Certainly he has if honor and reputation and a comfortable competence and all good fortune count among the things of earth. We would not charge him with supposing that because he is not a multi-millionaire he has not the good things of this world."

One of the English Baptist County Associations, that of West Midland, is celebrating this year the 250th anniversary of its formation. It is pleasing to note that this

anniversary year of the Association has been the most prosperous in its long history, a larger number of baptisms being recorded for 1904 than for any previous year. This prosperity has been largely shared by the Churches of other Associations. The Baptist Times says: "There has been a quickening of the Churches throughout the land. A spirit of earnest prayer and eager expectancy is abroad, which never fails of an answer from God. All the Associations will, we believe, show large increase in membership, and the year will be ever memorable in our history as one in which God visited and blessed His waiting Church."

The editor of the Messenger and Visitor regrets that, owing to loss of voice and other physical disabilities, it is impracticable for him to attend the Associations this year as has been his habit in the past. We are thankful for the frequent and cordial words of appreciation received from subscribers during the past months, and we hope that our friends will find it in their hearts to say a good word for the paper at the denominational gatherings. Arrangements have been made with competent scribes to report the proceedings of each Association, and we trust that the reports will be promptly sent in so that they may be given to our readers with as little delay as possible.

As certain incorrect reports had been published in some Chicago newspapers in reference to the condition of President Harper's health, Dr. Frank Billings has issued the following: "In view of the many reports as to Dr. Harper's health it seems advisable to issue a statement. His condition has never been better since the operation in February than it is now. The cancer is reduced in size and the X-ray treatment is being continued with favorable results. Dr. Harper has a good appetite and digests his food well. His general health is good. He is inclined to undertake too much work, contrary to the orders of his physicians, and they have advised him to absent himself from the University during the Convocation in order to escape the hard work. This he has consented to do, and he goes to New York for a short time."

## Acadia Notes.

### THE NEW COLLEGE YEAR.

We have just closed a year which, by the good providence of God, has been in important respects, the best year in the history of the institutions at Wolfville. The attendance has been unusually large in each of the departments, the work has been prosecuted with spirit and efficiency, and the mark of the Divine approval have been gracious and abundant. Principal DeWolfe and Principal Sawyer have proved themselves men of the highest qualifications for their respective positions, and are so commanding the public confidence as to justify the best expectations for the Seminary and the Academy alike.

We are now planning and preparing for the new year which will begin for the Seminary and Academy in September, and for the College in October. We bespeak the earnest co-operation of all graduates, students, and friends of the institutions in getting the heads of the respective departments into touch with the young people who should be at the institutions next year. Correspondence is solicited. Principal H. T. DeWolfe should be communicated with in respect to the Academy, and the writer or Prof. C. C. Jones, Ph. D., Registrar, respecting the College.

In view of the fact that the president of the College must give time to the Second Forward Movement, and to many other lines of general administration, the Board has arranged that the Registrar shall during the summer, assist in the correspondence with prospective students for the College.

Calendars will be sent to all persons applying for the same, and correspondence will be promptly attended to.

### THE INSTITUTIONS AT THE ASSOCIATIONS.

This year it will not be possible for Principal DeWolfe to visit the Associations, but the other representatives will not overlook the interests of the Seminary. The following list of representatives is announced:

Nova Scotia Western Association—Principal Sawyer and Professor Chute. Nova Scotia Central—Professor Chute, and Rev. R. O. Morse. Nova Scotia Eastern—Principal Sawyer and President Trotter. P. E. I. Associations—Prof. R. V. Jones. New Brunswick Southern—Professor Chute and Rev. W. Camp. New Brunswick Eastern—Principal Sawyer and President Trotter. New Brunswick Western—Principal Sawyer and Professor Wortman.

### The Going of Dr. Keirstead.

As the Baptists of the Provinces and the general public are already aware, Dr. Keirstead has received and accepted a call to the chair of Systematic Theology at McMaster University. This means that a good and great man is thereby removed from our educational and denominational work here, and that an important vacancy is created on the College staff, which it will be the duty of the Board to fill by a new appointment.

After receiving the call, Dr. Keirstead had the matter under consideration for nearly two weeks before tendering his formal acceptance of it. As the Governors of Acadia were in session at their annual June meeting during the first of these two weeks, he sought an interview with them, and opened his heart as to how he felt about the matter. He felt that the call might be the call of God, but he

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wanted to visit Toronto before making a final decision. The members of the Board with great cordiality expressed to him their high appreciation of his personality, of his character, of his ability and scholarship, and of the great and varied services he had so faithfully rendered through the years. They earnestly hoped that he might come to feel that his future services lay in the direction of continuance at Acadia, and were cordially willing that he should take such time as he desired to think himself to a conclusion.

A few days later, on his way to Colgate University, Dr. Keirstead visited Toronto and conferred with the brethren there, with the result that, a week ago, a formal message was received from him stating that he had accepted the appointment to the chair of Theology, and that his resignation of his position at Acadia was on the way.

A special meeting of the Board was at once called for Thursday, the 22nd inst., at which the resignation was acted upon, and other necessary steps were taken. It was decided to make some re-adjustment respecting the work which has been carried by Dr. Keirstead. His work has been of a composite character, embracing Logic, Moral Philosophy, and part of the English. The Board has now established a separate chair of English Language and Literature, so putting all the English into the hands of one professor. The Moral Philosophy will be taken by Dr. Sawyer, though under arrangements respecting other subjects which will not increase his weekly hours of labor. The Logic will be taught for the time by Principal DeWolfe of the Seminary. Principal DeWolfe is an able instructor, with large experience as a teacher at Newton Theological Seminary and at Acadia Seminary, and has taught Logic for several years.

The new professor to be appointed will be professor of English Language and Literature. A large committee has been appointed to nominate him. There will be no undue haste. The widest and fullest enquiries will be instituted as to available men, and every care will be exercised to secure the best man possible, from whatever quarter he may hail. Special scholarship in the department named, will of course, be demanded, but personality, teaching power, Christian character, and ability on the part of the candidate to make himself a life force in the institution will be not less emphasized. The committee and Board will desire to be divinely guided.

In losing Dr. Keirstead we lose a man of noble character, of capacious mind and wide learning, of rich personality, of marked public gifts, and of great and varied usefulness. His nobleness and ability combined with his many years of service have deeply entrenched him in the hearts of our people. If his going is of God, it means blessing for McMaster, and his host of Irenes here will bid him the heartiest Godspeed. It is true also that if God is in it, there can be no design of harm to the work at Acadia. God will have his own way of making up our loss, and of carrying forward his work unimpeded. Let prayer be made in all sincerity that a man may be given us at this time who shall be a man of God's own choosing.

Wolfville, June 23rd.

THOS. TROTTER.

### N. S. Western Association.

In the Annapolis Valley nature had donned her most beautiful summer dress to welcome the delegates from Western Nova Scotia, who met in Association at Nictaux on Saturday, June 17th. A majority of the delegates arrived on Friday by train or by team. The warm welcome given by Pastor Haverstock and his people to their church and to their homes gave to every delegate a heart preparation for the enjoyment of all the good things that the meetings had in store. A service for Friday evening had been arranged for by the Associational B. Y. P. U. The Rev. Dr. Goodspeed was the speaker. President O. P. Goncher of Middleton occupied the chair, and the Revs. A. J. Archibald of Digby, H. Y. Corey, our returned missionary and H. G. Colpitts of Yarmouth, took minor parts in the service. The theme discussed by Dr. Goodspeed was "The Old Book and the New Century." With great clearness and power he argued that the new century with all its impetuosity of that which is old, and all its impatience of the supernatural had still not outgrown the old Book. The three great questions that face every thoughtful man—the question of God, of Immortality and of Destiny, find a definite and positive answer nowhere else. Here they are answered in a way that satisfies not only man's rational nature, but also his deeper spiritual nature, from which all his religious intuitions arise. The O. T. is understood to be a shadowing forth of something not yet clearly revealed, as prophetic of something to follow. In the New Testament we have the record of a Life, and the teachings of that life represent all that is highest and best in morals today. Even the skeptic and the infidel put his teachings before all others, in respect of ethical value. Are we to regard these teachings as the natural outgrowth of the thought and conditions of the time in which Christ lived? Is it not more reasonable to believe that the source of his teaching was supernatural as he himself claimed? Was he deceived about it? Could a man teaching as he taught be deceived in respect of the source of his knowledge? Could there be untruth in his estimate of himself and absolute truth in his teaching? Said the speaker, so far as I

have mental power and spiritual responsiveness, I can be sure of the truthfulness of what is here set forth. I can look here and get a view of God. I can put my trust in Him, and I can face mortal destiny, and immortality when this life gives out. I can face the dying day. I can face the judgment day with confidence relying upon the truth of the Old Book. It has proved itself to be adapted to the needs of the soul not only in one age, but in every age, and in all nations. Truth is everlasting. Sure and steadfast as the everlasting hills are the Holy Scriptures. Bless God for the Old Book which is adapted to every age.

The B. Y. P. U. business meeting Saturday morning was of a very interesting character. Reports from the Societies showed advance in all departments. An amount of \$225.18 was contributed for missions by the Societies during the year. One new Society had been organized, viz., at Ohio. 13 Societies reported having followed study courses. The general spirit of this meeting was decidedly optimistic.

At 10 o'clock Saturday morning the regular business of the Association was taken up. The Rev. J. W. Baneroff occupied the Moderator's chair. Upon the calling of the roll the names of 108 delegates were responded to. This enrolment was increased during the day. At least 125 delegates from the different churches were in attendance, besides a large number of visiting brethren. Old historic Nictaux is peculiarly attractive to the Baptist hosts. As one pastor remarked, here every foot of ground is hallowed with prayer. Among the visitors who were invited to seats in the Association were the Rev. Amos Weaver, of Omaha, Neb., and the Rev. Jas. Clarke, of Antigonish, formerly pastor of the Nictaux church for a good many years, and generally well known in the Denomination by his literary contributions in prose and verse.

The election of officers resulted in the choice of the Rev. J. T. Eaton for Moderator; Rev. H. G. Colpitts clerk; Rev. H. H. Saunders, Asst. Clerk, and Den. N. M. Beckwith, Treasurer.

New pastors welcomed into the Association were A. T. Dykeman, C. H. Haverstock, E. O. Read, A. H. Saunders, W. H. Warren, M. B. Whitman and N. A. Whitman. This large number of new pastors to be welcomed every year indicates the tendency to frequent changes that prevails among us.

The digest of church letters prepared by the clerk showed that the past year has been one of gratifying growth in many of the churches. 36 churches report baptisms during the year. The total number baptised was 309; 492 in all were added to the churches, which is a net gain over losses through death and removals of 130. The reports concerning improvements to church property also showed that our work is going on progressively. The Ohio church letter reported that after a division in that church for nearly twenty years the original difficulty had been removed and the two parties had become united. The North Temple and Ohio churches are now one to be known as the Ohio Baptist church. For the consummation of this long desired and long prayed for event the Association gave thanks unto God, being led in prayer by the Rev. P. S. McGregor. The clerk was asked to convey to the Ohio church through Dr. J. H. Saunders the satisfaction and gratitude felt by the Association for the union of these two churches. The digest of letters provoked considerable discussion because it did not more fully represent all that the churches wished to communicate to the Association, and a motion was passed that the clerks of the churches be asked to write letters to the Association in future not exceeding 100 words and that these letters hereafter be read in our Associational gatherings.

The report on Obituaries prepared by the Rev. C. H. Martell, showed that our ministerial ranks had been unbroken by death during the year just past. Reference was made to the sad bereavement that had come to the Rev. S. Langille in the loss of his wife. Upon the reading of this report the Association engaged in a season of prayer and thanksgiving to God for his preserving care, and invoking the divine comfort and blessing for our bereaved brother.

The report on Temperance was presented by the Rev. I. W. Porter. It noted a number of encouraging signs in regard to the Temperance movement. In Great Britain, Germany and the United States there had been advance made against alcoholism. Many leaders of the medical profession had taken advanced positions in favor of Temperance. Sir Frederick Treves, physician to our Gracious Sovereign King Edward VII., had recently given strong testimony against the use of alcohol in medical practice, pointing to the fact that hospitals where it is not used are uniformly the most successful. The report took note of the fact that recently both King Edward of England and the Emperor William of Germany had made the statement that they would consider themselves equally honored if their subjects drank the health in water as if they drank them in the customary wine. Clauses in report referring to cider and the tobacco habit called forth some animated discussion. The clause bearing upon Government legislation was laid upon the table until after the platform meeting on Tuesday evening when the clause was amended by adding a statement, "that in the opinion of this Association the time has come when a determined and persistent effort should be made to secure the enactment of a Provincial Prohibitory Law, for 'Nova Scotia.'" The Rev. S. Langille was appoint-

ed a delegate from the Association to the Temperance Convention to meet in Truro, June 25th.

Saturday evening session was devoted to the consideration of the Home and Foreign Missionary Enterprises. The Rev. E. J. Grant addressed the Association upon the importance of the Home Mission Work. He said that back of all our other denominational enterprises, necessary to their success and conditioning them, was the H. M. work. The proud position that the Baptists hold in the Province today was due to the assiduous Home missionary labors done by the early Baptist fathers. The schools at Wolfville where the leaders for our years are prepared, are led from the Home Mission fields. In fact, the H. M. work sustains the same relation to our other Christian enterprises that the military base of supplies, sustains to the army at the front. During 25 years an average of one church per year has become self supporting, which means added funds to every object supported by our denomination. In that time 10,000 converts have been won to Christ in our H. M. churches. New fields are constantly opening; and there are more yet to be opened. It is from these new places to a great extent that the enlargement of our work must come. For the next few years our H. M. work has been well maintained because of legacies that have come into the hands of the Board. Funds from this source, however, are now practically exhausted, so that there is great need at the present time of increased contributions from the churches, in order that the present efficiency of the work may be maintained. There ought to be a yearly expansion.

The H. M. report written by Dr. J. H. Saunders, was presented at a later session, and was in complete harmony with the thoughts presented by Pastor Grant. The report speaks of the year as being one of the very best in the history of the H. M. Board. Says the writer, "The opportunities before us were never more inviting." This report received earnest discussion and the idea of having a H. M. superintendent was strongly advocated.

The F. M. report was presented by the Rev. H. H. Saunders. It was optimistic from first to last as it ought to be. In the year 1901 184 millions of dollars had been contributed by churches in Christian lands for heathen evangelization. As a result of this effort 120,000 converts from heathendom had openly avowed their faith in Christ. The report showed our own work to be full of promise. A matter of regret is that there are no new missionaries as yet in sight for appointment. The report urged the importance of one new family per year to strengthen our mission force until we shall have twelve stations well equipped where now we have seven. An additional \$65,000 per year should be the goal toward which we should strive in our contribution, so as to provide for these twelve mission stations. After the reading of this report the Rev. H. Y. Corey our returned missionary took the novel plan of having the audience question him upon any phase of the Missionary work that they wished. Three quarters of an hour was spent in this way, and much interesting information was elicited.

Sunday was a disappointing day, because of a downpour of rain from before eight in the morning until nearly one, and after the rain dense mist. Provision had been made to supply every cornered church pulpit in the vicinity of Nictaux. The most of the appointments were met according to the program, but the congregations were very scattering. In the Nictaux Baptist church the Rev. H. C. Newcomb preached the Associational sermon at 11 a. m. His theme was "The Basis of our Eternal Hope," text Rom. 15:1.

The afternoon session was devoted to the consideration of S. S. work. The Rev. W. B. Crowell read a report on S. S. Schools. The Rev. M. W. Brown gave an address upon "How to Keep the Adults in the Sunday Schools." This was followed by a discourse by the Rev. I. W. Porter, upon "Finding the Lost, or Persistence in Christian Work." At 7:30 p. m. the Rev. S. S. Poole preached an evangelistic sermon from Matt. 26:35-74. This was followed by a prayer and testimony service of deep spiritual interest.

Routine business of no special interest occupied the Monday morning session, together with the reading and discussion of the H. M. report to which reference has already been made.

Monday afternoon beside the F. M. and Temperance reports already mentioned, the report on Education was before the Association for discussion. This report was presented by the Rev. C. W. Rose. Naturally the report made specific reference to the work at Acadia. The gratifying results of the past year in its progress, in spiritual blessings and in financial progress have already been set forth through the columns of the Messenger and Visitor. Our people who receive the Messenger and Visitor, and those who attend our Associations cannot but feel that Acadia, whether it be in Academy, Seminary or College is a grand place for the development of our young people in mind and soul.

At a very largely attended public meeting Monday evening, Dr. Chute and Principal Sawyer presented the work of Acadia and its claims upon the Baptist constituency. Dr. Chute's address upon "Acadia another and yet the same," was a masterly production. Although the reading of it occupied a full hour it was listened to with unabated interest. He spoke first of

(Continued on page 8.)

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

### An Angel Unawares.

Rachel sat on the doorstep and looked out upon a world of buffalo grass and sage brush. The pretty auburn hair was twisted into a careless knot behind and her blue calico dress turned down a little at the throat, showed a firm, white throat beneath the line of tan. Back of her was the little shack, where she and Jack and father lived. She could hear faintly from where she sat the sound of Jack's voice as he called the cattle. He was rounding up some steers that must soon go to the stock-yards.

Rachel sunk her face in her hands. Its look of unhappiness and discontent was not good to see. There was plenty of work in the little house awaiting her, but there was no apparent energy in the listless young figure on the doorstep. The dishes stood just as they had been left at breakfast, flies buzzed about the cream pitcher, and the butter had not been put away.

'I'm sick, sick of everything,' thought Rachel, rebelliously. 'Why—why should I, who love nice things and pretty clothes and people, and going about, be doomed to spend the best part of my life on a cattle ranch twenty miles from the postoffice and not a neighbor anywhere? What's the use of trying anyway? If I keep things clean, nobody knows or cares. I might just as well sit down in the dirt and give up.'

'If people ever came in, I'd take more interest, but the only soul outside of father and Jack I've seen for three months was that cowboy from the 'Bar X' ranch, and he didn't come into the house. Other girls have what they want, but I must eat my heart out in the loneliness of these plains.'

A covered wagon was coming slowly up the white alkali colored road.

'Another camping outfit,' thought Rachel. 'I don't see what people want to camp for. Give me civilization and its comforts. Oh, for a refrigerator and church bells and dry goods stores!'

She smiled a little sadly. 'What a jumble of wishes,' she whispered. 'I dare not complain to father and Jack, struggling as they are to get a foothold, but oh! how tired I am of it all. Why, if that wagon isn't stopping down at the road and there's a woman getting out, and yes, she's coming this way. I hope she won't come in and see this house.'

Rachel sat still. There was no use getting up and going to work now. Everything was too far behind for that. All that she could do was to face the situation, now that it was upon her.

The woman came nearer and nearer. Rachel saw she was a sweet faced slender woman of thirty seven or thirty eight. She wore a pretty dress of light, washable material, and a wide hat simply trimmed. Rachel noticed how white her hands were, for she wore no gloves. In one hand she carried a small bucket.

She came toward Rachel, and as she came she smiled. 'Good-morning,' she said, in a sweet, well-modulated voice that was good to hear. 'I wonder if you would kindly let me have a little milk? The rest of the party are satisfied with the condensed, but the heat and the dust gave me a fancy for the real article, so I thought while the horses rested, I'd run up here and reconnoiter.'

'Certainly you can have it,' said Rachel, rising and flushing a little. In the presence of this sweet and gracious stranger she felt painfully conscious of her own disordered attire and the untidy house back of her.

'I'll pay you whatever you ask,' said the newcomer in the same sweet way.

'Oh, I could not take money,' replied Rachel, quickly. 'We have milk to throw away here. No one drinks it much but me, and though I make butter, I can't begin to use it all. I wish so many, many times that we could give those who go without some of ours.'

'Another blessing of the country,' smiled the woman.

Rachel's face shadowed. 'I don't call it one,' she returned. 'I'd be willing never to see milk if I could only live where people do things and get to places.' The sweet face before her lost its smile and Rachel noticed for the first time how pale it was.

She turned upon Rachel a pair of grave and

thoughtful eyes. 'And yet how well you look,' she said, 'and vigorous. Money and all the luxuries it buys cannot bring relief to the pain-racked body, the long, long nights and the weary days, seeing the strength fall just a little and facing the consciousness of never being better. No, my dear, always remember that health is the first blessing. You see that wagon there? Well, every one of us are going to the mountains in search of health. I'm afraid (with a sad little smile), some of us will never find it. We're city bred and born, yet we are leaving all the things you would like to enjoy, leaving them gladly for the chance of gaining the boon you possess.'

'I don't care!' cried Rachel, recklessly. 'I'd rather be sick in the city than well here.'

'My dear,' she replied, 'I can read your story in your face. You have no mother?'

No, she is dead. 'I can't remember her. There are only father and Jack and I. We've been here three years and we may stay as many more. I was only sixteen when father moved here first. The best years of my life, too. Oh, I do feel rebellious when I think of it. The pleasures and privileges I've missed that ought, by every right, to be mine. The friends I cannot have, the places I cannot see. Sometimes I think God has forgotten me.'

'Dear,' the elder woman spoke again, with a note of pain. 'He forgets nothing. I wish you could see life as I see it. Still, you are young and the prospective is different. But don't you see if you are placed here, this is where you ought to be? It is all for some good reason, and I would have you remember, too, that you can serve him here the same as somewhere else.'

'How?' demanded Rachel.

'By pleasing him in the doing of small things; by accepting hard situations in a cheerful spirit, by being willing to wait, by being patient.'

Rachel flushed a little. 'She seemed to hear Jack's words of yesterday again. 'Rachel, you're getting lazy,' he had declared. 'The house is covered with dust, and you haven't baked a cake or pie for ages. What is the matter? I should think you'd know you'd worry father. He said to me only last night, 'Rachel is change', Jack. I'm afraid ranch life doesn't suit her. She's a girl; perhaps I ought not to demand of her such a sacrifice.' And she had replied, 'I'm tired, tired of waiting and waiting for what?'

'What?' Jack had answered. 'Until father sells his cattle, of course. That's the way the feminine part of the family always looks at things. They would rather have their fathers and brothers and husbands clerks in stores all their lives, than help them rough it a few years and be independent.'

She was thinking of that conversation now. 'I am afraid I don't do my part,' she replied, soberly, as she looked at the sweet, pale face opposite. 'I get discouraged and disheartened because nobody comes and nothing happens. When I do clean up the house nobody speaks of it, and so I've lately gotten into the habit of letting it go.'

'I wouldn't,' said the elder woman, quite gently. 'We all go through hard places at times, but it doesn't last, and sometimes the habits we form during the period do. We're very much, after all, the men and women we make ourselves, and it will be so much pleasanter to think of afterwards if you are faithful. Now, while you get the milk, I'll run back to the wagon for a minute.'

Rachel went down to the spring house with mingled feelings of regret and pleasure. 'I wish the house had been clean,' she thought. 'Whoever would have dreamed I'd have had a visitor this morning, and such a visitor! I may never meet her again, but I'll always love her.'

The sweet-faced woman came back after a short time. She has two packages and a pile of magazines. She was quite breathless when she came again, and Rachel noticed again her extreme pallor.

'I've brought you some nectarines,' she began, smilingly, 'and some sweet chocolate. Girls, I know love chocolate, and here are some magazines.'

'Oh, thank you!' cried Rachel, her face flushing with happiness. 'Now, do sit down and rest.'

'Only for a moment,' said the other. 'We're nearly ready to start.'

'I'm so ashamed my work wasn't done,' a doted Rachel. 'I'm afraid you will think I'm an idle girl, but, indeed, I was not always so. I used to take pride in keeping things up, then when month after month went by and I saw no one, I grew careless.'

'I surprised you, didn't I?' returned the woman, smiling across at Rachel.

'Very much, and you don't know how sorry I feel about my undone tasks.'

'Never mind,' went on the other. 'The interruption may do you good. Remember, too, that the unexpected is always happening, and bear in mind this, my dear, that we cannot get far enough from people to excuse ourselves for becoming careless and indifferent. It sometimes requires courage and ambition to keep ourselves up, but we can do it.'

'And I will!' cried Rachel, decidedly. 'I've been slighting things terribly of late, and I've been feeling hateful and rebellious toward everybody, and only because I had to live where I did not want to.'

'Dear child,' the elder woman answered almost tenderly. 'I wish I could make you realize, as I do today, how our lives are planned. Every step of the way we that trust are led. All we have to do is to fit into our niche smoothly and cheerily, and do our little part. You may think the life hard, and so of course it is, but you can be gaining lessons all the time to make you braver and sweeter, and to fit you for the good times coming.'

'But suppose they never come?' asked Rachel, slowly.

'Ah, but they will. You have every prospect of a long life. Begin by making it pleasant and profitable with Him.'

'I will!' cried Rachel.

'That is good. Now, indeed, I must go.'

'And won't I see you again?' cried Rachel, impulsively.

'Perhaps. We return this way if nothing happens, and I'll look in again upon your struggles. I'm not afraid to leave you now.' She held out her hand.

Rachel clasped it. 'Life looks differently from what it did this morning,' she said.

'I'm glad,' replied the other, simply. She looked at Rachel longingly, almost lovingly, at the tall, straight figure, rich in its fresh, bright coloring of youth and health. 'Remember, all things are yours,' she said softly, and then she drew Rachel near her and kissed her on her round, young cheek.

'I'll not forget,' answered Rachel, huskily.

She looked after the fragile figure until it reached the wagon. It started up and was soon lost to view at a turn of the mountain road. Rachel drew her hand across her eyes. 'Is it a dream or a miracle,' she whispered, 'this blessed visit?'

In two hours' time the little cabin shone. Everything within was fresh and bright.

'I smell pie,' said Jack, as he came to dinner. 'Say, Rachel, what's come over you? You're really looking cheerful. Why, his eyes falling on the table, 'where did those nectarines come from, the sky?'

'Very nearly,' smiled Rachel. 'She was looking at her father, who had followed Jack.'

'Father, forgive me,' was what she thought, but aloud she only said: 'I've been entertaining an angel unawares.'—The Ram's Horn.

\* \* \*

### Her Place.

'There's no use, Aunt Emma, I can't think of anything that I do well enough to earn living by it. I surely can't wash, as most of the heroines in stories do, and as surely can't teach school or tend in a store, and there are more to sew now than are needed. What I shall do is a conundrum, over which I have been puzzling these three weeks. I seem to be no nearer its solution, but I'll never give it up. Somewhere in the world there's a place for me, and I'll find it yet!'

From the look of determination on the speaker's face, one might be sure she would make good her words.

'You know you are welcome to stay here, dear, for ever if you like. We would all be glad to have you.'

'I know, Aunt Emma. I feel very grateful to you

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for all your kindness—more grateful than I can express; but you don't need me; and, if I stayed here it would be as a dependent on your charity, and my father's daughter could never fill that position gracefully.'

There was silence for a while, as the two ladies sewed busily, the elder with a steady, restful manner, like one who, having found her place in life takes placid content therein; the younger, with rapid, impatient fingers and a brow clouded by thought.

At last she folded the garment on which she had been working, laid it on a pile beside her, and carried them all to her aunt. That lady said, 'Thank you,' and looked at the nearly-mended garments with a most gratified air, saying, as she did so:

'Well, my dear, you needn't feel that you are dependent on me while you mend like that, for you are worth your weight in gold. Two or three of those garments—now as good as new, thanks to your skill—would have gone to rags, for positively I cannot find time to do all of such work that needs to be done, but do what I can and let the rest go.'

Laura said she was glad she had helped her, and turned to go with the same preoccupied, thoughtful look. She had taken but a few steps when she paused turned toward her aunt, and exclaimed:

'Does every housekeeper have as much mending as you, aunt?'

'Why, yes,' that lady replied, wonderingly: 'more usually, and ever so much more where there are children.'

'Then that's my business. I'll go from house to house and mend.'

'What are you talking about, child?'

'I'll show you in a week or two.'

In *The Daily Record*, two days later, there appeared the following:

'Miss Laura Baldwin, No. 8 B Street, will mend and repair neatly, at the houses of those who desire her services, for fifteen cents per hour. Telephone connection.'

The idea took, as the saying goes, and Laura soon had her hands full, while her aunt comically remarked that the telephone bell rang incessantly.

A handsome hand-bag contained an assortment of silks and thread, scissors, thimble, etc., and with this equipment Laura went from place to place, earning a comfortable livelihood.

She made it a rule from the start that no one word of gossip should be told her at any house, and when she went from Mrs. B-'s to Mrs. A-'s, she was as 'dumb as an oyster' in response to all inquiries, were they ever so smoothly worded. People soon found this out, and she was welcome wherever she went, keeping all her old friends and making more. So daily she walked her pleasant, independent way. Her bank account grew, and her purse allowed her luxuries for herself and gifts to others, and she laughingly assured her aunt that her place, once found, was vastly comfortable.—Household.

### The Hardships of a Boy.

I like roast beef and lemonade  
And ham and gingerbread,  
And apple pie and pickles, just  
Before I go to bed.

But ma she says it wouldn't do  
To eat a single bite;  
She says that little boys who eat  
Such things would die at night.

I'd hate like anything to die,  
Yet eating is such joy;  
Between the two it's pretty hard  
To be a little boy.

—Selected.

### NO MORE INSURANCE.

A German over-insured his house for £700. He was allowed £500, and strenuously objected.

'If you wish,' said the agent, 'we will build you a house larger and better than the one burned down, as we are sure it can be done for £300, and probably less.'

Some weeks later the German was called upon by the agent of a life insurance company, who wished him to take out a policy for himself and wife.

'If you insure your wife for £500,' said the agent, 'and she should die, you might then have that sum of money to console yourself with.'

'Nein, nein,' exclaimed the German, 'you insurance fellers ish all tiffs. If I insure my wife, and wife dies, and I gets to de office to get my £500, do I gets all de money? Vell, I should say not! You vill say to me. "She is not worth £500; she was worth £300, and no more. If you don't want de £300, we vill get you a bigger and better wife,"'

## The Young People

EDITOR BYRON H. THOMAS.

All articles for this department should be sent to Rev. Byron H. Thomas, Dorchester, N. B., and must be in his hands one week at least before the date of publication. On account of limited space all articles must necessarily be short.

President, A. E. Wall, Esq., Windsor, N. S.  
Sec.-Treas., Rev. Geo. A. Lawson, 49 Preston St., Halifax.

We are grateful to our Bro. Wilson for his report of the Western N. S. Associational B. Y. P. U.

We shall gladly give place to complete synopsis of Dr. Goodspeed's address. Will the Sec. Treas., Bro. Wilson, see that it reaches me—one full week before it is expected to appear?

After many disappointments and not a few refusals, Dr. J. W. Brown of Hopewell Cape, has graciously consented to become responsible for prayer meeting topics for the next two months.

Let this thought remain with you this week.—

### A THOUGHT FOR THE WEEK.

Do you wish the world were better?  
Let me tell you what to do;  
Set a watch upon your actions,  
Keep them always straight and true.  
"Rid your mind of selfish motives,  
Let your thoughts be clean and high;  
You can make a little Eden  
In the sphere you occupy."

Here is a wholesome sentiment for the younger readers of the column:—

### A CHEERFUL GIVER.

Two little boys dropped in from play  
At their grandfather's house, one winter day,  
Smiled at the apples that grandmother brought them,  
And spoke their thanks, as their mother had taught them,  
But little Will glanced at his apple, dear lad,  
And saw that 'twas finer than that Dan had,  
So, quick as a wink, he turned to his brother,  
With, "Take this one, Danny, and I'll take the other."  
Ah, laddie, would we were all like you,  
Loving and generous through and through;  
Not waiting to measure how much we can spare,  
When called to add to our brother's share,  
Not pleased with ourselves or with our giving,  
Nor taking delight in our own good living,  
But aglow with the love of our neighbor, find  
Our joy in the joy of all mankind.

—Selected.

### IS IT WORTH WHILE?

Is it worth while that we jostle a brother,  
Bearing his load on the rough road of life?  
Is it worth while that we jeer at each other,  
In blackness of heart that we war to the knife?  
God pity us all in our pitiful strife.  
God pity us all as we jostle each other;  
God pardon us all for the triumph we feel  
When a fellow goes down 'neath his load on the  
heather,  
Pierced to the heart; Words are keener than steel,  
And mightier far for woe than for weal.  
Were it not well, in this brief little journey  
On over the isthmus, down into the tide,  
We give him a fish instead of a serpent,  
Ere folding the hands to be and abide  
Forever and aye in dust at his side?

Look at those roses saluting each other,  
Look at the herds all at peace on the plain—  
Man, and man only makes war on his brother;  
And laughs in his heart at his peril and pain;  
Shamed by the beasts that go down on plain.  
Is it worth while that we battle to humble  
Some poor fellow-mortal down into the dust?  
God pity us all! Time oft soon will tumble  
All of us together, like leaves in a gust  
Humbled, indeed, down into the dust.

### NECTAUX.

The annual platform meeting of the Western N. S. Associational B. Y. P. U. was held on Friday evening in the church, with President O. P. Goucher in the chair. The address of the evening was given by Dr. Goodspeed of Paradise. Topic, "The Old Book and the New Century." This was a very interesting and profitable address, proving to us that the old Gospel remains the same. We would like to see this address published in our B. Y. P. U. column of MESSENGER AND VISITOR.

At the business meeting on Saturday morning the following officers were elected:—O. P. Goucher, of Middleton, President; Rev. W. B. Crowell, Liverpool, Vice-President; A. J. Wilson, Clarence, Secretary and Treasurer.

District Committee for coming year:—Rev. H. C. Newcomb, Yarmouth; Rev. S. S. Poole, Shelburne; Rev. A. H. Saunders, Digby; Fred V. Young, Annapolis; Sperry Wolfe, Queens.

Verbal reports were given by Bros. Newcomb, Colpitts and Crowell.

Twelve Unions reported to Secretary having a membership of 670. \$225.00 raised for Missionary purposes and \$150.00 for local work. Seven Societies were talking up some particular line of study.

While there is some advance over last year's report, yet we hope that a much greater interest will be taken during the coming year.

A. J. WILSON, Sec'y-Treas. Assoc. B. Y. P. U.  
June 16th, 1905.

### SUMMER BLOSSOMS.

Speak to others as you would like to be spoken to.—E. B. Pusey.

The first aim for your time and generation shall be to foster a simple and self-denying life.—Thomas Hughes.

The Christian works with God and prays, and the more confidently he expects to realize the promises the more earnestly he prays.

If a sparrow cannot fall to the ground without his notice is it probable that an empire can rise without his aid?—Benj. Franklin.

He who walks through life with an even temper and a gentle patience, patient with himself, patient with others, patient with difficulties and crosses, has an everyday greatness beyond that which is won in battle or chanted in cathedrals.—Dr. Dewey.

It is a vain thought to flee from the work that God appoints us, for the sake of finding a greater blessing to our own souls, as if we could chose for ourselves where we shall find the fulness of the divine presence, instead of seeking it where alone it is to be found, in loving obedience.—George Elliot.

There is no life so humble that, if it be true and genuinely human and obedient to God, it may not hope to shed some of his light. There is no light so meagre that the greatest and wisest of us can afford to despise it. We cannot know at what moment it may flash forth with the life of God.—Phillips Brooks.

### VICTORY IN PRAYER.

The greatest victories of our lives are won in prayer. Men see the outward proofs of these victories in some external act, and locate the triumph there. But if we knew the internal history of every noble, unselfish act or high achievement in which self was immolated on the altar of duty, we should know that it was not out yonder before the public eye, but within the privacy of the chamber, alone with God, the battle was fought and the victory won. It was so in the history of Jesus. He won his battle alone in the wilderness, and walked the earth a conqueror of all its forces. He won his great battle in Gethsemane, wrestling with God in prayer, and then stood before Caiaphas and Pilate calm and unterrified, and wore his crown of thorns and endured the shame and agony of the cross, with courage, and even with joy, as the splendid fruitage of his victory in Gethsemane. Prayer, involving complete submission to God's will, must be the prelude to every high achievement and to every victorious life.—Christian Evangelist.

### THE PILOT AND THE LIGHT.

An old pilot died not long ago in Boston. He had held the pilot's commission for nearly seventy-five years; and for almost all that time he was a follower of Jesus Christ. As he was passing away, his face brightened, and he started up with this expression:

"I see a light."  
His friends thought his mind was wandering, and that he was in imagination on the sea, and they said:  
"Is it the Highland light?"

He said: "No."  
A moment more, and he repeated the sentence: "I see a light."

They asked him again: "Is it the Boston light?"  
And he answered: "No."  
For the third time he said: "I see a light."

They said again: "Is it the Minot light?"  
"Ah, no," he said, "it is the light of glory! Let the anchor go!"

And they slipped the anchor, and the old pilot stood before Him.—Sel.

### A SONG IN THE HEART.

We are not happy enough Christians. There is in us too much discontent, too much complaining, too much fretting and anxiety. We become discouraged too easily. We are overcome too readily and do not live victoriously. The great truth which the Incarnation teaches us, is that God is with us, living with us, dwelling in us. If this be true, whatever the experiences of our lives may be, we should meet them with joy. A song in the heart makes all hard things easier, all heavy burdens lighter, all bitter sorrows less bitter. If we would but sing at our work we should not grow weary.

"For the heart that sings,  
Hours fly on swift wings  
Of mystical rime and rhythm,  
And carry the tunes  
Of a year of June,  
And the heart of the toiler with them."

Foreign Missions

W. B. M. U.

"We are laborers together with God."

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

PRAYER TOPIC FOR JULY.

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

NOTICE.

The W. M. A. S. meeting at Eastern Association, Parrsboro, July 28th, will be held in vestry of Baptist Church on Saturday at 2.30 p. m. It is expected that we will have Grand Ligne and Band work presented. The County Secretary will report briefly. One of our returned missionaries will be present. The collection of curios, etc., from India that proved so interesting at Berwick Conference recently, will be shown and talked upon by Miss Cogswell, County Secretary for Kings. Our Corresponding Secretary will preside. Let each W. M. A. Society and Band send delegates if possible.

The Shelburne County Quarterly Meeting convened at Lockeport, May 16th, 1905, and in connection with that meeting the County W. M. Aid Society. Owing to the extremely unpleasant weather none of the Sister Societies could meet with us. The County President and Sec'y. was unable to attend. The meeting opened by singing "Send the Light," followed by Scripture reading and prayer by Rev. J. Woodland.

The Aid Society and Mission Band had prepared a good programme. Miss Ida Locke read an excellent paper on "The Widows of India," followed by recitations and singing by the M. B. and a solo by Mrs. Goodick. A pleasant part of the meeting was the presentation of an address and certificate of Life Membership to our President, Mrs. J. McKennie, and a pleasant response from our sister, Revs. J. Wood and and Durkey gave short addresses. Collection \$2.00. Closed by singing "Blessed be the tie that binds." As we review the past year we feel we have much to be thankful for, death has not broken our circle, no great sorrow has entered our homes. Our interest in the mission work has not diminished, we hope it has increased, financially we have done a little better than last year.

Sept. 10th the Aid Society held a very interesting public meeting, speakers were Revs. Colwell, Pooe and Munro (the latter a Methodist brother), and music by the church choir. Collection from the meeting \$7.00. Nov. 17th we observed Crusade day by visiting from house to house soliciting new members for the Aid Society. The work was not fruitless, the result was three new members.

Our Aid Society is not large, we average ten members that are rarely absent from a meeting. O. If the many women in the Churches all over this Province could only realize how much they are losing by not being interested in this great work. Why are their ears so dull, they cannot hear the Saviour's great commission. "Go ye therefore and teach all nations." We cannot all go, but we can all pray and give all we can to help others go.

This especially seems to be a woman's work. How God has honored woman! Was it not a woman that first told the glad news of a risen Christ? And should she not gladly do all she can to tell those who are yet in heathen darkness of the loving Saviour who gave his life for a lost world? Let them hear the wondrous story. Love is boundless, grace is free.

M. C. McKAY, Sec'y.

Lockeport, June 6th, 1905.

RECEIVED BY THE W. B. M. U. TREASURER FROM, MAY 19th, TO JUNE 6th.

Moncton, toward Miss Flora Clark's salary, \$46; H. M., \$15; Lawrence town, F. M., \$2.25; H. M., \$10.50; Reports, 20c; Tidings, 20c; Blissfield, F. M., \$5; Kentville, leaflets, 20c; Point de Bute, F. M., \$8.25; Reports, 20c; Bridgetown, F. M., \$6.50; Aylesford, F. M., \$7; Upper Stewiack, F. M., \$10; H. M., \$5; Hillsboro, F. M., \$8; Tidings, \$1.75; Deep Brook, F. M., \$10; H. M., \$4; Paradise, F. M., \$16.15; H. M., \$11.50; Report, \$1; Harper's Brook, F. M., \$16; H. M., \$3; Little River, F. M., \$1.25; H. M., \$1; River Herbert, F. M., \$3; H. M., \$3; Bridgewater, F. M., \$5; East Off, H. M., \$1; St. John, Main St., to constitute Mrs. Robert Granville and Mrs. Allan Gallop, Life members, F. M., \$25.00; H. M., \$26.7; London, F. M., \$1.75; Milton, F. M., \$9; Amherst Shore, F. M., \$2.50; Greenville, F. M., \$5.50; balance to constitute Mrs. Henry Purdy, a Life Member, H. M., \$9.00; Springhill, F. M., \$3; H. M., \$1; North River, F. M., \$3; H. M., \$10; Nictaux, F. M., \$7; Nictaux proceeds of Concert, F. M., \$4.15; H. M., \$13.75; balance to constitute Mrs. J. N. North, a Life Member, Bloomfield and Good Corner, F. M., \$2; H. M., \$2; Kooxford, H. M., \$1; Bristol, H. M., \$5; Wicklow, H. M., \$5; Isle d'Antoine Cove, F. M., \$4; H. M., \$4; Ludlow, F. M., \$9; Melville Square, F. M., \$6; H. M., \$6.70; toward support of Missions, \$12.00; Mr. Arthur Crawley, Kelley Calgary, Alberta, to constitute his grandmother, Mrs. Elizabeth Ann Kelley, Collins, N. B. a Life Member, F. M., \$2; North River Tidings, 20c; Lunenburg, F. M., \$2; East Apple River, Leaflet, 20c; Truro, Prince St., F. M., \$4.00; H. M., \$4; East Off, H. M., \$5; Bear River F. M., \$6.00; H. M., \$5; New Castle

Creek, support of pupil in Bobboli school, \$4; Bible Hill, Mrs. James Chifford, F. M., \$3; Dartmouth, Kas. Off., H. M., \$6.00; River Herbert, F. M., \$8.50; H. M., \$3.50. MARY SMITH, Treas. W. B. M. U. Amherst, P. O. B. 63

AMOUNTS RECEIVED BY MISSION BAND TREASURER FROM MAY 1, TO JUNE 15

Cambridge, N. S., F. M., \$1.33; Aylesford, F. M., \$6.20, H. M., \$6.20; Nictaux Falls, F. M., \$2.87; New Germany, F. M., \$7.00, H. M., \$4.00; Advocate Grande Ligne, H. M., \$5.00; Moncton to constitute Miss End Hutchinson Life Member, F. M., \$10; raised Miss Flora Clarke's salary F. M. \$26.68; Paradise to constitute Miss May Phinney life member, F. M., \$9.00, H. M., \$1; Peel, F. M., \$2.35; Truro, S. S. sup of Joseph F. M. \$12; South Brookfield for Clementsvale Hospital F. M., \$5.00; Greenville F. M., \$3.75; Cl. mentsvale North West H. M., \$5; Lewisville F. M., \$20.00; New Canada F. M., \$5.00; St. George F. M., \$10.50; Charlottetown F. M., \$10.60; Yarmouth F. M., \$24.00; Milton, Queen's Co. toward Miss Archibald's salary, F. M., \$21.50; Lawrence town to constitute for hospital and to constitute Lawrence Rotand life member F. M., \$10.00; Chester Basin sup. of child in Miss Churchill's school F. M., \$15; H. M. \$10.00; Laniz F. M., \$5.00, H. M. \$5.00; Upper Point de Bute, F. M. \$5.00, H. M. \$3.00; Fairville F. M. \$7.00; Campbellton F. M., \$8.45; Gabarus F. M., \$2.00; Arcadia sup. of Pappama F. M., \$8.00; Brussels street St. John Senior Band F. M. \$5.00; Grande Ligne H. M. \$25.00; Torbrook F. M. \$30.50; Dartmouth F. M., \$8.50; Lower Woods Harbor to educate class of boys in India F. M. \$5.00; Hampton N. S. F. M., \$4.00, H. M. \$5.00; Fairville F. M. \$1.75. MISS IDA G. CRANDALL, Treas. Mission Bands.

Chipman, Queen's Co., N. B.

20th Century Fund.

COLLECTED BY REV. H. F. ADAMS.

Jan. 1st to March 31st.

Middleton, \$55.75; Digby, \$8; Sandy Cove, \$2.75; Little River, \$9; Iverston, \$3.25; Freeport, \$31.56; Westport, \$7; Canning and Petreux, \$83.02; Kentville, \$39.25; Aylesford, \$7.38; Yarmouth, \$60.50; Liverpool, \$6.00; Capereau, \$37.09; White Rock, \$14.11; Bear River, \$31.85 Miscellaneous, \$49.50

J. HOWARD BARSS, Treasurer.

N. S. WESTERN ASSOCIATION.

(Continued from page 5.)

the changed Acadia. In material equipment it is different from the Acadia of a generation ago. Where were two buildings there now are six. In the place of two professors at the first we now have eleven. During the last ten years the graduating classes have averaged twenty-nine. The social life at Acadia has changed for the better.

There is a changed curriculum. It has been re-adjusted and enlarged to meet the changed condition of things in which we now live.

But there is also an unchanged Acadia. There is an adherence to the end for which our fore-fathers strove. The supreme purpose, for which our Acadia was planned has been maintained, i. e. to fit our youth to serve God well in whatever sphere He may be pleased to place them. Acadia helps students to see the places for which God has specially designed them.

Acadia is unchanged in that for which change is to be deprecated. It is unchanged in its habitual recognition of God, and it is striving to conform to the will of Christ. This changed and unchanged Acadia asks for three sorts of contributions, viz., (1) a contribution of prayer. Our source of supply is exactly what our father's was. (2) A contribution of money for the carrying on of the work to larger things, and (3) contributions of sons and daughters. Acadia is a healthful place for girls and boys. There the prevailing winds are heavenward. Ships that are following the wrong course have much of contrary winds to resist.

Principal Sawyer spoke in behalf of Acadia Seminary and Horton Academy. His words were such as should create confidence in any doubting mind, toward those institutions.

At the Tuesday morning session the report on Denominational Literature was read. The clauses referring to S. S. Libraries and to the Denominational paper called forth considerable discussion. There were not wanting, however, words of commendation. Regret was expressed that so many of our Baptist homes do not receive it. How to provide a paper such as our people generally would want, seemed to be the problem for which no one could offer a fitting solution.

The report on systematic Beneficence written by the Rev. W. J. Rutledge was adopted without discussion. The nominating committee appointed standing committees for the year with chairmen as follows:

Home Missions, Rev. C. W. Rose; Foreign Missions, Rev. A. J. Archibald; Education, Rev. I. W. Porter; Denominational Lit., Rev. E. E. Daley; Systematic Beneficence, Rev. C. H. Haverstock; Obitaries, Rev. W. H. Warren; Sunday Schools, Rev. S. S. Poole; Temperance, Rev. H. G. Colpitts; preacher of Association Sermon, Rev. C. H. Haverstock, alternate Rev. E. E. Daley; Circular Letter, Rev. C. H. Martell.

Tuesday afternoon.—The Rev. A. H. Saunders gave notice of motion looking to decreasing the number of delegates from the churches to the Association. At

3 o'clock business was suspended and the Rev. John Clark preached a sermon from Ex. 12:30.

The evening service as already intimated was devoted to the Temperance question. The Revs. A. J. Archibald and S. Langille, and Fred E. Cox, Esq., of Middleton were the speakers. At the close of the speeches, the committee on resolutions presented its report. Among other resolutions submitted one read as follows:

Resolved,—That in view of the retirement of our Brother the Rev. J. H. Saunders, D. D., from active service, this Association place on record its deep sense of gratitude and indebtedness for so noble a ministry and so consistent a life. We pray that the Father of us all may make his last days the best days and that at evening time it may be light.

Fitting expressions of appreciation were also given in view of the generous hospitality extended to the Association by Pastor Haverstock and his people. The treasurer's report showed that offerings to the amount of \$33.38 were taken during the Association.

As no invitation was received in respect to next year's meeting the Moderator appointed as a committee to arrange for a place of meeting, Pastors E. J. Grant and C. W. Rose, together with the clerk of the Association.

Then after singing "Blest be the tie that binds," and prayer by Pastor Langille, the Association adjourned. H. G. C.

Yarmouth North, June 23, 1905.

\* \* \*

Every day in this world has its work, and every day, as it rises out of eternity, keeps putting to each of us the question afresh, "what will you do before to day has sunk into eternity and nothingness again?"—F. W. Robertson.

Equity Sale.

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

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

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

E. H. McALPINE.

REFeree IN EQUITY.

EARLE, BELVEA, & 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.

DENOMINA

SUCCESSOR TO LA... As the Final Scotia have been willing to assume the work of the Treasurer of form come responsible of the year. A sent to him and and credited as

Signed (A. Wolfville, N. S.

THE N. B. SOUT... The New Brun will convene w Wickham on 10 o'clock, a. m. C.

F. E. ISLAND... The P. E. Is will meet with Friday June 30th church letters to the undersig

Bay View, M... P. E. ISL

Will all deleg... please send their committee of the than June 23rd, come by team or train, and giving their arrival, will by teams and co

N. S. EAST... The N. S. East will meet at 10 M. in its fifty-f

Delegates w... Railway to Spr returned free p more who have ficates at the st properly filed i of Association.

The Camber... Company will delegates travel Spring Hill Ju one single first Truro June 4th 06

N. S. EAST... The Eastern with the Parrs Will all delega advise either of 1st, so that am their entertain whether by train modations are ly necessary for date.

Parrsboro, 16... N. B. EASTE

The 58th An... association will diac church at County, on Sat next at 10 o'clo and Returns to sent out to t comprising the clerks will pl and forwarded July next.

The travell... desiring to at as follows. P over all Railr possible) Stan same time tick R. and Harvey vide Standard ets will be isc cate of attend

F. Moncton Jan... DELEGATES

The attention... recommendation Union adopted



**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 9, 1905.

**THE N. B. SOUTHERN ASSOCIATION.**

The New Brunswick Southern Association will convene with the Church at Lower Wickham on Wednesday, July 5 at ten o'clock a. m. C. W. TOWNSEND, Moderator.  
C. A. Laubman Clerk

**P. E. ISLAND BAPTIST ASSOCIATION.**

The P. E. Island Baptist Association will meet with the Montague church on Friday June 30th at 10 o'clock a. m. All church letters and statistics to be sent to the undersigned previous to June 20th.  
ARTHUR SIMPSON, Sec'y.

Bay View, May 26th, 1905.

**P. E. ISLAND ASSOCIATION.**

Will all delegates to the P. E. I. Association which meets at Montague on June 30, please send their names to the entertaining committee of the Montague church not later than June 23rd, and state whether they will come by team or by train. Those coming by train, and giving due notice of the time of their arrival, will be met at Cardigan Station by teams and conveyed to Montague.

N. J. McDONALD, Clerk.

**N. S. EASTERN ASSOCIATION.**

The N. S. Eastern Baptist Association will meet at Parrsboro July 7th at 10 A. M. in its fifty-fifth Annual Session.

Delegates who may travel on the I. C. Railway to Spring Hill Junction will be returned free providing there are ten or more who have procured standard certificates at the starting point. These being properly filled in and signed by the Secy of Association.

The Cumberland Railway and Coal Company will issue return tickets to delegates travelling on their line between Spring Hill Junction and Parrsboro, for one single first class fare.

Truro June 4th 05 T. B. LAYTON, Sec'y.

**N. S. EASTERN ASSOCIATION.**

The Eastern Association of N. S. meets with the Parrsboro church on the 7th July. Will all delegates who are coming kindly advise either of the undersigned before July 1st, so that arrangements may be made for their entertainment. State how coming whether by train, boat or team. Our accommodations are limited so it will be absolutely necessary for us to have names by above date.

F. M. YOUNG, Pastor  
D. J. TAYLOR, Clerk.

Parrsboro, 16th.

**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, procuring (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.  
Moncton June 13th. 1905.

**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.

**SOUTHERN N. B. ASSOCIATION, JULY 5th.**

The steamer Crystal Stream leaves North End St. John, Tuesday, at 10 a. m., arriving at Macdonald's Point, the place of meeting, about 3 p. m. Delegates will pay one fare going and return free on Friday.

The steamer Elaine leaves St. John daily at 5 p. m., arriving at Lower Wickham at 9 o'clock. As this is six miles from Macdonald's Point parties coming this way must notify the committee to meet them. Address G. W. Macdonald, McDonald's Point, Q. Co., stating the day of coming.

The I. C. R. and N. B. Southern will give standard certificates to all asking for them, but unless there are ten over each line they will have to pay half fare on return. The Star Line boats land too far away to be of any benefit to delegates. W. E. M.

**RE-DEDICATION OF THE BAPTIST CHURCH IN PARRSBORO.**

On Sunday the 18th inst. the Baptist church in Parrsboro was re-opened for worship. The old meeting house had undergone a complete transformation. Old things have passed away and have become either new or altogether renewed. The old, straight back pews have given place to seats that are comfortable in the extreme. A new metal ceiling adorns the roof. There is a new baptistry at the corner of the audience room. The pulpit platform, and choir gallery immediately in the rear, afford ample accommodation for preacher and choir. A long felt want, in the shape of a new and commodious vestry for the accommodation of a growing Sunday school, and for the prayer and social services of the church, has been supplied. The room is so arranged that by means of folding doors it can be made to form a part of the audience room, if needed for that purpose. It is situated to the left of the pulpit, and is provided with accommodation for the primary class and a kitchen for the use of the ladies in helping to meet the social needs of the church and congregation.

The changes which have been wrought will mark a new era in the work of the church. Pastor Young has been indefatigable in his efforts. He has been greatly helped by his people who have responded nobly to every call which he has made up on their time and means. There is a noble

band of women in connection with the church, and they have done splendidly. The whole cost of these improvements has been something less than \$2000, and Parrsboro has an up-to-date house of worship in every respect.

These changes were made possible by the munificent legacy of one of the late members of the church the late Mrs. M. A. Bigelow, who, was for many years a resident of the place. As a token of regard and of the esteem in which she was held by the church and congregation a fine memorial window was placed at the right of the pulpit. It will be a reminder to all worshippers that the house of God should have a first place in every Christian heart.

The public services which were held on the day above mentioned were most interesting and impressive. In spite of the rain in the morning and more or less throughout the day which lessened the attendance there were good congregations at each service.

The opening sermon was preached by Rev. J. W. Manning, D. D., of St. John from Psl. 118: 25 Subject 'Church Prosperity'. In matter and manner the sermon was both timely and appropriate. In the afternoon Rev. H. J. Adams spoke on Christian Stewardship. The subject was treated in a fresh and stimulating manner as was to be expected from Mr. Adams, who always has something to say and says it well.

In the evening Rev. D. A. Steele, D. D., of Amherst the pastor of the Cumberland pulpit preached to a larger congregation from John IV: 24 Subject 'Spiritual worship'. The sermon formed a fitting close to the services of the day. Dr. Steele was at his best and was exceedingly practical. There is only one Dr. Steele among us and his words were forceful and impressive.

The music was under the leadership of Mrs. F. A. Rand and added greatly to the attractiveness of the exercises.

Parrsboro, is beautiful for situation. The Baptists have a fine and commodious House of worship and a very convenient home for the pastor and his family. The church is to be congratulated upon having such an efficient pastor and the pastor in having such a fine opportunity for work. It is to be hoped that the prosperity prayed for at the re-opening may not long be delayed.

O Shepherd of the Nameless Fold,  
The blessed church to be,  
Our hearts with love and loving turn  
To find their rest in thee.  
Thy kingdom come! Its heavenly walls  
Unseen around us rise,  
And deep in loving human hearts  
Thy broad foundation lies.  
From out our low, unloving state,  
Our centuries of strife,  
Thy hand, O Shepherd of the flock,  
Is lifting us to life;  
From all our old divided ways  
And fruitless fields we turn  
To thy dear feet, the simple law  
Of Christian love to learn  
—Mary A. Lathbury.

A west bound train collided with a stock train near Waldmar, Ont., on Tuesday night. Two people were killed and three severely wounded. Two hundred and fifty horses and cattle were killed.

A "Sight Cold", Cough Hoarseness, or Sore Throat if neglected, frequently results in an incurable Lung Disease, or chronic Throat Trouble. BROWN'S BRONCHIAL TROCHES give prompt and effective relief. Sold only in boxes.

**Not Milk for Babies**

Don't risk baby's life by feeding city milk. Be on the safe side. Give

**Nestle's Food**

The perfect substitute for mother's milk. Always the same. Sample (sufficient for 8 meals) FREE.

THE LEEHING, MILES CO., Limited, MONTREAL.

**The baby should be fat**

and plump, and rosy. Growing children need an abundant supply of fat food in easily digestible form.

**Puttner's Emulsion**

supplies this want:—It is rich, in just the elements needed by the rapidly growing little body. Weak and puny children immediately respond to its gentle and powerful stimulus, and begin to put on flesh and colour. Do not be persuaded to take any other preparation instead of PUTTNER'S.

**DANGER  
DANGER  
DANGER**

There is danger of Typhoid  
Fever in drinking milk that you  
do not know to be pure. Why  
not stick to the unsweetened

**JERSEY CREAM**

put up in tins by the TRURO  
CONDENSED MILK CO. It is  
absolutely pure and the cost is  
no greater than ordinary milk.

At Sharp's Lake in Cobalt district, Ont., a mine has been discovered with a vein of silver seven inches in width. The House of Commons has voted the late speaker, Mr. Gully, \$20,000 a year.

**How do you account for it other than QUALITY?**

Hardly four years ago we were told by JOB' COMFORTER

there was no room on the market for

**VIM TEA**

we not only got in, but have grown, till to-day we occupy a warehouse

FIVE TIMES the size of the one we started in and

**BREATHING'S EASY**

Grandpa said: "There is room at the top," and we are there. Good Grandpa.

**VIM TEA CO.**

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



**Lydia E. Pinkham's Vegetable Compound**

is a positive cure for all those painful ailments of women. It will entirely cure the worst forms of Female Complaints, all Ovarian troubles, Inflammation and Ulceration, Falling and Displacements of the Womb and consequent Spinal Weakness, and is peculiarly adapted to the Change of Life. Every time it will cure

**Backache.**

It has cured more cases of Leucorrhoea than any other remedy the world has ever known. It is almost infallible in such cases. It dissolves and expels Tumors from the Uterus in an early stage of development. That

**Bearing-down Feeling,**

causing pain, weight and headache, is instantly relieved and permanently cured by its use. Under all circumstances it acts in harmony with the female system. It corrects

**Irregularity,**

Suppressed or Painful Menstruation, Weakness of the Stomach, Indigestion, Bloating, Flooding, Nervous Prostration, Headache, General Debility. Also

**Dizziness, Faintness,**

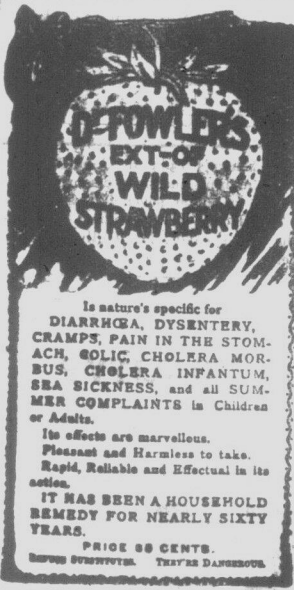
Extreme Lassitude, "don't-care" and "want-to-be-left-alone" feeling, excitability, irritability, nervousness, sleeplessness, flatulency, melancholy or the "blues," and backache. These are sure indications of Female Weakness, some derangement of the Uterus. For

**Kidney Complaints**

and Backache of either sex the Vegetable Compound is unequalled.

You can write Mrs. Pinkham about yourself in strictest confidence.

LYDIA E. PINKHAM MED. CO., Lynn, Mass.



ON WHICH SIDE OF THE DESK ARE YOU?

The man before the desk is paid WAGES 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.

**The Home**

**DANGER IN CHEAP CANDIES.**

Cheap candies are not only often poisonous, but are badly adulterated with glucose, cornstarch, and white clay, writes Prof. Louis B. Allyn in Good Housekeeping. A sample recently purchased contained nearly five per cent of the latter substance. Glucose or starch sugar, is now produced in enormous quantities, both in this country and Germany, from corn or potato starch. It is used chiefly in table syrups, candies, as food for bees, in brewing and in adulterating honey.

The process of manufacture is interesting, and in short is as follows: The starch is boiled with diluted sulphuric acid from fifteen minutes to two hours, according to the apparatus used; the longer the action the greater the percentage of glucose produced. The excess of acid is removed by treating the solution with chalk, animal charcoal and by filtering. The filtered solution is evaporated to a syrupy consistency, and sent to the market under the name of 'glucose,' 'mixing syrup,' etc. When evaporated to dryness the solid product is known to commerce as 'grape sugar.' The main question is whether candy made from glucose is unwholesome. The answer is, it is not, provided such glucose has been freed from possible arsenical contamination through the sulphuric acid used, the lime removed and provided the reprehensible practice of bleaching with sulphurous acid has not been followed. Candy made from glucose may frequently be detected by its lack of sweetness and its extreme brittleness. Much of the stick candy is composed largely of glucose, to which a small quantity of cane sugar has been added to increase its sweetness. A great deal of palatable and harmless confectionery contains the better quality of glucose.

One can often find cheap gumdrops made from glucose or cornstarch held together by ordinary glue, the taste of the latter disguised by the flavor employed. The best gumdrops are made from cane sugar and gum arabic. A curious form of adulteration is met with in some of the inferior productions sold as 'licorice.' The essential ingredients in many cases are burned flour, glue, cornstarch, and caramel. This combination often becomes practically insoluble. It is an instructive experiment to try to dissolve some of the cheap 'licorice' in hot water. The results lead one to consider its effect on the delicate digestive organs of a child—Selected.

**THE "SALT RUB."**

Various sanitariums and private hospitals are using the 'salt rub,' and it is becoming so popular that some Turkish bath establishments are advertising it as a special attraction. It is just as good for well people as sick ones, is the most refreshing of all baths and rubs ever invented, only excepting a dip in the sea, and is matchless in its effect upon the skin and complexion. With all these virtues it is the simplest and most easily managed of all similar measures, and can be taken at home easily. Put a few pounds of coarse salt—the coarsest you can get, salt sea by preference—in an earthen jar, and pour enough water on it to produce a sort of slush, but not enough to dissolve the salt. This should then be taken up in handfuls and rubbed briskly over the entire person, but anyone in ordinary health can do it for herself and himself very satisfactorily. This being done, the next thing is a thoroughly douching of clear water, preferably cold, and a brisk rubbing with a dry towel. The effect of elation, freshness, and renewed life is immediately felt, and the satiny texture of the skin and increased clearness and brightness of the complexion swell the testimony in favor of the salt rub.—Exchange.

**STAND UPRIGHT.**

There are many things in the lives of woman which tend to develop a carriage of the body anything but upright. If a girl has any pride in being upright in body as well as in morals, she can, even if she has

an occupation that tends to make her crooked, do much herself to prevent it. In the first place, carefully cultivate the sense which tells her when she is standing straight and when she is not. By paying attention to this muscular sense it becomes in time very acute. By neglecting it the sense becomes dull—is paralyzed. Cultivate it daily or several times a day by assuming the upright attitude. Stand before the glass and see when you are straight, or get a friend to tell you, and then put yourself in this attitude whenever you stand or walk, or sit at any labor in which you are engaged. If you have only to walk across the room, do it in an upright attitude. If you have only to stand and converse with a friend in the street, on the road, at a party, get yourself so accustomed to the upright attitude that you will feel uncomfortable in any other. In time an upright habit will be established, and constant attention to it will not be required.—Dietetic Gazette.

**CONTRIBUTIONS TO LONGEVITY.**

Most writers, ancient and modern, agree on the following circumstances as favorable to longevity—

1. To be born of healthy long lived parents.
  2. To live in the temperate zones.
  3. To live in the country and much in the open air.
  4. To be accustomed to daily labor.
  5. To be temperate in eating and drinking.
- To which may be added these ten commandments of hygiene from a French medical review—
1. Rise early, retire early, fill your day with work.
  2. Water and bread maintain life, pure air and sunshine are necessary to health.
  3. Cleanliness prevents rust, the best cared for machine lasts the longest.
  4. Practice frugality and sobriety.
  5. Enough sleep repairs waste and strengthens; too much softens and enfeebles.
  6. To be sensibly dressed, with freedom of movement and sufficient warmth.
  7. A clean and cheerful house makes a happy home.
  8. The mind is refreshed and invigorated by distractions and amusements, but abuse of them leads to dissipation to vice.
  9. Cheerfulness makes love of life, and and love of life is half of health. Sadness and discouragement hasten old age.
  10. Do you gain your living by your intellect? Then do not allow your arms and legs to grow stiff. Do you earn your bread by your pickaxe? Do not forget to cultivate your mind.

An Ohio young woman read at her graduation an essay on Hawthorne. The young woman said, "At the age of thirty nine Hawthorne married and took his wife to the old manse." The day after the commencement one of the village maidens called on Miss E.—and remarked, wasn't it mean that Maud should say such a thing in her essay? "To what did you refer?" "Why, she said at the age of thirty nine Hawthorne married and took his wife to the old man's." Why didn't she say to his father-in-law's?"—Selected.

MINARD'S ENMENT is the only Furniture asked for at my store and the only one we keep for sale.

All the people use it

HARLIN FULTON.

Pleasant Bay, C. B.

**Pond's Extract The Old Family Doctor**

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

STOPS—Nose bleed, toothache, earache, bleeding lungs, hemorrhages, and all pains.

Sold only in sealed bottles under buff wrapper.

ACCEPT NO SUBSTITUTE.



**Have Restored Thousands of Canadian Women to Health and Strength.**

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

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

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

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

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

50c. PER BOX, OR 3 FOR \$1.20 ALL DEALERS.

The T. Milburn Co., Limited, Toronto, Ont.



**THAT'S THE SPOT!**

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

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

**DOAN'S KIDNEY PILLS**

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

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

DOAN KIDNEY PILL CO., Toronto, Ont.

**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. OSBORNE, Principal, Fredericton.

**BIBLE**

Abridged from

Thru

JULY

Lesson II—Ju

Isaiah 38 : 1, 8.

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# The Sunday School

## BIBLE LESSON.

Abridged from Peloubet's Notes.

Third Quarter, 1905.

JULY TO SEPTEMBER.

Lesson II—July 9.—Hezekiah's Prayer.—Isaiah 38 : 1, 8.

### GOLDEN TEXT.

God is our refuge and strength, a very present help in trouble.—Psa. 46 : 1.

### EXPLANATORY.

I. HEZEKIAH FACES DEATH.—Vs. 1. Our last lesson was a study of prayer and its answer in a great national peril. Today's lesson has the same great theme, but applied to a dire personal emergency. Prayer is of first importance in the higher life, and it is well to consider it in these two successive aspects.

1. IN THOSE DAYS. This vague expression "need not perhaps mean more than 'in the time of Hezekiah.'" WAS HEZEKIAH SICK UNTO DEATH. "The sickness appears to have been of the nature of a boil or an abscess, being described by the same name as is applied to one of the plagues of Egypt (Ex. 9 : 9), and to the disease of Job (Job 2 : 7). ISAAH THE PROPHET. How closely the king depended upon this great and good man has been shown in the story of Sennacherib's invasion (Isa. 37 : 1, 2, 21.) CAME UNTO HIM, with a message from Jehovah; not this time merely as a friend, but as a prophet. SET THINE HOUSE IN ORDER. Arrange your family affairs, fix the succession, lay down your plans for the kingdom. Compare David's death-bed charge to Solomon (1 Kings 2 : 1-9) FOR THOU SHALT DIE. "Even the most positive announcements of the prophet were, and were always meant to be, to some extent hypothetical and dependent upon unexpressed conditions.

II. HEZEKIAH'S EARNEST PRAYER.—Vs. 2, 3. To the man of prayer, communion with God has become an instinct, so that he turns promptly to his heavenly Father in the great crises, which do not give him time for deliberate thought. It was thus with Hezekiah. THEN HEZEKIAH TURNED HIS FACE TOWARD THE WALL. Like Ahab (1 Kings 21 : 4) but in a very different spirit, for Hezekiah

wished to shut out the thought of those present and be alone with God.

3. REMEMBER NOW. The king was pleading God's promise of long life to the righteous. "Why is he to be cut off in the midst of his days, at the age of thirty-nine, when such a wicked king as Uzziah had lived to be sixty-eight, and Rehoboam to be fifty-eight?" I HAVE WALKED BEFORE THEE WITH A PERFECT HEART. This is not Pharisaical self-righteousness, for Hezekiah is conscious of his sins (see vs. 27) but he knows that he has been a good king. See the Unbiased testimony of 2 Kings 18 : 3, 6. 2 Chron 26 : 2; 31 : 20, 21. HEZEKIAH WEPT SORE (literally, "with great weeping.") Hezekiah regarded death as something very dark, devoid of joy and nobility (see vs. 18, 19). The glorious light of Christ's resurrection had not shone upon the earth; and even now, few Christians rise to the height of Paul's longing "to depart and be with Christ."

III. THE PRAYER ANSWERED.—Vs. 4, 6. 4. THEN. Almost immediately, before Isaiah had gone out of "the middle court" (2 Kings 20 : 4,) the second of possibly three courts around which Hezekiah's palace was built. CAME THE WORD OF THE LORD TO ISAAH. We are not told just how the message came; "still, we cannot doubt that if God determines to communicate his will to man, he must be able, with the message, to impart an assured conviction that it is his word."

5. GO. In Kings, "Turn again." AND SAY TO HEZEKIAH. Called in Kings by the unusual title, "the captain of my people." Hezekiah's character as a true leader of the nation was the first reason why God granted his prayer. THE GOD OF DAVID THY FATHER, "for whose sake this special mercy is vouchsafed to the king (compare Isa. 37 : 35; 2 Kings 20 : 6)." The second reason why the prayer was answered, I HAVE HEARD THY PRAYER, I HAVE SEEN THY TEARS. The third reason. "There is not a cry, not a groan, not a tear, not a sign of his faithful ones, which the heart of God is not open." I WILL ADD UNTO THY DAYS FIFTEEN YEARS. In Kings, Hezekiah is comforted also with the assurance of a rapid recovery; within three days he would be praising God in the temple. Hezekiah began to reign at the age of twenty five, and was now probably in the fourteenth year of his reign. It was no longer life, therefore, that was promised him, after all. He must be diligent in the use of it.

6. AND. God gave him not only what he asked, but more, as he had done to Solomon 300 years before (2 Chron. 1 : 7-12) I WILL DELIVER THEE AND THIS CITY UNTO THE HAND OF THE KING OF ASSYRIA. This may be a general assurance of protection from Assyria, which was always threatening Judah, but more probably this chapter is out of the chronological order, and the reference is to the impending attack of Sennacherib, described in the two previous chapters.

IV. THE SIGN OF THE SUN-DIAL.—Vs. 7, 8. Hezekiah was deathly sick, and probably felt no immediate improvement in his malady. He therefore asked Isaiah (2 Kings 20 : 8) for some visible evidence that his prophesy would really be fulfilled.

8. I WILL BRING AGAIN THE SHADOW OF THE DEGREES. Read this verse in the R.V. "I will cause the shadow on the steps, which is gone down on the dial (Hebrew steps) of Ahaz with (or by) the sun, to return ten steps." Cheyne, in the Polychrome Bible, translates it: "I will cause the shadow to go back as many steps as the sun has gone down on the step clock of Ahaz."

There is said to be such a step-clock not far from Delhi. The contrivance was doubtless visible from the window of Hezekiah's chamber. It was probably a pyramid of steps on the top of which stood a short pillar or obelisk. When the sun rose in the morning, the shadow cast by the pillar would fall right down the western side of the pyramid to the bottom of the lowest step. As the sun ascended the shadow would shorten, and creep up inch by inch to the foot of the pillar. After noon as the sun began to descend to the west, the shadow would creep down the eastern steps; and the steps were so measured that each one marked a certain degree of time. This is the first instrument for measuring time mentioned in the Bible. Isaiah's visit according to Professor Smith's theory, took place in the afternoon, as the shadow was descending the eastern steps.

V. HEZEKIAH'S THANKSGIVING.—Isa. 38 : 9-20. "With intense joy and gratitude the king hailed the respite which God had granted him. In fifteen years much might be done, much might be hoped for. All this he acknowledged with deep feeling in the song which he wrote on his recovery." "Never did a man bring richer harvest from the fields of death."

First Prayer, then Praise. Thanksgiving should follow every petition. If it was a true prayer, it has been answered, though we may not see how. Some of us are like the little boy who wearied of the table blessing, and asked his father to go down cellar and save time by asking a blessing over the whole barrel of pork at once. But

God is constantly blessing us, and we should be constantly praising him. As Joseph Parker said: "Never go to God for new blessings before you have given him a receipt for the old ones."

All the worth of living  
Is loving, hoping, giving,  
Love survives the breath;  
Hope grows bright in death—  
Gifts that God returns to thee,  
With increase, through Eternity!  
—Mary Wheaton Lyon.

## FERROVIM

TRADE MARK  
A TONIC FOR ALL.  
It makes new blood  
It invigorates  
It strengthens  
It builds  
BONE AND MUSCLE  
Used with the greatest advantage by all weak people. Prevents fainting, makes pallid cheeks into rosy ones.  
Davis & Lawrence Co., Ltd., Montreal.

ALL WHO WISH  
**PURITY**  
SHOULD USE  
**Woodill's German**

The Dominion Analyst classifies it among the  
**Pure Cream of Tartar  
Baking Powders.**  
Ask Your Grocer For It.

**A Valuable Commentary  
Cheap.**  
I have MATTHEW HENRY'S COMMENTARY ON THE BIBLE in Six Volumes, Cloth Bound and in splendid condition which I will sell for \$4.00—the purchaser to pay freight on same.  
W. CAMP,  
Sumner, N. B.

## INTERCOLONIAL RAILWAY

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

TRAINS LEAVE T. JOHN.

No 5—Mixed for Moncton.	7.45
No 2—Express 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 T. 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 1-1, 1905.  
CITY TICKET OFFICE,  
7 KING STREET, T. JOHN, N. B.  
Telephone, 1053.  
GEO. CARVILL C. T. A.



## 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.

### HOME STEAD UTILITY.

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, 1880.

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.

**Church Bells**  
Church Bells  
Memorial Bells a Specialty.  
Baltham Bell Foundry Co., Baltimore, Md., U.S.A.  
FAVORABLY KNOWN SINCE 1826  
HAVE FURNISHED BELL  
CHURCH SCHOOLS & OTHER  
G. MERRISSEY & CO., QUEBEC, P.Q.  
WEST-TROY, N.Y. BELLEVILLE, ILLINOIS, ETC. CATALOGUE & PRICES FREE

### FOOD IN SERMONS

Feed the Dominion Right and the Sermons are Brilliant.

A conscientious, hard-working and eminently successful clergyman writes: "I am glad to bear testimony to the pleasure and increased measure of efficiency and health that have come to me from adopting Grape-Nuts food as one of my articles of diet."

"For several years I was much distressed during the early part of each day by indigestion. My breakfast, usually consisting of oatmeal, milk and eggs, seemed to turn sour and failed to digest. After dinner the headache and other symptoms following the breakfast would wear away, only to return, however, next morning.

"Having heard of Grape-Nuts food, I finally concluded to give it a fair trial. I quit the use of oatmeal and eggs, and made my breakfasts of Grape-Nuts, cream, toast and Postum. The result was surprising in improved health and total absence of the distress that had, for so long a time, followed the morning meal. My digestion became once more satisfactory, the headaches ceased, and the old feeling of energy returned. Since that time, four years ago, I have always had Grape-Nuts food on my breakfast table.

"I was delighted to find also, that whereas before I began to use Grape-Nuts food I was quite nervous and became easily wearied in the work of preparing sermons and in study, a marked improvement in this respect resulted from the change in my diet. I am convinced that Grape-Nuts food produced this result and helped me to a sturdy condition of mental and physical strength.

"I have known of several persons who were formerly troubled as I was, and who have been helped as I have been, by the use of Grape-Nuts food, on my recommendation, among whom may be mentioned the Rev. — now a missionary to China." Name given by Postum Company, Battle Creek, Mich.

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

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. Cooch, Treasurer, Wolfville, N. S. Envelopes for gathering these funds can be obtained free on application.  
The Treasurer for New Brunswick is Rev. J. W. MARSH, D.D., St. JOHN, N. B. and the Treasurer for P. E. Island is Mr. A. W. STERN, CHARLOTTETOWN.  
All contributions from churches and individuals in New Brunswick should be sent to Dr. MARSH; and contributions P. E. Island to Mr. STERN.

**BLOOMFIELD AND GOOD CORNER.**—One young man was baptized in May. This makes an addition of eleven to our membership during the year, six by baptism, five by letter. Another awaits baptism. We expect to enter upon special work at Good Corner in a few weeks. We ask your prayers.

**FLORENCEVILLE, N. B.**—Since writing to MESSENGER AND VISITOR we have been working at Gordonsville and Coldstream. June 4th we baptized a brother at Gordonsville and on the 18th inst. we baptized at Coldstream 11 candidates and expect to baptize again soon. God is blessing our work and in spite of Dr. Osler's doctrine we have no desire to be chloroformed for some time yet.  
A. H. HAYWARD.

**ELGIN.**—The Lord is still blessing this part of his vineyard. On June 11th, we baptized, at Goshen, nine believers in Christ, and two more the following Sunday. This makes twenty-eight who have followed the Lord in baptism since we began special service. For these mercies we thank our God, and to him we give all the glory. We expect others to follow.  
FRANK P. DRESSER.

Delegates to the Eastern N. B. Association to be held at Petitcodiac, July 15th, are requested to send their names to the undersigned before the 10th of July in order that entertainment may be provided for them. Please state whether you will come by train or team. The committee will not be responsible for the entertainments of delegates unless names are received by the above date.  
D. A. Jonah, Sec.-Com.

**Petitcodiac.**

**CENTREVILLE, CAR. CO., N. B.**—We are glad to be able to report progress in our work here. Four men baptized June 4. This makes twenty-six in all baptized within the past seven months. There has been an increase of membership during the winter and spring of thirty-three. A new meeting house is in process of construction. We expect to be able to dedicate it by Oct. We are putting up a modern building, fitted with such conveniences as are necessary in these times.  
B. B. FREEMAN.

**MILTON, QUEEN'S CO., N. S.**—On the 7th inst. the church held its triennial Roll Call. A large number were present in the vestry to participate in the exercises of the evening. The addresses of the older members were interesting and appropriate for the occasion, also the responses of the younger members. Both were of a very hopeful character. The musical part of the programme furnished by the choir was of a high order. The thankoffering of eighty dollars was a not unimportant part of the programme. The spirit of the service throughout was of the binding together nature. We are praying for a refreshing from the presence of the Lord.  
H. B. S.

**THIRD YARMOUTH CHURCH.**—Have had the privilege of adding 15 to the membership of the 3rd Yarmouth Baptist church during the year, six by letter and nine by baptism. Pro. C. W. Walden, our Evangelist under the H. M. Board has done good work in many of our smaller churches and some of our difficult fields of labor. He presents the truth with great force, and directions well calculated to stir the conscience and lead lost men to an immediate decision for Christ. He has been with us a few weeks and much good has been done, and many souls are being saved.  
C. H. MARTELL.

**CHESTER, N. S.**—June 11th, was a happy day for our Sunday School. In the morning an appropriate sermon was preached to the children from "Son give me thine heart," and the hymns were those the late Rev. I. J. Skinner taught the mothers causing many to look back to youthful days. In the evening a concert was given by the Sunday School and a collection amounting to over eighteen dollars taken. "Wild Flowers," the girl's quartette, was sweetly rendered, and called forth an onecium from the pastor which the girls will be sure to remember. "The Wayside Cross," by a male quartette, Henry Mitchell taking the solo, every note vibrating with deep feeling, was the piece of the evening. How could it be otherwise with a Welsh grand-daughter at the organ, and a Welsh bard among the singers. As usual the "Golden Gate" sung by the choir, delighted the audience. Mrs. Miles, to whom credit was entirely due, was cordially congratulated on the success attending her efforts. The bequest of the late Mrs. Charles Lovett, will be an annual help to the Sunday School.

**REPORT OF QUARTERLY MEETING.**

The Colchester and Pictou Counties Quarterly met with the DeBert church on June 19th and 20th. On the 19th, Monday evening at 8 p. m., a preaching service was held. The preacher was Rev. E. E. Locke, of Lower Economy, his text was Acts 26:16. The sermon was marked by evidences of deep thought and was uttered in a serious and loving manner which made a deep impression on the large audience gathered on the occasion. A social service followed the sermon. On Tuesday, at 9:30, President Smallman led a devotional service, at 10 the regular business session began. Many baptisms were reported from several churches in Colchester Co. Reports from churches encouraging on the whole. Two fields are pastorless at the present, for instance Bass River and Portapique, and Lower Stewiacke and Musquodoboit. Some churches sent neither reports nor delegates, viz., Brookfield, Acadia Mines, River John and New Annan. Rev. W. N. Hutchins read an exceedingly interesting paper on "The Jewish Dispersion." This paper drew out many appreciative remarks from a number of brethren. On Tuesday afternoon, Rev. W. A. White read a paper entitled "Elements Essential to Successful Leadership in Christian life." This paper was thoughtful, well-reasoned and helpful. The W. M. A. Societies held the fort from 3:30 till 5 p. m. Mrs. J. M. Givern of Belmont, County Secretary took the chair. After reports from the societies Mrs. E. T. Miller of Londonderry, read a paper under the caption of "Glimpses Through the Centuries." This was a very bright and suggestive paper and was keenly enjoyed and appreciated, by all who heard it. In the evening session which was a Missionary Open meeting, Rev. W. H. Jenkins of Oslow, and Rev. W. M. Smallman of New Glasgow, delivered very powerful and effective addresses which we believe will do much good in the future lives of those who were fortunate enough to be present. The topic of the first speaker was "Motives for Missions;" that of the second "The Pastor, as related to Missionary work." Altogether it was a very successful Quarterly Meeting, and the people of DeBert with their well known hospitality made the visit of the delegates and visitors exceedingly pleasant. Sec.

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

**LITERARY NOTE.**

The Living Age for June 17 contains two articles of especial interest to American readers—Lucas Malet's "sprightly and pungent contribution to The Fortnightly on "The Threatened Re-subjection of Womankind," apropos of President Roosevelt's recent utterances, and Daniel Crilly's appreciation of "American After-dinner Oratory," from The Nineteenth Century and After.

**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 Commodore, 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.

**INDIVIDUAL COMMUNION CUP.**  
The only sanitary and serviceable one is the pointed top, unbreakable. Does not require tipping back the head. Can be boiled and poured out of washer, and no wiping required.  
Illustrated Catalogue mailed free. Phone Park 578.  
L'PAGE DOOR CHECK MFG. CO., 102 Tynedale Ave., Parkdale, Toronto.

**SILVER WEDDING.**  
Kind friends, recalling the fact that 1905 is the twenty fifth anniversary of our marriage, and having earnestly sought and finally gained our consent to their plan, made for us, on the 13th inst., "A Silver Wedding." The day was stormy, but quite a number gathered at our home, (especially in the evening.) Among them three ministers, Rev'ds A. Chipman, G. P. Raymond and Geo. L. Bishop, Mr. C. N. Davis, of Boston, presided at the piano.  
Tea, over, conversation, music, and bumper addresses followed each other in informal but pleasing succession until a late hour, when, after the singing of "God be with you" and prayer, the kind besiegers withdrew to their various homes, leaving upon the table many handsome gifts, including a purse of \$56.50 in bills and silver coins.  
Such a spontaneous, sincere, and generous expression of regard could not but move us deeply. May God abundantly bless the kind friends one and all and grant to them, and to us, the ineffable joy at last of meeting at the "Marriage Supper of the Lamb."  
R. H. BISHOP.  
Berwick, N. S.

**BABY'S DANGER.**  
A mother cannot watch her little ones too carefully during the hot weather. Dysentery, diarrhoea, cholera infantum, and disorders of the stomach are alarmingly frequent during the summer months, and unless the mother has at hand an efficient remedy to check and cure the trouble a little life may go almost before you realize the case is serious. At the first sign of any of these ailments the wise mother will give her little one Baby's Own Tablets, which promptly cure all hot weather ailments. Mrs. John Lancaster, North Portal, N. W. T. says: "My baby was attacked with diarrhoea and vomiting. I at once gave Baby's Own Tablets and the next day she was as well as ever. I am never without the Tablets in the house as I find that they are the only medicine a little one needs." Other wise mothers will follow Mrs. Lancaster's example and keep the Tablets always at hand—their prompt use may save a little life. Sold by all medicine dealers or sent by mail at 25 cents a box by writing the Dr. Williams' Medicine Co., Brockville, Ont.

**Intercolonial Railway.**

**DOMINION DAY**  
JULY 1, 1905.

Return Tickets will be sold to all stations  
—AT—  
First Class One Way Fare,  
(made to end in 0 or 5)

Good going June 30, July 1, 2 and 3. Good for Return until July 4, 1905.

For excursion fares to points on other railways apply to nearest ticket agent.

**PRINTED STATEMENTS**  
\$1.00 per 1,000  
Regular Price \$2.25

Samples Mailed on Application  
**Paterson & Co.**  
MESSENGER & VISITOR OFFICE,  
St. John, N. B.

**ART IN THE DRUG STORES.**  
Some attention is being attracted lately to a series of etchings in the leading drug stores. Close examination shows that they were issued by the Abbey Effervescent Salt Company. These etchings are little gems in nature and are practical demonstrations of art in advertising. They are by two famous American artists, Randall and King and are quite worthy of a place in one's library or den. The Abbey Salt Company are to be commended for sending out advertisements so artistic. They are far above the usual store hanger and merit a prominent place in every first class pharmacy.

June 28 1905

All those who...  
Bells, So...  
Weave...  
and...  
Invaluable...  
Doris & Law...

**MA...**

**RODDY CLARKE** by the Rev. Calvin and Martha Clark York Co.

**W.H. CROFT** June 21st by Rev. A. Wile and Miss Wileville, N. S.

**MATHEWS WA...** Debert, by Rev. Mathews and Miss DeBert.

**MATHEWS WA...** the Baptist parson... E. T. Miller, Mr. A. Blanche Waadell,...

**THISTLE PER...** of the bride's father, June 21, by Rev. William Thistle...

**CROSS MERRI...** dence of the bride, Car Co., N. B., Jun man, Charles H. Merrithew.

**ALLEN-READER** bride's mother, by Pastor J. W. Allen, of Fredericton. Reade of Hopewell.

**FARMER-POW...** the bride's parents, 14, by Pastor J. Farmer of Worcester. C. Fownes of Hopewell.

**HUNT-MISEN** Queens Co., N. S. Rev. H. E. Maid Greenfield, to Luc Brookfield, N. S.

**HENRICKSON** George, N. B., Jun Fletcher, Holdover Norway, to Emma Sweden.

**BULL-McGUIRE** House, June 21st, William Bull and of Newbury, Carl...

**CLARK-BEARSE** 21, 1905, by the E. D., Frank L. Clark Co., N. S., and A. River, Queens Co.

**GRAHAM-BUC...** of the bride's father, DeBert on June 21. Edson Graham of S. Buchler, of DeBert.

**KIMBALL-BOY** of Charles N. Boy June 21st, by Rev. Leo Kimball, of Co., Maine, to S. Plamondonville.

**BULF-WHITE** the bride's father, Co., June 15th, brother of the bride, merchant at Sydney, leah, youngest daughter Whitman.

**BIGGEN-BELL** the bride's parents, June 21st, by Charles W. Biggen, Senath E., daughter of Bristol.

**RIDEOUT-LONI...** of James Irvine, N. B., June 21st, assisted by Li-con Bro. of the groom, Middle Simonds, same place.

**DE...**

**CARTER**—At pneumonia, Sadie Charles and Cl... months.

**OUTHOUSE**—A of consumption, S 24th year of his mother and two sad loss. His end the Saviour.

All those suffering with  
**Soils, Scrofula, Eczema**  
will find  
**Weaver's Syrup  
and Cerate**  
invaluable to cleanse the blood  
David S. Lawrence Co., Ltd., Montreal.

**MARRIAGE.**

**RODDY CLARKE**—On June 20th by the Rev. Calvin Currie, Harry Rodd, and Martha Clarke, all of Prince William York Co.

**W.H.F. CROFT**—In Bridgewater, N. S. June 21st by Rev. C. R. Freeman, Mr. Max A. Wile and Miss Letitia B. Croft both of W. W. W. N. S.

**MATHEWS WADDELL**—On June 21 at Debert, by Rev. E. T. Miller, Mr. John Mathews and Miss Luina Waddell, both of Debert.

**MATHEWS WADDELL**—On June 1st at the Baptist parsonage, Londonderry, by Rev. E. T. Miller, Mr. Amblich Mathews and Miss Blanche Waddell, both of Debert.

**THISTLE PERKINS**—At the residence of the bride's father, Connell, Car Co., N. B., June 21, by Rev. B. S. Freeman, Oscar William Thistle to Verna Perkins.

**CROSS MERRITHEW**—At the residence of the bride's father, Good Corner, Car Co., N. B., June 21, by Rev. B. S. Freeman, Charles H. Cross to Mary Jane Merrithew.

**ALLEN-READE**—At the home of the bride's mother, Hopewell Cape, June 12, by Pastor J. W. Brown, Robert Porter Allen, of Fredericton, and Fannie R. Reade of Hopewell Cape.

**FARMER-POWNEES**—At the home of the bride's parents, Hopewell Cape, June 14, by Pastor J. W. Brown, Walter W. Farmer of Worcester, Mass., and Edith C. Pownes of Hopewell Cape.

**HUNT - MISENER**—At Greenfield, Queens Co., N. S., on June 20th, 1905, by Rev. H. E. Maider, H. Perrie Hunt of Greenfield, to Lucy L. Misener, of South Brookfield, N. S.

**HENRIKSON - FRIBERG**—At St. George, N. B., June 17th, by Rev. M. E. Fletcher, Holder Henrikson of Arendar, Norway, to Emma Friberg of Soddenburg, Sweden.

**BULL-McGUIRE**—At the Woolverton House, June 21st, by Rev. I. A. Corbett, William Bull and Jennie McGuire, both of Newbury, Carleton Co., N. B.

**CLARK-BEARS**—At Truro, N. S., June 21, 1905, by the Rev. W. N. Hutchins, R. D., Frank L. Clark of Lottie's Brook, Hants Co., N. S., and Annie L. Beares of Belle River, Queens Co., P. E. I.

**GRAHAM-BUCHLER**—At the residence of the bride's father, D. C. Stevens, Esq., of Debert on June 21, by Rev. F. T. Miller, Mr. Edson Graham of Windsor, and Mrs. Irene S. Buchler, of Debert.

**KIMBALL-BOYER**—At the residence of Charles N. Boyer, Florenceville N. B., June 21st, by Rev. A. H. Hayward, Fred Lee Kimball of Bridgewater, Annapolis Co., Maine, to Sarah Dolores Boyer, of Florenceville.

**DUNLAP WHITMAN**—At the home of the bride's father, New Albany, Annap Co., June 18th, by Rev. M. B. Whitman, brother of the bride, Frank B. Dunlap, merchant at Sydney Mines, to Flora Leah, youngest daughter of Dea. Phineas Whitman.

**BIGGEN-BELL**—At the residence of the bride's parents, Bristol, N. B., June 21st, by Rev. A. H. Hayward, Charles W. Biggen of Forestan, N. B., to Senath E., daughter of Charles J. Bell of Bristol.

**RIDEOUT-LONDON**—At the residence of James Irvine, Mount Pleasant, Car Co., N. B., June 21st, by Rev. A. H. Hayward assisted by Li-ontati C. Frank Rideout, Bro. of the groom, J. J. London of Middle Simonds to Ethel L. London of the same place.

**DEATHS.**

**CARTER**—At Lelocaster, June 17th, of pneumonia, Sadie B., infant daughter of Charles and Clara Carter, aged 10 months.

**OUTHOUSE**—At Freeport, N. S. June 17, of consumption, Stanley Outhouse in the 24th year of his age, leaving father and mother and two sisters to mourn their sad loss. His end was a peaceful trust in the Saviour.

**FOSTER**—On 11th inst., at his home in Milton, Queens Co., N. S., after months of severe suffering, Brother Samuel Foster, aged 64 years. The deceased bore his illness with Christian resignation and died in the faith.

**SPIDLE**—Lubenburg—Once more the home of our Brother and Deacon Spidle has been visited by the "Last Enemy." Wilbert Raymond Spidle aged 6 years and 8 months, passed away on April 28th, after a long and serious illness. Though young, he gave evidence of faith in Christ.

**SANGSTER**—On May 3rd, at the home of her son, Franklin Sangster, Mrs. Sarah Sangster widow of the late William J. Sangster. The deceased was in her 79th year and leaves two sons and two daughters to mourn her loss. She had been a faithful member of the Baptist church for nearly sixty years, being one of the charter members of the New Harbor church.

**COKELEY**—Mrs. Alijah Cokely, aged 76 years passed suddenly away on June 13th. Mrs. Cokely was the third daughter of the late Wm. Murry. Sister Cokely was the last of a family of seven children who have passed over the flood. She professed faith in Christ during the Barl revival at Jemseg. She leaves a sorrowing husband and two children, Mrs. Charles Marshal living in St. John and Charles W. living on the homestead.

**LOVETT**—Mrs. Elizabeth Lovett, widow of the late Charles Lovett, Esq., of Chester, died on the day of May 4, D. 1905 at Chester. The late Mrs. Lovett has always been a liberal contributor to the financial support of the Chester Baptist church and by her last will and testament she has left to the Trustees of the Chester Baptist church \$200 to be invested for the benefit of the Sunday School and \$200 to the Minister's Annuity Fund to pay the rates of the Rev. Rupert Osgood Morse, and the residue, after payment of other named legacies to the Foreign Mission Board of Baptist Convention of Maritime Provinces. Charles A. Smith, Esq. and Mr. Henry E. Mitchell are the executors of her will.

**WALKER**—At Lynn, Mass., June 11, 1905, Alberta K. Walker, widow of the late Lyman J. Walker aged 44. In her last sickness Mrs. Walker was a great sufferer, struggling hard for life and yet submissive to the divine will. The Lord Jesus was her strength in life. He became her sufficiency in death. Our sister was a member of the Prince St. Baptist church of Truro, N. S., and held a large place in the esteem and affection of all who knew her. She was one of the valued workers of the church and she cheerfully gave to its service both a warm heart and a thoughtful mind. About two years ago Mrs. Walker went to her early home at Bocaac, N. B., in search of rest and strength and there her burial took place.

**KELLEY**—At Upper Kingsclear, June 2nd, Maggie May, second daughter of Duncan Kelley, aged 14 years and 11 months. A beautiful young girl suddenly taken from the home and Sunday School, causing great sorrow.

**RAYMOND**—At Lynn, Mass., Feb. 10th 1905, James Braynard Raymo d, aged 38 years, leaving a wife and six children, father, mother and two brothers to mourn their loss to them on earth of one who was loving, and true to them in every relationship of life. Bro. Raymond was a faithful member of West Lynn Baptist church, a true Christian and a faithful worker in the Master's cause. His body was brought to Digby, N. S. for burial, where his father and mother reside. In the midst of the most tempestuous weather ever known in this country, his brother, Mr. Stewart Raymond, at the sad call, journeyed to Lynn and accompanied the remains back to the home of his boyhood where we lovingly laid them in their resting place, to await the glad call of the resurrection morning. The services were conducted by Rev. A. J. Archibald, pastor of Digby Baptist church, who preached a very appropriate and touching sermon. The West Lynn Baptist Mission adopted resolutions expressing the highest esteem for Mr. Raymond's character and work.

**JAMIESON**—With sorrow we chronicle the death of Frederick Andrew, youngest son of Mrs. John Jamieson of Truro, who, at the early age of sixteen, was called home at the midnight hour, June 16th. About six weeks ago this bright young lad, whose life gave such rare promise, was stricken down with inflammation of the bowels. Everything that medical skill and careful nursing could do was promptly summoned to the relief of the sufferer. For a time it seemed as if health might be restored. But gradually complications developed which made restoration to health impossible, and for the last week the ministry of tender hands and hearts could at best but allay the pain as the patient sufferer was gradually borne out on the receding tide. It was an heroic struggle. Seldom is witnessed so triumphant a death-bed. All fear of death was removed.

God's presence was straightway felt by all who entered the sick room. The little sufferer became the comforter of the stricken loved ones by the bed-side. He sang. He quoted the precious promises upon which so many have pillowed their heads in death, quoting the 23rd psalm while the death-dew was gathering on his brow. And at last when strength failed the watchers at the bed-side tenderly sang the sufferer into the last peaceful sleep of death. It is a sore bereavement to the mother, the four sisters, and three brothers who are left to mourn. It is hard to give our loved ones up even when old age has dimmed the eye, and the buoyancy of youth has departed. How much harder when the youth is about to emerge into manhood, and life promises most. But God's ways are ways of wisdom, and death to his children can never be untimely. The broken column should never mark the Christian's grave. The funeral service on June 19 was very impressive.

**ALBERT CO. QUARTERLY MEETING.**

Albert Co. Quarterly meeting met at Germantown June 14 and 15. Pastors present, M. Addison, H. S. Erb, J. W. Brown, A. F. Brown, J. H. Puddington of 2 and 3 Elgin, W. A. Allan of Waterside, and B. H. Thomas of Dechester.

A very interesting and animating Quarterly was held. Rev. M. Addison gave an address Wednesday afternoon of the most advantageous grouping of our church in Albert Co. He suggested that Mud Creek be cared for by the Moncton pastors, that Stony Creek be grouped with the Dawsonville group of churches, that Surrey, Albert Mines and Hope-ell Cape be one group, and that Hopewell Hill, Riverside, Albert and Germantown form another group. These suggestions were approved and the clerk was asked to notify the sections from Surrey to Germantown suggesting that they arrange for a delegated conference to be held at the Hill, July 4, to deliberate on the proposed plan of grouping.

Rev. B. H. Thomas preached in the evening a very direct and uplifting sermon, after which an evangelistic service was held led by Rev. J. W. Brown.

On Tuesday forenoon an address was given by Rev. B. H. Thomas on the necessity of having a prayer meeting in every section of our fields. This was followed by an address by Rev. A. F. Brown, on what should be our relation to our non-resident membership? These addresses were followed by discussion which emphasized the points made.

The reports from the churches revealed a general condition of prosperity, quite a number of the churches having been blessed by baptisms and additions to the membership.

The next Quarterly is to be held with the 3rd, Elgin Church at Hillside.  
J. W. BROWN, Sec'y.

**DENOMINATIONAL FUNDS.**

New Brunswick:  
St Stephen, D W \$23 65; Gibson, D W 2 00; St George 1st, F M, 23 00; Carl and Vic, O M, H and F M, 9 50; Main St, H M, 20 00; F M 98 00 N W M 30 00; Gr Lig 2 63; Leinster St, H M 5 64; F M 7 15; D W 18 21; Richmond So (F M 1 03; Gr. Lig 1 75) 2 78; St Martins 2nd, W K Floyd, F M, 5 00; "A Friend" Albert, F M, 1 00; Albert Co, Missy Con, H and F M 17 80; Sheffield 1st, Thomas Bridges F M 5 00; Hillsboro 2nd, F M 11 00; Dorchester 2nd, H M 4 25; (North Esk. H M 80 00; Pollett River 6 50; Forest Glen 4 70; Gr Lake 1st, 1 10; Grand Lake 2nd, 7 70; Hampton Sta, 2 80; Chinman, 2nd, 22 00; Cambridge, 1st, 8 50; Cambridge, 2nd, 3 30; Salisbury, 1st, 9 55; Carleton, 4 00; Up Gageton, 1 00; Tabernacle, 10 00; Campbellton, 1 00; St Martins, 2nd, 10 00; Ludlow, 2 50; Jemseg, 5 10; per W. E. McIntyre, 95 90; Richmond So, F M 3 00; Norton F M 4 64; Main St, H M 5 00; F M 4 71; N W M, \$4 16; Grande Ligne, \$5 77—\$19 64; Fredricton, D W, \$71 85; Doaktown, D W, \$8; Harcourt, F M, \$5; St Mary's, (McLaughlin Road), F M, \$5 50; Middle Sackville, M G G C, support of S C Freeman, \$80; Moncton (F M, support Miss C, \$32 78; N W M, \$17 30)—49 98; Bloomfield, Carl Co, D W \$5 37; Hodgdon and Richmond, F M, \$3; Forest Glen, F M, \$3; Nashwaak, H and F M, \$13 25; Main St, S S, H M, \$9; Hopewell, D W, \$40; Leinster St, S S, F M, 13 79. Total \$717 53. Before reported \$617 17. Total to May 30, \$234 70.  
J. W. MANNING, Treas. N. B.  
St. John, May 30th, '05.

Hon. Judge Barker, John Kilburn of Fredericton, and Ora P. King, M. P. P., Sussex, have been appointed a commission to investigate the charges against the Restigouche Boom Co.

**THE FIRST MAN TO SELL ROYAL HOUSEHOLD FLOUR**

in the town of Westville, N. S. was

**Geo. E. Munroe.**

He saw it advertised in the daily papers and he thought he would try a few barrels. He didn't get many at first, not more than thirty barrels, because he wasn't quite sure how the Westville people might like it. However the flour came along and he tried it in his own house. Then he told a few friends that it was something first-class, and they also tried it. It seemed that nearly every person who got a barrel recommended it to someone else until before very long the inquiry became general and other Westville merchants had to get it for their customers. To-day the most popular flour in Westville is undoubtedly

**ROYAL HOUSEHOLD**

and three of the leading merchants in Westville recommend it before all others.

Royal Household Flour is made of the best grade of hard Manitoba wheat. It is not a blended flour and it is purified by electricity.

It would surprise many people nowadays to know what good quality things are made in Canada.

**H. & S.**

CHOCOLATES

are one of the good articles and there are hundreds of others.

The twentieth century flyer, east bound on the Lake Shore, was wrecked near Mentor, Ohio, on Wednesday night. Eight killed and thirteen injured is the official estimate.

Printed  
Church Collection  
- ENVELOPES -  
\$1 50 per single  
1,000  
Discount on larger quantities.

Express prepaid  
**PATERSON & CO.**  
MESSENGER & VISITOR OFFICE,  
St. John, N. B.

DEMAND FACTS  
About What You Eat.

When it comes to food, demand to know the facts about what goes into your stomach.

Not only that it is pure but that you are not deceived in the description of its contents and condition. Some flaked breakfast foods that have thus far failed, are now being advertised in close imitation of the Grape-Nuts advertising, thinking in that way to finally make a success of the failure.

But false statements of the merits of human food will never on earth build up a business. These flaked foods are, not predigested. They are not fully cooked and the starch in them is starch-still and has not been turned to sugar as claimed.

Chemical analysis tells the truth and the analysis of the famous chemists of the world show Grape-Nuts the only prepared breakfast food in which the starch part of the wheat and barley has been transformed into sugar and therefore ready for immediate digestion.

Why is this true? All the thin rolled flake foods are made by soaking the grains of wheat or oats in water, then rolling drying and packing. These operations do not cook or pre-digest the starch.

Contrasted with this pretense, observe the care, method and skill in making Grape-Nuts.

The barley is soaked about one hundred hours, then it is slowly warmed for some days and sprouted, the diastase being developed and part of the starch turned to sugar, (and later on all of it), then the grains are baked and the sprouts stripped off. Then comes grinding, sifting and mixing with the creamy colored flour made from white and macaroni wheat. This mixture must be skillfully made in right proportions. This blended flour contains just the ingredients demanded by nature to rebuild the soft gray substance in the nerve centres and brain, but how to make the food easy to digest, that was the question.

It certainly would not do to mix in drugs, for their is a certain failure sure to come to the person depending on drugs to digest food. They may do for a temporary expedient, but pure food and digestible food is the only final resort and safe way. So to change the remaining starch part and prepare the other, elements in this blended flour it is made up into massive loaves like bread, the inside being dark cream color and quite sticky to the touch. These loaves are sliced and again go through long cooking at certain temperatures. Then the rock hard slices are each one carefully inspected and ground ready for packing and use, having gone through 10 or 12 hours in the different operations.

When finished, each little granule will show a sparkling substance on its surface. A magnifying glass will bring it out clearer and develop little pieces of pure dextrose sugar, not put on "or poured over" (as the head of a large Sanitarium once stated in his paper, thus exposing his appalling ignorance of food processes) but this sugar exudes from the interior of each as the starch is exactly like what is found in the human intestines, provided the starch of the grains, potatoes, bread, rice, cake, etc., etc., has been perfectly digested. But many are weak in that form of digestion and yet need the starches, so Grape-Nuts supplies them predigested and ready to go quickly into the blood.

Visitors are shown freely through the works and can follow the steps of making Grape-Nuts from the grain to the finished product. The proportions of the different kinds of flour, and the temperatures are not disclosed and it seems impossible for others to steal these secrets of the makers. But purity, cleanliness and skill are shown in every corner of the immense pure food factories. People who care for results from choicely selected food, those who want the food to rebuild the soft gray substance in brain and nerves that give the go, the vigor, the life, will understand why the imitators who try to copy the announcement about Grape-Nuts have failed in the past.

There's a reason for Grape-Nuts and a profound one.

BEYOND TO-DAY.

If we could see beyond today,  
As God can see;  
If all the clouds should roll away,  
The shadows flee—  
O'er present griefs we would not fret,  
Each sorrow we would soon forget.  
For many joys are waiting yet  
For you and me.

If we could know beyond today,  
As God doth know,  
Why dearest treasures pass away  
And tears must flow—  
And why the darkness leads to light,  
Why dreary paths will soon grow bright—  
Some day life's wrongs will be made right;  
Faith tells us so.

If we could see! if we could know!  
We often say;  
But God in love a veil doth throw  
Across our way;  
We cannot see what lies before,  
And so we cling to him the more.  
He leads us till this life is o'er.  
Trust and obey,  
—Christian Work.

The spirit of simplicity is a great magician. It softens asperities, bridges chasms, draws together hands and hearts. The forms which it takes in the world are infinite in number; but never does it seem to us more admirable than when it shows itself across the fatal barriers of position, interest, or prejudice, overcoming the greatest obstacles, permitting those whom everything seems to separate to understand one another, esteem one another, love one another. This is the true social cement that goes into the building of a people.—Charles Wagner.

God has put in our power the happiness of those about us, and that is largely to be secured by our being kind.—Henry Drummond.

The whole world is beautiful. It's just as we make it ourselves. We sometimes shut our natures up and complain that it's dark and lonely, when all the time the sun is shining and the birds are singing outside; but when we open the doors and windows we know that the light and beauty of heaven is to be had for the seeking. We don't even have to seek them always; they'll come if we only let them in.—James Creelman.

The fundamental difference lies between the men who think that life is for them, that this great world of living things is the reservoir out of which they are to draw pleasure and good; and the other men who think that they are for life, that in this universe of living things there is a divine idea and purpose to which they, coming in their appointed time in the long ages, are to minister with what powers of service they possess.—Phillips Brooks.

"I and my house will serve the Lord;  
But first obedient to his word  
I must myself appear;  
By actions; words and tempers show  
That I my heavenly Master know,  
And serve with heart sincere.

"I must the fair example set;  
From those that on my pleasure wait  
The stumbling-block remove;  
Their duty by my life explain;  
And still in all my works maintain  
The dignity of love."

In the morning praise God for opportunity—but make some use of it before the morning goes.—Isaac O. Rankin.

I see not any road of perfect peace which a man can walk, but after the counsel of his own conscience. Let him establish himself in those courses he approves. The unremitting reiteration of simple and high sentiments in obscure duties will harden the character to that temper which will work with honor, if need be, in the tumult or on the scaffold.—Emerson.

Die to thyself every day, and then thou has sold all. Then all that thou hast will be used by thee for the love of God and thy neighbor.—William Law.

Whoever lives in society and yet acts without regard to society is a dangerous man. Here is a crime in essence, crime in the making. All crime springs from selfishness.—Charles Gordon Ames.

Investments.

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

THE STOCK 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.

DEPOSITS 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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Quick. Quick. Quick.  
Agents wanted at once throughout the provinces.  
Complete History RUSSIAN  
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postage.  
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Cocoa and Chocolate

Are being bought in twice the quantity.  
O. J. McCully, M. B., M. R. S. London.  
Practise limited to  
EYE, EAR, NOSE AND THROAT  
Office of late Dr. J. H. Morrison.  
103 Gormain St.

SPRING  
CLEANING

is considered a necessity by everyone, and yet they neglect to eradicate from their blood the accumulated impurities whose presence is indicated by listlessness and loss of energy, and by the occurrence of canker and pimples. If these impurities are left in the body it is in a suitable condition to fall prey to tuberculosis and other diseases. For this purpose thousands of people take two bottles of  
Gates' Life of Man Bitters  
and one of GATE'S INVIGORATING  
SYRUP every spring. These increase the activities of the organs which remove wastes from the blood, and then the system is fitted to withstand the summer exertions.  
Sold everywhere at 50 cents per bottle  
C. GATES, SON & CO.,  
Middleton, N. B.

Burdock  
BLOOD  
BITTERS

Turns Bad Blood into  
Rich Red Blood.

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

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

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

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Limited.

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90 Argyle Street,  
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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. KERR & SON

Insurance. Absolute Security  
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HOMESEEKERS EXCURSIONS  
To The Canadian Northwest.

Second-Class Round Trip Tickets will be issued from  
ST. JOHN, N. B.  
TO WINNIPEG, - - \$ 30.00  
MOOSOMIN, - - \$ 32.25  
REGINA, - - } \$ 33.75  
LIPTON, - - }  
MOOSEJAW, - - \$ 34.00  
PRINCE ALBERT, \$ 36.00  
McLEOD, - - \$ 38.00  
CALGARY, - - \$ 38.50  
RED DEER, - - \$ 39.50  
STRATHCONA, - - \$ 40.50

Equally low Rates to Other Points.  
Tickets good going June 14th and 28th and July 12.

Good to Return two months from date of issue.  
Further particulars on application to  
F. R. PERRY, D. P. A., C. P. R.,  
ST. JOHN, N. B.

BOYS OF DRINK

A son of a drinking less chance of health than of total abstinence show alarming facts. Parents, give the boys abstainers yourselves an example in practice a hereditary peril. An York City found out the children of drink with organic or nervous number examined.—cord.

BUILDING UP OUR

Rev. G. W. Morro says: "No man can town in Vermont, his manhood, or money, saloon has proved a crime producer, a destroyer, the church's build a church on your religious organ you will, but as long as you will be open you will than you can reclaim

ALCOHOL AND

Among the not upon the human is p crease in ability to these effects are noted half an hour, and at an hour's time.

Dr. Lauder-Bruno creases the reaction crimination and the makes all the nerves at the same time it producing a kind of that all these process himself to be quick being as they really

These views are M. D., of Johns Hop Crothers, M. D., of Clinical Medicine, Madden, M. D., of

A WIDOW

Quit the Thing Th

A woman tells her insuring her life:

"I suffered for n trouble with my head headaches and neu incapacitated at time did not realize the till I was rejected the examining phys so bad he could not ed me very much, a child dependent tect her future that life.

Fortunately for advertisement count a man who had be way that I was wit was cared by leav Postum Food Coffe this held out, and

"My health began ly. The headache peared, I gained in came back to me a my heart was stre ning, and soon all passed away. No night with my hea mouth! Then I a life insurance, and ing the medical ex

"It was seven y use Postum Food still, and shall con it a guarantee of g en by Postum Com There's a reason Read the big li Wellville," in each

## This and That

### BOYS OF DRINKING PARENTS.

A son of a drinking man or woman has less chance of health and active mental faculties than of total abstinence parents. Statistics show alarming facts in this particular. Parents, give the boys a chance by being total abstainers yourselves and setting them an example in practice and a start without the hereditary peril. An eminent doctor in New York City found over seventy per cent. of the children of drinking parents afflicted with organic or nervous diseases in a large number examined.—Maine Temperance Record.

### BUILDING UP OR PULLING DOWN.

Rev. G. W. Morrow, of Burlington, Vt., says: "No man can say Vermont, or any town in Vermont, has profited in morals, manhood, or money, by the saloons. The saloon has proved a demoralizing agency, a crime producer, a business failure, a home destroyer, the church's worst foe. You may build a church on every street and make your religious organization as complete as you will, but as long as you allow saloons to be open you will make criminals faster than you can reclaim them."

### ALCOHOL AND TRAIN-WRECKERS.

Among the notable effects of alcohol upon the human is palsy of vision, and a decrease in ability to distinguish colors. And these effects are noted, in most cases, inside half an hour, and almost invariably within an hour's time.

Dr. Lauder-Brunton says: "Alcohol increases the reaction time, the time for discrimination and the time for decision. It makes all the nervous processes slower, but at the same time it has the curious effect of producing a kind of mental anaesthesia, so that all these processes seem to the person himself to be quicker than usual instead of being as they really are, much slower."

These views are corroborated by J. J. Abel, M. D., of Johns Hopkins University; T. D. Crothers, M. D., of the New York School of Clinical Medicine, Hartford, Conn.; John Madden, M. D., of the Milwaukee Medical

### A WIDOW'S LUCK.

Quit the Thing That Was Slowly Killing Her.

A woman tells how coffee kept her from insuring her life:

"I suffered for many years chiefly from trouble with my heart, with severe nervous headaches and neuralgia; but although incapacitated at times for my house work, I did not realize the gravity of my condition till I was rejected for life insurance, because, the examining physician said, my heart was so bad he could not pass me. This distressed me very much, as I was a widow and had a child dependent upon me. I was to protect her future that I wanted to insure my life.

Fortunately for me, I happened to read an advertisement containing a testimonial from a man who had been affected in the same way that I was with heart trouble, and who was cured by leaving off coffee and using Postum Food Coffee. I grasped at the hope this held out, and made the change at once.

"My health began to improve immediately. The headaches and neuralgia disappeared, I gained in flesh, and my appetite came back to me at once. Greatest of all, my heart was strengthened from the beginning, and soon all the distressing symptoms passed away. No more waking up in the night with my heart trying to fly out of my mouth! Then I again made application for life insurance, and had no trouble in passing the medical examination.

"It was seven years ago that I began to use Postum Food Coffee, and I am using it still, and shall continue to do so, as I find in it a guarantee of good health." Name given by Postum Company, Battle Creek, Mich.

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

College; the well known Dr. Kellogg; of Battle Creek, Mich., in this country, and Dr. Herman Frey in Sahli's Clinic, Berne; Dr. Von Buage, and others abroad.

These facts cast light upon the failure of railroad men to distinguish signals and are quite reasonably held to account for numerous accidents and much loss of life.—Kane Leader.

### HUMOR OF THE HOUR.

Advertising Expert—I've written the praises of all these lots but one. I'm afraid you can't sell that one.

Real Estate Agent—What's the matter with it?

Expert—Why, it's an almost perpendicular hillside.

Agent—Call attention to its wonderful drainage facilities.—Cleveland Leader.

Footsore Frankie—Please, mum, could yer give a little sumpin' ter a starvin' man?

Mrs. Kundleigh—Yes, my poor man—here is an old pair of my husband's trousers.

Footsore Frankie—Pardon me, mum—but does I look like a goat?—Cleveland Leader.

Thomas Healy, learning that an Irish friend was really ill in Philadelphia, a man prone to think that he had every disease to which humanity is ever heir, sent him the following telegram:—

"Don't be buried on Long Island. The way things are going there will be an elevated road above you, and subways below you. Take my advice and have your body shipped to Ireland to be buried in a bog."

Two days later the friend, fighting mad, entered Healy's restaurant. Tom treated. The place was saved from ruin and the friend from the grave.—New York Times.

Tired Housekeeper (in employment agency)—Oh, dear! I wonder if there'll ever be any solution to the servant girl problem?

Employment Agent—Oh, yes, mum. My wife solved it long ago.

"Well, well, How?"

"She got rid of the hull gang an' did the work herself."—New York Weekly.

Mr. Charles S. Howe, the General Secretary of the American Association for the Advancement of Science, said at a dinner of scientists:—

"False science, the pseudo scientific method with its explanations that explain nothing and help us in no wise, may be illustrated, perhaps, with a little episode that I heard of the other day.

A student went to his instructor and said:—

"I am informed, sir, that people are sometimes born with a desire to eat soap."

"That is quite true the instructor answered.

"What is the cause of it?" asked the student.

"These people," was the reply, "are the victims of sapsomomania."

"What does sapsomomania mean, professor?" the student said.

"It means," the professor answered, "a desire to eat soap."—Buffalo Inquirer

In discussing a certain unfair decision, Governor Bell of Vermont said:—

It is a case of might making right. It reminds me of one of my boyhood's baseball games.

In this game the umpire was a young blacksmith, in fact a modern Hercules. He came along with the opposition team, from the opposition town next to ours, and in his decisions he was most unfair.

In the third innings I went to the bat. I sent a high fly to centre field. The centre-fielder got under the fly, but after striking his hands it bounced off and rolled to the grass.

"Out!" shouted the umpire.

"Out?" I cried. "Bill Harris, you lie."

"I know I do, my lad," said the umpire, calmly, "but out you go all the same."—Buffalo Enquirer.

# Fruit-a-tives

OR "FRUIT LIVER TABLETS"

made from fruit with tonics. Nature's remedy for constipation, biliousness, headaches, kidney and skin diseases.

"I have finished my second box of Fruit-a-tives, and am looking well and feeling better than I have for years. I never thought for a moment that my health could be improved in such a short time."

At druggists—50c. a box. Mrs. M. JACKSON, Toronto, Ont.

Manufactured by FRUIT-A-TIVES Limited, Ottawa.

A NOISELESS BLAZE  
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is made by

## EDDY'S SILENT PARLOR MATCH

Grocers everywhere are handling them  
Canadian Matches for Canadian people.

SCHOFIELD BROS.,

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St. John, N. B.

MADE IN CANADA!  
FOR CANADIAN STOMACHS.



The Wonder Working D. C. is prepared for the Relief and Cure of all STOMACH TROUBLES.

Within 30 Days, on Receipt of 10c., we will mail to any address one large trial bottle. TEST IT.



Rev. P. C. Hedley

667 Huntington Avenue, Boston, Mass.—  
"Of all the preparations for dyspepsia troubles I have known, K. D. C. is the best, and seems to be entirely safe for trial by any one."

Rev. Wilson McCann

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

Rev. J. Leishman

Argus, Ont.—"It gives me much pleasure to testify to the excellency of K. D. C. as a cure for dyspepsia."

Dr. McDonald

Ste. Agnes de Dundee, P. Q.—"I have never known K. D. C. to fail where fairly tried."

Rev. A. Purdock, P. A. LL. D.

Springford, Ont.—"It is only justice to state that in my case your K. D. C. has wrought a perfect and I believe a permanent cure."

Rev. Geo. M. Andrews, D. D.

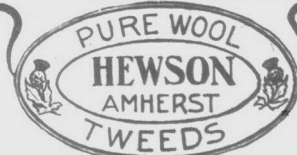
Auburndale, Mass.—"I recommend K. D. C. very strongly—in my case it has proved singularly efficient."

We hold a host of Testimonials from the best people of America. Testimonial sheet on application. Above are a few extracts.

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

FOR  
WASHING LINEN  
You will do the best  
work by using a PURE  
HARD SOAP like  
**"SURPRISE"**  
It makes towels and all such material white, clean and sweet, without any harm from harshness.  
Don't forget the name.  
**SURPRISE SOAP**

This Label in colors



on all genuine Hewson Goods

—Better ask your dealer to let you see it and get acquainted with the brand, so you can always tell HEWSON TWEEDS. They don't cost high but are high quality.

When answering advertisements please mention the **Messenger and Visitor.**

### What Women Suffer.

**At all Ages They Need Rich, Pure Blood to Secure Health and Happiness.**

A woman needs medicine more than a man. Her organism is more complex, her system more delicate. Her health is disturbed regularly in the course of nature. If anything happens to interfere with that natural course, she goes through unspeakable suffering. In fact the health of every function and the happiness of every moment of a woman's life depends upon the richness and the regularity of her supply. That is the simple scientific reason why Dr. Williams' Pink Pills are worth more than their weight in gold to women of all ages from fifteen to fifty. These pills actually make the rich red blood that brings health and happiness and freedom from pain to every woman. Mrs. Nell Ferguson, Ashfield, N. S., says: "In justice to you, and in the hope that what I say may benefit other suffering women, I take pleasure in stating that I have found wonderful benefit from the use of Dr. Williams' Pink Pills. When I began using the pills I was so badly run down that I could scarcely go about, at times I suffered very much and felt that life was a burden. Thanks to Dr. Williams' Pink Pills, I can now say I am enjoying better health than I ever expected to have again, and I can most heartily recommend these pills to other suffering women."

Dr. Williams' Pink Pills cured Mrs. Ferguson because they filled her veins with the rich, pure blood so necessary to the health and happiness of every human being. It is for this reason that these pills always cure such troubles as anaemia, neuralgia, heart trouble, indigestion, rheumatism, sciatica, St. Vitus dance, paralysis, kidney and liver troubles, and the special ailments of growing girls and women of middle age. You can get these pills from any dealer in medicine, but you should be careful to see that the full name, "Dr. Williams' Pink Pills for Pale People," is on the wrapper around each box. If you wish you can get the pills by mail at 50 cents a box or six boxes for \$2.50 by writing The Dr. Williams' Medicine Co., Brockville, Ont.

### NEWS SUMMARY.

Parliament is asked to grant \$50,000,000 for East Indian government—an increase of \$12,200,000 in the charge for military services.

Mr. Walter F. Langlell has been chosen medical superintendent of the city hospital, Hamilton, Ont., at a salary of \$2,500. There were nineteen applications.

At Hamilton it is estimated that a heavy down pour of rain on Thursday did damage to the extent of \$20,000 in the cellars. A number of actions against the city for damages for flooding are threatened.

It is stated by the London express that a well-educated Parisian named Georges Teyron earns a comfortable livelihood by figuring as the 14th guest at dinner parties which otherwise would be attended only by 13 persons.

The great Beaujolais wine district in France is said to "fairly bristle with cannon." The wine growers are firmly convinced of the efficacy of the cannon to destroy the hail in the clouds and to turn it into a mild rain.

The school trustees of Hampton Village and Station met on Monday evening as delegates from their respective annual school meetings to talk over the union question. The site and cost of the new building were the chief points discussed.

A sale of timber land which established a record price per acre has just been completed at Hillsboro. James Dobson, lumberman, of Stoney Creek, purchased from Mrs. Bliss Steeves of

Hillsboro 75 acres of timber land for \$8,000. This is over \$100 an acre.

At Herreshoff's shipbuilding yard a deadly instrument of warfare is under construction. The hull is of aluminum, and the electric motors are capable of attaining a speed of 30 knots an hour. It will be loaded with high explosives, which will be set off by contact with the object to be destroyed. The boat can be manipulated by two men.

The battleship Hibernia and the armored cruiser Achilles, aggregating 30,000 tons, have been added to the British navy. The Hibernia was built at Devonport dockyard. As befits her name, she will be manned so far as possible by Irishmen and fly an ensign which is the gift of Ireland. The Achilles, which was launched at Elswick, is of the Duke of Edinburgh type.

The education department of New South Wales holds periodical inspections of the teeth of all the children under its jurisdiction. When the ordeal is over the pupil receives a ticket from the examining dentist stating for the information of the parents what teeth require attention. In the case of children whose parents are unable to pay for private attendance, orders on the dental hospital in Sydney are given.

Findlay D. Robinson, treasurer of Tilbury Township, Ont., is \$6,000 short in his cash. He has signed a confession acknowledging the shortage. The township is protected by his bondsmen, who have properly valued at \$30,000, although somewhat encumbered. Stock speculation is believed to have been the cause of the deficit. The council employed a provincial auditor to look over the treasurer's books, and this has been the result.

Mrs. Albert Moore, of 264 Duke street, is suffering from severe injuries caused by a fierce attack from a pet cat. Mrs. Moore found the cat amusing itself with the tassels hanging from the table cloth. She pushed the cat away from the table, when it sprang fiercely at her face and sank its teeth through the lady's upper lip, and through one nostril, while with its sharp claws it left a long and deep wound about the neck and another in the forehead.

A new microphonic telephone, invented by Signor Mayorana, brother of the Italian Minister of Finance, has been tested between Paris and Rome with excellent results. A trial of the telephone has since been made by sending messages from London to Rome with equally good success, in spite of the difficulty in transmission by submarine as well as land cables. An English syndicate has been formed to offer capital for the exploitation of the company.

The exportation of ostriches from South Africa has practically been prohibited by an export tax of \$477 each, intended to preserve to that country, as far as possible, the monopoly of the lucrative trade of ostrich farmers. Artists in England say that it is becoming harder each year to sell pictures. Only the very rich buy their wares, as the middle classes think that a good photograph is just as good for them as a painting and saves much money.

At Cayuga, Ind., June 19, Madeline Ashley, nineteen years old, was instantly killed, and Madeline Adams, two years old, probably fatally injured, by a sky-rocket. The rocket struck the smaller girl, and the stick then penetrated the brain of Miss Ashley.

The Prussian minister of public instruction has issued a circular to the provincial school boards and the federal government in the German Empire, requesting them to prohibit the wearing of corsets by the pupils of girls' schools and colleges.

Always ready and willing and quite capable of refreshing you

## The TIGER TEA

PURE . . . . . PACKAGES ONLY.

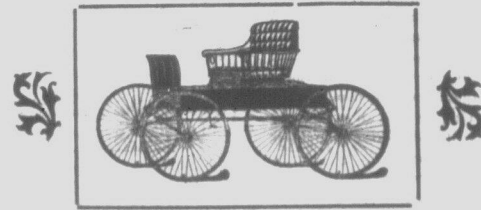
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## J. CLARK & SON,

WHOLESALE AND RETAIL DEALERS IN

FARM IMPLEMENTS, CARRIAGES, SLEIGHS and HARNESS.



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

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

Right prices and easy terms. Good discount for cash.

### Personals.

Rev. York A. King of Providence, R. I., whose former home is Pettaquamscutt, N. B., will attend the World's Baptist Congress in London.

Rev. Henry Alford Porter, pastor of the First Baptist church, Oklahoma City, formerly pastor at Kentville, N. S. has received the honorary degree of doctor of divinity from the Central University of Iowa, located at Pella in that state.

Rev. F. C. Wright, lately pastor at Hebron, N. S., is about removing to Townsend, Mass. Mr. Wright has accepted a call to the pastorate of the First Baptist church of Townsend and will enter upon the work there July 1.

Mr. Frederick T. Snell, formerly at Havelock, N. B., expects to sail from London by the Allan Liner Sardinian, July 1st, for Montreal. He hopes to be in St. John by July 12th or 13th, and will be open to engagement in this province. Bro. Snell will receive a warm welcome from his New Brunswick friends. His family will accompany him.

Rev. E. C. Jenkins, a son of Queens County, has returned to his native Province, much to the benefit of his old home church. A gracious revival is in progress at Thorntown, Salmon Creek and Cole's Island, under his labors, and many are coming to Christ. Up to date over fifty have been baptized. The good work is still going on with evident signs of power and great blessing.

What is the reason for the indifference and utter irreligion of so many thousands in our land? Why is it that only one in six, or one in seven, of the people of the metropolis pay any attention to religion at all? This is, at any rate, part of the reason: they see so little in religion. It makes so little difference. It leaves men as it found them—mean, petty, grasping, selfish. There is nothing in the lives of Christians to commend their faith. The fact about it is that we have not yet realized that Christianity has to do with our speech, our temper, our business, our every act. When a man is in Christ he is "a new creature."—J. D. Jones

## Art Steel Ceilings.

**Embossed Art Metal** is the interior finish of the age, for Ceilings, Cornices, Side Walls, Dados, etc. Handsome effects can be secured for Parlors, Halls, Dining Rooms, Bath Rooms, also for Offices and Public Buildings. Especially adapted for Churches.

Steel Ceilings can be easily applied over Plaster Ceilings and walls.

Also, Metal Shingles, Painted and Galvanized, Lightning and Fireproof.

Send us dimensions and we will quote costs for any Building or Room.

## ESTEY & CO.,

St. John, N. B.



LET THE BABY SLEEP  
USE  
**WILSON'S  
FLY PADS**

# Red Rose Tea Is Good Tea