

Messenger and Visitor

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ST. JOHN, N. B., Wednesday, August 23, 1905.

No. 34

The Acadians in Convention

The fifth convention of the French Acadians of the Maritime Provinces was held last week at Caraquet, N. B. The Convention was held under pleasant weather conditions, and it is said that as many as four thousand persons were present at some of the meetings. Among prominent men present were Hon. Mr. Lemieux, Messrs. Monk and Turgeon from Quebec; Judge Brean of Louisiana; Senator Parier, Mgr. Richard, Hon. O. J. LeBlanc, Hon. C. H. Labilloy, Hon. A. D. Richard, Judge Landry, with many others of the French Acadian clergy and leading professional and business men of the Acadian stock in New Brunswick, Nova Scotia and P. E. Island. The discussion of topics relating to the interests of the French Acadian people was preceded by religious services and sermons. The convention appears to have been characterized by general good feeling and hopefulness as to the future of the Acadian people. The 'Sun' considers the present position of the Acadians in an interesting article from which we quote the following:—"Of the 900,000 inhabitants of the three provinces, 140,000 are of French origin, and nearly all these are Acadians as distinguished from the descendants of the French colonists in old Canada. Though originally from the same country, and speaking the same language, the two branches of this family lived so long apart that each developed its own traditions and its own career. For a century after the conquest by England, the Acadians had not nearly the same chance for self-improvement as their relatives on the St. Lawrence. They had been scattered, many of them carried into exile, and nearly all deprived of their homes and lands, while the Canadians were confirmed in their possessions, so that their material progress and prosperity was advanced rather than retarded. It was the English who in Quebec province had to carve out new homes in the woods. This was the lot here of the Acadians, twice pioneer settlers in the provinces by the sea. The Canadians had their seminaries, their trading and industrial establishments, their ancient well tilled farms, and their ancestral abodes, while the Acadians were seeking a place to make new homes, and had not even elementary schools. The men are not yet old who remember when the Acadians had their first college classes. Previous to that time only the favored few, who were able to go to Quebec, for study, had opportunities open to Canadians. Until a recent period the Acadians who entered the ministry, or the professions of law and medicine, were few and far between, and had to overcome many difficulties. Now they are fairly well represented in all the professions as well as in the teaching craft. In the industrial and commercial life of the country they have come to take their share, and in this province they are well represented in the political activities of the community. Take it altogether it seems to us that during the last fifty years, and especially during the last twenty-five, the Acadians have more than held their own with their brethren in Quebec. This seems to be shown in the neutral ground of New England cities where the two branches of the French race on this continent meet in friendly rivalry on fairly equal terms. There is no intention here to make invidious comparisons. None are more gratified than the French speaking people in Quebec to know how far the Acadians have overcome those obstacles from which they themselves were happily free. To their sympathy and help at the time of the beginning of advanced educational work, much of the Acadian progress is due. From the seminaries and other schools of Quebec came the promoters of the colleges at Memramcook and in Western Nova Scotia, and much of the culture which will be exhibited at Caraquet in these days of discussion is the result of their labors."

Salaries and Pensions.

The Montreal 'Witness' concludes an article on Salaries and Pensions as follows: "Unfortunately, with such added financial rewards, politics is liable to be more of a game than ever. What hard cash temptations there will be to get into parliament and to rise by hook or by crook; and what, to many politicians, irresistible temptation there will be to hang on to office for five years; no matter what the consequence to the country or the right or wrong of the matter! There is also reason to fear that less than in the future; shall we find that elections are

won by prayers. This must be the 'next year' predicted by Mr. Tarte, which, he said, would be such an eye-opener for the country to see. Mr. Tarte did not happen to be in the government to see; but he can now see \$3,500 a year outside. Whatever comes of it, it leads away from the ideal of Benjamin Franklin. A century and a quarter ago, when England was as corrupt as the United States is today, Richard Price, the philosopher, seeking a remedy for the disease, discussed the matter with other famous men of the time, often and at great length. Price had an idea that legislation could be passed which would effect the purification of public life, but Franklin was of opinion that the true cure was only to be found in rendering all places, as offices, unprofitable, and the King too poor to give bribes and pensions. 'Till this is done,' he declared, 'your nation will always be plundered and obliged to pay by taxes the plunderers for plundering and ruining.' What Franklin would have said with the vast added parliamentary experience of another century we can only surmise. The extra indemnity to members of parliament and senators, the pensions payable, the additional salary of the Prime Minister and the salary of the leader of the Opposition come together to the considerable figure of \$344,000 a year, which is the interest at three percent on about eleven and a half million dollars."

Reduced Grain Rates.

An order has been issued by the Railway Commission requiring the Grand Trunk and Canadian Pacific Railways to make a general reduction in rates from Ontario points to Montreal on grain and grain products for exporting. Mr. C. B. Watts, Secretary of the Dominion Millers' Association, is reported as saying in reference to the subject: "The order partly grants what the Millers' Association was asking for. The association contended that Ontario was entitled to lower rates to the seaboard than points in Michigan and the western States on account of the short haul. This has now been recognized by the Railway Commission, and they have ordered that in future there shall be new groupings in Ontario, based apparently on mileage, combined with the relation of the nearness of the points to the main line; that is to say, the points on branch lines remote from the main avenues of traffic will take higher percentages than the same distance would on the main line. At the time we presented the case to the commission the rates from Toledo, Detroit, and similar points were 78 per cent, of the Chicago-New York rate, and still are the same, but under this new ruling the Toronto group rate, extending as far west as Waterloo, will only be 70 per cent. The benefit of this reduction will accrue to the farmers as much as to the millers, or more so, as it will enable the millers and grain dealers to pay a higher price for the grain. Montreal will also benefit by this order as traffic which formerly went via New York or other United States seaboard ports, can now be more advantageously shipped via Montreal on account of the lower rates to that port."

Electric Storms in Ontario.

Ontario has been visited of late by some very severe electric storms, resulting in the destruction of considerable property, principally barns and their contents—and also the death of several persons. A remarkable instance of the destructive power of the electric fluid is reported from Guelph. Mr. William Hood, a farmer of Guelph township about four miles from the city, had a very narrow escape from being killed by lightning between 2 and 3 o'clock on Saturday afternoon. He was cutting a field of oats with three horses. A thunder storm seemed brewing and he drove the horses to an outbuilding near by. He had one-half of the doors open and was about to open the other, when the whole building seemed to be enveloped with flames, followed by a deafening thunderclap. He was almost thrown on his knees. This was followed by two other shocks in an instant, Mr. Hood feeling each shock. The first bolt seemed to him like a piece of red hot iron two inches square. The centre horse dropped suddenly on top of the binder tongue, and the next one on top of him, while the third seemed to be all right. Mr. Hood, dizzy, went to release the horse, but before he could do so a flash like a silver line ran up between her ears, and she fell

dead. Strange to say, the only other damage done was to the whip. Half of it was taken off in one place and the other half about 18 inches lower.

The Peace Conference

The peace commissioners at Portsmouth appear to have gone as far as they are able or authorized to go in negotiating terms, and they have not yet been able to find a basis of peace. Of the twelve clauses in which the demands of Japan are said to be embodied, it is reported that the Russian envoys have declared their willingness to accept seven, and another clause is said to be acceptable in principle, though there may be some question as to details. The demands to which the Russian envoys refuse to accede are understood to be, the surrender of Sakhalin Island to Japan; the surrender to the Japanese of all Russian warships interned in neutral ports; the limitation of Russia's naval strength in the Far East, and the recognition by Russia of the principle that Japan is entitled to remuneration for the cost of the war. The cession of Sakhalin and the matter of indemnity of course constitute the main obstacle to peace. The Japanese envoys remain firm in their demands on these points, and the Russians as firmly decline to reconsider their refusal. It is not, however, certain that the resources of diplomacy have been exhausted in the effort to secure peace. President Roosevelt will not, we may be sure, allow the Conference to end in failure without doing all he can to make it a success, and it is understood that he is laboring strenuously with the ambassadors to that end. Other nations too—Britain, France, Germany—are reported to be using their best efforts in favor of peace. It is intimated that the belligerent nations may be persuaded, for the sake of concluding the bloody and costly strife, to agree upon some mutual concessions or to submit to arbitration the questions upon which peace or the continuance of the war depends. This may be too much to hope for, and yet it seems at least possible that when the envoys meet again on Tuesday, it will not be to conclude a futile conference but to consider suggestion which may lead to peace.

There has been an outbreak of fanaticism lately among the Yorkton Doukhobors. A number of them started on a pilgrimage, seeking the Messiah and acting in an insane manner. They appear to be giving the N. W. Mounted Police considerable trouble, and sixteen of them are reported to have been committed as insane at Yorkton. There is said to be some reason to believe that the Government may permit individual Doukhobors to homestead on their own account. Heretofore they have been farming as communities, but now and again individual Doukhobors have expressed the desire to make their own homestead entries. This desire for individual freedom has been checked by the Doukhobor community, but it is believed that if Doukhobors are encouraged by Government to make individual homestead entries, it would result in many breaking away from the community life and becoming more rapidly Canadianized.

According to despatches reported to have been received at Washington, the boycott of American goods in China is not assuming serious dimensions. It is admitted that the boycott is quite effective at Shanghai and to a less degree at Canton, but at other points it has had little effect. From Montreal, however, it is reported the C. P. R. officials are in receipt of information from China, showing that the boycott of American goods is making itself felt there in a very marked manner and that it is resulting to the advantage of Canada. Inquiries, it is said, are being made in China about Canadian flour, and shipments from the United States are falling off because of the boycott.

Two agents of the Japanese Government were in Montreal last week. They are reported to have purchased a herd of Canadian cattle, consisting of about 40 head of Ayreshires, Shorthorns, Devons and Holsteins for shipment to Japan. This will be the first shipment of Canadian cattle to Japan. It will go by the way of the C. P. R. steamer 'Ottoman' from Vancouver on September 18.

The Baptist Pilgrimage to Bunyan Land.

AN ADDRESS DELIVERED BEFORE THE BAPTIST WORLD CONGRESS, ON ELSTOW GREEN, JULY 19th, 1905, BY

Rev. John Clifford, M.A., D.D.

Nothing could be more in keeping with this great gathering of the Baptists of the world than that we should visit this Elstow Green, walk by the side of the river Ouse, with its green banks, look at the "tempting stile that leads to Byepath Meadow," gaze on the "delicate plain called Ease," and catch some glimpses of the land on which grew into greatness our own John Bunyan, a man of consummate genius, heroic fidelity to righteousness, flaming zeal for God, sweet serenity of soul, and triumphant faith in the love and mercy of God revealed in Jesus Christ.

To Baptists no spot in old England is more sacred than this—not Stratford-on-Avon, with its memories of the myriad-minded poet of the spacious days of Queen Elizabeth, William Shakespeare; not the Jordans, rich in association with that noble-souled patriot-statesman the founder of Pennsylvania, William Penn; not even Chalfont St. Giles, where that other great Puritan Baptist, the secretary of Oliver Cromwell, John Milton, sang the sublime and regal strains of "Paradise Lost" and "Paradise Regained."

For Bunyan was our Baptist faith incarnate—in its deep inwardness and heroic utterance, and still more heroic suffering, in its vehement and utter repudiation of all priestism and unreality, in its ringing emphasis on purity of conduct and in the ceaseless value of its ever-increasing service to mankind. Baptist ideas embodied; Baptist principles demonstrated in obedience to the King of Kings; the Baptist displayed, aggressive, patient, vocal and victorious. Personalities are the great forces of history. They create. They re-shape the life of the world. They speak to their own day, and being dead they still speak. The arrival of a new personality is the advent of a new force, the dawn of a new epoch, and amongst the new men brought on to the stage of serious action by Puritanism, the most remarkable, all things considered, was John Bunyan, a man whose faith and fortitude, conviction and courage, devotion and devoutness, sufferings and victory, we celebrate by our gathering here this day.

TRUE KEY FOR THE INTERPRETATION OF HIS LIFE.

He places it in our hands himself, in the pathetic and soul-stirring autobiography known all over the world as "Grace Abounding to the Chief of Sinners." There we have Bunyan painted by his own hand. The title is Bunyan in a line; the man sketched in a sentence. It takes us at once to the kernel of the book, and to the beating heart of the man. By the grace of God he is what he is—"grace" revealed to a man who knew and felt more acutely than he felt anything else, that he was a sinner, that he deserved not favour, but punishment, not pardon for his sins, but condemnation, not life but death. That is the marvel of his experience to himself, and the explanation of the man and his career to us. He, a guilty sinner, has been met, conquered, soothed, healed, redeemed by the wholly unmerited favour, the undeserved and overflowing love of God. He has broken the law, his sins appal him. He feels he deserves the everlasting burnings, but God forgives him, fully, freely, and assures him that He is "able," "able" to save him from his sins.

So he comes to the Cross; and the strings that fastened his burden upon him are loosed; and the load slips away from his shoulders into the sepulchre, and he is a free man in Christ Jesus; a miracle of forgiveness is wrought, his soul is filled with wondering and adoring love, tears run down his cheeks, and a new song fills his mouth with thanksgiving and praise. He is reconciled to God, at peace with Him, through faith in our Lord Jesus Christ.

"Grace abounding to the chief of sinners," is a superlative classic in literature, it belongs, by the confession of the foremost witnesses, to the "literature of power"; it is also a gracious aid to the devout life, but it is more, it is the history of a soul in its search for peace, for forgiveness, for oneness with God, for real religion, it is the record, traced by a master of the spiritual life, of the rise and progress of religion in the soul; it is an offering of gratitude and affection laid at the feet of the Great Physician for the healing of a man sick unto death.

That is the dearest fact in this new man's experience; grace has abounded to the chief of sinners. That is the beginning of his new life. That experience of the grace of God is as determinative as it is initial.

(1) No baptism in water is permissible before it or without it. Such baptism is an illusion and a snare. It is contrary to the will of Christ, to the spirit of New Testament religion and common sense. That must be first which is first. We may not alter God's order; we must follow it. "Now," writes Bunyan, "he that believeth in Jesus Christ hath richer and better than that (of baptism in water), viz., is dead to sin and lives to God; by Him he hath the heart, power and doctrine of baptism. All then that he wanteth is but the sign, the shadow, the outward circumstance thereof." The reality in the soul must take precedence of the symbol. (2) No Church mem-

bership is permissible without that reality. It menaces the Church's purity; confuses its witness, and hinders its progress. (3) No ministry of the Word should be undertaken without conscious discipleship to Christ; culture, genius, gifts may help, but the experience of grace is the primary qualification. Real religion is personal and inward. Effective religion is experimental. The message for all is "Ye may be born again." The qualification for baptism and for fellowship with the Church of Christ is "Ye must be born again."

Although we Baptists do not agree with all that Bunyan taught, we stand firmly by these essentials. (1) The primary place he assigns to personal and individual experience of God, of His grace, of His love and power in all things appertaining to the religious life; (2) the necessity for a "regenerate" Church membership, or what Bunyan calls "a converted state," of a serious quest for the deepest and highest things of the soul and of God; (3) and the out-and-out repudiation of all ceremonialism as religion, or as having any vital connection with religion. We refuse to yield an inch to the authority of the priest, the tyranny of a hierarchy and the substitution of symbols and ritual for faith and love, for doing justly, loving mercy and walking humbly with God. Here on this Green we declare our faith, renew our covenant and offer ourselves anew to our Redeeming Lord.

But Bunyan never allows us to forget that though he is exalted to "the heavenlies," by the grace of God,

HE STILL HAS HIS ROOT IN THE COMMON SOIL.

belongs to the common people who mend pots and pans, and finds his sphere of work amongst and on behalf of the people. He reminds us of Shakespeare in the splendid march of his mind and the largeness of his literary gifts, yet he was a man of the common folk. He belonged to them. He sprang up amongst them, gained his experience in their midst, knew their woes and their wants, and graduated as Carlyle would phrase it, in that best university, the university of the world. He had his place amongst the rank and file of humanity, and understood them because he loved them, and wrote for them with captivating charm, and spoke to them with conquering power, because he understood them. He frankly tells us that "for his descent, it was of a low and inconsiderable generation; my father's house being of that rank that is meanest and most despicable of all the families of the land." His father was a black smith, and his mother a peasant woman who died before he reached the age of sixteen. When he married it was to a woman who had "not so much household stuff as a dish or a spoon," but she was rich in faith and in gracious ministry to her husband, and with the aid of a godly woman and John Gifford the Bedford pastor, led him to the Church of the people where he was taught—"not to take any truth on trust as from this or that, or any other man, but to cry mightily to God that he would convince us of the reality thereof and set us down therein, by His own Spirit in the Holy Word." Then he was apprenticed to, and qualified for, his life-long service of the people, with the effect, as Mark Rutherford puts it, that "for more than two hundred years he has been mainly the beloved interpreter of their religion to the common folk."

He is one of the most eminent of saints, an expert of the highest life, a master-Christian. He is a teacher and preacher, working wonders, beyond many of his contemporaries. He is the "Poet of Puritanism," endowed with luxuriant imagination, a strong dramatic instinct, buoyant humour, and able to make the inward things of the spirit actual and living. He is the "historian of the human soul," of the fierce fight between God and Satan for the solitary beleaguered human spirit; all the battalions of wickedness led against the armies of the All-Holy for that unspeakable prize. He is all passion for union with God; warning man of Apollyon, and bidding him fight all unfeared, with his face to the foe, and a knowledge that he has no armor for his back; comforting him by urging him to pluck the key of promise from his bosom and open forthwith the gates of Doubting Castle and march into the land of the free; cheering him as he comes to the edge of the cold river of death with the vision of the shining ones on the other side.

Hence the common people have loved him and do love him still. They called him "Bishop Bunyan," risked their liberty as they listened to the gracious words that proceeded from his mouth, as they stealthily gathered in woods of Bedfordshire and Hertfordshire, and later on crowded at early morning the places where he preached the unsearchable riches of Christ. And since his departure, successive generations of the people have followed the inspired lead of this Greatheart, as he has led them, with speech simple and strong, pure, and undefiled, from the City of Destruction, through the wicked gate, to the Interpreter's House, and on by the Valley of Humiliation until they have arrived in the land that is afar off and seen the King in His beauty.

Into that success also we have come. We, too, are of the people and with the people. Our message and service are for the people. Our goal is their salvation, and we seek to reach it with them and by them. Others may find their work in a special class or sec-

tion of society, the cultured or the ignorant, the white or black. We cannot. I heard a great preacher of another denomination declare that their mission was to the cultured class in society. I thanked God I was not in a company with so restricted a work. We do not work for a section or a fragment. Our principles forbid it. It is to the indestructible human spirit we call, and for it we minister. Our business is with man, as man; the whole man; man in the variety of his interests and uttermost fulness of his development. Shame on us, if we become narrow in our sympathies, unsympathetic with the poor and oppressed, indifferent to the woes of the toiling masses. It would discredit our traditions. Bunyan would rise up in the judgment and condemn us.

For that we need not only Bunyan's experience of the grace of God, full and broad sympathy with man, but also his

INVINCIBLE PASSION FOR RIGHTEOUSNESS.

Bunyan was a prisoner for Jesus Christ, because he belonged to Jesus Christ. He must go to prison because he is Jesus Christ's bondsman. He cannot keep out. Righteousness is sovereign. It must reign, in the least as well as in the greatest things. There can be no paltering with error, no temporising. He must obey; and he does, it without fuss and without noise, simply, naturally, inevitably. He says, as if he were uttering an axiom, "Where I cannot obey actively, there I am willing to lie down and to suffer what they shall do unto me." But it is said: "You ought to obey the laws of civilized communities. It is anarchy to put individual opinion and right against those of the majority." "Well," he hero simply says, "I will not dispute the point with you. You must hang me or shoot me." There is infinite comfort in that. A man is in heaven who he can say "You may hang me or shoot me, my neck is fixed."

So bravely and cheerfully to prison he goes. In prison he stays—one year, five years, aye, ten years, and when he is told that he must abide there or preach Christ, he calmly says he will stay in prison till the moss grows on his eyes, rather than to force his soul in the things which concern the salvation of men.

By many infallible proofs Bunyan belongs to the heroes of God. He is a true man, faithful to his vocation, loyal to eternal fact, bravely standing for the right and the true at all hazards to himself. Great as he was in grace, and few there are amongst the saints of God who take higher rank, originally, he was in genius, and, according to Lord Macaulay, he is one of the only two men produced in England in the seventeenth century who could claim that distinction, the other being John Milton; great as he is as an author, having produced one of the best works in English literature of "universal popularity"—before having given us the other—he is greater of all in the fine qualities of his character, in his unswerving allegiance to truth, his passion for righteousness, his bold and fearless hazard for what he felt to be his duty to God.

It is to what we are called today with a clarion voice. God calls us. His summons falls on our ears. His mandate is final, and must be obeyed, and as we look at John Bunyan, we pray the God of Bunyan to fire us with Bunyan's invincible passion for righteousness, and to keep us faithful and true as he was, even unto death.

There are two religions in this country today, as there were in the days of Bunyan—

THE RELIGION OF ARCHBISHOP LAUD AND THE RELIGION OF JOHN BUNYAN.

Laud was the son of a Reading clothier, and hated to be reminded of his descent; Bunyan was the child of a blacksmith, and was too much of a man to attempt to ignore it. Laud was wily as a Jesuit, slippery as an eel, crafty and designing as a priest; Bunyan was a man of settled convictions, direct and clear speech, and pure conduct. Laud was dishonest and cruel, covetous of place and power, and to get them would cringe before the king and his satellites; Bunyan was unstained in character, manly, and gentle, dead to fame and love of power, and headless of the fete of magistrates and judges. Laud was sacerdotal, superstitious, and Papist in all except the acknowledgment of the supremacy of the Pope. Bunyan was a Puritan, a hater of sin and sins, of falsehood and greed, a man who feared God and the eternal penalties of wrong and sought for a holy life in union with God as his chief joy.

As are the men, so are the religions. The Laudian religion is sacerdotal and outward, the religion of Bunyan is non-priestly, anti-priestly, and inward. That coerced the conscience of man, sought to triumph over Puritanism by the aid of the power of the magistrate, punished those who would not yield to it, slit ears, cut off noses, and flung men into prison. This glorified the grace of God, protested against the acceptance of man's authority in matters of religion, and claimed freedom for all to worship God.

Bunyan died in 1688 on Snow-hill; London. It was the

DAWNING OF THE ERA OF LIBERTY.

of a truer and broader religion, and of the enthronement of righteousness. The last Stuart King gives place to William of Orange. The intolerance of the

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sacerdotal priesthood receives a crippling blow. Bunyan has prised his generation. He has sown the Baptist "seed"; and though the reaper passed from the field, the harvest is there. So for us! The day is dark and cloudy, the old Laudian spirit is abroad coercing the consciences of men by the power of the State. But the dawning of a new and better day is at hand. Go forward, followers of Bunyan, forward to witness for Christ and to save the whole world.—Baptist Times.

Confessions of an Octogenarian Optimist.

By Henry G. Weston, D. D.

I had rather have lived the fourscore years that God has allotted me than any other fourscore since the world was made. I have seen the best of the old and the beginning of the new. In my boyhood everything was as it was in the days of Alexander, only improved. The expresses which were my childhood admiration were the same as those by which the Macedonian conqueror sent the tidings of his triumphs.

I am glad to have lived when the Massachusetts town meeting, the unit of her political institutions, was in its glory. It was the purest and best example the world has ever seen of government of the people, by the people, for the people. Let me tell a story of the politics of Massachusetts in my time. For seventeen successive years Marcus Morton was the Democratic candidate for Governor of that State. The intense animosity between the Federal and the Democratic parties had by no means died out. With a large majority of the "Orthodox", Democrat and Jacobin were synonymous. The seventeenth year, Judge Morton was elected by one vote. When the result was declared there was no suggestion of any doubt of the perfect fairness of the election, or the correctness of the returns; the successful candidate took his seat as quietly as if he had a hundred thousand majority. I am glad to have lived at a time and in a State when a seventeen year's stubborn contest for the chief magistracy could end in an election by a single vote, and not a whisper be heard suggesting that anywhere in the election there had been a wrong or a mistake.

It was in the first quarter of the last century that God blessed America with revivals of such a type that Christians of other countries considered America as peculiarly the land of revivals. Many a New England pastor saw in these visitations of the Spirit the dawn of the millennium, and planted his orchards with the full faith that his children would eat the fruit in the high noon of the millennial glory.

But what of the harsh theology preached in those days, and the unlovely character which was its necessary fruit? I never heard any such preaching nor did I know of any such preachers. That there were some very unlovely Christians in the past generation is without question. At one time I had more than my share of them in my church. They never gave me any trouble, for I long ago discovered that among the heirs of life God has always chosen some very unattractive people. Said a brother once to me, as we saw a member of my flock approaching. "There comes one of the best and one of the most disagreeable women in the world." I have repeated this remark in all parts of the country and never without some person in the congregation telling me after the sermon, "I know that woman." There must be a large family of them. I am glad God selects repellent specimens of the human race and in them shows the power and extent of His grace. It would be awful to think of their having no one to love them in this world nor in the world to come; awful to think that grace could not take possession of a naturally unlovely human heart. Such Christians are not peculiar to the last century, nor was it the preaching to which they listened that made them what they were.

It would be foolish in me to attempt to speak from personal knowledge of the prevailing type of the religious character of the last generation. My sphere of observation and my powers of judgment were very limited. But the Christian friends whom God gave me the first half of my life were, next to the Lord Jesus, my greatest blessing in a life crowned with blessings. To their exciting, restraining, moulding influence and example I owe everything. They have all long ago passed away, but more and more I see how much I was indebted to them. Some of them, I think, were as near perfection in the various walks of a godly life, rich and poor, as their gifts and opportunities allowed.

And this optimistic view of God's law of life relieves me of the necessity which so many men, abler and better than I, feel, of berating their predecessors and disparaging the piety of all preceding ages. We listen to these excellent men as they catalogue the imperfections of Abraham and Jacob and Moses and David and Peter and Augustine and Calvin and Jonathan Edwards and good old John Bunyan and point out the erroneous conceptions of the divine character in the Old Testament. And I sit and think that Abraham was "God's friend" in an age when God had no friends; that Jacob received the first heavenly title of nobility ever conferred—a Prince with power

to prevail with God; that Moses gave us directly from God's lips that law which is more precious than silver or gold; that the most heavenly aspirations and the deepest gratitude have in all generations ascended to heaven in David's words; nay, that the Lord Jesus Himself, in those awful moments we cannot understand, found in the Psalms His most fitting cry to His Father.

I am glad that the Bible records the sins and the consequent prayers of these men; glad that so guilty a man as David could pray. "Wash me, and I shall be whiter than snow." I have special reason for gratitude that David's supplications were inspired by the Holy Spirit, and that David's God is my God. I am glad that the Bible records the awful sin of Peter, for it reveals the wonderful heart of Jesus who committed to Peter's charge the flock for which he had given His own life. I read that list of disparaged men in the eleventh chapter of Hebrews, and thank God that I am encompassed by a great cloud of witnesses (not spectators—perish the thought—witnesses) to the truth that very imperfect men can become heroes of faith.

And may we ask of those who deprecate the Old Testament portraiture of God to tell us where, even in the New Testament, can be found more tender messages of pleading love and sweeter assurances of unbounded mercy than are spoken of Jehovah to His people through the prophets. Where can there be anything more blessed than this: "I, even I, am he that blot out thy transgressions for mine own sake, and will not remember thy sins" (Isaiah 43:25). And when those over whom He has sorrowed return to Him, the lips of the Infinite burst into song. "The Lord thy God will rejoice over thee with singing" (Sept. 3:17).—Watchman.

The Awakening at Gruff's Corners.

By Rev. W. E. Compton.

No one knew why it was called Gruff's Corners. One said it was from a man named Gruff, who had lived there three years ago, and another said it described the people's attitude toward strangers. Wherever the name came from, the place is now generally known as Gruff's Corners, although you will not find that name on the map.

Gruff's Corners was a little settlement at a point where four roads met, and consisted of a country store and post-office, a blacksmith shop, four or five houses, and a church which drew its supporters from miles around. The church was one of the true country type, which is frequently seen in the present day in the East, struggling against dissolution, as its best boys and girls left its neighborhood for the larger fields of opportunity in the town and city. The church members were so scattered that very little could be done beyond the regular Sunday preaching, and interest in anything beyond their own parish was very low indeed.

One March Sunday the representative of the Board of Foreign Missions came to the church at Gruff's Corners. The roads were undergoing their spring thaw and were hub-deep in mud; progress was slow indeed, and no one ventured away from home unless driven out by absolute necessity. Why the Board's representatives ever came into the country at the worst time in the year no one can tell. The coming of the stranger had been announced some weeks before, but the patient, hard working pastor had some misgivings as to the size of the audience he would have. And as if to blight all hopes, Sunday dawned with a tremendous downfall of rain. The sexton stopped to ask if it were worth while to open the church, adding: "Nobody will come in this weather." The pastor, however, thought it would be better to hold a service, so the bell was rung, and the pastor and the stranger went to the church.

The entire audience consisted of five women and seven men, or, rather four men and three boys. One of the boys, a lad of about fourteen, came from a Ne'er-do-well family that lived in the woods about half a mile from the church. They were not vicious, but simply shiftless people. This boy, whose name was John, was a great church-goer. On this particular Sunday he appeared in an old coat of his father's, which just reached his shoe-tops, a pair of pants derived from the same source, which were rolled several turns at the bottom, but which even thus were freely bespattered with the mud from the spring roads, and he had evidently selected his shoes with a desire for ventilation, for there were openings at both the heel and toe, and they were about four sizes too large for him. He was most attentive to the remarks of the representative of the Board, and when the collection plate was passed, he was seen searching through his pockets for something to give, but his search was in vain.

The morning's collection amounted to thirty-three cents, which the pastor thought was unusually good, having seen less with a much larger audience, but the visitor was discouraged, and he went away the next morning, it being too stormy for an evening service, with the impression that his visit had been of but little value.

After the visit of the missionary, however, it was noticed by the neighbors that John became suddenly active. The garden which had been neglected, was

planted and kept in neat order. The yard by the house was raked and cleared and as far as possible the rickety building put on a respectable appearance. Jack had usually spent his summers in fishing and lounging, or if he did any work, it was only picking wild berries, but this summer he surprised the natives by offering his services to the farmers and working hard all summer. People began to talk about it, and to wonder what came over the boy, but he kept on and said nothing. The explanation came late in the fall, when Jack came to the pastor of the church and gave him fifty dollars, the proceeds of his summer's work—to be sent to the Missionary Board. His heart had been stirred on that rainy Sunday by the account given of the great needs of the world and he had resolved to do his part.

On the following Sunday the pastor told, with tears in his eyes, the story of Jack's consecration and gift. The effect was marvelous. Those staid country people who had spent their lives fighting real difficulties, not imaginary ones, were stirred as never before. They saw that they had not been doing what they might. This boy from the ne'er-do-well family had put them all to shame, and they now saw the need of the world's conversion as never before. The pastor began to preach on missions and the people began to give for missionary work as they never had done before. One fine winter day the representative of the Board came again to the church—this time by request—and the building was packed to the doors with eager listeners; best of all, the collection, instead of being thirty-three cents, was nearly one hundred dollars.

This was the beginning of the missionary spirit at Gruff's Corners. The interest did not stop, but continued because the people had learned the blessing of giving. They became so absorbed in the work outside that they almost forgot their own church affairs, but in some strange way the Lord sent a reflex blessing upon them, the needs of the church were promptly met and for the first time in years there was a surplus in the treasury. Then they raised the minister's salary and paid it promptly when it was due even though heretofore they could scarcely pay the smaller sum. The affairs of the people individually, also, became more prosperous, so that the improvement was apparent to the eye of any observer. What the reason was, the people themselves could not tell, but many old difficulties had gone for good and the old church, instead of dying, had begun to live in earnest.

Jack did not become a missionary, but he did become a loyal Christian and a respected member of the community, which pointed to him with pride and in the end he became comparatively wealthy. The people of Gruff's Corners, therefore, bless the day when they received the missionary spirit, for they have learned that "There is that scattereth and yet increaseth; and there is that which withholdeth more than is meet and it tendeth to poverty."—American Messenger.

ACROSS SEAS.

I stood upon a busy pier,
And watched a ship float out to sea;
My friend had gone, and yet I said:
And I shall see them face to face,
"Some day they will come back to me,
And clasp their dear, dear hands in mine,
And they will tell me what they saw
And heard in foreign countries fine,
And I shall be again content
When they come back the way they went."

I stood upon another shore
And watched a strange ship drift to sea;
My friends had gone, and, grieved, I said:
"No more will they come back to me,
But I must sail the way they went."
And find the harbor where they bide,
Ere I can see them face to face.
And find no seas divide,
And they shall ne'er be quite content
Till I have sailed the way they went."
Zion's Herald.

If I knew all that is to be learned from a daisy even, I should be less a stranger to God than I am.—William Mountford.

The gayest castles in the air are better for comfort and for use, than the dungeons in the air that are daily dug by discontented people.—Emerson.

People are sometimes unhappy because they cannot make a mark in the world. Perhaps we ought to be content if we can succeed in rubbing out a few of the marks that have been made.

Thou, who hast made my house of life so pleasant,
Leave not its tenant when its walls decay;
O Love Divine, O Helper ever present,
Be Thou my strength and stay.

J. G. Whittier.

Messenger and Visitor

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S. MCC. BLACK

Editor

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THE FOREIGN MISSION REPORT.

A copy of the annual report of our Foreign Mission Board, which was submitted by its Secretary-Treasurer, Dr. Manning, to the Convention at Charlotte-town on Saturday, has been laid on our table. It is the fifty-ninth report of the Board and the thirtieth since the establishment of the independent mission among the Telugus.

The report opens with devout recognition on the part of the Board of the help of the Lord in the efforts put forth to extend His Kingdom among the Telugus. The statistics of the year's work, it is true, are not altogether encouraging, but statistical tables do not tell the whole story. God has crowned the year with His goodness. The lives of all the missionaries have been spared. Those who are in India are zealously at work, and those on furlough are impatient to get back to their respective fields. Never before were the opportunities for service abroad so great. Never before were there as many tokens of encouragement to those at work.

The report notes that Revs. H. Y. Corey and R. E. Gullison with their families are home on furlough, also Miss Archibald. Mr. Corey expects to return to India this autumn, but Mr. and Mrs. Gullison and Miss Archibald will remain home at least another year or until their health is restored.

Our Board appears to be experiencing a difficulty which other missionary societies are confronted with, that namely of a lack of volunteers for missionary service. The report says that a mission family is greatly needed and two or more single ladies, but so far as appears from the report only one young lady missionary is ready to go. This is Miss Laura A. Peck of Wolfville, a young lady of fine ability who has just completed her course at Acadia and whom the Board at its last meeting appointed on recommendation of the W. B. M. Union. Rev. W. L. Archibald, who had been accepted last year as a missionary of the Board, has felt obliged, on account, as we understand, of Mrs. Archibald's health, to relinquish his purpose of going to India, and the Board has reluctantly rebuffed Mr. Archibald from his engagement. In referring to this fact, the report says of Mr. and Mrs. Archibald that they retain in the fullest degree the esteem and confidence of the Board.

The report alludes to the need for more missionary literature for the information of the people who are expected to support the mission. This need has been voiced by some of the Associations, and the report says: "The Board has had the subject in mind for some time past, but it has not been a problem easy of solution. The form in which it is to be presented and its quantity will need careful thinking and wise planning." The report, however, intimates that "it is the pastor's prerogative and privilege to furnish this information for his people. No one else can do it so effectively. To this end he has been called and commissioned." In this connection the formation of "Mission Study Classes" is highly recommended as tending to create and foster a taste for missionary literature. The report also alludes encouragingly to the matter of missionary conferences. Two have been held during the past year, one at Berwick, N. S., and the other at Albert, N. B. The conference at Berwick was especially successful and encouraging. A suggestion contained in last year's report is renewed, to the effect that every quarterly meeting might with great profit devote one of its meetings during the year to a study of world-wide missions in some one or more of its various departments.

Quite a number of legacies have been paid into the treasury of the Board during the past year, amounting in all to the goodly sum of \$4,546.64. This is much greater than the annual average from this source of income. Last year, for instance, the treasurer's report showed only \$190.00 received in legacies. Of the amount received during the year just closed \$3,000 was from the estate of the late Mrs. Allison Smith, of Halifax; \$1,000 from the estate of the late Shubael Dimock, of Newport; \$96.64 from the estate of the late Mrs. Susan Davidson, of Parrsboro; \$50 from the estate of the late John G. Nowland, of Havelock, Digby Co.; \$100 from the estate

of the late John Bew, of Arichat, C. B.; \$100 from the estate of the late J. S. Triton, of Lewisville, N. B.; and \$200 from the estate of the late Nathan Donahis of Blackville, Northumberland Co., N. B.

As to the Board's financial condition the report says: "The statement of the Treasurer shows that the total receipts are \$25,711.95, which is \$5,563.12 in excess of those of last year. This is very satisfactory. Of this sum \$4,923.57 were received from the Treasurers of Denominational Funds, \$3,223.40 of which was from Nova Scotia, \$1,552.51 from New Brunswick and \$147.55 from Prince Edward Island. By comparing the receipts of this year with those of last year it will be seen that the receipts from N. S. have not been as much as for the previous year by \$147.66, while there has been a gain in those from N. B. of \$360.22 and from P. E. I. a gain of \$14.08. The donations were \$1,771.04, of which \$50.00 was for Mr. Gullison's support, \$248.94 for the support of Mr. Freeman, and \$245.78 for the support of Mr. Glendinning. \$3,951.54 were received from the 20th Century Fund, of which \$3,000 has been placed on deposit to the credit of that fund. The W. B. M. U. paid into the treasury the sum of \$9,050.05, the largest amount received from that source in any single year. The receipts from legacies amounted to the large sum of \$4,546.64. From the Jacob Bradshaw Memorial Fund, 1 and 2, there were received \$571.76 and from other trust funds \$597.25. These have been our sources of income. It will be seen, however, that for the work of the year only \$22,711.95 can properly be placed to the income in current account. The very satisfactory showing of the year's work is almost entirely due to the amount received from legacies which may be a hopeful sign according to the view point.

The expenditures for the year were \$21,183.27, including the deficit of last year, which makes a difference in favor of the Board in the year's work of \$4,528.68; but from which must be taken the \$3,000 reserved on deposit for the purposes already named, leaving a net balance of cash in hand of \$1,528.68."

The Board estimates that \$23,635 will be needed for carrying on the work of the mission during the coming year.

Embodied in the report of the Secretary-Treasurer are brief reports from the missionaries on the field, showing what progress is being made in the work. The work accomplished and its present status are summarized as follows: "There are eight churches in the field, which is the same number as was reported last year. The total membership of these churches is 525. By comparison with last year's report, there is a net decrease of 12. The number received by baptism was 16; six churches report baptisms. Eleven were added by letter and experience. Two were restored. Thus making the total increase 29. On the other hand there were six deaths, 33 exclusions, and two were dropped from the membership roll of the Parla-Kimedy church. This is the first time for years that the mission reports a decrease. The missionaries have been nearly heart-broken at this result. There are nine male missionaries, six wives of missionaries and seven single ladies, including one just appointed, a total of 22. Of this number there are two families and one single lady on furlough. Of the native helpers one only is ordained, though he is not a settled pastor. There are 37 preachers and evangelists, 6 colporteurs, 19 Bible women, 33 teachers, of whom 24 are men and 9 are women. There are 3 medical assistants. The number of helpers, not including the latter, is 98. There are 7 principal stations and 19 outstations. Christians live in 30 villages, but there are 3,039 villages in the entire field. This shows that our mission work is yet in its infancy. We have not begun the cultivation of the whole field. Of the additions to the church, six of them were from the Sunday schools. There are five Boarding Schools, with 67 pupils, 51 of whom are boys and 16 girls. There are 76 Sunday schools with 47 teachers. These have had an average attendance of 1,166. There are two advanced schools included in the five Boarding Schools, one of them is for girls which is located at Bobbilli, and another for boys at Bimlipitam. The other three schools are primary. It is expected that all pupils from these latter schools who are prepared to take Lower Secondary work will be sent to one or the other of these two schools. The hospital at Chicacole is still under the direction of Miss Constance G. Dee, whose work continues to give satisfaction."

Editorial Notes.

—Too generally when a Southern mob demands as a victim a prisoner charged with some crime, the sheriff or jailer in charge of the prisoner considers discretion the better part of valor, and accordingly permits the mob to have its way. Occasionally, however, an officer is found who is brave and conscientious enough to do his duty at any risk. This was the character of Sheriff John M. Poag of Tate County, Miss. Sheriff Poag had charge of the jail at Senatobia, when a mob of masked men came to take out a prisoner charged with murder. He declared that no mob should take a prisoner from under his charge except over his dead body. Accordingly the sheriff defended the jail, until he was shot and killed. The people of Tate County purpose to show their ap-

preciation of the sheriff's brave conduct by raising a statue to his memory. "Sheriff Poag's example," says the 'Independent,' "was of priceless value, and the blood of that martyr will be the seed of justice in a land of lynch law."

—Alluding to the Rev. Jeremiah J. Crowley, a priest of the Roman Catholic Church, who has become somewhat widely known through his book entitled "The Parochial School," the 'Interior' (Presbyterian) of Chicago says:—"Father Crowley still keeps joyfully pushing a semi-occasional barbed spear into the anatomy of his great and good friend, Archbishop Quigley. Anybody who likes a persistent fighter can't quite help liking this insurgent priest. His latest thrust is a bill for injunction asking the courts to forbid the archbishop and other members of the hierarchy from crowding him out of the hotel where he has been living for several years. Of course, Father Crowley is not so much concerned about the privilege of staying in that particular hotel, but he seizes on every chance of forcing the archbishop into an open battle. And the way in which the sinuous archbishop avoids the issue and carefully fails to deal with the priest by regular church discipline, is the surest proof to us that the priest tells the truth when he says that the Chicago archdiocese is rotten from the top down."

—Two Baptist Theological schools in the United States have recently taken steps in line with movements which are more and more coming to be regarded as essential to the best results in theological training. Crozer Seminary, near Philadelphia, has perfected a plan for affiliation with the University of Pennsylvania, by which a large number of courses will be thrown open to Crozer men and means provided for specializing effectively in almost any desired subject. Colgate is making a new departure in a different direction. The University has established a training school for practical work in connection with its theological department. This school is to be located in New York and will be in charge of Dr. Edward Judson. The plan is that the students shall spend each year a term in residence at the seminary and a term in the city in practical missionary, sociological and institutional work in co-operation with the Judson Memorial Church and other churches of the city. There can be no doubt that these two movements represent important demands of the time in connection with ministerial education, a more thorough training in practical matters and a more thorough training in theological subjects. The problem is to find time for both; but perhaps the problem is not insoluble if the theological seminaries are located in or near the larger cities.

—Senator David Wark of Fredericton passed peacefully away at Fredericton on Sunday morning last. His life had exceeded the century limit by one year and six months. Senator Wark was not a man of brilliant talents, but the long and valuable service which he rendered to his country well illustrates the fact that a life may be eminently useful and honorable without being brilliant. A man of remarkably vigorous mind, of great industry, of pure life, of unblemished reputation, firm principles, and good judgment, Senator Wark's life has counted for far more in support of all that is most valuable to a community and to a nation than that of many a man of much more showy qualities. To Senator Wark belonged the distinction of being the oldest legislator in the world. For nearly sixty years he had been in public life and this long period of service was marked by faithful devotion to the interests committed to his hands. His death was a fitting close to a long life. His physical powers failed, but the intellect remained clear, and consciousness continued till the last. Less than an hour before he died he said to his physician, "I have no ailment and suffer no pain. I am just waiting to be gathered in."

A wheel in England.

The report of the Baptist Congress proceedings has afforded a change, which on the best authority is held to be as good as a rest. With this as a postulate then, it may be assumed that the patient readers of the Messenger and Visitor will be able to stand another installment of these notes.

The last report brought me, I think, to Darlington. From there it is an easy wheel of about fifteen minutes to Stainton, near Barnard Castle. The latter place is the point of departure for excursions in Teesdale, one of the most beautiful valleys in England. A trip up to Middleton-in-Teesdale was especially interesting to the writer from the fact that the late Dr. Pattison of Rochester, so long the loved Professor of Homiletics in that Seminary here had his first pastorate and here found his wife. The little Baptist chapel remains almost unchanged, and a pleasant hour was spent with the present pastor, Rev. John Charter.

The neighborhood is also one of considerable historic and literary interest. Streatlow Castle is near by, so long the home of the Bowes family. A few miles in another direction is the village of Bowes, where there may still be seen the house which is said

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to have been the original of Dotheboys Hall. Close at hand is Rokeby, the scene of Scott's poem of the same name, with which is associated also Barnard Castle, now in ruins.

From here also a trip was made to the English Lakes, and a most enjoyable day was spent in visiting the places which besides their natural beauty have such literary interest. At Windermere the railway journey came to an end, and the faithful wheel was again called into service. Lake Windermere is the largest of the English Lakes, being ten miles in length, and steam boats and pleasure boats of all descriptions ply upon it. Riding north we soon reach the tiny Rydal Mere with Rydal Mount, the home of Wordsworth. A few miles further and we come to the lovely little Grasmere. Here the Mecca of all tourists is the grave of Wordsworth, in the cemetery beside the quaint old church. The grave is marked by a simple stone slab on which is carved the poet's name, and the dates of his birth and death.

From Grasmere the road rises steadily and often sharply, and the cyclist is glad of the excuse which the beauty of the backward view affords to dismount and ascend on foot. At the summit a heap of stones marks the boundary between Westmorland and Cumberland. A fairly easy descent brings us to Thirlmere. Here, just to the right, rises "the dark brow of the mighty Helvellyn." To climb this and see the spot rendered famous by the accident commemorated by Scott and Wordsworth is a favorite "stunt" with tourists. (Please pardon the reprehensible slang.) But three miles of stiff climbing on a hot day is not an alluring prospect for a lazy man, and the heights of Helvellyn were left unscathed. Around Thirlmere to the left an excellent road has been made by the Manchester Corporation. For this lake is the source of Manchester's water supply, and with all its tributaries is owned by the city, the water being carried in pipes for nearly a hundred miles (ninety-six, to be exact.)

After leaving Thirlmere, we fine a little level road, with the giant form of Skiddow in the distance. Then a steep and rather dangerous descent brings us into Keswick, on Lake Derwentwater. Known most widely perhaps through the Bible Conferences held here each summer, Keswick is also a popular tourist resort, and well deserves its popularity. Here a stop was made for the night, and after tea a spin was enjoyed around the lake, with a side trip to see the Bowder Stone at the entrance of the Borrowdale, a total distance of about eleven miles. The first point of interest is Castle Crag, from which is obtained a charming view of Keswick and Derwentwater. A little further on are the Falls of Lodore, made famous by Southey's jingling rhyme. We of course turned aside here to see "how the waters come down." Candor compels me to confess that there was a slight deficiency which rather weakened its effect as a waterfall. In every other particular it fitted Southey's description. The one thing lacking was—water. What little there was had been employed in the useful if somewhat prosaic task of providing electric light and power for the town of Keswick. The little which had escaped this commercial slavery would hardly suffice to make a respectable mountain spring, and it shipped quietly and unobtrusively down among the rocks as if conscious of the bare-faced deception which had been practiced upon the innocent and unsuspecting tourist.

The Bowder Stone of which mention has been made, is an immense mass of rock estimated to contain two thousand tons. This huge rock in falling from the cliffs above somehow came to rest on one edge. Its base is so narrow that in one place a hole has been made through, and two people creeping under on either side are able to shake hands through the aperture. From the top of the stone (ascended by means of a long ladder) a beautiful view may be obtained of Borrowdale and the surrounding peaks.

Continuing the journey round the lake, the last place to be visited is the little churchyard, about a mile from the town, in which the poet Southey lies buried. The house in which he lived and died is at the edge of the town, overlooking the little river Greta.

After leaving the lake district several days were spent in discovering and visiting relatives and at Stockton-on-Tees, and vicinity and at Durham. But this would scarcely be of general interest and may well be omitted.

The Saturday before the opening of the Baptist Congress found me at Edinburgh, for just a peep at old Scotland. Edinburgh bears the reputation of being one of the most beautiful cities of Europe and well deserves it. Princess street, with its fine buildings on one side and the beautiful public gardens on the other, can hardly be duplicated. Edinburgh is famous too for its churches and preachers so the opportunity of spending Sunday there was gladly welcomed. To my regret Rev. Alex. Whyte was absent from the city, preaching for a congregation of United Frees who had been dispossessed by process of law under the decision of the House of Lords in favor of the Wee Frees. After looking over the list of church services choice was made of St. George's, where Rev. Hugh Black, well known in America as an author, is minister. The large church was well filled with a rather stylish congregation. But whether it was the fault of the preacher or the hearer, the fact remains that my heroic efforts to keep awake were but partially suc-

cessful. What the sermon was about I might discover by referring to my notes, but there is no trace of it left in my memory. After service, I inquired about the Sabbath School and was informed that it had been closed for the summer months. And this in one of the largest churches in Scotland. I learned afterwards, however, that this is the general custom.

One sample of famous preaching sufficed, so in the evening I made my way to a little Baptist church near by. The congregation was only a handful, but there seemed to be an unusual proportion of men and especially young men. The preacher was neither very learned nor eloquent, but the service was restful and helpful. At the close the stranger was warmly greeted, a greeting which no doubt would have been even more cordial had he announced the fact that he was a Baptist from Canada.

On Monday the usual round of visits was made, including the Castle Holyrood, the house in which Knox is said to have lived, Edinburgh University, and other less widely known points of interest. Monday evening closed my visit to Edinburgh, and Tuesday morning found me up to London doing my part with the hundreds of other foreign delegates in bringing the patient Congress officials to the verge of nervous prostration. R. J. Colpitts.

N. B. Home Missions.

A glance over the fields shows students placed as follows:

C. Frank Rideout, Grand Falls, St. Leonards, etc.
M. L. Orchard, Tobique.
Geo. C. F. Keirstead, Bath, Aberdeen, etc.
E. H. Cochrane, Nashwaaksis, Cardigan, etc.
J. H. Geldart, Salmon River.
Percy Hayward, Upper Gagetown, etc.
F. S. Kinley, St. Andrews, etc.
Clarence Wheaton, Grand Manan.
H. M. Manzer, Mascarene, etc.
C. A. Collishaw, Musquash.
J. S. McFadden, Hampton and Smithtown.
A. C. Berrie, Point de Bute.
F. A. Bower, Port Elgin.
W. T. Denham, Flatlands, etc.
Fred. Porter, New Richmond, Bay Chaleur.

At Musquash Bro. Collishaw called in the secretary to baptize for him on a recent Sunday. The day was fine, the beach and water all that could be desired, and a large congregation assembled to witness the ordinance, which from its simple beauty and suggestiveness, is after all its own best endorsement. Numbers by these observances are compelled to admit the scripturalness and divine character of the ceremony. This field much needs a parsonage, and just now the brethren are agitating the matter with some earnestness. There could then be continuous pastoral care, serving all the interests along the coast for a distance of about twenty miles. The people are largely fishermen, clever, and hospitable. They welcome the gospel message and almost compel a minister to preach. In such places how encouraging to God's servants to find an eager desire for the truth of the word. They do not wish any modern systems, but the pure word, full of love and sympathy for perishing souls. In his recent report Bro. Collishaw adds: "Although this is a large field yet the outlook is good. The people are kind hearted and generous, willing to do what they can for the building up of the church. It would be a good thing if a settled pastor could be stationed here. The meetings are always largely attended and considerable interest is manifested. There is everything to encourage an honest pastor's heart in the work of the Lord, and he that will labor faithfully will not go empty handed, for precious souls will be born again."

Bro. Manzer at Mascarene includes L'Etang, Caithness, Scotch Settlement and Le Tete. He says: "We have no interest at Back Bay. Mr. Stephenson the Disciple pastor preaches there every Sunday. He also preaches at Mascarene and Le Tete each Sunday. Baptist ministers have not for some time gone to Back Bay, and I understand the people there are satisfied with present conditions. I would like to see more fruits of my labors, but I know I must trust God for that. The conditions here are peculiar. There are very few to help in the master's work, and there is not the union in service there should be."

At St. Andrews, Mr. Kinley writes: "With regard to general conditions on the field I am sorry to report a low spiritual condition. Thework has suffered for want of a regular pastor. If the Baptists are to hold the ground they must work it. I find people in St. Andrews who are members of the Baptist Church regularly attending other services, because they have gone there during the winter season, when no minister was here, and having been given something to do, do not now feel like withdrawing their support and giving it to us for only a few weeks in the summer. There are some Free Baptists also here, who would be a support to the church should the proposed union take place. Though I do not think the settling of a pastor on the field would solve all problems yet the work will stop and go back unless a regular man is settled on the field at once. I pray that God may send to this people the right man."

I have quoted the brother's words to show the

state of affairs in a more direct way. What a pity that we have so many weak-kneed Baptists. It is a fact that St. Andrews kept going down years ago, even when it had a regular pastor. What would the fathers say in their time to this? They left the fields months and even years at a time, but the brethren stood by their principles and made us what we are today. St. Andrews needs re-stocking with some of the veterans of years ago. The spirit of comity has gone so far with some today that it does not seem to matter whether they are Baptists or not. And Pedobaptists are only too ready to take advantage of this fact and lure our members away, just where we need them most. We could quote other instances of this kind. But let us now look at another and a harder field than even St. Andrews.

At Grand Falls we have had for years a life and death struggle. But the brethren kept bravely on. With many losses and removals, until the little band was down to a dozen oftentimes, without meeting house or parsonage or pastoral care, they still cried to the Lord for help and now we find that help coming. Let us notice Bro. Rideout's report. He says: "Our attendance is growing every Sunday at each station, except St. Leonards, where there is only a limited number of Protestants. I am very much encouraged with the interest taken at Grand Falls, where it was formerly thought useless to have a morning service. We are now having the largest congregations ever known to turn out here. Other places I have only visited a few times, but there is a grand work to be done. We are finishing church building both at Grand Falls and Ortonville. Before long Glassby Settlement and California just below, will also build if they are directed aright."

This is as it should be. With about one-half the Baptist constituency to be found at St. Andrews, and with a solid mass of French Romanism about it, Grand Falls is forging ahead, and by the blessing of God will undoubtedly be brought through. Such a people cannot fail.

And now for Bay Chaleur. A recent visit here reveals much missionary ground and hopeful signs all about. Pastor Keirstead continues his ministrations at Campbellton and adjoining parts, enjoying much blessing in his work. From a little interest of about a dozen Baptists twenty-five years since this mission has grown to an independent church of more than two hundred and seventy members. Perhaps nowhere in New Brunswick is there also greater business activity today. Several lumbering concerns have mills along the shore, and large vessels from across the Atlantic may daily be seen loading for distant ports on the other side. Great numbers of men are drawn hither seeking employment both in mills and forest, and naturally their families come with them, making several thriving centres, especially in the vicinity of Campbellton.

Here we have two students, one at Flatlands and other parts near the mouth of the Restigouche, the other at New Richmond, a little to the northeast. I had the privilege of spending Sunday, 13th, with Bro. Porter on his interesting field. While conditions are entirely new for Baptists, and they know little of us in New Brunswick, there are yet hopeful prospects for Christian work. And oh, how much they need our help! Let us continue to pray for our mission here and stand loyally by these brethren until a church organization is completed. It is a thriving community, yet sadly lacking in true spiritual teaching. May a brighter day yet dawn on these shores. W. E. M.

The Baptist Convention.

In last week's Messenger and Visitor reference was made to the former meeting in Charlottetown of our Maritime Convention. It was suggested that the personnel of the present convention would be changed from that of 1887. If some of those present on that former occasion are in attendance this year (as doubtless some are) they will not only observe that the Convention is different, but that Charlottetown is different. There has been progress in this capital city of Prince Edward Island in these eighteen years. One visiting Charlottetown for the first time is impressed with the compactness of the city and the regularity of its streets. The town was evidently laid out in the first place with a view to its growth and financial advancement. A beautiful park adorns the centre of the city in the midst of which are placed the public buildings, viz., the Court house the Provincial Government Buildings, the Post Office and the City Market. The last named was built only a year ago and in beauty of architectural design would be a credit to any city. The business of the city generally is done also here at the centre of three sides of the public square which as before stated encloses the public buildings. On these streets are to be found mercantile establishments which for size and general up-to-date appearance would be worthy of a city of two or three times the size of Charlottetown. The civic pride that is taken in this town. The civic pride that is taken in this capital of the Island province is very manifest as one walks about the square and along the well kept streets. The general aspect of things is the more interesting when one remembers that the entire population of the island is only one hundred thousand.

The church buildings of Charlottetown are also

(Continued on page 8.)

* * The Story Page * *

A Plucky Girl.

Debbie never dreamed that she would by and by become a heroine. Even in the wildest flights of her imagination such a thing would never have seemed a possibility. Her name was against her, for one thing. Who ever heard of a girl named Debbie becoming anything great or wonderful in any way? If her name had been Mabel or Ethelinda, now, there might have been some hope; but Debbie!

Her name had always been a source of great discomfort to her, for she thought it was so hopelessly commonplace and every day that she would never outgrow it or amount to anything worth while. Besides, she did not have any opportunities to do anything out of the ordinary line of very practical home duties. Why should she expect that anything great or heroic should ever fall to her lot?

It was just in the doing of her ordinary duties that her chance to distinguish herself came, as opportunities for heroism always do come.

"Debbie, your father and I are going to drive over to town tonight to see Cousin Eliza Ann, so you must stay at home and mind the children. Get Dottie to bed as early as you can, and you and Rob may roast some chestnuts, if you have a mind. Don't let Dottie go near the door or windows, though, for the cold is so bad, and I'm afraid she will get the cough like she did last winter."

"Allright, mother; I'll look after things," responded Debbie, with as womanly an air as if she had been fifty instead of twelve. It was no new thing to her to be left in charge of the children, and a very careful little nurse she always was. Debbie was nothing if not trustworthy.

After the early tea the dishes were soon washed up, and the father and mother started, with a few words of caution to Debbie. The little girl was not at all timid about being left alone with the children, but two weeks ago there had been several burglaries committed in a neighboring town, and Debbie had read all the accounts. She remembered them now as she realized that she would not see her father and mother again before ten o'clock.

The burglar had never been caught. Once some one had come near enough to catching him to find out that he had one club-foot, but he was too wily to be captured. Perhaps he might come and try to rob them some day, and Debbie's heart beat fast at the thought, for she was not at all brave only just a timid little girl who had no desire for an encounter with a burglar.

She soon forgot all about her fears in her patient efforts to put wilful two-year-old Dottie to sleep. It was some time before she succeeded, and then she and Rob set about their preparations for a chestnut roast. Debbie went to a large closet at the end of the kitchen, which was pretty well filled up with all manner of odds and ends, that had been accumulating for some time.

It was only that morning that her mother had declared that she must take time soon to look over and send the greater part upstairs to the garret. The chestnuts were in a large bag on the floor, and as Debbie stooped over to take some out in the basket she saw something that made her heart stop beating and her head reel. She wondered afterwards that she did not scream at the top of her voice; but in a breathless instant she had time to think, and her sturdy common sense came to her rescue.

There was a pile of old horse blankets thrown over a broken armchair that stood at the back of the closet, and just protruding from the back of the blanket she saw a very thick-soled shoe. As surely as if she had seen it before she recognized the club-foot of the burglar, and she knew that her worst fears were realized. What should she do? She could not run away, for Dottie was soundly asleep in her crib at the end of the kitchen; and while she was trying to awaken the little sleeper the burglar would spring out upon them. No thought of making her own escape and leaving the sister who had been committed to her charge occurred to faithful Debbie.

She must stay by her post, but how could she let anyone know of the peril they were in? Did the burglar know that her father had been paid that day for several head of stock, and had the money in the house? She must not let that money be stolen, for poor father had worked so hard for it, and he needed it so much.

A bright idea flashed into the little girl's head, and she acted on it at once. In less time than it has taken to tell you all this she had come out of the closet with her chestnuts, and by a mighty effort of her will kept from showing her alarm.

She waited a moment till she could trust herself to speak steadily, and then she said to her brother: "It seems too bad, Rob, for us to have all the fun

of a chestnut roast to ourselves. I'm going to write a note and ask Mollie and Jim Sayres to come over and spend the evening with us. It would be ever so much more fun. You'll take the note over, won't you, and then we'll have a roast and a candy pull."

"All right," responded Rob, and taking a piece of paper and a stub of a pencil, Debbie sat down and wrote, with trembling fingers: "Come with help as soon as you can. The burglar with a club-foot is in our kitchen closet."

She folded it up and handed it to Rob, who never guessed upon what an errand he was despatched. "Now run as quick as you can with it," said Debbie. "The sooner they come the more fun we'll have."

Poor little Debbie! It was with a quaking heart that she saw the door open and shut behind Rob, and knew that she was left alone with the burglar except for helpless little Dottie. She stepped about the room doing little things as naturally as possible, wondering all the time whether the burglar meant to come out and attack her when she was alone, or whether he meant to wait till her father and mother were home, and they were all in their beds.

As the moments passed away the suspense became perfectly unbearable, and she felt as if she should scream. Debbie was as near a fit of hysterics as anyone ever came to be, though in all her healthy young life she had never learned that she had any such unfortunate encumbrances as nerves. But she must not scream. What should she do? What do you suppose she did do? When she felt the intense nervousness bubbling up to her lips, and she knew in another moment some sound would come despite her best efforts, she opened her mouth and sang. Never had her voice rung out as it did just now, when it was the only outlet to her terror. "Hold the fort, for I am coming," she sang, and the chorus grew louder and stronger every moment as her fears increased.

The man in hiding never dreamed that his presence was suspected when he heard that jubilant song. "Hold the fort!" fairly shouted Debbie, wondering if help would ever come. Why did not Rob run faster?

At last the sound of hurried footsteps was heard, and Mr. Sayres, with two of the other neighbors, armed with pistols enough to have killed a dozen men, and strong ropes enough to have safely secured the most vicious animal that was ever raised on a farm, rushed into the room. Debbie was sitting in the large arm-chair singing away fairly burning with excitement, and her cheeks ablaze. The words died away in a hysterical laugh as they entered the room. "In there," cried Debbie, and, rushing to the bed and throwing her arms protectively around sleeping Dottie, she quietly fainted away for the first time in her life.

"Well, if she isn't a game 'un," said the captured burglar, with unwilling admiration, as he learned how neatly he had been captured by the little girl.

Of course, Debbie was a heroine after that, and she deserved to be, for her presence of mind and her bravery, but it didn't spoil her a bit. She was just the same willing little helper that she had always been, nor was she any braver than she had ever been about other things.

"The idea of a girl who could catch a burglar being afraid of snakes," said Rob one day.

"If Debbie had to handle a snake to save anyone else, she would do it fast enough, I'll warrant," said his father. "Give me the girl who can be a heroine in time of danger and I won't ask her to be foolhardy at other times. Debbie is the kind for me."—Christian Commonwealth.

The Patchwork Boy.

By Albert C. Caldwell.

"I wonder if he meant me? It's a funny name to call a fellow—'patchwork' boy," and Phil Dudman started, with a low, resentful whistle, for the house. "He couldn't have, but there's no one else here."

Phil Dudman had come to Granville for the summer; and it was a splendid place in which to spend one's vacation—the large stock farm of his uncle Thornton.

"If possible, teach him to work," Judge Dudman had written to his brother, at the suggestion that Phil summer on the fine farm. "He's strong and muscular; it will do him good to have some regular tasks. You'll probably find it necessary to keep him at it if he accomplishes anything. His greatest fault is in leaving things half done. But he's willing, and is capable of doing a great deal—if you can only keep him at it."

Thornton Dudman had got more than the bare statement in his brother's concisely worded letter—he had read between the lines.

"Lewie didn't say it—not in so many words—but it's there, nevertheless," glancing hurriedly over the contents. "It's as plain as printing; Phil's a little careless, and hasn't much stick-to-it-iveness. But then," Thornton Dudman slowly folded up the letter,

"in time he'll lose the one and gain the other. Phil Dudman is good boy stock, and most any boy stock is worth investing thought and patience in. It will pay excellent dividends, only let it mature."

Phil had been at the farm now two weeks, and during that time his uncle had taken particular notice that while Phil was eager to undertake many odd jobs around the place, each one had been left unfinished—there hadn't been an exception.

"I'd like to measure out the grain for the cows tonight," suggested Phil, one evening after supper, going into the barn where two of his uncle's men were doing the milking.

"All right—the grain is in the second bin—the one to the left of the door. The boxes they eat from you'll find at the further end of the barn floor. Be sure not to give them too much."

"Yes, sir," and Phil went about his work, never for a moment forgetting his merry whistle.

He had measured out the grain in six boxes when he suddenly dropped the quart he held in his hand.

"Aunt Rachel wanted the eggs. I had better get them before dark."

Leaving the grain bin uncovered, Phil ran up the ladder hand over hand to the mow above, and it was there he overheard one of the men as he finished filling the grain boxes: "If he isn't a patchwork boy, I never saw one!"

"Patchwork boy—what did he mean?" Phil stopped whistling and took the eggs into the kitchen where Aunt Rachel was doing the supper dishes.

"Patchwork boy? Why, Phil, patchwork boy? I'm sure I don't know?"

"Rachel hasn't seen Phil at work the last two weeks," thought Uncle Thornton from behind his newspaper. The sitting room door was slightly ajar. "If she had, perhaps she could tell." Thornton Dudman was silent a moment.

"It is—I doubt if I'd thought of it—a pretty appropriate name."

He took out of his coat pocket a small memorandum book.

"I'll keep a record tomorrow. It may be just what I'm hoping for—a cure for Phil's woeful lack of application."

They were almost through breakfast the next morning, when Phil suddenly turned to his uncle.

"Do you know, Uncle Thornton, what a patchwork boy is?"

"A patchwork boy? I think so. Why do you ask?"

"Because—is there one around here?"

"I shouldn't be a bit surprised. I think I've seen evidences of one lately," laying down his napkin.

"Then—do you s'pose—"

"I'll tell you what I'll do, Phil," evasively. "I'll observe a strict watch today, and if he's around I'll keep him to supper and introduce him to you. Would you like me to?"

"Awfully! Can I speak to him?"

"Certainly, if he's about—and I judge he will be."

And he surely was, as was evidenced that night by Uncle Thornton's carefully kept memorandum.

Phil came down to supper with his hair neatly brushed; he was evidently expecting to find company in the sitting room. But he was disappointed, on opening the sitting room door, to find his uncle alone.

"Didn't the patchwork boy come around, Uncle Thornton?"

"Yes, indeed, but before I introduce him, Phil, I want you to come over and see what I have in my memorandum."

Phil stepped over to the window where his uncle was sitting in an easy chair.

"Here, Phil, listen," and Uncle Thornton began slowly to read:—

"Sent to get a box of wood for the kitchen stove—got an armful."

"Asked to take some water to the men in the field. Left it on the front steps—forgot."

"Began to weed the cucumber bed—too hot to finish; only two hills left."

"Mowed three times around the lawn—left the mower right in the yard for somebody to carry away."

"Wanted to whittle out a pin for the churn—gave it up without finishing."

"Started in to—"

"Did he begin to do all these—"

"Listen," and Uncle Thornton continued.—

"Started in to hand up his clothes—left coat and vest lying on the floor."

"Promised to kindle the fire to get the supper with—Aunt Rachel was obliged to go out and bring in the chips."

"Began—"

"I—"

Uncle Thornton looked up. There were tears in Phil's eyes. "Then there isn't any patchwork boy—you were just fooling?"

"None?" Uncle Thornton took Phil's hand questioningly.

"None only—for I did all of those things. I—I didn't know till you got to Aunt Rachel."

"Then there is a patchwork—"

"Yes, I suppose I'm he, and I've been introduced

to myself. I patchwork boy Phil was silent. "Let's not say, Uncle Thornton. He was so—" "But—" "No; I'll do down to supper. I don't care if—" "I'll be—" "Yes—Zion—"

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When Pete asked ar ing? Yes rumps in the ability of stine said, es not want e to see H ned home e had bent brodering e gift she o would say, shippers; real pers in the kiss, your ar ing. "Papa, I ask, put do iza." We say "I ls wants us go fishing, be munion. M your work bu love. It is wants. "I p been "I go se

TH Once There So r That Now Like And His It m To s That To k And All s For, Bega Now How You' In pl

TH If difficultie newsboy desc sure to prove He had on about on his when there w falling off in dark, he sat a brief rest. How did y Cable-car, ristic eot "Too bad!" "So, might l company paid hundred dolla re five hundre now, 'cept fo was sick, A was, just 'oa customers now

The Young People

to myself. I never knew it before, but I've been the patchwork boy all the time.

Phil was silent a moment.
"Let's not invite him to supper—the patchwork boy, Uncle Thornton. Let's not have him round."
He was so earnest, Uncle Thornton looked up.
"But—"

"No; I'll do every one of my chores before I sit down to supper—I won't leave any half done. I don't care if I do have to eat alone," determinedly.
"Twill be Phil Dodman then, not the patchwork boy."—Zion's Herald.

THE WAY OF A BOY.

When mother sits beside my bed
At night, and strokes and soothes my head,
And kisses me, I think some way
How naughty I have been all day;
Of how I waded in the brook,
And how I smashed a window light
And of the cookies that I took,
A-rassling—me and Bobby White—
And tore my pants, and told a lie,
When mother pats and kisses me;
It almost makes me want to cry
I'm just as sorry as can be,
But I don't tell her so—no, sir,
She knows it all; you can't fool her.—Ex.

GOING GOD'S WAY.

When Peter said unto them, "I go a-fishing." Peter desired anything, any activity. Can fishing be a sin? Yes, fishing, instead of seeing, is sinful, and in these non-contemplative days there is a possibility of even service being mortal sin, as Augustine said, "a splendid sin." How is that? Jesus does not want service so much as He wants you and me to see Him. What would I think if when I returned home my little baby girl would keep her little head bent over a pair of slippers she is embroidering for her father, and she is so busy about the gift she does not greet me. What would I do? I would say, "My dear little bairnie, put down the slippers; really I do not want them, I could buy slippers in the store, but I could not buy your little kiss, your arms around my neck, your hug, and saying, "Papa, I'm glad to see you back." For pity's sake, put down your work for me and give me a kiss."

We say "I go fishing," and He does not want it. He wants us to go seeing first and fishing next. We go fishing, battling and serving when He wants communion. Mind this: you will get another to do your work but you cannot get another to give your love. It is love, affection, and communion the Lord wants. "I go a-fishing." O, Peter, it should have been "I go seeing."

THE STORY OF IN-DOOR SUN.

Once on a time, in far Japan,
There lived a busy little man,
So merry and so full of fun
That people called him In-door Sun.
Now In-door Sun made mirrors fine,
Like those in your house and in mine,
And in these looking glasses bright
His own face saw from morn till night.
It made him feel so very sad
To see his face look cross and bad
That he began to take great care
To keep a sweet smile always there.
And soon he found that those he knew,
All seemed to like him better, too;
For, live the mirrors, everyone
Began to smile on In-door Sun!
Now try this just one day and see
How bright and smiling you can be;
You'll find both happiness and fun
In playing you're an "in-door sun!"
Inez G. Thompson, in Little Folks.

THERE WAS ANOTHER SIDE.

If difficulties show what men are, the optimistic newsboy described by the New York Times is fairly sure to prove a conqueror in the difficulties of life.
He had only one leg, but he had been hopping about on his crutch selling afternoon "extras" and when there was a lull in the business, owing to a falling off in the crowds passing through City Hall Park, he sat down on the steps of the city hall for a brief rest.
"How did you lose your leg?" I asked.
"Cable-car," he said, with the street urchin's characteristic economy of words.
"Too bad!" I remarked.
"Too bad," might have been worse," the boy replied. "The company paid the doctor and gave me mother eight hundred dollars. That paid all our debts and left me five hundred dollars in the bank; an' it's all there now, 'cept forty dollars we took out when mother was sick. An' I sell more papers than most of the boys, just 'cause I carry a crutch. There's one of my customers now."

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.

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THE NEEDED POWER.

Gen. 1:2—The spirit of God was brooding upon the face of the waters.
Read also John 16:7-15. Ezek. 37:1-10.
Look at and dwell upon the picture outstretched before us—Darkness—disorder—death to spectator. — Above it character. "Will, Wisdom, Power." Out of it. Light order life.
That power our need in like circumstances—and is exerted for us!
Almost incredible, inspires deepest reverence, highest hope, profoundest joy, unceasing prayer:—
I. What is the power we invoke? His arm, His working force. We ask God to exert force, power, and what the Power?

(a). Power by which all things are made. Go back to that early scene again: Recognize its import contrast now. Come to chaos of church and see her glory. Read Job 26:13, also Psalm 33:6. This creative power you summons when you sing:
"Come Holy Ghost our hearts inspire,
Let us thine influence prove,
Source of the old prophetic fire,
Fountain of Life and Love."
or the truly wonderful language.
"Author of the new creation
Come with unction and with power
Make our hearts thy habitation.
On our souls thy graces shower."

(b). The power in work of Christ.
II. What may we expect when this power is exerted. As of old o'er primeval chaos. As during Pentecostal days so now.
(a.) A wonderful strengthening of Christian Life. Then the

"Spirit of adoption,
Makes us overflow,
With his sevenfold blessing
And in grace to grow."

In this flux of life, fire and fervor the spirit not man appears. "Christ is formed in us the hope of glory."

(b). A marked increase of Christian activity. His people are willing in the days of his power.
The love of Christ constrains.
(c). Many conversions to God. The days of Pentecost not past.

III. What the spirit with which asked? We ask not creation of worlds but souls to live when not—
We ask no earthly court but high heaven's power!
It must be the spirit.

(a) Of most profound reverent humility.
"Arm of the Lord, awake, awake, etc.
"Here us Lord as bending lowly."
Near thy bright and burning throne,
We invoke thee, God most Holy!
Through thy well beloved Son.

(b) Of most intense and continuous earnestness. Great issues. Tremendous needs. Stupendous results. It does seem that we are working with dull weapons, with so much depending call with intense and continuous earnestness.

(c) Of gladsome faith and hope.
Ask and ye shall receive.
Seek and ye shall find
Knock and it shall open unto you.
May the needed power come to all our unions in this special time of need. B. H. T.

"O world! behold upon the tree,
Thy Life is hanging now for thee
Thy Saviour yields His dying breath
The mighty Prince of glory now
For thee doth unrisling bow,
To cruel stripes, to scorn and death.

Draw near, O world! and mark Him well;
Behold the drops of blood that tell
How sore His conflict with the foe;
And hard! how from that noble heart
Sigh after sigh doth slowly start
From depths of yet unfathomed woe."

As a father in a garden stoops down to kiss a child the shadow of his body falls upon it, so, many of the dark misfortunes of our life are not God going away from us, but our Heavenly Father stooping down to give us the kiss of His infinite and everlasting love.—Talmage.

God no more hands the bread of life ready-made than He hands the material bread ready-made. You

must knead your own dough, bake your own bread, make your own garments, contribute your own service, do your own share of work, if you would get the benefit of any of God's good gifts.—Lyman Abbott.

Each of us may be sure that if God sends us on stony paths He will provide us with strong shoes, and will not send us out on any journey for which He does not equip us well.—Alexander Maclaren, D. D.

Cheerfulness, pleasantness, a bright and sunny temper—these are some of the richest fruits of true religion. If our Christianity is worth anything at all, if it has any potent influence over our lives, if it is anything else but the feeble sentimentalism of a selfish and artificial piety, then it will make us "pleasant." It will brighten our spirits, sweeten our manners, and tame our tempers. Almost the first indication of the new life is the desire to smooth over trivial but ugly difficulties, to promote a general feeling of kindness and simplicity, and thus to rob life of its dullness and bitterness and monotony. . . . And there is a certain kind of Christian effort which no committee can do, no organization can accomplish, no code of rules can help—it requires human touch. It can only be done by a smile, a welcome, a handshake.—Frederick A. Atkins.

THE BRIGHT SIDE.

Can gloom brighten anybody? Nay, verily. Who ever goes forth to help those in need, and to right the wrongs of the oppressed, must do it with a hopeful spirit, and with some expectation of doing service, or he will be unfit for the work, and will be sure to fail. Those who look on the dark side, and take the worst views of life, are not the ones to whom others turn in trouble, as chosen leaders into the light. The charity that "hopeth all things" accomplishes most.—Julia H. Johnston, in "Bright Threads."

O THOU WHO DRIEST THE MOURNER'S TEARS.

Thomas Moore.

I.
O Thou who driest the mourner's tear!
How dark the world would be
If when deceived and wounded here
We could not fly to Thee.
The friends who in our sunshine live
When winter comes are flown!
And he who has but tears to give
Must weep those tears alone.
But Thou wilt heal that broken heart
Which like the plants that throw
Their fragrance from the wounded part,
Breathe sweetness out of woe.

II.
When joy no longer soothes or cheers,
And e'en the hope that threw
A moment's sparkle o'er our tears
Is dimmed and vanished too!
Oh, who would bear life's stormy doom,
Did not Thy wing of love
Come, brightly wafting through the gloom,
Our peace branch from above?
Then sorrow touched by Thee grows bright
With more than rapture's ray;
As darkness shows a world of light
We could not see by day.

Keep cool.
Keep pure.
Keep the peace.
Keep your senses.
Keep good company.
Keep sober by all means.
Keep away from every vice.
Keep liquors from your home.
Keep away from evil companions.
Keep every unkind word to yourself.
Keep a stout heart; despair always weakens.
Keep early hours; late hours have ruined millions.
Keep the good resolutions you have made; it will make you happier.

"Though we travel the world over to find the beautiful, we must carry it with us or we find it not."—R. W. Emerson.

We shall find that the love of nature, wherever it has existed, has been a faithful and sacred element of human feeling; that is to say, supposing all the circumstances otherwise the same with respect to two individuals, the one who loves nature most will be always found to have more capacity for faith in God than the other.—John Ruskin.
Those who picture the Christian life as a hard and stony road, beset with thorns and briars, entirely misconceive the representations of it in the Word of God. It is the way of the transgressor that is hard. The path of the righteous is as the shining light, that shines brighter and brighter to the perfect day. Let us not misrepresent the character of the King's Highway.

Foreign Missions

W. B. M. U.

"We are laborers together with God."

Contributors to this column will please address Mrs. J. W. Manning, 24c Duke St., St. John, N. B.

PRAYER TOPIC FOR AUGUST.

Chicacole. For Missionaries, Bible women and all native helpers. Hospital and reading room. For a special blessing upon the Conventions that will be done for the glory of God and receive His approval.

MARITIME CONVENTION W. B. M. U.

The Maritime Convention of the W. B. M. U. met in Fredericton Wednesday morning, August 16th, at ten o'clock. The President was in the chair, and read rules of order.

The Provincial report from N. S., was read by Miss Emma Hume. C. B. held three meetings in connection with the Quarterly Conferences. One new Aid Society, at Sydney Mines, was formed. Kings sent in complete list of blank forms. In Halifax County there are five Aids outside Halifax city. Lunenburg ten Aids. Queen's ten Aids, and nine Bands. Mrs. Crowell is new county secretary. Digby county's new secretary is Mrs. I. W. Porter. Annapolis reported twenty two Aids and eighteen Bands with Mrs. G. W. Pearson as secretary. In Hants Mrs. Nalder has resigned and Mrs. Spurr has taken her place. Shelburne Mrs. Colwell is new secretary. Four Aids reported. Cumberland secured new secretary in Miss A. Logan. Fifteen Aids reported. Twenty-seven through provinces reported having observed Crusade Day 504 copies of Link are taken, forty-seven decreased in N. S. Prayer by Mrs. Gunn was offered for N. S. Aids, officers and members.

Moved by Mrs. Smith, seconded by Mrs. Crandall, report from Nova Scotia be received. Carried. The President appointed the following committees:

Resolutions—Mrs. Chubbuck and Mrs. Hutchinson.
Nominations—Mrs. Gunn, Mrs. Scott, Miss Wadman, Mrs. Foster and Mrs. C. P. Wilson.
The roll was called by Mrs. W. G. Clarke of Fredericton, and 102 responded.

Mrs. M. S. Cox, Provincial Secretary for N. B. then read her report. \$2,734.85 were raised. Two new societies organized. 72 Aids sent reports. Society at Marysville was re-organized. Fredericton has Banner Society having raised \$244 this year while North River, West. Co., with ten members raised \$49, which was the highest average per member. Seventy-seven members during the year are reported and twenty-one deaths. Receipts \$62.63 less than last year.

Only 41 Aids in N. B. contributed toward Home Missions. There should have been 28 more heard from for this important work.

Moved by Mrs. Smith, seconded by Miss Hume, this report be adopted. Carried.

After prayer for the workers in N. B., Miss Wadman read her report for P. E. I. Twenty-two Aids with a membership of 380 raised \$702.71. Four life members were reported and nine deaths.

Moved by Miss Hume, seconded by Mrs. Chubbuck, this report be adopted. Carried.

Charlottetown had the highest average having contributed \$3.22 per member.

Afternoon Session.

At 3 p. m. the Convention opened with hymn and prayer. The President's address spoke of gratitude that lives of missionaries, executive and officers had been spared. But more workers must be had to do the work.

The treasurer, Mrs. Mary Smith then read her report.

TREASURER'S REPORT.

Mrs. Mary Smith in account with W. B. M. U.	
Balance on hand	\$3,016.56
Amount contributed from N. S.	5,996.51
Amount contributed from N. B.	2,734.85
Amount contributed from P. E. I.	702.71
Donations	117.73
Tidings	49.95
Reports	44.21
Leaflets	78.58
Annual, and Associational Meetings	55.00
Rec'd from Mission Band Treasurer	2,468.63
	\$15,292.11

By subtracting the balance on hand from the total it will be found the receipts for this year amount to the sum of \$12,175.55.

The pastor of the Fredericton Church interested in the financial methods of the Union made a calculation and discovered the running expenses were carried on for the amount of two-thirds of one per cent. This was announced during the discussions. After discussion it was decided to enlarge Tidings and it to become organ of W. B. M. U.

Miss Hume moved the adoption of this report. Seconded by Mrs. Scott. Carried.

Mrs. Crandall then read her report as Treasurer of Mission Bands, which also was adopted.

Annual report of W. B. M. U. by Cor. Sec'y, Mrs. M. A. Chubbuck was read and discussed by Miss Archibald, Mrs. Hutchinson and Mrs. Kempton. Adopted.

Moved by Mrs. Smith, seconded by Miss Hume, that the delegation from each Aid Society to annual Convention shall not exceed 5 and shall consist of 2 from Aid, 2 life members and one from Mission Band. Carried.

Mrs. A. F. Randolph in a few well chosen words welcomed the delegates. Greetings from the W. F. M. S. of the Presbyterian Church were extended by Miss Beverly and from that of the Methodist Church by Mrs. F. P. Thompson, to which Mrs. J. N. Golding, of St. John, replied.

Closed with prayer by Rev. J. H. MacDonald. Evening Session.

Meeting opened with singing by choir, Mrs. J. Harry King, read the scripture and Mrs. Peters offered prayer.

Mrs. Hutchinson of St. John, was first speaker, and her paper on "Our Foreign Mission Work" was most interesting and helpful.

Miss Annie Laurs Peck our newly elected missionary was introduced and told of her call to foreign work. The Convention was impressed by Miss Peck's earnestness and sincerity, and expects much good work from her.

Miss Mabel Archibald our returned missionary told of her work in India and of her joy in service. Miss Archibald's address was given in a vivacious manner, which charmed the audience. Its substance will be published later.

The church was well filled for this service, which was bright and helpful. The choir of the Fredericton church rendered two anthems and Mrs. Brown of Havelock, sang a solo, that was much appreciated.

Before closing the meeting, Rev. Mr. Laflamme gave Miss Peck the hand of fellowship into the missionary fraternity.

Thursday a. m.—Prayer service led by Miss A. Logan and a solemn memorial service led by Mrs. Gunn preceded opening the session for business.

President in the chair. Minutes of previous session read by Mrs. Everett, and approved.

President made some announcements, then called on Mrs. Weyman of Apohaqui the representative of the Ladies' Mission Societies of the Free Baptists.

This important address will be reproduced in the Messenger and Visitor, as we wish our constituency to become well acquainted with this work, in the light of coming events. The remainder of the morning session was occupied by a conference on organization led by Mrs. Cox, Prov. Sec'y of N. B.

Thursday p. m. At 2.30 Miss Easson of St. John gave a bible reading, after which the most of the time was occupied in hearing from N. B. leaders.

Mrs. P. R. Foster, M. B. Supt. for N. S., read her annual report, bringing out some encouraging facts. Eight new Bands organized in N. S., seven of these are in Kings county, which rejoices in largest number of Bands in N. S., viz., 24. 124 Bands in province, 12 inactive from lack of president, Twenty-four Bands not reported. Total membership in N. S. 3,252, raised \$1,611.54. Increase over last year \$210.38. Banner Band at Apple River, Cumb. Co., \$2.22 per member.

Report of Mrs. McIntyre the Band Superintendent for N. B., 11 new Bands, 42 active bands, 1,310 members, total receipts \$604.94. Chipman leads with \$102.76.

Report for P. E. I., Mission Band of Mrs. J. G. Belyea read by Miss Wadman, Charlottetown has the largest band, membership 40. Total number of members 189; receipts \$126.00.

Reports voted on and passed as whole. An animated discussion of Mission Band methods succeeded. These free interchanges of opinion are features of great value in our Conventions.

Mrs. Foster read an able paper on the Mission Band work in general. Mrs. McIntyre gave an address on Senior Work, both full of practical suggestions, gathered from actual experience.

Different ladies gave interesting reports of work in their own churches. Miss Logan of Amherst and Salem. Mrs. Foster of Berwick, Mrs. Estey of Wolfville, Mrs. Gunn of Truro, Mrs. Carter of Truro, Mrs. Golding of Brussels St., Mrs. Robinson of St. Stephen.

The report of editor of department in Link read and approved.

The following resolution was read:
Resolved,—That the W. B. M. U. unite their publications (with the exception of the column in Messenger and Visitor, and the printing of Mission Band leaflets for 6 months) and print one paper in the interests of our Aid Societies and Mission Bands. The price to be 10 cents per copy a year, in clubs of 10 20 for a single copy a year.

After some discussion the resolution was passed. Mrs. M. A. Chubbuck was appointed editor, with power to appoint a business manager. Price of printing Reports and whether their distribution be free or not, decided in favor of granting contract to Black Pub. Co., Amherst, and making price 5 cents a copy.

Moved, seconded and passed that estimates for en-

uing year be raised \$500; estimated totals \$9,600. Moved by Mrs. Scott, seconded by Miss Hume that the treasurers of the W. B. M. U. Mrs. Smith, for Aids; Mrs. Crandall for Bands be each granted privilege of handing books over to expert accountant for posting extending and completing annual accounts. Passed unanimously. No officer in the Society does the work and bears the burdens which comes on the treasurer, and the Union is anxious to lighten the burden as much as possible.

The election of officers was the next important item on the program.

The nominating committee submitted the following list. All of whom were elected:

President—Mrs. J. W. Manning, St. John.
Vice-president—For N. S., Mrs. D. H. Simpson, Billtown; for N. B., Mrs. D. Hutchinson, St. John.
Sec. secretary—Mrs. M. A. Chubbuck.
Treasurers—Mrs. G. B. Smith, Amherst; Mrs. Ida Crandall, Chipman.

Provincial secretary—For N. S., Miss Hume, Dartmouth; N. B., Mrs. M. S. Cox, Anagance; P. E. I., Miss Wadman, Charlottetown.

The Convention adjourned to meet for tea on the lawn of Mrs. J. G. McNally. This afforded a delightful opportunity for the social intercourse which is almost neglected in the press of business.

The evening session was replete with interest, Mrs. Estey's paper on Mission Study was thoughtful and suggestive, Mr. Laflamme spoke on Woman's Work, in terms few women would dare to use, so eulogistic and unqualified in praise of the quality of women's missionary work.

Mrs. Macdonald voiced the sentiments of the Union in well chosen words of farewell to Miss Peck.

The report of committee on resolutions was read and the whole body rose joined hand and sang: "Blest be the tie that binds."

THE BAPTIST CONVENTION.

(Continued from page 5.)

quite in harmony with the general appearance of thrift that the city presents. Not the least attractive of these in respect to beauty of design and substantiality is the Baptist church in which the Convention is held. A history of this church was given in the editorial which appeared last week. The number of delegates in attendance this year will be very much below the average. There seems, however, to be a pretty full quota of the pastors from the different churches. It will be more than usual a minister's convention.

On Friday, Aug. 18th, the Baptist Institute held away, and discussed a very substantial program. In the absence of the President, the Rev. J. W. Brown, Ph. D., took the chair. After prayer and singing, a paper written by the Rev. Dr. Day of Kentville, upon the subject, Is a belief in immortality essential to Ethics, was read by the secretary. The subject was treated in a very scholarly way by the writer, and elicited some interesting discussion. The writer showed that in the history of different peoples and different religions, ethical maxims have been connected more or less closely with a belief in the immortality of the soul. With a decline in the belief in immortality came also a decline in Ethics itself. The vitality of the ethics of Christianity has been grounded in the belief and promise of life eternal. The question is how much importance is to be attached to this fact? Is the connection merely accidental? The writer believed there was an essential connection between Ethics and a belief in immortality. That this hope of a future life when the tangle of life would be straightened out was needed to enable men faithfully to obey the standards of right and to struggle on painfully in the direction of their moral ideals. In the discussion that followed Dr. Goodspeed thought the writer did not make enough of the place of conscience in the ethical idea. Our "sense of oughtness" he believed to be the fundamental principle in ethics. Belief in immortality is useful in strengthening that fundamental principle. It is a most powerful factor in ethics but perhaps not essential.

By reason of the inability of the Rev. S. W. Cumming of Amherst to be present and to fulfil his part of the program, Dr. Gates was asked to give the Institute the benefit of some notes he had made from a chapter in Dr. Dodds' recent book, on The Bible, its Origin, and Nature. The chapter title was The Bible and other Sacred Books. The superiority of the Bible is seen in its being in a unique sense a revelation of God to man. Its teachings bring God to man and man to God. It is a revelation of the history of redemption. Votes of thanks were formally extended to Dr. Day and Dr. Gates for these valuable contributions. At the afternoon session the Rev. S. P. Raymond presented an address upon, The Young Man Problem, in the Sunday School. The gist of his suggestions was, graded schools, better teachers and a leading of the boys to accept Christ as a personal Saviour would aid largely in solving the young man problem. Other pastors discussed the subject in a way helpful to all. Following this a paper upon The Authority of the Scriptures, written by the Rev. F. E. Bishop was read by Pastor Stackhouse.

(Continued on page 9.)

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.

THE BAPTIST CONVENTION.
(Continued from page 8.)

The writer stated that, generally speaking, both the man of little thought and the careful scholar accept the scriptures as authoritative and acknowledge their obligation to follow its teaching. But the question is why do we accept the scriptures as authority in determining character conduct and destiny? There are some who regard them authoritative because of their credentials in respect of origin. Others regard them authoritative purely on account of the truth contained by them which appeals to the soul and conscience of man. The writer claimed that both these views must have a place in deciding the question of why the scriptures have authority for men. Apart from external certification the fact that the truth of Bible teachings appeals to the consciences and reason of men, gives them their final ground of authority. What does not appeal to a man as truth cannot be authoritative to that man, although for that reason to reject it as false would be presumption. It may still be truth, although it does not find a response in that man's soul.

This fact of the authority of the Bible is the real ground for belief in its inspiration. We know that the writers of such truth were breathed into by the spirit of God, and no questions of method of inspiration or of date, authorship or literary character can in any sense change the conviction men have that in the Bible they have a revelation of God and of his will concerning man. While some members of the Institute were not able entirely to accept some of the conclusions reached by the writer, the paper was recognized as a very able and discriminating treatment of the subject, and a formal vote of thanks was extended to Pastor Bishop.

At the evening session the Rev. H. F. Adams, was the speaker. His subject was, 'The Baptists' World Outlook.' For a full hour the speaker held his audience while he showed the growth of the influence in the world of the essential principles of Baptist teachings. The two fundamental principles of Baptist teaching for which Baptists have died and for which must continue to fight he affirmed to be, Obedience to Christ in all things and the absolute freedom of every man thus to follow Christ, in other words a perfect liberty of conscience for every individual. He referred to the Baptist Congress, recently held in London at which 4000 delegates were present representing a constituency of twenty million Baptists the world over. A vote of thanks was given to Bro. Adams for the very inspiring address and Dr. Trotter suggested the importance of the different pastors giving to their people some report of this very significant event that has recently taken place in London. Our people ought to know some of the vital facts that were there brought to view.

The report of the Treasurer of the Institute showed an amount of fifty-two dollars in the treasury. It was voted that this should be deposited in the savings bank for future use. The matter of a summer school was advocated to be established and carried on in connection with other evangelical denominations, and it was moved that the executive of the Institute co-operate with the S. S. Board to take steps in this direction.

Officers appointed for the ensuing year are Pres. Rev. J. W. Brown, Ph. D., Secretary-Treasurer, Rev. I. A. Corbett, Vice-Presidents, Revs. W. R. Robinson, L. D. Morse, and J. G. A. Belyea, Executive Committee, Revs. D. Hutchison, C. W. Rose, and J. H. Jenner.

The Institute adjourned to meet at the call of the chair. H. G. C. Charlottetown, P. E. I., August 18th, 1905.

BORE ON TOO HEAVILY.

"This won't go for only one stamp" said the village postmaster to old Uncle 'Kiah, as the latter handed him a bulky and much sealed missive.

"Whuf for? What's de maddah wid dat?"

"Too heavy," replied the postmaster balancing it on his hand.

"Umph! I tole dat boy so when he was a-writin' of it. I tole him he kept on a-bearin' down an' a-bearin' was writin' too heavy a han', but he down on de pen, lahk a load o' hay. I'll take it back, sah, an' mek him write wid a pencil. I ain't gwine spen' no mo' two centes jes' fer his pig headedness."—Exchange.

Gurney R. Jones, John S. Magee, Daniel McCuaig, George McSweeney and E. Albert Reilly of Moncton are applying for letters patent as the Electrical Supply Company, capital \$30,000.

Rally Day Programme.

The Baptist Book Room, Toronto, has for sale a splendid Sunday School Rally Day Programme that will be supplied at

\$1.00 per hundred.

It is suited for all Sunday Schools, large or small.

Send orders to the Baptist Book Room, Toronto, dealers in Books, Hymn Books, Bibles and all Sunday School Supplies.

Notices.

DENOMINATIONAL FUNDS, N. S.
SUCCESSOR TO LATE TREASURER, JOHN NALDE

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

Signed { A. E. WALL,
A. COHOON, Fin. Com. for N. S.
Wolfville N. S. March 4, 1905

MISSIONARY CONFERENCE.

A joint Missionary Conference of the Baptist Churches of Annapolis and Kings Co.'s is to be held in Bridgetown, Sept. 11 and 12th. A good program has been prepared. The Home and Foreign Boards, Grand Ligne and North West will be represented by representative men. Several returned missionaries will be present, who will take a prominent part. The D. A. R. will grant free return on standard certificate plan. A pleasant and profitable time is anticipated and we trust we will be greeted by a good representation from the churches.

M. W. Brown, 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.

Personals.

Rev. F. B. Seelye, notice of whose marriage recently appeared in the Messenger and Visitor, is planning to attend Colgate University the coming year. Mrs. Seelye will accompany her husband.

Rev. Dr. McLeod, of Fredericton, reached his home on Friday last on his return from England, in good health, we hear, and very much pleased with his trip abroad. Dr. McLeod of course attended the Baptist World Congress in London, and we congratulate him on his election as the Vice-President for Canada of the lately organized Baptist World Alliance. Canadian Baptists, we are sure, will generally and heartily endorse the choice.

James Edgar March, C. J. Coster, J. Primrose Carritte, Albert F. Emery, of St. John; Frederick V. Wedderburn and Ralph A. March of Hampton, are seeking incorporation as the Power Company, Limited. The capital stock is to be \$20,000. The object is to manufacture and sell gas engines, the invention of Dr. J. E. March.

NESTLÉ'S FOOD.



Nestlé's Food protects baby against colic, cholera infantum and the ill of the "second summer." Physicians say that Nestlé's Food Babies are so nourished that Hot Weather can't affect them. Baby's health depends on baby's food. Nestlé's Food means healthy babies. Sample (enough for 8 meals) sent free on request.

THE LEBNIG, HULES CO., Limited, Montreal.

Girls

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

MOULTON COLLEGE

TORONTO, ONT.

College re-opens September 13th, 1905.

Shortly after midnight Wednesday, fire broke out in the barn of Mr. Walter Burgess, Apohaqui. It burned so quickly that it was impossible to save the seven cows. Thirty-five tons of hay and a quantity of farming machinery were also destroyed. Mr. Burgess's loss will be heavy, as he had only \$150 insurance.

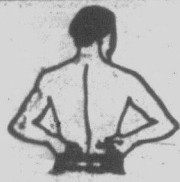
STRAIGHT TEA TALKS (with the poetry left out) No. 1

NO ONE FIRM has a MONOPOLY of ANY or all of the BEST teas, this, irrespective of what THEIR ADVERTISEMENTS would lead you to believe. REMEMBER THAT. Even if a firm believed they had, NO ONE or MORE GARDENS (Ceylons or Indians) ARE ACCEPTED by the trade as STANDARDS of QUALITY; NOR are the outputs of all other gardens graded according as they compare in quality with THESE gardens. REMEMBER THAT. When any firm tells you they are buying THE BEST TEAS, they only buy what in their OWN OPINION are the best. REMEMBER THAT. When it becomes a matter of opinion, we venture to put OUR opinion or KNOWLEDGE of the suitability of teas for THIS market against that of ANY firm in the trade. REMEMBER THAT. . . . A whole lot of this "Tutti Frutti" talk of India's coral strands and the spicy island of Ceylon does not make a tea either better or worse. THE THING that interests YOU most is HOW DOES IT DRINK. Compare VIM TEA, PRICE for PRICE and WEIGHT for WEIGHT, with ANY other tea on the market, and JUDGE of OUR ability to buy right and of OUR KNOWLEDGE in putting up teas SUITABLE for the people of these provinces

VIM TEA COMPANY, St. John, N. B.

N B—In our future talks we will go THOROUGHLY into our methods of buying, packing, etc., and give you REASONS that ARE REASONS why we believe VIM TFA is the COMING Tea of the provinces.

Vim Tea Company.



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.

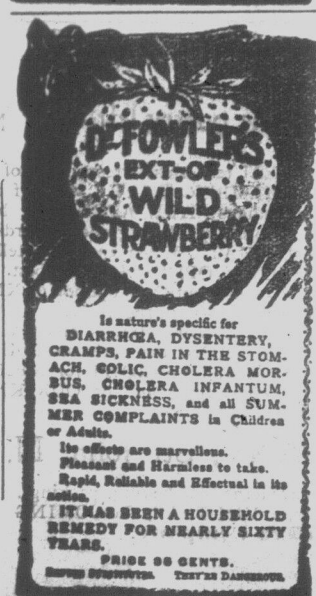
A sure sign of Kidney Trouble. Don't neglect it. Stop it in time. If you don't, serious Kidney Troubles are sure to follow.

DOAN'S KIDNEY PILLS

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

Price 50c. a box or 5 for \$1.25, all dealers.

DOAN KIDNEY PILL CO., Toronto, Ont.



The Home

WOMAN DODGES HEAVY-WEIGHTS.

"There is no direction in which women have won more freedom than in their skirts," said a dressmaker. "Just look at the lightweight affairs they wear today and then think of the creations we used to wear twenty years ago. The woman of today insists that she needs perfect freedom in walking, and she will not look at a heavy skirt."

"Even in winter weather she wears mohair, which is about as light as a material can be, unless it is sheer summer stuff. And this she has made short and with a flare at the bottom, so it won't interfere with her feet. Even broadcloth and lady's cloth are falling into disfavor because they are considered too heavy."

"Just look at the matter of linings, too. We used to think we must line every skirt, and in the bottom we put a broad strip of heavy haircloth, and then some canvas. Some times we put haircloth way up to the knees and produced an affair that was a perfect trial to wear. Now, a skirt is seldom lined and it has nothing to stiffen the bottom, not even a braid."

"The tendency is seen in petticoats also. Silk petticoats are worn all winter, and in summer lawn skirts and seersucker or gingham petticoats, take their place. And a woman now wears one petticoat where she used to wear two. How in the world we ever stood those heavy flannel petticoats I don't know. But we'll never wear 'em again, that's sure."—Chicago 'Journal'.

SKIRT FASTENINGS.

One of the best ways of fastening the skirt to the shirt waist is to have on every waist eyes sewed about two inches apart, and on the skirt the hooks the same distance. A piece of strong material, such as belting, should be placed on the underside of the waist to keep the eyes from pulling out. The hooks on the skirt should be set down a little below the belt. Washable hooks and eyes come for cotton waists.

SANITARY CELLARS.

"Unslaked lime," says the 'Scientific American,' is best suited for removing mold in cellars. It is blown, in the shape of a fine powder, on the walls of the cellar and into the joints and crevices by means of the bellows, or else thrown on with the hand. The walls must be damp; dry walls have to be well moistened previously. The lime slakes with the adhering waters and kills all organisms. On the day following the walls are washed off, and, as experience has proved, the cellar will remain free from mold for at least two years."

HOUSEHOLD HINTS.

When you pack for your vacation don't pack any worries—you can get them wherever you go.

A ruffle on the bottom of a work apron well starched will prevent spots on the shirt below.

No excuse for fragments to lodge in corners and crevices of the refrigerator when skewers will dislodge them so quickly.

A piece of new matting placed between the mattress and thin pad will give a cool bed for the summer months.

Spar varnish is the liquid to use on all furniture for out of door use, as it is both weather proof and lasting.

Unpainted wire netting not only makes a good rest for flat irons when several thicknesses are used, but is most effective to clean them on.

Paraffin can be used the second time to cover jelly and jam if it is washed clean and boiled before being turned over the fruit again.

It is said that flies will not congregate on the outside of a screen door if the woodwork is rubbed occasion-

ally with kerosene, the odor of which is offensive to them.—'The Pilgrim.'

Many a woman who would not think of lightly breaking a promise made to a grown up person is utterly careless about keeping her word with her children. She promises whatever is convenient at the moment and apparently thinks that the breaking or keeping of these promises is a matter in which she can please herself and that her children have no right to consider themselves aggrieved if she does not do so.

A mother who acts thus does her child grievous harm. She forgets that the sense of justice is strong in quite a little child, and that it is natural and reasonable that he should expect his parents to be as good as their word and to fulfil their promises even at the cost of convenience. Promises should not be lightly broken and the parent who is guilty of this soon loses her children's confidence, which is one of the sweetest things which our little ones can give us.

RASPBERRY VINEGAR.

Cover a pail of fresh fruit with vinegar, let it stand two days; strain through a flannel bag. Take one cup of juice to one of sugar, and boil it until it forms a thick syrup. When cold pour into bottles.

For Piccalilli take one large white hard cabbage; five quarts of tender string beans; twelve heads of white celery; two heads of cauliflower; four dozen small cucumbers; four large yellow cucumbers; five red bell peppers; three green peppers. Chop all quite fine, soak in salt water over night, wash well, drain thoroughly, and cover with hot vinegar spiced with mustard seed, allspice, stick cinnamon and mace. Seal and pack into jars and seal.

WOMEN NURSES.

Nursing is peculiarly a woman's work. As Dr. Worcester testifies, women are peculiarly fitted for the onerous task of patiently and skilfully caring for the patient in faithful obedience to the physician's orders. Ability to care for the helpless is woman's distinctive nature. Nursing is mothering. Grown up folks, when very sick, are all babies, and some of us are babies when only slightly ill. In no other employment but nursing can women so well bring into action their highest powers. In so many employments now open to women only their brains are wanted, or the use of nimble fingers. Craftsmanship and brainwork are sufficient for man, because they have the incentive to make provision for those near and dear to them. For women it is of the highest importance that they shall find employment in which their hearts as well as their heads and hands shall have full exercise. Nursing, of all other employments, offers this opportunity, and so nursing is the most popular of all pursuits for the majority of women.

There are a good many ways of getting out of scrapes, but the one that has stood the test of time and is, without doubt, the best plan is to let your whiskers grow.—Detroit Tribune.

Henry Elliott, Esq., of Sherbrooke, N. S., Inspector and Supt. of Bridge Construction for Nova Scotia says:

A bottle of MINARD'S LINIMENT cured me of a very severe sprain of my leg, caused by a fall while building a bridge at Doherty Creek, Cumberland Co.

No. 17, 1893.



MILBURN'S HEART AND NERVE PILLS

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 pain and suffering. Young girls budding into womanhood who suffer with pains and headaches, whose face is pale and the blood weak, 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 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 5 FOR \$1.25 ALL DEALERS. The T. Milburn Co., Limited, Toronto, Ont.

THE AUTUMN TERM commences on TUESDAY, 5th SEPTEMBER AT MARITIME BUSINESS COLLEGES. Send for particulars to KAULBACH & SCHURMAN Chartered Accountants. Halifax, N. S.

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

FOR SALE FARM AT LOWER SELMAH. A great bargain 100 acres, Hay, Tillage, orchards, 60 trees, all in bearing. Cut 30 tons hay could be made cut 50 tons, has wintered 18 head of cattle, 6 horses and 12 sheep. House 18x33, Ell 24x16, Barn 60x39, wagon and tool house 24x26 one of the best mud privilege on the Capequid bay—sufficient to keep up the farm for all time, has a fine wood lot and pasture. Price \$14,000. Address A. A. Ford, Berwick and Hants County, Real Estate Agent. A. A. FORD, Manager.

SNOW & CO, Limited. UNDERTAKERS and EMBALMERS 90 Arzyle Street, HALIFAX, N. S.

O. J. McCully, M. D., M. E. S., London. Practise limited to EYE, EAR, NOSE AND THROAT Office of late Dr. J. H. Morrison 162 Germain Street.

The Sunday School

BIBLE LESSON.

Abridged from Peloubet's Notes.

Third Quarter, 1905.

JULY TO SEPTEMBER.

Lesson X—September 3.—The Captivity of Judah—2 Chronicles 36: 11-21.

GOLDEN TEXT.

Be sure your sin will find you out.—Num. 32: 23.

EXPLANATORY.

I. THE WICKET AND FOOLISH KING.—Vs. 11-13. Stephen, in his powerful arraignment of the Jewish people (Acts 7), shows how, through all their history, even to the culmination in the crucifixion of Christ, they had resisted the Holy Ghost, rejecting their wise leaders such as Jeremiah, and deliberately choosing the way of ruin.

11. ZEDEKIAH. This twentieth and last king of Judah, though no worse than many of his predecessors and better than some of them, followed in their path of wickedness, and his career is a sort of summary of all that had gone before.

12. HE DID THAT WHICH WAS EVIL IN THE SIGHT OF THE LORD. "The character of Zedekiah seems to have been weak rather than wicked. His chief recorded sins were: (1) His refusal to be guided in his political conduct by Jeremiah's counsils, while nevertheless he admitted him to be a true Jehovah prophet; and (2) his infraction of the solemn oath of subjection and allegiance which he had sworn to Nebuchodnezzar, either at his accession or soon afterwards."

13. AND HE ALSO, IN ADDITION TO HIS REBELLION AGAINST GOD, REBELLED AGAINST KING NABUCHADNEZZAR. After years of intriguing with Egypt, Zedekiah sent an embassy to seek an alliance and the plot broke out into open rebellion. This, according to Josephus (Ant. X. 7. 3), was in Zedekiah's eight year. Who had made him swear by God. This was on the occasion of Zedekiah's probably compulsory visit to Babylon in the fourth year of his reign (Jer. 51: 59). Ezekiel (17: 11-21) describes the oath, and expresses great indignation at the breaking of the covenant, which should have been held sacred no matter with whom it was made.

14. THE LORD GOD OF THEIR FATHERS. A reminder of God's long patience and his repeated benefactions through the centuries. SENT TO THEM BY HIS MESSENGERS. His prophets (compare 2 Kings 17: 13), such as Isaiah, Jeremiah, Ezekiel. RISING UP BE- TIMES (R. V., "early") AND SENDING. Manifesting an eager zeal for their salvation, as a man rises early to prosecute some enterprise on which he has set his heart.

15. BUT THEY MOCKED THE MESSENGERS OF GOD. "Jeremiah was imprisoned, beaten, and threatened with death; Urijah (Jer. 26: 20-23) was put to death. Of the fate of Habakkuk (who also lived during the Chaldeans period, Hab. 1: 6) nothing is known. AND MISUED HIS PROPHECIES. R. V., "scuffed at," verbal mockery, as distinguished from bodily harm. TILL THERE WAS NO REMEDY? Hebrew, healing. Josiah's reformation and Jeremiah's admonitions and warnings were all in vain, what more could be done? Every disease, if allowed to advance beyond a certain point, becomes incurable.

16. THE DESERVED PUNISHMENT. As the water heaps up behind the dam, the reservoir of wrath must break. God was very patient with his people, but for their good at last, as well as for the satisfaction of his justice, they must be made to taste the bitter penalty of sin.

17. THEREFORE. Because of this long rebellion, culminating in the iniquities of idolatry and rejection of truth under Zedekiah.

18. ALL THE VESSELS OF THE HOUSE OF GOD. All that remained after the spoiling of the temple in the days of Jehoiachin (2 Chron. 36: 10.) Most of them seem to have been of brass; see the list in 2 Kings 25: 13-17; Jer. 52: 17-23. GREAT AND SMALL. What became of the ark? In the second book of Maccabees (2: 5).—a book which Plumptre says was "probably written to meet a demand for the marvelous,"—it is said that Jeremiah hid in a cave "the tabernacle, and the ark, and the altar of incense." At this point the ark disappears from history.

19. AND THEY BURNED THE HOUSE OF GOD, etc., Ezekiel (10: 2) pictures God's angel with both hands full of fiery coals, scattering them over the city, and Jeremiah had often prophesied this (Jer. 7: 14, 15; 21: 10; 34: 2, 22; 38: 18, 23) AND BRAKE DOWN THE WALL. Thus effectually destroying the power of the city, and rendering future rebellions unlikely.

20. AND THEM THAT HAD ESCAPED FROM THE SWORD. Including (2 Kings 25: 11) the inhabitants of Jerusalem that had survived the siege, and those that during the year and a half of siege had deserted to the enemy.

21. CARRIED HE AWAY TO BABYLON. Jeremiah (52: 28-30) estimated the number at 745, which, with the 3,023 of the first captivity and the 832 of the second, made a total of 4,600 in exile,—the wisest, wealthiest, and strongest of the land. WHERE THEY WERE SERVANTS. Slaves. TO HIM AND HIS SONS HIS SUCCESSORS who were three; his son, Evil-Merodach, and two usurpers, Neriglissar, his son-in-law, and Nab-nidus. Then came the reign of the kingdom of Persia, founded by Cyrus the Great, who, B. C. 539, conquered

WRONG SORT.

A change to the right kind of food can lift one from a sick bed. A lady in Welden Ill., says:

"Last Spring I became bed-fast with severe stomach trouble accompanied by sick headache. I got worse and worse until I became so low I could scarcely retain any food at all, although I tried every kind. I had become completely discouraged, had given up all hope and thought I was doomed to starve to death, till one day my husband trying to find something I could retain brought home some Grape-Nuts.

"To my surprise the food agreed with me, digested perfectly and without distress. I began to gain strength at once, my flesh (which had been flabby) grew firmer, my health improved in every way and every day, and in a very few weeks I gained 20 pounds in weight. I liked Grape-Nuts so well that for 4 months I ate no other food, and always felt as well satisfied after eating as if I had sat down to a fine banquet.

"I had no return of the miserable sick stomach nor of the headaches, that I used to have when I ate other food. I am now a well woman, doing all my own work again, and feel that life is worth living.

"Grape-Nuts food has been a god-send to my family; it surely saved my life and my two little boys have thriven on it wonderfully." Name given by Postum Co., Battle Creek, Mich.

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

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II. THE INQUITOUS PEOPLE.—V. 14. "The poor king," says Professor H. P. Smith, "paid the penalty of his weakness. The city over which he was nominal ruler was more to blame."

14. MORROWER. "Compare with this passage (vs. 14-17) the similar, but much longer justification of God's rejection of the Ten Tribes, contained in 2 Kings 17: 7-23." ALL THE CHIEF (R. V., "chiefs") OF THE PRIESTS. See 1 Chron. 1, 3-19. POLLUTED THE HOUSE OF THE LORD. Ezekiel presents a picture of Hebrew women in the temple courts waiting for the Babylonian god Tammuz (Ezek. 8: 14); of the seventy elders offering incense to representations of bestial gods pictured on the walls of cellars beneath the temple court (Ezek. 8: 7, 12); of sun-worshippers, with their backs to the Holy Place, bowing to the sun at the very door of the temple (Ezek. 8: 16).

III. GOD'S MESSENGERS DISPISED AND REJECTED.—Vs. 25, 26. The climax of the nation's iniquity was the fact that it sinned against abundant light.

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What follows in the chronicle is a summary of events after the capture of Jerusalem. SLEW THEIR YOUNG MEN . . . IN THE HOUSE OF THEIR SANCTUARY. In the courts of the temple itself, where they had taken refuge. See Ezek. 9: 6, 7; Lam. 2: 7, 20.

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

Nabonidus and became king of Babylonia. V. A GLEAM OF HOPE.—Vs. 21, with the rest of the chapter. The sad history closes but not without a gleam of hope. "Israel had as it were gone down to its grave, but not without the prospect of resurrection to a new life."

21. TO FULFIL THE WORD OF THE LORD BY THE MOUTH OF JEREMIAH. Who had prophesied a seventy years captivity. See Jer. 25: 11; 29: 10. UNTIL THE LAND HAD ENJOYED (OR "made good") HER SABBATHS. In Lev. 25: 1-7 in the wise provision that the land should lie fallow every seventh year,—a principle recognized by every prudent farmer. In Lev. 25: 1-7 is the warning that neglect of this command will be followed by exile and an enforced rest equal to the years that have been omitted from the observance. The kingdom had lasted (from David) about 490 years, that is, 70 x 7, and thus 70 years of exile would be required, if the Levitical command had been violated all the time. Perhaps the violations of the command were reckoned from the days of Moses. TO FULFIL THREEScore and TEN YEARS. "It was just about seventy years after the battle of Carchemish, which really decided the fate of Palestine and its subjection to Babylon, that, like the priests' silver trumpet at morn in the temple, the voice of Cyrus announced the dawn of morning after the long night of exile, and summoned the wanderers from all lands to the threshold of their sanctuary."

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TAKING OFF HIS HAT TO NATURE

One day in the early spring a Scotchman was walking along the side of a mountain in Syke, when he came to a hut in which lived an old man he had known a great many years. He saw the old man with his head bowed and his bonnet in his hand. He came up and said to him after a bit: "I did not speak to you, Sandy, because I thought you might be at your prayers."

"Well, not exactly that," said the old man, "but I will tell you what I was doing. Every morning for forty years I have taken off my bonnet here to the beauty of the world."

Beauty, wherever it is seen, is a reflection of God's face, the shining of heavenly light down upon the earth. Wherever we come upon it, it should touch our hearts with a spirit of reverence. God is near: we are standing in the light of His countenance.

God hath a thousand keys to open a thousand doors for the deliverance of his own when it has come to the greatest extremity. Let us be faithful and care for our own part, which is to do and suffer for him, and lay God's part on himself, and leave it there; duties are ours, events are the Lord's.

When our faith goeth to meddle with events and to hold a court (if I may so speak) upon God's providence, and beginneth to say, "How wilt thou do this or that?" we lose ground. We have nothing to do there. It is our part to let the Almighty exercise his own office and steer his own helm. — Samuel Rutherford.

SYNOPSIS OF CANADIAN NORTH-WEST HOMESTEAD REGULATIONS. Includes a crest and the text 'ANY even numbered section of Dominion Lands in Manitoba or the North-west Provinces, excepting 8 and 26, not reserved, may be homesteaded upon by any person who is the sole head of the family, or any member of a family, or any male over 18 years of age, to the extent of one-quarter section, of 160 acres, more or less.'

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

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

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

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

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



UPPER CANADA COLLEGE FOUNDED IN 1829 Toronto, Ont.

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

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

For Calendar and all particulars address THE BURSAR, UPPER CANADA COLLEGE, Toronto, Ont. (sp. 20)

WANTED For the Schools at Wolfville.

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

Write the undersigned for full particulars, stating what position you will accept. A. COHOON, Sec'y. Executive Committee

Church Bells advertisement. Includes the text 'Church Bells', 'Memorial Bells a Specialty', and 'FAVORABLY KNOWN SINCE 1876 BILLS HAVE FURNISHED \$5,000,000 WORTH OF BELLS FOR AMERICAN SCHOOLS & OTHER INSTITUTIONS. BENEDEY & CO. PUREST TONES. 125 N. 2ND ST. PHILADELPHIA, PA. U.S.A.' Includes an illustration of a bell.

From the Churches.

DENOMINATIONAL FUNDS.

Fifteen thousand dollars wanted from the churches of Nova Scotia during the present Convention year.

ALEXANDRIA, P. E. I.—I baptized two brothers on Sunday, July 30th. J. Webb.

EAST ONCLOW—At Amon, Sunday, Aug. 13, in the presence of a large gathering, five young ladies put on Christ by baptism.

Uigg, P. E. I.—Three sisters have been baptized and received into this church recently; two on July 9th and one on Aug. 6th.

ST. MARGARET'S BAY, N. S.—The Lord's work is prospering on this field. On Aug. 6th, I baptized Mrs. Thomas Jollimore at Indian Harbor.

MURRAY RIVER, P. E. I.—The Murray River Church is holding on its way, and doing some good work. It was our privilege to visit the baptismal waters two Sabbaths in July.

UNDERHILL, N. B.—The church has been revived in the few meetings we have had and has begun Bible school work again, and also a prayer meeting.

ELGIN, A. Co., N. B.—It is with hearts filled with gratitude to God, we report the work of grace still going on in our midst.

HAZELBROOK, P. E. I.—My horse, while in the pasture, ran against a wire fence and fell over it and broke his neck.

CENTREVILLE, Car. Co., N. B.—Our new church building, is progressing favorably. We hope to dedicate it in October.

HAMPTON VILLAGE and NORTON—We have added to the membership of our churches, 9 persons recently. On August 6th, I baptized 4 candidates at Norton.

NEWGLASGOW, N. S.—We wish gratefully to acknowledge the goodness of God and to praise Him for His love and grace. On July 2nd,

1905, Mr. W. D. Fraser was received into fellowship with the church by baptism. On Aug. 13th, Mr. Robert McDowell was received by letter, and Mr. Charles Newbury, Mrs. Charles Newbury, and Mr. Enos H. Deanson by baptism.

CHELSEA, N. S.—A very successful conundrum supper was held at the home of Mr. and Mrs. Elijah Hanley, Aug. 4th. Result \$32. Cash clear for pastor's benefit.

HARVEY, Albert Co.—The annual meeting of the First Harvey Baptist Church has just been held. During the past year 15 have been added to the church, and the debt on the parsonage has been greatly reduced.

GOOD CORNER, Car. Co., N. B.—Rev. B. Beatty, Evangelist, aided us for a period of two weeks in special services, beginning July 16. He expects to labor in this county until New Year's.

SEVENTY-FIFTH ANNIVERSARY OF CHELSEA BAPTIST CHURCH N. S.

Our anniversary is over, and we thank God for His favor. The day was beautiful. Goodly numbers came from Greenfield, New Canada, Bridgewater, and elsewhere.

It Still Remains "UNRIVALLED!"

"M. R. A's Famous \$10 Suit for Men."

"Unrivalled" indeed, for as yet no make of Clothing has approached in general excellence the Ten Dollar Suit which we have been selling for years to delighted customers.

Manchester, Robertson, Allison, Limited.

SAINT JOHN, N. B.

with her singing. He also led the evangelistic service in evening. Nearly 50 took part earnestly and willingly.

We feel unable to write enough good things about Rev. Henry Maider, pastor of Greenfield Church. His kind people granted him the full day and he preached a very fitting sermon in the morning.

Our good Brother Geo. U. Schnare, of Chelsea, one of the musical committee sang that famous piece entitled "The Holy City." He was at his best and all thought it the most beautiful they ever heard.

In the afternoon devotional led by Bro. Ford, after which "Looking this way," was impressively rendered by Dr. Keddy of Milton, N. S. and Miss Johnston, of Wolfville.

J. Alex. Schnare, clerk, then called the roll, 85 persons answered by word or letter. This season was much enjoyed hearing young and old affirming that they were still trusting Jesus.

The evening service has already been referred to and shall never be forgotten, by those attending. After reading, prayer and musical selections.

noon, amount \$33.25, which we counted extra good, we were disappointed in not having Rev. S. March with us, our esteemed brother who did grand service in the church for many years.

George H. Beaman, Pastor.

HOME MADE CANDY

The kind the children like. Have you ever used The Truro Condensed Milk Co's unsweetened milk in making it.

JERSEY CREAM

and give it a trial when you make cancy again!

For Boys

A Collegiate or Business course, together with Manual Training, gives an all-round education to the boy who attends this residential school.

WOODSTOCK COLLEGE WOODSTOCK, ONT.

College re-opens September 5th, 1905



Packages Only

MARRIAGES

CLARK-SEAMAN—Mills, Aug. 16th. Baird, M. A., Ge. Gertrude Seaman.

BROWN-STEWART—age, Doaktown, N. Rev. C. P. Wilson. Ludlow, to Mabel N. B.

HICKEY-COX—St. George, N. Fletcher on Aug. Hickey to Alice George.

SWALLOW-BLAIR—of the bride's p. Rev. L. J. Ting Esq., St. Margare Blakney, of Midd Halifax County, N

FARRIS-KEARSLY—tist Church, Wol 16th, by Rev. E. Deb. Farris, L. D. C., and Miss Evl. A., of Wolfville.

DEATHS

WARR—At Wi 14th, Geraldine, fant child of Mr. "He carries the

MOTT.—At Queens Co., N. I. aged 49 years. M ber of the Low and was a woma tian character.

NEWCOMBE—Lunenburg Co. James Newcomb dely passed leaves three da who are looking in the Home Et

THORNE.—At Co., Aug. 11th, the late Jas. W. Queens Co., in age. Two son two brothers su years she had Christ. During life she was a B. Church. Fo and to die wvices were at T ducted by the son.

ROURKE.—A D. C. McKinn P. E. I., sister 27th July, of McLeod; belo Rourke, of M 49 years. Th years been a public schools her marriage crate her life her connection Church was he to the commu Her life was o tinent activity, deep shadow home and ove friends. Mu the husband who especially

THOMPSON—son died at h on the 4th brief illness o brother was and had been tist Church f ing joined th young man.



Packages Only Try it

MARRIAGES.

CLARK-SEAMAN—At Humphrey's Mills, Aug. 16th, by Rev. Ira M. Baird, M. A., George H. Clark, to Gertrude Seaman.

BROWN-STEWART—At the parsonage, Doaktown, N. B., Aug. 14, by Rev. C. P. Wilson, Frank Brown, of Ludlow, to Mabel Stewart of Ludlow, N. B.

HICKEY-COX—At the parsonage, St. George, N. B., by Rev. M. E. Fletcher on Aug. 16th, James G. Hickey to Alice Cox, both of St. George.

SWALLOW-BLAKNEY—At the home of the bride's parents, Aug. 16, by Rev. L. J. Tingley, John Swallow, Esq., St. Margarets' Bay to Eva Mae Blakney, of Middle Sackville, all of Halifax County, N. S.

FARRIS-KEIRSTEAD—At the Baptist Church, Wolfville, N. S., Aug. 16th, by Rev. E. M. Keirstead, assisted by Rev. L. D. Morse, J. Wallace DeB. Farris, LL. B., of Vancouver, B. C., and Miss Evlyn F. Keirstead, M. A., of Wolfville.

DEATHS.

WARR—At Windsor, N. S., Aug. 14th, Geraldine Warr, 9 months, infant child of Mr. and Mrs. Wm. Warr. "He carries the lambs in His arms."

MOTT—At Central Cambridge, Queens Co., N. B., Miss Albina Mott, aged 49 years. Miss Mott was a member of the Lower Cambridge Church, and was a woman of beautiful Christian character.

NEWCOMBE—At Newcombville, Lunenburg Co., N. S., Aug. 9th, James Newcomb, aged 73 years, suddenly passed to his reward. He leaves three daughters and two sons, who are looking forward to a re-union in the Home Eternal.

THORNE—At Cambridge, Queens Co., Aug. 11th, 1905, JANE, widow of the late Jas. W. Thorne, of Johnston, Queens Co., in the 71st years of her age. Two sons, four daughters and two brothers survive her. For many years she had been a follower of Christ. During the last part of her life she was a member of Narrows, E. B. Church. For her "to live was Christ, and to die was gain." Funeral services were at Thornstown and were conducted by the writer, David Patterson.

ROURKE—At the residence of Mrs. D. C. McKinley, Lower North River, P. E. I., sister of the deceased, on the 27th July, of heart failure, Annabella McLeod, beloved wife of George Rourke, of Montague, P. E. I., aged 49 years. The deceased had for some years been a successful teacher in the public schools of the province. After her marriage she was led to consecrate her life to Christian service, and her connection with Montague Baptist Church was helpful both to herself and to the community in which she lived. Her life was one of gentleness and patient activity, and her death casts a deep shadow of sorrow over her late home and over the large circle of her friends. Much sympathy is felt for the husband and youthful daughter, who especially mourns her loss.

THOMPSON—Deacon Willard Thompson died at his home Upper Sackville, on the 4th day of August, after a brief illness of only a few days. Our brother was sixty-four years of age, and had been a member of Bethel Baptist Church for over forty years, having joined the church when quite a young man. He had also occupied

the office of deacon for nearly all that period, first when the church included both Middle and Lower Sackville, and laterly since the church was divided, he remaining a deacon of the upper section. After all these years of faithful service Brother Thompson will be much missed from his accustomed place, especially at the communion service, the table of which he always prepared. He was a good citizen, an obliging neighbor, and a kind husband and father. His widowed wife survives him; also one son and four daughters with a large family connection. One of his daughters married Mr. A. C. Berrie who is now studying for the ministry at Colgate University. Brother Thompson died as he lived, trusting to the merits of a crucified Saviour and looking calmly forward to the Christian's promised land. His family are placing a beautiful memorial window in the new church now being erected at Middle Sackville.

ACADIA UNIVERSITY.
WOLFVILLE, N. S.

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Founded 1838.

The following Undergraduate COURSES are offered:

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Either of the Courses (2) or (3) secures to the student admission to the third year of the Faculty of Applied Science at McGill University, the Acadia Certificate being accepted in lieu of examination at McGill. For Calendars and further information apply to

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VARIED COURSES, Collegiate, Fine Arts, Practical, Modern Methods, Christian Ideal, Superior Equipment, Beautiful Location and Moderate Charges of

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CHALMERS J. MERRILL, M. A.,
House Master, French and English.

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FALL TERM opens Wednesday, September 6th, 1905.

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

Well equipped Gymnasium. Large and level Campus. Buildings heated by hot water and lighted by electricity. Bath Rooms with hot and cold water.

Wholesome discipline. Use of tobacco prohibited. Character building as well as Scholarship the end in view.

Calendars sent on application to the Principal.

Correspondence solicited. Write at once.

RELEASE.

Out of myself, Lord!
From the narrowing prison,
The grave-clothes bound on hand and foot and knee,
Up to that life and light where thou art risen,
Call me, and get me free.
Out of myself, Lord!
From the restless seeking,
The rebel of earth's care and fret and loss,
Into the hush where love alone is speaking—
The silence of the cross.
Out of myself, Lord!
From life's tangled story,
The doubts unsolved, the fears unanswered still,
Into the clear white morning of thy glory,
The peace which is thy will
Out of myself, Lord!
What shall yet befall me
I ask no more, enough that thou art mine,
Turn by thy face, O Son of God, and call me
To lose my life in thine.
S. S. Times.

All the employes in the car building shop of the Toronto Railway Company, numbering more than one hundred and fifty, have been served with notices dispensing with their services. There is much speculation as to what the company's action means.

"Imitation is the Sincerest Form of Flattery."

The best proof that

MINARD'S LINIMENT

has extraordinary merits, and is in good repute with the public, is, that IT IS EXTENSIVELY IMITATED. (The imitations resemble the genuine article in appearance only. They lack the general excellence of the Genuine.)

This notice is necessary, as injurious and dangerous imitations, liable to produce chronic inflammation of the skin, are often substituted for MINARD'S LINIMENT by Dealers, because they pay a larger profit.

They all Sell on the Merits and Advertising of MINARD'S.

One in particular claiming to be made by a former proprietor of MINARD'S LINIMENT, which simply is a lie.

INSIST UPON HAVING

MINARD'S LINIMENT,

MADE BY

C. C. RICHARDS & CO.,

YARMOUTH, N. S.

While working on the boiler of the lath machine in O'Neill's mill, St. Martins, on Wednesday, Jos. Black had the fingers and half of his right hand cut off.

Equity Sale.

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

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

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

E. H. McALPINE.

REFEREE IN EQUITY.

EARLE, BELYEA, & CAMPBELL,

PLAINTIFF'S SOLICITORS

T. T. LANTALUM, Auctioneer.

The above sale is postponed until Saturday the SIXTEENTH DAY OF SEPTEMBER next—then to take place at the same hour and place.

St. John, June 17th, 1905.

E. H. McALPINE,

Referee in Equity

THE SLEEPER IN CHURCH.

By Rev. George Cooper, D. D.)
 Under your able ministry and most fervent appeal, O preacher, look at that man trying to keep awake. Have pity upon him. In what other painful experience of life has a man, so little sympathy as when he is being overcome by sleep in church. The day is hot, the air drowsy. The spiritual condition called sleep is unworthy of a good man, specially a deacon or an elder. He will not be overcome. He has eaten two heads of fennel and a lemon peel. The text is given out. He repeats it. He fixes his eyes on the minister. Gradually they grow narrower and dim. He nods gently. Yes, it is coming sure. He crosses his legs uncomfortably. He attempts to go through the multiplication table. He tries the shorter catechism. He seizes a fan which treacherously lands him in a dead calm. He pinches himself severely. He looks about to find a brother in like tribulation. He looks up helplessly to the pulpit, as if some timely help might possibly come thence. No help appears. He stiffens his head in a firm position. The stiffening weakens. With a sudden lapse it drops backward twenty-five degrees until the lid is about to drop off. His mouth opens like the bill of a young robin crying for food. Lo, he begins to play a fantastic tune through the scales with his nose. Deeper and deeper it goeth. At last it explodes in a high nasal. The irrepressible little boy also explodes. The sleeping musician comes to himself with a snort. He draws out a red handkerchief and blows that nasal organ with a loud imitation to let the boys know he has not been asleep. The congregation is much scandalized. The wife of his bosom smites him under the fifth rib with her two-edged elbow. He opens his eyes widely and glowers on the congregation as one who says, "He that thinketh or sayeth I was asleep, the same is a weather prophet and the truth is not in him."
 It was such a scene as this that suggested to a pupil a conundrum for the music teacher next day. "Got a musical conundrum for you. Bet you can't answer it."
 "Can't I? I'd like to see the question in music I can't answer. Out with it."
 "If a sleeper in church snores through two octaves, what kind of music is it, vocal or instrumental?"
 And yet when that same man goes to his lawful bed at 10 p. m., he cannot sleep, while in his church pew he cannot keep awake. O that one could carry his pew to bed with him. Then the fitness of things would not be disturbed.—Commonwealth.

Growth in grace is as much a Christian duty as faith or repentance. The school boy who is content with the rudiments of knowledge obtained in the kindergarten is small credit to his parents. He may be a very good scholar in the kindergarten, but if he go no farther he will grow up an ignoramus. There are many spiritual ignoramuses in the school of Christ. They have no desire to get beyond the "a b c" of experience, and prefer to dabble in sand rather than work in the fertile soil of advanced knowledge. There is scarcely a sadder sight than a gray-haired Christian ignoramus. He has had the best of Books to learn from, and the best of Teachers, the Holy Spirit, to guide him into all the truth; but there he is, a grown-up illiterate, a spiritual babe in the vesture of a man.

There has come even into our churches the idea that our services ought to be made a means of diversion. You are aware, as well as I am, how frequently men have had to utter protests against the engraving upon religious life and work of the element of amusement, and I for one agree very heartily with Dr. Horton in an address delivered a year or two ago, in which he said that religious services ought to be so thoroughly religious that people should have time to think. The present tendency is to run off short, sharp, snappy, scintillating, without thinking at all. The religious life, therefore, becomes more shallow, and, as it becomes shallower in the church, it declines in the community. If we are to reverse the figures of the census in London and Liverpool, and if we are to see an advance in religion in New York, and in other cities, the church must take herself more seriously.—Lorimer.

If two angels were sent down to earth, one to rule an empire, and the other to sweep a street, they would have no choice in the matter, so long as God ordered them. So God, in His providence, has called you to work hard for your daily bread; do it to His glory.—Spurgeon.

Oh, do not pray for easy things. Pray to be stronger men. Do not pray for tasks equal to your powers. Pray for powers equal to your tasks. Then the doing of your work shall be no miracle. Every day you shall wonder at yourself, and the richness of your work shall be no miracle. Every day you shall wonder at yourself, at the richness of life which has come into you by the grace of God.—Phillips Brooks.

If you go into the mint, you will see them place a bit of metal on the die. Noiselessly and with a touch as silent as a caress but with the power of a mighty force the stamp moves against it. And when that touch is over, there is an impression upon the coin which will abide when a thousand years are passed away. So one life moves up against another, filled with the power, and stamped with the image of Christ's likeness; and when that touch of parent or teacher or friend is over, there are impressions that will remain when the sun is cold and the stars have forgotten to shine.—Sel.

The Lord's provision for repose is a continual reminder of his loving care; and a recurring opportunity of quiet in his presence.

SAVED.

In Savannah I was introduced to a very nice appearing Southern gentleman, and I was told that he was a moral hero. When the young man was about fifteen years of age a mob was about to lynch a black boy for some crime of which he was hastily judged to be guilty. This white boy, hurrying down into the field where the black boy was tied to a tree, forced his way through the crowd, and facing the crowd said, "If there is one to be lynched here today there will also be two! This black boy was brought up with me. I have played with him all my life, and he is like a brother to me. I do not know that he has done wrong. If he has done wrong my father says he ought to be tried in the courts anyhow. I will stand by him, and if you kill him you will have to kill me." So great was the impression created by the heroism of the boy that one of the crowd passed to him a dirk knife and told him to cut the strings that bound the black boy. The white boy and black boy marched out of the field together into the road. That boy was a moral hero. Can you imagine anything more heroic than for a southern man, with all his race prejudice against the negro, to stand up for his black friend like this?

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.

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

Correspondence will receive prompt attention

HEAD OFFICE: Confederation Building, Toronto.
 W. VANDUEN, President.
 W. PEMBERTON PAGE, Manager.
 Toronto
 REV. DR. MURDOCH, SIMCOE, General Agent,
 Temporary address T. John, N. B.

Sure Cure for SUMMER COMPLAINT
 Newcastle, N. B.
 Nov. 13, 1904

Messrs. C. Gates, Son & Co.
 Dear Sirs—I have been thinking for some time that I should let you know what your CERTAIN CHECK has done for my son. He had such a bad case of Cholera that he was reduced to a skeleton. We tried doctors, drugs and every other remedy but without avail. Finally we procured your CERTAIN CHECK and we believe it saved our boy's life, as it cured him after everything else had failed.
 Your Life of Man Bitters and Lavingorating Syrup also cured me of liver trouble. I consider that your medicines are all as recommended.
 Yours truly,
 W. L. CURTIS.
 Gates' CERTAIN CHECK never fails and is sold everywhere at 25 cents per bottle.
 Manufactured by
 C. GATES, SON & Co.
 Middletn, N. S.

ALL WHO WISH PURITY SHOULD USE Woodill's German

The Dominion Analyst classes it among the
Pure Cream of Tartar Baking Powders.

Ask Your Grocer For It.

COWAN'S Cocoa and Chocolate
 Are being bought in twice the quantity.

Fire Insurance
 effected on Dwellings, Furniture, Stocks and other insurable property.
WHITE & CALKIN,
 General Agents.
 Prince William Street.

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.

INTERCOLONIAL RAILWAY

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

TRAINS LEAVE ST. JOHN.

No 5—Mixed for Moncton,	7.45
No 2—Exp. for Halifax, Sydney Point du Chene, and Campbellton	6.00
No 26—Express for Point du Chene, Halifax and Pictou	11.45
No 4—Express for Moncton and Point du Chene	11.00
No 8 Express for Sussex	17.15
No 134—Express for Quebec and Montreal.	19.00
No 10—Express for Halifax and Sydney	23.25
No 135, 138, 155—Suburban express for Hampton	13.15 18.15, 22.40

TRAINS ARRIVE AT ST. JOHN.

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

All trains run by Atlantic Standard Time 24.00 o'clock is midnight.
 D. POTTINGER,
 General Man.
 Moncton, N. B., June 1st, 1905.
 CITY TICKET OFFICE,
 7 KING STREET, T. JOHN, N. B.
 Telephone, 1053
 GEO. CARVILL, C. T. A.

WHAT SCHOOL Shall I Attend?

That is the question which will be considered by many within the next few months. If all the advantages to be gained by attending
FREDERICTON BUSINESS COLLEGE.
 were fully known it would not be difficult to decide.
 Send at once for catalogue, Address
 W. J. OSBURNE, Principal,
 Fredericton, N. B.

Surely if there is one prayer that should draw us to the Father's throne and keep us there it is this; for the Holy Spirit, whom we as children have received, to stream into us and out from us in greater fullness.—Andrew Murray.

HOW TOM...
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This and That

HOW TOM JOHNSON KNEW.

Tom L. Johnson, multi-millionaire, free trader, Mayor of Cleveland, and former Congressman, who was in Philadelphia on Wednesday, and took occasion to congratulate Mayor Weaver on his campaign for good government, is one of the most picturesque characters in the political world, and has frequently jarred his opponents in the most unexpected manner.

There is a good story told of the strenuous Ohioan's characteristic way of taking any advantages that might be presented, while at the same time vigorously opposing the conditions that make them possible.

It was while he was in Congress and waging vigorous warfare against the trusts. There were those of his colleagues on the other side who did not agree with him, and wearing of the repeated demands for legislation, the late Mr. Dingley, of Maine, the author of the War Revenue Bill, made a speech in which he said plumply that the clamor against the trusts was all in vain, and that as a matter of fact there was no such a thing as a trust in existence.

Johnson was greatly interested. "How about the steel rail trust?" he demanded.

"There is no such thing as a steel rail trust," replied Mr. Dingley, "and never was."

"Well," said Mr. Johnson, cheerfully, "there is a steel rail trust, and I am president of it."

Mr. Dingley sat down without another word.—Philadelphia 'Telegraph.'

An old story of Abraham Lincoln has been revived, and will bear retelling. One day the President was unusually distraught. There had been a little domestic wrangle over the color of a wall-paper. Mrs. Lincoln was determined to have yellow, the President was equally strong on green. The next morning he was quite cheerful, and the secretary ventured to suggest that the little affair had doubtless been settled to his satisfaction. "Oh, yes!" said Lincoln. "We've made a compromise—it's going to be yellow."

A SPOON SHAKER.

Straight From Coffeedom.

Coffee can marshal a good squadron of enemies and some very hard ones to overcome. A lady in Florida writes:

"I have always been very fond of good coffee, and for years drank it at least three times a day. At last, however, I found that it was injuring me.

"I became bilious, subject to frequent and violent headaches, and so very nervous, that I could not lift a spoon to my mouth without spilling a part of its contents; my heart got 'rickety' and beat so fast and so hard that I could scarcely breathe, while my skin got thick and dingy, with yellow blotches on my face, caused by the condition of my liver and blood. I made up my mind that all these afflictions came from the coffee, and I determined to experiment and see.

"So I quit coffee and got a package of Postum which furnished my hot morning beverage. After a little time I was rewarded by a complete restoration of my health in every respect. I do not suffer from biliousness any more, my headaches have disappeared, my nerves are as steady as could be desired, my heart beats regularly and my complexion has cleared up beautifully—the blotches have been wiped out and it is such a pleasure to be well again." Name given by Postum Co., Battle Creek, Mich.

There's a reason.

A guest arrived one evening at a village hotel and asked to be called at 3.30 next morning. The landlord had no alarm clock and no servant, but he managed to call the guest promptly. The man turned over and said lazily: 'Oh, I'll let that train go, and sleep till seven.' 'No, ye won't, either!' shouted the landlord, emphasizing his remarks by banging on the door. 'I sat up all night to get you up in time, and you're going to get up or I'll know why!'

A man who had been hired by a closefisted farmer, who believed in burning the candle at both ends, was called the first morning at three o'clock. About fifteen minutes later he came downstairs with his hat in his hand. 'Ain't you going to work?' asked the farmer, in surprise. 'No,' was the disgusted answer; 'I'm goin' to hunt up some place to stay all night.'

HIS WISEST PUPIL.

As a teacher, Carlyle was a strict and gloomy disciplinarian, whose large, glowing eyes constantly shot forth wrath. His mere scowl, writes a Scottish lawyer in some reminiscences of the days when he was one of Carlyle's pupils in Kirkcaldy, would hush the whole school, while he often made you writhe under his sarcasm.

One morning, just as we were entering the schoolroom, a donkey appeared on the playground, and one of the scholars, named Bill Hood, rushed to mount the animal, and attempted to ride it into the school room. The donkey was induced to carry its rider over the threshold amid shouts of laughter and cheers from the boys. Just as Bill was spurring the donkey into the master's desk, Carlyle appeared.

We expected a tremendous explosion of wrath, but instead the Chelsea sage burst into a roar of laughter. Finally the master spoke:

"That," he said, "is the wisest and best scholar Kirkcaldy has yet sent me; he is fit to be your teacher." He tapped the donkey's head, as he was wont to do ours, and continued: "There's something here, far more than in the skulls of any of his brethren before me."

FOLLOWED INSTRUCTIONS.

'Maggie!' 'Yes'm.' 'Why didn't you put this watermelon in the icebox as I told you?' 'I did, mum.' 'But it isn't cold.' 'No, mum. Yez see, I had to take the ice out to get it in.'—Cleveland 'Plain Dealer.'

NO WHISKEY, NO MONEY.

A disgraceful condition of affairs was brought to light in the British House of Commons.

The "Drink and Native Races Committee" have brought before Parliament a report from Lagos that "The District Commissioner of Badagry recently visited Addo and Pokira, at which places he inquired of the kings why it was that the spirit trade had stopped in their towns. Both kings replied that their country was open to free trade, and that the trouble was between the traders and their customers. The Commissioner told the kings that if he had found they were the cause of the trouble it would have been serious for them. He subsequently sent the two kings their stipends which had been withheld."

Much indignation has been expressed in many quarters in reference to this threat in the interests of the liquor trade between Europeans and the West African natives.

THE TURN OF LIFE

A Time When Women Are Susceptible to Many Dread Diseases—Intelligent Women Prepare for It. Two Relate their Experience.

The "change of life" is the most critical period of a woman's existence, and the anxiety felt by women as it draws near is not without reason.

Every woman who neglects the care of her health at this time invites disease and pain.

When her system is in a deranged condition, or she is predisposed to apoplexy, or congestion of any organ, the tendency is at this period likely to become active—and with a host of nervous irritations, make life a burden. At this time, also, cancers and tumors are more liable to form and begin their destructive work.

Such warning symptoms as sense of suffocation, hot flashes, headaches, dizziness, palpitation of the heart, sparks before the eyes, irregularities, constipation, variable appetite, weakness and inquietude, and liziness, are promptly heeded by intelligent women who are approaching the period in life when woman's great change may be expected.

Lydia E. Pinkham's Vegetable Compound was prepared to meet the needs of woman's system at this trying period of her life. It invigorates and strengthens the female organism and builds up the weakened nervous system.

For special advice regarding this important period women are invited to write to Mrs. Pinkham at Lynn, Mass., and it will be furnished absolutely free.

Read what Lydia E. Pinkham's Compound did for Mrs. Powless and Mrs. Mann:

Dear Mrs. Pinkham:—

"In my opinion there is no medicine made for women which can compare with Lydia E. Pinkham's Vegetable Compound, and you have no firmer friend in the Dominion than I am. At the time of change of life I suffered until I was nearly crazy, and was not fit to live with. I was so irritable, irrational and nervous that I was a torment to myself and others. I surely thought that I would lose my reason before I got through, when fortunately an old friend recommended your Vegetable Compound. I took it for five months and then off and on until the critical

Lydia E. Pinkham's Vegetable Compound Succeeds Where Others Fail.



Mrs. E. Powless

period had passed, and it restored me to perfect health. My advice to suffering women is to try your Vegetable Compound, and they will not be disappointed."—Mrs. E. Powless, Deseronto, Ont.

Another Woman's Case.

Dear Mrs. Pinkham:—

"As I owe my splendid health to Lydia E. Pinkham's Vegetable Compound, I am very pleased to write and tell you my experience with it. I am the mother of three children grown to womanhood, and have safely passed the change of life, and feel as young and as strong as I did twenty years ago, and I know that this is all due to your woman's friend, Lydia E. Pinkham's Vegetable Compound. I used it before my children were born, and it greatly assisted nature and saved me much pain during the change of life. I took it, off and on, for four years, and had but little trouble and sickness that most women have to endure."—Mrs. James K. Mann, 806 Bathurst Street, Toronto, Canada.

What Lydia E. Pinkham's Vegetable Compound did for Mrs. Powless and Mrs. Mann, it will do for any woman at this time of life.

It has conquered pain, restored health, and prolonged life in cases that baffled physicians.

DON'T HOLD IT!!

For Sulphur to burn off — there is none

USE IT THE MOMENT

YOU STRIKE IT.

Eddy's "SILENT" Parlor Match.

Sold by all grocers. Used by everybody.

SCHOFIELD BROS., SELLING AGENTS,

St. John, N. B.

A New Woolen Mill!

It Stands to Reason that a new mill with new machinery, making your good pure wool into strong cloth, should be able to give great satisfaction to all who patronize it.

Ask your dealer for our cloth, yarn and ladies' goods.

HEWSON WOOLEN MILLS, Limited, - Amherst, N.S.

When answering advertisements please mention the Messenger and Visitor.

A MODERN MEDICINE

Dr. Williams' Pink Pills Cure Disease Through the Blood.

Medicines of the old fashioned kind will sometimes relieve the symptoms of disease, though they can never touch the disease itself — they never cure. Ordinary medicines leave behind them indigestion, constipation, biliousness and headache; purgatives leave the patient feverish and weakened. Dr. Williams' Pink Pills, on the other hand, do direct good to the body, blood and nerves. They fill the veins with new, rich, red blood; they brace the nerves; they drive out disease by going right to the root of the trouble in the blood. They always do good—they cannot possibly do harm. Mrs. Geo. Henley, Boxgrove, Ont., says:—"It is with thanks that I tell you that Dr. Williams' Pink Pills have cured me after my doctor had said I could not be cured. I suffered from an almost constant fluttering of the heart, and sometimes severe pains. The least exertion would leave me breathless and tired out. My appetite was poor, and my head ached nearly all the time. I had lost all ambition to do any work, and felt very hopeless. I had taken a great deal of medicine without any benefit, until I was advised to try Dr. Williams' Pink Pills. These have made a remarkable change in my condition, and I am feeling better than I have done for years. I gladly give my experience in the hope that it will benefit others."

Now Dr. Williams' Pink Pills build up strength as they did in Mrs. Henley's case in just one way—they actually make new blood. This is all they do, but they do it well. They don't act on the bowels, they don't bother with mere symptoms. They go right to the root of the trouble in the blood. That is why these pills cure anaemia, headache, heart palpitation, indigestion, kidney trouble, rheumatism, lumbago, neuralgia, St. Vitus dance, paralysis, general weakness and the special ailments of growing girls and women. But you must have the genuine with the full name Dr. Williams' Pink Pills for Pale People, on the wrapper around every box. Sold by all medicine dealers or sent by mail at 50 cents a box or six boxes for \$2.50 by writing The Dr. Williams' Medicine Co., Brockville, Ont.

Indians report Mrs. Hubbard's Labrador expedition returning to the coast, having abandoned the attempt to penetrate the wilderness. Dillon Wallace is pushing forward beyond any white man's previous track.

Another batch of writs has been issued by the city against the Toronto Railway Company. The present batch covers twenty days, and claims the usual \$100 per day forfeiture to carry out the engineer's order.

PRINTED STATEMENTS
\$1.00 per 1,000
Regular Price \$2-25

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

NEWS SUMMARY.

The election for alderman of Sussex to fill the vacancy in Ward III, caused by the death of Ald. Langetroth, took place on Tuesday. H. H. Dryden was elected over J. M. McIntyre by a majority of 24.

The first governors of Saskatchewan and Alberta respectively will be Hon. Mr. Forget, the present governor of the Territories, and Hon. G. H. J. Bulyea, commissioner of public works in the Territories administration. Mr. Bulyea hails from Queens Co., N. B.

Clinton C. Campbell, George R. Campbell, Mary Campbell and Alice Campbell, of Middle Sackville, are seeking incorporation as the George Campbell & Sons, Ltd. The capital stock is to be \$24,000. The object is to carry on carriage manufacturing business.

The specifications for the first hundred mile section of the Lake Superior branch of the Grand Trunk Pacific have been completed and are now ready for the inspection of the contractors, who will have until Sept. 15 to figure on the work, after which they will be invited to tender for the construction.

An English physician declares that it is better to keep scarlet fever patients at home, where the germs die out gradually in the fresh air, than to send them to a hospital, where they are in the midst of dozens of other cases in all stages of the disease. On the children's return to school, the germs are called into activity by the foul air in the room and the disease is spread to others by coughing.

Col. H. H. McLean has received news that Prince Louis of Battenburg, who is in command of the second cruiser squadron, will visit St. John and Campobello between the 19th and 28th of September. Two vessels—the Cornwall and the Berwick—will be brought here. Just now Prince Louis is enjoying himself in the St. Lawrence, and he is to pay a visit to Toronto. Prince Louis is connected with the royal family.

President Ellis, of the Employing Printers' Association, Toronto, has thrown down the gauntlet to the International Typographical Union and declares an eight hour day would ruin the proprietors and the employers will fight the printers to the last ditch.

The soldiers' monument erected on the esplanades by citizens of Quebec in memory of the Quebec men who fought in South Africa, was officially unveiled on Tuesday by the Governor General.

A reward of two hundred pounds is offered by the police of Liverpool, England, to the person who will restore to them a package of bank notes stolen in that city some time ago. The total value of the notes is £3,320. All are Bank of England notes issued in 1903 and 1904. Six of them are £500 notes each, two for £100 and the remainder for smaller amounts. Those for £500 are numbered 6-2 16 163-8. The local police have received notification of the theft and the reward offered.

A San Francisco despatch states:—Twelve hundred suits involving a total aggregate in fines of \$600,000 are to be brought against the Southern Pacific, Santa Fe, Union Pacific and other western roads for violations of the so-called twenty-eight hour law, providing for the humane shipment of cattle. The law under which this wholesale suing is to be done has been on the statute books since 1873, but the railroads have never given it much thought and still less observance.



STYLISH AND USEFUL

Articles can be bought through our Catalogue. Our immense store is full of them, and our Catalogue brings them right to your home, because it contains the descriptions, illustrations and prices of everything we sell. It keeps you posted on what's being worn in the Great Fashion Centres, and at the same time tells you how to buy the best at the lowest cost. **We mail it free on request.** Everything you order from us is sent under our guarantee of "Money refunded if the goods are not satisfactory."

You see there is no risk in shopping by mail with us, as we guarantee entire satisfaction.

GIVE US A TRIAL.

T. EATON CO. LIMITED
TORONTO CANADA

H. & S. CHOCOLATES
are made in Canada.
There's none better made anywhere at the same price.

WILSON'S FLY PADS
WILL CLEAR THEM OUT.
BEWARE OF SUBSTITUTES

The people of Albert, Albert county, expect to see their new consolidated school opened by the last of the month.

Paul Creighton, a young Winnipeg student and member of a survey party working along the Winnipeg river, was drowned on Friday evening.

PROVINCIAL EDUCATIONYL ASSOCIATION.

Normal School Truro, 22-24 August.

THOSE EDUCATIONAL PROBLEMS which are of the most interest to Nova Scotia at the present time will be discussed by many of our most distinguished educationists. School Boards, Colleges and all societies or organizations of Provincial scope are entitled and invited to send delegates.

Please send for programme to A. McKAY, Secretary, Halifax, 7th Aug 1905.

P. S.—Ask for STANDARD TICKETS when purchasing Railway or Steamboat Ticket, in order to secure Free Return Ticket.

NO OTHER MAN

In New Brunswick can claim the honor of starting so many young men on successful careers as the Principal of the Saint John Business College.

Patronage: From Eastern Canada, Newfoundland, British Columbia, Bermuda, West Indies, United States. Outing: 1st as broad as the Patronage. Students can enter at any time.

Catalogue free to any address.

S. Kerr & Son.

Books for Sale.

- 1 Webster's International Dictionary, with supplement of additional words, and meaning; also reference. History; cost \$13; almost new.
- 1 Commentary on the Old and New Testament. Jameson Fausset & Brown cost \$4.00 nearly new.
- 1 Bible Encyclopaedia Fausset.
- 1 Cyclopaedia of religious knowledge, Sanford, will sell them at a reduction. W. E. Carpenter.

Red Rose Tea Is Good Tea

THE CHR...
Vol. XX...
The Russian National Assembly.

Russia. The clarity of the prosperity and goes on to sell to the institutions with moving the d which had re course of the ing out the p autocratic emp sentatives fro stant and act thereby attach special consulti nary elaborat with the exat serve to out care of perfect venna Douma the course of for changes co the times, an not fail to gi directions. V have been elec rle, and who in the legislat themselves in the imperial been invited t that, in perfe also of the sta into profitably well-being of the "strengthen erminess of t ity and pros blessing of the established by the grace of G historical dect our beloved fr both of God A of all persons tring ordeals and will be b and the clar thousand year demands f educational Co natives are c come so far in ment as he w far as it wou conditions. T their elected r authority to r regard to m even though t It is a first s ed by others s a democratic f

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Lord Corzo Resigns. From the offic