

First Baptist Church
Care of N. Beckwith
121 Dresden Row

Messenger and Visitor

THE CHRISTIAN MESSENGER
VOLUME LXVII.

THE CHRISTIAN VISITOR
VOLUME LVI.

Vol. XXI.

ST. JOHN, N. B., Wednesday, August 9, 1905.

No. 32

Germany and The Baltic.

The newsmakers have been very busy guessing about the object of the recent meeting of the Czar and the Kaiser. The guess of the Berlin correspondent of the London 'Daily Express' is that the Kaiser's visits to the Czar, King Oscar of Sweden and King Christian of Denmark all had one object, that is to procure an agreement to exclude from the Baltic the warships of all countries except those which have coasts on the Baltic, and applying the same restrictions to the Sound and the Great Belt as are applied to the Dardanelles. Whether or not there is any truth in this view of the object of the Kaiser's visits, it appears that the projected cruise of a British fleet in North Sea waters is regarded with much disfavor in Germany. It has aroused the anti-British feeling of the country, and the claim is being put forth that Germany has the right to exclude foreign warships from those waters. The protest is made especially against the reference in the British announcement of the cruise to the Baltic as an open sea. The 'Reichsbate,' an influential Conservative organ, in voicing the protest, proclaims Germany's displeasure at what the paper describes as manifestly a naval demonstration connected with the Kaiser's cruise and the German naval visits to Sweden and Denmark. It says: "England has no possessions of any description on the Baltic which might involve the defence of her national interests. She bases her measures there solely on the idea of her general supremacy on the sea, and of her monopoly alike of sovereign position in all the waters of the world. In consideration of the interests of the countries bordering on the Baltic, for which it may easily become a vital question, the time has come to make the Baltic a 'mare clausum' for foreign warships, to close it entirely to their incalculable manoeuvring projects. Now the German Empire must be and must remain supreme master of the Baltic, and must do everything to make this supremacy stable. We cannot see what objection England, if she has no rival aggressive designs, could raise against this." The London 'Morning Post' takes the article in the 'Reichsbate' on the making of the Baltic a closed sea seriously. It fears the Germans, or part of them, are seeking to fix a quarrel on England. It cannot conceive the ground for a quarrel, but says if Germany is determined on war about something or nothing, the sooner it comes the better.

What Hope of Peace

The first session of the Russo-Japanese Peace Conference is to be held at Portsmouth, N. H. on Tuesday or Wednesday of this week. What the result is likely to be it is impossible at present writing to say, but recent utterances of the Czar do not encourage the hope of a speedy peace. Last week we noted the published statement of the Czar that he would not make a shameful peace with Japan or one inconsistent with Russia's greatness. Now another imperial message is reported to have been issued of a still more warlike character. Replying to addresses from Khabaronka, the Czar expressed hearty approval of the recommendation to continue the war until the enemy has been crushed, and above all not to think of the cession of territory or the payment of an indemnity. It is perhaps not unreasonable that these remarkable utterances of the Czar following his meeting with the German Emperor should be connected in the public mind with that rather mysterious conference. If these utterances of the Russian Emperor are to be taken as indicating his attitude toward the question of peace, and it seems impossible but that they do, it is easy to understand why the utterances of M. Witte, the chief representative of the Czar in the Peace Conference, should indicate small hope on his part that the negotiations would result in peace. If the Czar has sent his representatives to the Congress with instructions to consent neither to the payment of indemnities nor the cession of territory, all the world knows that he might as well have kept them at home.

Russia

Sir Edward Austin Richardson who recently resigned as aide-de-camp to Lord Leamington, Governor of Bombay, was lately in New York on his way to Halifax and to a representative of a leading New York paper expressed his mind quite freely in reference to the prospect of Russia ever conquering India. "India has

nothing to fear from Russia now or at any future time," said Sir Edward. "I have no doubt though that most Americans who have studied the matter think that a Russian invasion of India through Afghanistan would be as easy as a ride down Fifth Avenue on a bus. Quite absurd, you know. Why, Herat alone has a garrison of 30,000, with 50,000 more within easy call, and the forts are armed with the finest Krupp, Armstrong and Hotchkiss guns. The Amir of Afghanistan, moreover, has agents in every state in Asia, and at a word from him a hundred tribes in mid-Asia would rise against the Czar. No, an invasion of Afghanistan, to say nothing of an invasion of India through Afghanistan, would be no picnic. Throughout the Amir's long reign he has, with England's approval and help, been steadily arming against the Russians, in the same way that the Boers in a shorter period armed against England. And behind the Amir and Afghanistan stands the Indian army, commanding passes in which a regiment and a battery could dispute the advance of an army corps. No one knows better than the war office at St. Petersburg that the invasion of India is useless. When reminded that Lord Kitchener said recently that India was far from sufficiently protected from a possible Russian invasion, Sir Edward replied: "Well, Lord Kitchener, of course, knows his business. But he really does not fear invasion from Russia, although he said so. He simply desires to make doubly sure against the remotest chance of such a contingency—a sound policy to follow."

United States

There can be no doubt that Canada and its resources are far better known in Great Britain at the present time than was the case a few years ago. And as a result of this increase of knowledge there has been a growing volume of immigration into Canada from the British Islands. But while more people from the mother country are coming to Canada, a still larger number of them prefer to go to the United States, and there appears to be little to indicate that a large proportion of British emigration westward is being deflected to the Northern side of the international boundary. For the year ending with June last, the total immigration into the United States reached the remarkable figure of 1,027,421, exceeding by more than 170,000 that of 1903, the year of the largest immigration previously. The British Islands no longer contribute to United States immigration the largest quota, but they increased the population of Uncle Sam's domain last year by 137,057, an increase of nearly 50,000 as compared with the preceding year. It is Austria-Hungary which now leads the list, sending to the United States last year 275,693 immigrants, and is followed by Italy with 221,479; Russia takes the third place with 184,897, and Great Britain comes fourth in the list. The immigration from Norway, Sweden, Denmark and Germany shows a slight decrease as compared with the previous year, but still totals more than 100,000. Since 1820 the United States has received 22,932,905 immigrants. Of these England, Ireland and Scotland have sent 7,286,357; Germany, 5,187,094; Italy, 2,000,252; Austria-Hungary (all since 1861) 1,971,431; Scandinavia, 1,730,722; Russia, 1,452,629. From these figures it is easy to see what a mixed and cosmopolitan race the people of the United States have become. It has been a stupendous task to take these vast increments from many races and languages and build them into the great commonwealth so as to represent a national homogeneity, and we can but wonder at the success with which it has been accomplished.

Harvesters for

the Northwest

According to the calculation of Mr. William Whyte, second vice-president of the C. P. Railroad, some thirty thousand laborers in all will be needed to assist in harvesting the grain crop of the Northwest this year, and Ontario, Quebec and the Maritime Provinces will be drawn upon to furnish a very large proportion of the men. The men must be got or the crop cannot be harvested. Except practical railway men few can understand what the transportation of such an army of harvesters means even to a great railway system like the C. P. R. It is calculated that the Maritime Provinces will supply four thousand of the men required. These will be transported first in order to get back the cars for use by the Ontario and Quebec contingents. Quebec will supply about five thousand,

and Ontario the balance. In 1903 the C. P. R. carried west 15,000 laborers, in 1904, 17,000, gathered from all sections of Quebec and the Maritime Provinces. This year it is expected these numbers will be exceeded. The harvest, according to reports, will be one week later this year than it was last, and the work of harvesting in most parts of eastern Canada will be completed before the men will be required for the west. Statistics show that over eighty-five per cent. of the men thus transported return, but some go back to select locations in the spring. The usual rate of twelve dollars from any point in the east to Winnipeg will again prevail, with the eighteen dollar return privilege.

The Chinese

Boycott

Dr. G. E. Morrison, the celebrated correspondent of the London 'Times' who has lately come from the Far East to America for the purpose of reporting to his paper the Peace Conference, makes rather light of the boycott of American goods in China. He thinks that the threatened boycott will not be carried out, as he cannot imagine a Chinaman for long refusing to buy goods out of which he could make a profit. On the other hand, the Shanghai correspondent of the 'Times' says: "The boycott of American imports, initiated doubtless by students educated in Europe, Japan and America, has assumed proportions that it is impossible to ignore. The unanimity with which local native guilds, including the important guild of the Cantonese merchants, is enabled to pass resolutions undertaking not to purchase American products is the most striking feature. The Consular protest is treated with ridicule by the Taotai, who professes himself powerless to curb the free action of the Chinese merchants. A genuine indication of the growth of the native public opinion is shown by telegrams indicating a readiness to co-operate in the movement, which have been interchanged between Nanking, Hankau, Canton, Chengtu and other places."

Persistence of the

Darker Races

Thirty years ago, says the National Review, it was common enough to meet persons, not educated, who talked as though the darker races were dying out before the gin, gunpowder, and disease disseminated by Europeans. Almost everyone knows better now, knows that the Chinese, the Hindu, the Arab, the Negro—the chief colored races, in fact—increase and multiply wherever the white man restrains war, famine and pestilence. Even the American Indian, between Texas and the Grand Chaco, is in no hurry to be improved off the face of the new world. The education of the colored races and their equipment by European science are only beginning. Yet the last decade has witnessed the defeat of two European powers—one by chocolate hued mountaineers and the other by tawny islanders.

At its recent meeting in Basle, Switzerland, the Zionist Conference decided not to accept the offer of Great Britain of a tract of land in East Africa for the formation of a Zionist colony. The decision was reached at the close of a long, and at times tumultuous, discussion, and was expressed in the following resolution:

"That the Zionist Congress firmly maintains the principle for the foundation of the colony in the Jewish fatherland, Palestine, or in that vicinity. The Congress thanks Great Britain for her offer of African territory, the consideration of which, however, is terminated, and hopes that Great Britain will continue to aid in the solution of Jewish questions."

The resolution was adopted by a large majority amid loud protests from the Socialist section, the members of which left the building.

It appears that British Columbia ports are likely to become to a certain degree competitors with eastern ports in the grain or flour shipping trade of Canada. While there is an eastern market which is reached by way of Atlantic ports, there is also a far eastern market the most direct road to which is by way of the Canadian West. It is reported that more than a million bushels of winter wheat from Southern Alberta will this year be carried westward to British Columbia mills, initiating the policy of making Vancouver a great milling centre from which the supply for the Orient may be shipped.

A Revolution in a Country Church.

From the Familiar Chronicles of Araminta Brambley, member of the Spruce Hollow Church.
By Ward Fisher.

I declare our preacher gave me a start once when he was preachin' away like time. He said that some churches, meannin' meetin'-houses, were so old that they are filled with the "anshent air of anticiketty." Now I know our church isn't as old as anticiketty, for my son Daniel—who is dead and gone now, poor fellow, married the sextant's third daughter the year the logs were got out for the underpinnin'. And didn't I scald my hand with the lard when I was a-cookin' doughnuts for the ramin'. See, there is the scar yet plain as day.

Well, I sot there a-thinkin' the preacher forgot to read over the sermint before he came to church. You know his sermints are hair-fooms—that is, I mean to say that his uncle, who brought him up, bought them at the auction of old Parson Brown. Anyway, I have hearn tell that that is the way our minister got his call to preach. Oh, yes, they are a fair kind of sermint, although I must say I don't fancy them myself, for I never did like old Parson Brown anyway.

But to keep to my subject: "Perhaps," says I, "he doesn't mean the church is as old an anticiketty, but that the air is." And that is the gospel truth, for the air in our meetin'-house was shut in alter the deddycation, and has never had a chance to get out. I remember tendin' district meetin' once, and hearn one of the preachers say how much good it did him to preach in a church where the religious atmosphere was strong. As our preacher was holdin' protracted meetin' at the Mill Church, I invited the stranger minister to preach for us, as our meetin'-house had the strongest religious atmosphere in the county, and I know the poor man would enjoy it.

Did I ever tell you of the minister who preached for us last summer? Soon as he came in he sniffed, and made for a window to raise it. He tugged and tugged, and got red in the face and said something spiteful like, but of course he couldn't raise it, for they were all glued in with paint. You remember the year the house was painted fourteen coats if there was one. It was the year the paint factory burned down. All the members paid their subscriptions in paint that year.

I was mortified last summer. You see we have taken some pride in the religious atmosphere of our church, for the very breaths that were breathed at the deddycation were still there, though I must say I didn't like the way Preacher Jackson breathed through his nose. Well, my niece's daughter's young man came down to visit her. You know she came home to get her trousseau ready for her weddin'. He sings in the quire in Boston, and is said to be a fashionable young man. I gave them an invite to tea, and then we went to church. You know where our pew is—the second one at the side of the singers. I got it there on purpose to watch the quire. Sometimes they act real scandalous. It used to make me mad to see the airs of that stuck-up Bemis girl—she that now is the wife of the school-master at the Corner. And what a sly one that Lil Jones was. She and her fellow, Dave Robinson's boy, used to hold hands all through the sermint—that is when they weren't passin' conversation lozengers.

But to go on with my mortification. I led the way down the east side. I had on that black alpaca skirt John got me the year we sold the back meadow, and the grey silk waist with the jet trimmings that Susie made me. When I am dressed up there isn't any stylisher lookin' women—if I do say it myself.

Well, just as we got half way down to our pew, and as the minister was comin' up the pulpit steps, my niece's daughter's young man give an awful sneeze, and said right out loud: "Blazes, what a smell!" The people snickered out loud. I was fairly scandalized. The minister glared at us, and prayed dreadful loud for those who use profane language. He needn't try to make himself out a saint, for I know better. Why, I was at his house last summer, and—well, no matter. I know the way of husbands for I haven't married forty years without findin' out some things.

Howsumever, my niece's daughter's young man said it was the air that caused him to sneeze. And then he told me about mikerobes until I was unable to sleep a-thinkin' of the danger of our meetin'-house. Come to think of it, it must have been those dreadful wigglin' critters that makes some of our members act like sixty.

Well, we had our annual meetin' next week, and Deacon Rhines was objectin' to everything worse than usual. You know what a trial his father—dead now this thirty years—was to the minister. But to continue. I see that everyone was a-gettin' mad, for we were plannin' to entertain the Association the next summer, and wanted to re-set the meetin'-house and get a new organ, instead of the old melodeon that was wheezy thirty years ago. The deacon was a-wavin' his hands, and shoutin' out his one plaggd argument—"What was good enough for our fathers is good enough for us." Well, indeed! I know the deacon was right smart in branchin' out after his father died. The old house his father lived in wasn't good enough for him. No, nor the wagon, nor the horses, nor nothin'.

I stood it as long as I could, and then I riz, and told them about the air in our meetin'-house, and soon, I know what's the matter with you. It's miker-

and pintin' my finger at him, I said fierce like: "Deacon, I know what's the matter with you. It's mikerobes. You've caught the objectin' mikerobes from your father's air."

The deacon flopped down, and Hez Smith laffed out. I turned to him and said: "You needn't laff, Hez Smith. You are worse than the deacon in meanness. And who did you catch it from, if it wasn't from your wife's mother who paid her subscription to the minister by givin' him a lawn mower, when he had no lawn and then a-borrowin' it till it was all worn out, a-mowin' her own lawn. This church is a-goin' to get its mikerobes out of her sistem, and I am a-goin' to begin with the meetin'-house tomorrow morning."

"Now," I said, "I'm a-goin' to speak my mind, even if you turn me out of the church. Here's our meetin'-house. It hasn't had a real cleanin' for twelve years. Every time our minister pounds the pulpit he is nearly choked to death by the dust and it sets the quire a-sneezin'. And then the seats! The deacon says what was good enough for our fathers is good enough for us. Well, all I've got to say about it is that when our fathers sat on those seats they didn't squeak and topple over—that is, the seats I mean—like as when that big summer boarder smashed through last summer."

"The deacon says our meetin'-house is good enough. Yes, lots of people think anything is good enough for the Lord. We give him in a mean, grudin' way, as though everything we give to the Lord is as thrown away. And we never have time to do anything for Him. We can't come to meetin' because we can't spare the time. We can't even get out to church Sunday mornin' because we have to take the Lord's day to go trapesin' round the country huntin' for hired men a suckin' pigs."

"And," I says, startin' like, "look at the way we use our minister. Nearly two hundred dollars behind on the salary. We call him here to preach the gospel, and then begrudge him his salary. Didn't I go round with the paper last year—I know what was said. He gets more than anybody, does he—and all he has to do is to drive round the country! That's what Jim Peck said, and I know that Jim Peck wouldn't take less than forty-five dollars a month for himself and horse to work at the mill. And that is more than our minister gets, and he has to keep a horse and family more respectable, than we ever think of expectin' from Jim Peck. Needn't look mad, Jim Peck."

"Now," I says, turnin' to the corner where the deacon sits, "why didn't our minister tend his sister's funerals last month—here the minister who was gettin' fidgety, raises his hand to stop me, but I went on like a race-horse—because he didn't have money enough to get a railroad ticket. And why didn't his wife go to convention with him last fall? because she used her only spare skirt to make a suit for the boy, expectin' we would pay some we owed on the salary, so she could get a new dress. And we talk about our minister's wife not a-dressin' more stylisher, and not invitin' us to tea at the parsonage,—when I know they needn't have much for themselves. I've been a cantankerous old woman, but I've been a-seenin' things. We have nice homes where we meet each other, and then go to sit with the Lord in a stiffin' meetin'-house. We say we love Him, and yet when the collectors go 'round for missions we ridicule His last words on earth, as with pierced hand he told us to give His gospel to the world. Brothers, not only is the world perishin' for the gospel, but our own kin right here in Spruce Hollow is a-judgin' the dear Lord by us and as they look at our meanness of soul they see no beauty in Him that they should desire Him. "Brothers," I says, in a appealin' way, "we must change our ways. Let us show that we love the Lord by a-doin' His blessed will, and a-livin' together in love."

Then I sat down feelin' as weak as a cat. After a little the minister rose, and in trembly tones prayed for the Lord to make Himself known to us, and that the joy of His salvation would warm our hearts together for His service. And he was a-prayin' for our kin when he broke down a-sobbin'. And I was a-cryin' myself, and didn't see poor old crippled Brother Jones get down on his knees as he prayed the Lord we might work together to save the boys who were a-goin' wrong. It was a meltin' time, as we remembered his own wild sons—yes, and our own, too.

Old Sister Smith, in a shaky voice, started "Bless be the tie that binds," and before she got to the second verse, everyone was a-singin' quiet and subdued-like. We haven't sung that piece, for a long time, for it seemed sarcastic-like, because we weren't tied very close together. Only old Deacon Rhines sat as stiff and glum as a post.

Well, the meetin' went on nice after that, and a committee was appointed to see what could be done to re-set and clean the meetin'-house, and I was on the committee.

At eight o'clock next mornin' I goes to the meetin'-house, and lo, and behold, there was Hez. Smith, and Deacon Brown, and Joe Barlow, who is the clerk, a-measurin' and a-markin'.

"Well, Sister Brambley," he says, "We talked it over after meetin' last night and said if you'd take a paper 'round for the money we owe the minister—the men would look after the seeatin' and repairin' in time for the Association."

"Thank the Lord," I said, "those wigglin' mikerobes are a-coming out of the sistem. I'll go 'round," I says, "soon as I give the meetin' house a good cleanin' and airin'." And I got Hez to pry up all the windows to give the mikerobes a better chance to get out.

And then who should walk in but Deacon Rhine's wife. But somehow I wasn't surprised, as I supposed I ought to be.

"I've come to help clean the meetin'-house," says she. "I made up my mind last night while I was a-lyin' in bed that I must do something to save my religion from turnin' sour like the deacon's. After breakfast I got ready and told the deacon where I was goin', and that he would have to get his own dinner."

"What did the deacon say?" says I.

"All he said was "Hub," and went to the barn."

Well, we no sooner got to work when more of the women came, till over a dozen were a-workin' away. And such a-sweepin' and a-dustin' and a-scrubbin' as that meetin'-house got! Late in the afternoon we went home tired but happy, for we had a real good time together. We've been a-hidin' our hearts from each other long enough, and now I hope we will be able to rejoice with each other, and a-mourn with each other a-seein' we have begun to know each other better.

Next mornin' I starts out a-collectin' what we owe the minister. I began collectin' from myself first. Then I goes to Deacon Rhines. He is our senior deacon, and I believes in a-begginin' right. I hated like pisen to go, and perhaps get a-jawin'. But I'm not one to neglect the hard things. ...

Mrs. Rhines was in the kitchen a-mixin' bread. Soon as I went in she goes to the old chiney teapot where she keeps her egg money, and takes out a two dollar bill and give me, a-sayin: "The deacon is on the barn floor. Hope you won't have any trouble, Sister Brambley."

I goes out to the barn and finds the deacon fixin' harness. He looked kinder surprised to see me, but said nothin' and kept a-workin'. I says: "Deacon, I'm 'round collectin' what we owe the minister, and I've come to you, because you are the leadin' officer." He stopped work, never a-lookin' at me, and put his hand in his inside vest pocket, and took out his wallet, and opened it, and handed me two bills, sayin', without a-lookin' at me. "One is for the minister and the other is for the seats." And then he went on workin'.

Well, you could have knocked me down with a feather. I went all prepared to labor with him, and a-show him his duty, and here he gives two dollars without any argument particularly after the way I spoke at the business meetin'.

"There," I says to myself, as I went on my way. "That's fourteen dollars already," and I went to put his bills in my purse, when my eyes fairly jumped out as I saw they were twenty-dollar bills. I felt all a-takin' back—kind of dismayed like, and then I got joyful, and shouted. "They are a-comin' out of his sistem"—meannin' the mikerobes, of course.

Well, I called on all our members, and only one man refused and he was so deaf, or made out he was, I couldn't make him understand. My purse was so bulgin' I had to tie em up in my neckerchief. I tell you I was so happy I didn't feel tired.

I came home by way of the ministers. He was a-washin' his wagon, and I called him in, and told him I had been round collectin', and wanted him to count the money and keep it on his salary—except one of the twenties of Deacon Rhines'. You know when I mentioned about the seats to the men, they said never mind about them now, they would look after the seats.

Well, when I emptied my purse the minister's eyes jumped, for there was the deacon's twenty and some fives, and ones and twos. But when I emptied my neckerchief the minister's wife just cried and laughed, and the minister and I were so trembly and excited we were a-countin' it in all kinds of ways. We just sat down for a little till we got calm, and then we managed to count right, and sure as you are alive there were two hundred and fourteen dollars, a-leavin', thirty dollars more than we owed. Well, I told him to keep it in advance as we had kept him behind long enough.

To make a long story short, our people all seemed different. Everybody was kind of friendly to everybody. On Sunday the meetin'-house was well filled, and looked nice and bright. The windows were clean and lowered a little from the top, and there were some bokays on the pulpit. The service went real good. The singin' sounded as though there was music in it.

We had a fine sermint, and the minister seemed to have lots of freedom in the preachin'. No wonder! I've hearn tell that ministers preach a good deal better when they have a twenty dollar bill in their pocket.

Surprisin' how friendly everybody was. There was handshakin' and smiles and invitations and the minister just as happy as he was the first Sunday he was with us. I saw Deacon Rhines and Hez Smith very confidential together, and when they parted I heard Hez say: "You are right, deacon, its about time we all turned over a new leaf. Anyway, we'll have things lookin' different before Association meets."

It is all peace now. The mikerobes are about all gone. The deacon and I are real good friends.

One of the
It would b
forms in w
are interm
proper exer
are many o
it is not t
fers—it is
intoxicatin
"How is th
School soci
the Sunday

The little
wrong doin
taught. T
God, are a
pressionabl
now when
and evil th
Some child
not regard
one that
nothing in
it is not
homes. Th
cause of th
been defin
and the sr
of the chil
dicted to
by the sim
most obdu
innocent q
come to u
child shall
little ones
ents who
to reform,
Christ, ou
teacher is

And so
sidered the
temperanc
the childr
the strong
formative
ly emphas
nize that
to the adv
to the writ
life of man
child shou
if he shou
tainly com
Not only
sidered, bu
ing does n
trees of in
grows. T
today will
of our or
doctors, n
Sunday S
ish questi
that will
They shou
fluence wi
because of

"The
For
And
And if
instilled in
perance in
ette habit
grading et
morally)
fact when
is now fo
evil, and
step to l
once in m
mands of
may be d
sideration
tion with
temperanc
Band of
cient to
create ex
devolves
of the cl
but as m
firmly for
the evil i
ed their
temperanc
only real
ing the
and unco
ful to ha
highest,
to expect
in one b
right pri
other bro

The Need of the Temperance Lesson in the Sunday School.

One of the greatest evils of the age is intemperance. It would be impossible to enumerate the various forms in which it appears—exaggeration and gossip are intemperance of speech, ceaseless work without proper exercise is intemperance in labor, and there are many other examples that might be quoted, but it is not to any of these forms that this paper refers—it is to the intemperance caused by the use of intoxicating drinks. The question may occur to some, "How is this of interest to the Sunday Schools?" The answer is that every temptation that the Sunday School scholar may meet in life is of vital interest to the Sunday School.

The little child, innocent of wrong and of all wrong doing comes to the Sunday School to be taught. These little ones, fresh from the hands of God, are yet unclaimed by vice and are more impressionable now than they ever will be again. It is now when they are open to impressions both good and evil that the good influences should predominate. Some children come from homes where temperance is not regarded as a virtue, or at least if a virtue, as one that is unattainable. If these children hear nothing in favor of temperance in the Sunday Schools it is not probable that they will hear it in their homes. The temperance lesson is needed also because of the child's influence in the home. Home has been defined as a place where the great are small and the small are great, and certainly the influence of the child is great in the home. Many parents addicted to the use of liquor have been led to reform by the simple words of a child in the home. The most obdurate heart is touched most easily by the innocent questioning of a little one. Christ's words come to us with new beauty and power. "A little child shall lead them," and if it is His will that the little ones in our class be the means of leading parents who have proved the degrading effect of liquor to reform, lead them even to recognize the power of Christ, our Saviour, then the responsibility of the teacher is a great one.

And so the temperance lesson is needed if we consider the effect upon only those who are not taught temperance in their homes. But this is not all. All the children need it, even those whose parents are the strongest prohibitionists. They are now in the formative period of life and it cannot be too strongly emphasized that they should be taught to recognize that one of the greatest, if not the greatest foe, to the advancement of Christ's kingdom is found in the wine cup. The physical, moral, and intellectual life of man are threatened to such an extent that the child should be made to realize the sad consequences if he should yield to the temptation that will certainly come to him sometime in life.

Not only is the effect upon the scholars to be considered, but it must be remembered that the teaching does not stop there. These scholars are the centres of influence, and as they grow their influence grows. The boys and girls in our Sunday Schools today will in a few years be the leaders of thought of our or other communities. The future lawyers, doctors, merchants and statesmen are sitting in our Sunday School classes every week asking their childish questions, and from our answers form opinions that will probably continue with them through life. They should be made to feel just how great their influence will be and that they will have to be strong because of it.

"The wrong that needs resistance
For the right that needs assistance
And the good that they may do."

And if ever the cause of temperance needed to be instilled in the hearts of the children it is today, temperance in respect not only to drink, but the cigarette habit that so many boys are acquiring. The degrading effect (of this cigarette habit, physically and morally) should be carefully explained to them. In fact when it is remembered how great the tendency is now for boys to come under the influence of this evil, and that in many cases this is but the initial step to later degradations it seems that a lesson once in three months is inadequate to meet the demands of the present condition. And though this may be digressing a little from the subject under consideration, I should like to mention that in connection with every Sunday School there ought to be a temperance organization of some kind similar to the Band of Hope. Four lessons a year are not sufficient to keep alive the temperance sentiment or to create enthusiasm among the children. The duty devolves upon each one of us not only as members of the classes and as teachers in the Sunday Schools but as members of a Christian community to stand firmly for temperance. Those who have come under the evil influence of this terrible curse would, if asked their opinion, be the most earnest advocates of temperance. If the older ones in the homes could only realize how their words and actions are moulding the characters of the children who consciously and unconsciously imitate them they would be careful to have their own lives stand for all that is highest, truest and noblest in life. Is it not unfair to expect the Sunday School teacher to accomplish in one brief half-hour once a week the adoption of right principles and high ideals if the parents and other brothers and sisters in the home do not strive

during the seven days of the week to aid in every way the teaching of morality and spirituality? It may not be possible to attend the Sunday School, but it is possible to so live that our lives will help to promote the purest and highest life possible. If we do this our influence will be for the cause of temperance and the Sunday School and temperance workers will have our earnest support and co-operation.

"It pays to make a worthy cause
By helping it, our own;
To give the current of our lives
A true and noble tone.
It pays to comfort heavy hearts,
Oppressed with dull despair,
And leave in sorrow-darkened lives
One gleam of brightness there.

It pays to give a helping hand
To eager, earnest youth;
To note, with all their waywardness,
Their courage and their truth;
To strive with sympathy and love
Their confidence to win.
It pays to open wide the heart
And let the sunshine in."

And so if we wish to advance Christ's kingdom here on earth we must work to keep the evils of smoking, drinking, yes and swearing from entering into the lives of those who are now pure from them.

Bessie Marguerite McMillan, Acadia '02.

Lovable Christians.

By Theodore L. Cuyler, D. D.

There is no line of eulogy in the Bible that is more to be coveted than this single line, "the disciple whom Jesus loved." The original possessor of this precious encomium was John the evangelist, and the inspired writer of five wondrous books of Holy Scripture. There is a very false conception of him in many minds, as if he were a mild, effeminate person, lacking in all the robust qualities of an athletic manhood. On the contrary, he was peculiarly bold and energetic and outspoken—one of two "sons of thunder." He was a man of flaming zeal for his Master's glory, and of red hot hatred for everything false and wicked. And yet he was the author of those three marvelous love letters which have the elusive sweetness of the pressed honeycomb. There seems to have been a peculiar inner sympathy between Jesus Christ and this favorite disciple; he penetrated more fully into his Master's mission, understood more deeply his Master's character, and partook more of his Master's spirit than any other of the twelve. He was the planet that rode nearest to the sun. That "leaning on the breast of Jesus" at the paschal supper had a meaning in it; it meant that John's heart drew so strongly to Christ's heart, that their outward embrace was as natural as the kiss of a husband and a wife.

John might have sat for that portrait which Paul afterwards painted when he described the Christian character as possessing "whatsoever things are true, whatsoever things are just, whatsoever things are lovely and of good report." This word "lovely" does not occur elsewhere in the New Testament; it signifies what is dear to any one, and the phrase "things of good report" signifies that which wins admiration and approval. We might paraphrase the expression, and render it—"be lovable; so give us to win converts to your Master." Every Christian is, or ought to be, a representative of Jesus Christ before the world. He has been well styled "the world's Bible," and is about the only Bible that thousands ever look at. It should be the aim of every follower of Christ to be a living epistle, not only legible but attractive to all who study him. Is this always so? Is the religion of every good man and good woman truly lovable? We fear not. Some men's piety has quite too much of the flavor of the "old Adam" still lingering about it. Others sour their religion with the acidity of censoriousness, and their conversation sets everyone's teeth on edge. After an hour's talk with them you find yourself almost insensibly prejudiced against some of the best people of your acquaintance. A fly has been dropped by these censorious dyspeptics into every pot of fragrant ointment, and a smirch has been left by their uncharitable tongues on the fairest characters. There is quite too much lemon and too little sugar in the composition of such people to make them agreeable to anybody. Only half-converted themselves, they convert no one else.

Somewhat akin to these is a class of knotty and crabbed Christians whom nobody respects, and almost nobody loves. In my early ministry I had a most conscientious and godly minded officer in my church, who rigidly practiced whatsoever things were true and whatsoever things were just and whatsoever things were honorable. He was honest to a farthing and devout to the very core. I never knew him to do a wrong deed, and I scarcely ever knew him to do a pleasant one. There was a deal of good, solid and most excellent meat in him, but no one liked to prick his fingers in coming at it. The rugged old chestnut burr Christian might have been a great power in the church; but even the children in the street were afraid to speak to him; and so he went sturdily on his way to heaven, praying and working and growling as he went, reminding me constantly of

his famous countryman, Thomas Carlyle. If there had been a few drops of the Epistle of St. John distilled into him he would have made a grand specimen of a Christian, and probably he has become sweeter and mellowed by this time in the warm atmosphere of heaven. That good man did more than make a mistake; he committed a sin by destroying a large part of his influence for winning others to Christ. As a soldier has no right to wet his powder or to hunt his sword when he goes into battle, so no Christian has a right to make his religion offensive when he might make it attractive. His personal influence is a trust and a talent which he is bound to use for his Master. "He is wise that winneth souls," and no one of us is likely to win anybody until we have won their affections. Influence is never to be gained by compromising with other people's sins, or conniving at their wrongdoings; trimmers and time-servers are only repaid with contempt. The price of permanent love is fidelity to the right and an unselfish aim to do good to others.

A lovable Christian, therefore, is one who hits the golden mean between easy, good-natured laxity on the one hand, and stern or uncharitable moroseness on the other. He is sound and yet sweet. He is all the sweeter for living much in the sunshine of Christ's countenance. He never incurs suspicion or contempt by compromising with sinful prejudices, nor does he repel people by doing a righteous act in a churlish or bigotted fashion. The blessed Jesus is our model here as in everything else.

The Country Parson.

The country parson is a hardworked man, not by reason of claims made upon him, but because of the fire of faith and love burning within him. A country parish is not easy to be reached. People are widely scattered and dwell in all sorts of inaccessible corners, some at Buntaccoo over yonder on the mountain side, some at Plutarch up among the woods, some at Springtown across the river and that wide stretch of meadow, always muddy and sometimes overflowed. If they cannot come to the village church, and they often think they cannot, the minister can go to them and he does. Accordingly, he arranges a local circuit of Sunday afternoon services, and one Sunday with his old horse he jogs out to the schoolhouse in the northeast part of the town and holds a service, preaching to a score as earnestly as if they were five hundred. The next Sunday he does the same by the southeast corner of the town; and so Sunday by Sunday he works his way around until he has boxed the compass of the needs of the unchurched, and then begins again. Do you think it wearisome work and work without reward? Not at all. He is paid abundantly, though not in the current coin of the realm, for he gets little of that. His pay comes in what is more enduring—in the love and appreciation of his townsmen, in the immortal stamp put on their souls by his deeds of devotion, in his own growth in character and the peace of mind that comes to him in the service, and in the fact that when at last he lies down worn out, and the death pallor steals over him, his face lights up with an ecstatic smile because he sees God.—The Christian Work.

He who would work for God must walk with God. We must share His thoughts and wishes, be in line with His purposes, and in submission to His will! Passion for souls is a sine qua non to God's fellow-workers. If we are God's fellow-workers, it will seem like blasphemy to introduce other than the best for His service. C. H. Spurgeon had said, "The best of the best should be given to the best of the best." Our best was that which was most hearty. On the gravestone of a Macgregor was inscribed, "He did his best for the old name." So should we do. It behoved us to see well to our motives and to our methods. As to motives, there must be none of self. Ah, there was the rub. Self must die, yet it was the very last thing that self did.—T. Spurgeon.

There is a far better message for us today than any message of our seeing Jesus Christ. There is the great, splendid truth that our God is a God whose eyes are upon our lives. Who is looking over all the world and under whose gaze the ways of every one of us lie all open and exposed; and we can get no greater blessing than just to realize that our lives are to be lived forever more with the eyes of that glorious face looking down upon us, with the consciousness that every hour, and every day, and every night the eyes of our Father are guarding round about our ways.—Robert E. Speer.

Truth is a thing immortal and perpetual, and it gives to us a beauty that fades not away in time, nor does it take away the freedom of speech which proceeds from justice; but it gives to us the knowledge of what is just and lawful, separating from them the unjust and refuting them.—Epictetus.

Truth illuminates and gives joy; and it is by the bond of joy, not of pleasure, that men's spirits are indissolubly held.—Matthew Arnold.

Messenger and Visitor

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

The Maritime Baptist Publishing Co., Ltd.

TERMS: \$1.50 per annum in advance.

S. MCC. BLACK Editor

Address all communications and make all payments to the MESSENGER AND VISITOR.

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

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

THE LONDON CONGRESS.

We do not know whether or not the Baptist World Congress recently held in London fully realized the expectations of those who were most active in its promotion. It is possible—though we express no opinion upon the matter—that the immediate impression was not all that had been hoped for. There can be no doubt, we suppose, that the impression upon the world at large, and the Baptist world in particular, would have been greater if the Congress had met in some American city where its proceedings would have been largely reported in the daily papers and sent broadcast over the land. As our correspondent, Mr. Colpitts, has told the readers of the Messenger and Visitor, such a Congress attracts very little attention from the newspapers of London, and consequently the world outside the readers of religious newspapers, has heard very little indeed about the doings of the great Baptist Assembly, and the reports which denominational papers could publish are necessarily limited.

We are inclined to believe, however, that the Congress has quite fully justified the wisdom of those who promoted it, and that its permanent influence upon the denomination and upon the world will be large in comparison with its immediate impression. There are several important things which it seems fair to conclude the London Congress will have done. It will have emphasized in a large way the great religious principles for which Baptists have stood in the past and for which they still are standing and proposed to stand; it will have done something to promote a mutual knowledge and a sense of fellowship among the Baptists of all lands; it will have tended to discourage narrowness and prejudice where these exist and to promote catholicity of feeling, thought and effort throughout the great Baptist brotherhood. And incidentally this gathering of the representatives of our churches from many lands will have done something to impress certain persons and bodies, slow of apprehension in such matters, with the fact that the Baptists are no longer a small and feeble people, but a vast host marching in the van of the evangelical army and representing a mighty spiritual force for world evangelization, for religious liberty, for Christian education and for all that makes for the uplifting and permanent good of humanity.

At the opening session of the Congress, Rev. J. H. Shakespeare, Secretary of the Baptist Union and the man on whom more than any other had rested the labor and responsibility involved in making the necessary arrangements for the Congress, said that the delegates present represented six millions of Baptists, and if those were reckoned who attended Baptist churches and Sunday Schools and that vast number called "Baptists at heart" or sometimes "Baptists of the Dispersion," they must number twenty millions throughout the world. Judge Willis, President of the Baptist Union, in extending an official welcome to the assembled delegates, said—They had not invited them for any scenic display, nor by numbers to claim a momentary triumph over any other Christian community, but they had assembled for high moral purposes, and chiefly to recognize the grace of God exhibited in each other. He spoke of the oneness of spiritual life in Baptist churches, and urged the importance of union in sympathy and work, even though external union was not possible. Freedom to think and act according to conscience, he said, had exalted and blessed the nation, and they must maintain allegiance to Christ at all costs. In this connection the Judge spoke of the attitude of English Baptists toward the Education Act which he characterized as the most afflictive action of the legislature that the Baptist churches had ever known. The number and the moral energy of Baptist churches in England, Judge Willis said, were greater now than they had ever been before, and the leaders in the churches to-day, he held, were not a whit behind the greatest of their prede-

cessors, and were men of competent ability and gracious lives.

The remainder of that first session was devoted to a Roll Call in which some delegate responded in a short speech on behalf of each of the countries represented in the Congress. It was a long session, as Mr. Colpitts had told us, and the fact that few of the speakers could be plainly heard in many parts of the hall detracted much from the interest of the occasion. But when a report of the proceedings comes to be published in full, as we suppose will be done, the report of that Roll Call meeting should make interesting reading. The delegates from Europe appear to have been heard from in the alphabetical order of the countries represented. Austria-Hungary, Denmark, France, Germany, Italy, the Netherlands, Norway, Russia, Sweden were represented. It is well known that Europe for the most part has shown little hospitality to Baptists, and their numbers are small in nearly all the countries of the Continent. Austria-Hungary, for instance, has only 500 Baptists in a population of twenty-five million Slavonians. In Denmark there are 4,000 Baptist Church members. Italy reports only 1,400, the Netherlands 1,500 and Norway 3,000. Sweden with its 40,000 Baptist communicants is the only European country in which our denomination can be said to form a considerable part of the population. Russia has 26,000 Christians whose faith and baptism are said to be the same as Baptists', but of course the proportion to the total population is very small. There were voices heard also on behalf of the Baptists in China, in Japan in South Africa, Australia, New Zealand, the Congo country, Mexico, the West Indies and Brazil. The larger Baptist populations in America were of course also heard from. Dr. Laws represented the Southern Baptist Convention of the United States with its membership of two millions. Dr. Morris, a colored delegate, spoke on behalf of the more than two million colored Baptists. Dr. L. A. Crandall spoke for the Northern Baptists and Mr. D. E. Thompson spoke for those of Canada.

Dr. Clifford responded on behalf of the Baptists of the United Kingdom. He referred to the evidence which the Congress afforded of the place which Christ occupied in Baptist thought and speech. If there was one thing that was pressed upon him with greater strength than another, it was the love they had for one another. They felt that there was one common heart throb, the love of Christ constrained them. Another thing was their absolute fidelity to conviction. There was no note of surrender. The sufferings in Russia and other parts reminded them of the seventeenth century, and yet they showed the same pluck, strength and devotion to Christ. There was also the same note of social liberty which Roger Williams exhibited when he laid the foundations of liberty in Rhode Island. Soul liberty, he claimed, led to political liberty. The Russians would have it yet. It was the infeasible right of men. They had not heard the note of despair, they were going forward, they would be more than conquerors through Him that loved them.

CONCERNING INTERCESSORY PRAYER

The Rev. R. J. Campbell conducts in the 'British Weekly' a correspondence column which doubtless is read by many persons of religious and inquiring minds with much interest, even though the reader may not always feel able to accept Mr. Campbell's opinions. In a recent number of the 'Weekly' Mr. Campbell states and replies to some difficulties of a correspondent on the subject of intercessory prayer. This correspondent can see good reason why God's bounty should wait for a man's prayer on his own account, for such prayer is simply a mode of the moral choice necessary for the fashioning of true character, but in what sense, he asks, can this be true of a man's prayer for his fellow man. Does not the exercise of intercessory prayer imply that God is less willing to grant than we are to pray? Can either God or man ignore or prevail against the will of the person prayed for? The questioner recently called upon a sick person, and finding him unconscious, came away feeling that it was useless to pray without the knowledge and co-operation of the person prayed for. Was he wrong?

To the question thus stated Mr. Campbell replies: "The rationale of intercessory prayer simply is that the human race is, in a deep and real sense, a solidarity. Every life is a point through which to affect every other; every individual is an expression of the life of the race. No man can attain to the higher life alone; through him, in a sense, the whole race aspires. His solicitude for the good of all increases proportionately with his own moral and spiritual ascent. What is this but to say that the brooding Spirit of God who is the sense of all good in humanity as a whole, finds opportunity through a good man's prayer? Whenever a true, unselfish intercession is offered, it is not only the man, but the Spirit of God who makes intercession. The more the

spirit of intercession reigns in humanity, the greater is the Holy Spirit's opportunity. To pray for a man is to help in releasing the spiritual energy that will save him. In the larger sense it is praying for one's self for 'I am he, I am the race.' Every true prayer is a call upon the Holy Spirit for the benefit of all."

Editorial Notes.

—Another interesting letter for publication in the Messenger and Visitor has been received from Mr. R. J. Colpitts, continuing and finishing his report of the Baptist World Congress, but we regret that it reached us too late to be available for this issue. However, it will not spoil by keeping a week.

One of the attractions announced in connection with the General Conference of Christian Workers which is to be held at Northfield, Mass., between August 4, and 20, is the presence of Charles M. Alexander, the Young American singer who has been conducting revival services with Dr. R. A. Torrey for the last few years in Australia and Great Britain.

A gospel tent campaign now being conducted in various parts of Chicago is reported to be meeting with a gratifying measure of success. Since the tents opened, about six weeks ago, more than fifty thousand persons have attended the meetings. A large number of persons have publicly professed conversion, in one tent over fifty in two weeks and some have already been received into membership in various churches.

Twenty years of Presbyterian missionary in Korea has resulted in the gathering of 232 congregations, with more than twenty thousand adherents and between six and seven thousand on the membership roll. It is stated by those who have had the best opportunities for observation, says the 'Presbyterian,' that the conscience in so-called heathen Korea is more sensitive than in older Christian lands, and that the liberality of Korean Christians would put to shame many who have behind them many years of Christian training.

General Booth of the Salvation Army returned to England at the end of July, from his trip to Australia. He is said to be in excellent health and enthusiastic over the success of his five months tour in the antipodes. The 'General' expresses himself as profoundly impressed with the possibilities of Australia's future. Australia's vital need, he says, is more population and he is prepared to promote his schemes of emigration on a greater scale than ever before. Twenty thousand acres of land in Western Australia have been given him to do with as he pleases.

—Yellow fever in New Orleans continues to make progress, but the spread of the fever during the past week, though considerable, is not so great as might have been anticipated, and the results indicate that the efforts put forth to restrain the disease have been attended with a fair measure of success. Up to Sunday at 6 p. m., the total number of cases reported had reached 553 and the deaths 105. The citizens of New Orleans have requested that the United States Public Health and Marine Hospital service shall take charge of the yellow fever situation in the city, and it is understood that this will immediately be done. There have been three cases of yellow fever in New York and one of these has proved fatal. Quite a number of persons are being held in quarantine in New York as suspected cases. But only two of these are from New Orleans, the remainder are from Panama, where yellow fever is prevalent.

—In addition to the evils which Russia is now suffering arising from foreign war and internal disturbances, it is reported that famine conditions are threatened owing to a very serious failure of the crops in many of the provinces. The central statistical committee reports that the harvest in forty-one of the sixty provinces of European Russia is a complete failure. In Tula, Riazan, Saratoff, Warsaw, and Kurat, failure is interspersed locally with barely sufficient crops. Similar conditions prevail in twelve other provinces, including the great grain-producing districts of Samara, Tamboff, Pinza and the Don Cossack district. In twelve other provinces good and bad crops alternate. Good crops are expected in only six Polish provinces and in Grosmo, Kieff, Vilkynia and Bessarabia. Satisfactory crops are expected in two northern provinces, reports from which have not yet been received, but where good harvests are rare. Considering the optimism which usually characterizes such reports, the public anticipates a very serious famine.

—Rev. J. C. Goodrich, agent of the American Bible Society in the Philippine Islands, has just returned to the United States after an absence of five years, and gives a very encouraging report of the outlook for Christian evangelization in the Islands. During the time he has spent there the circulation of the Bible has reached 410,754 copies, printed in the Malayan dialects and the Spanish, Chinese, English, Japanese, French, German and Russian languages. Urgent requests are continually received for translations into the less widely known languages. The entire edition of 45,000 copies of the Gospels in Cebu was sold before it left the press, and a new edition ordered. New churches are rapidly springing up, and many new buildings being erected by the missionary societies of all the denominations. Many thousands

of tracts
agents, and
the sick in
hundreds of

—The dele
London app
pitality at
apart from
the meeting
visit. At
ence of Re
'Standard'
of all cla
functional
American
or the ped
quaintance
friend and
tality prof
unstimul
was heard
avail them
made for t
elected to
in every ca
they were
charming E
into these
warm and
resipients.

—One sess
to Biblical
the proces
says that
sions of th
Marshall o
Crozer Sem
Mullins of
ary, Louisi
pretty well
of our mi
Higher Cri
the situati
that radic
Establishm
discriminat
ried away
Baptist Ap

1. The t
has a right
2. The r
right to di
the practi
human pri
3. The e
privileges
authorities
principle.
4. The r
be free.
authority.
5. The s
self. Tha
the social
6. The r
State. P
Without i
is fraught

Another

In the M
pendent
of the hig
nection with
pal facts
No mentio
religious e
at Rawdon
he was bu
uncle. In t
ley came t
Acadia Co
attend the
home for
broke the
tinue the
Dr. Crawl
the value
and symp
address st
There, in
solved to
tient, pers
was realiz
from Dr.
degree.
those year
church an
fill a volu
of many o
As a stu
He was b
two years
Academy,
with the o
Liverpool
days of D

of tracts have been distributed by the society's agents, and copies of the Scriptures have been sent to the sick in hospitals and freely distributed among the hundreds of lepers under government care.

The delegates to the Baptist World Congress in London appear to have met with very cordial hospitality at the hands of their London brethren, and, apart from the benefits received from attendance upon the meetings, to have found much enjoyment in their visit. At all events that was evidently the experience of Rev. Dr. Dickenson, editor of the Chicago 'Standard.' Dr. Dickenson writes:—"The cordiality of all classes was delightful. It was not only the functionaries of the local committee who gave the American a welcome, but the driver on the omnibus, or the pedestrian on the street, or the chance acquaintance on the train, made one feel that he was a friend and was glad that one was there. The hospitality proffered by our Baptist friends was full and unstinted. In fact, the genial Secretary Shakespeare was heard to complain that more Americans did not avail themselves of the provisions that had been made for their entertainment. Many of the delegates elected to stop in hotels and boarding houses, but in every case, so far as came under our observation they were asked to accept the hospitality of some charming English home. Those who went as guests into these homes were loud in their praise of the warm and delightful greeting of which they were the recipients."

—One session of the London Congress was devoted to Biblical Study and Criticism. In his report of the proceedings for the 'Watchman' Dr. G. E. Horr says that this was one of the most satisfactory sessions of the Congress. "The speakers were President Marshall of Manchester, Prof. Milton G. Evans, of Crozer Seminary, Pennsylvania, and President E. Y. Mullins of the Southern Baptist Theological Seminary, Louisville, Ky. This subject of course has been pretty well thrashed out in the United States. Most of our ministerial associations have had a try at Higher Criticism in one form or another. In England the situation is somewhat complicated by the fact that radical Higher Criticism has its seat within the Establishment. The discussion was temperate and discriminating. The honors of the debate were carried away by President Mullins. He pleaded for a new Baptist Apologetic which is outlined as follows:

1. The theological axiom—the holy and living God has a right to be sovereign.
2. The religious axiom—all men have an equal right to direct access to God. That principle is fatal to the practice of infant baptism, and to the idea of a human priesthood.
3. The ecclesiastical axiom—all believers have equal privileges in the church. Hierarchical and centralized authorities disappear under the operation of that principle.
4. The moral axiom—to be responsible man must be free. That prevented ecclesiastical bonds of mere authority.
5. The social axiom—love your neighbor as yourself. That made the Kingdom of God the goal of the social movement.
6. The religio-civic maxim—a free Church in a free State. For that principle Baptists have ever stood. Without it the future of theology and the church is fraught with extreme peril.

Another Word About the Late Dr. T. A. Higgins.

In the Messenger and Visitor of May 24th, correspondent "X", gives an account of the funeral services of the highly esteemed Dr. T. A. Higgins. In connection with this report is a statement of the principal facts in the public life of the departed brother. No mention, however, is made of his early life and religious exercises. Thomas Alfred Higgins was born at Rawdon, Feb. 17th, 1823. His mother died when he was but a child. He then went to live with an uncle. In the later period of his boyhood, Dr. Crawley came to Rawdon and lectured in the interests of Acadia College. Young Higgins did not plan to attend the lecture; but shortly after his uncle left home for this meeting, the young man accidentally broke the handle of his axe. As he could not continue the work assigned him, he decided to attend Dr. Crawley's lecture. He listened attentively to the value and advantages of an education, so clearly and sympathetically described by Dr. Crawley. This address struck his imagination and thrilled his soul. There, in his seat, in the old Rawdon church, he resolved to capture an education. Then began that patient, persistent pursuit of this grand object, which was realized in the spring of 1854, when he took from Dr. Cramp's hand the parchment of his B. A. degree. The struggles and rigorous economy of those years, lying between his decision in the old church and the reception of his first degree, would fill a volume, and would be substantially the history of many of the students of that day.

As a student T. A. Higgins was a great favorite. He was beloved by all who knew him. During the two years that he was assistant to Mr. Hart in the Academy, he kept up his intimacy and friendship with the college boys. His ordination took place at Liverpool on August 30th, 1857. These were the days of Deacons Thomas Calkin, Charles Bill, Cap-

tains Jacob and Thomas Patolli; of James and Otis DeWolfe and other men of note—grand men in the church, at home and in the denomination. The young pastor was taken into the hearts of these good men and indeed, into the hearts of all the members of the church. He was greatly beloved and might have spent his life in that church. After his three years at Liverpool, he was thirteen years principal of Horton Academy. Upon the hundreds of students who passed under his hand he exerted an influence that neither he nor they could know in time, perhaps not in eternity; but God knows. Following his great work at Horton Academy, was an eight years pastorate at Annapolis. There, too, he was held in the highest esteem. Of his pastoral work and life at Wolfville, correspondent I. C. which I take to be Professor Kierstead, has written; also as his excellent wife who was Miss Eliza Burls Cramp. The substance of the address, too given by the writer at the funeral is also found in Dr. Kierstead's report. To me he was for fifty-one years an intimate and dear friend. He has left in his home sincere mourners in the person of Miss Constance DeWolfe, who, from early childhood had regarded Dr. Higgins as her father, and Miss Wilkins who ministered to him with tenderness and care during his long sickness. Many others mourn his loss.

E. M. S.

Acadia Seminary Notes.

Vice Principal

In next week's issue I shall be able to furnish you readers some account of Miss Carrie E. Small, M. A., who has accepted the appointment to the important post of Vice Principal of Acadia Seminary. It is enough to say now that Miss Small's appointment and acceptance, it is believed, is matter for congratulation to the school. Miss Small brings with her to her important and difficult task a mature mind, large educational experience, a fine sympathetic personality, high ideals of service and an intense interest in girls. The attractiveness of the opportunity for a wide educational service led Miss Small to decline other attractive and lucrative positions to come to Acadia.

Prospects

Indications point to a large attendance for the coming year. Whether or not it will reach or exceed last year's high level cannot be affirmed at present. The outlook in this direction is most promising.

Personal

I am unavoidably detained in Toronto until August 8. I expect, however, to be in Wolfville, August 10, where all letters addressed to me will receive prompt attention. Applications for rooms should be made at once.

The Catalogue

For 1905-1906 will be sent to any one who is interested to the extent of applying for it. A special schedule of rates tabulated for the various regular and some special courses will also be furnished upon application.

The work on Music Hall, by which accommodations for eight additional pianofortes will be secured and the heating system perfected, is now well in hand. Adequate fire protection has at last been gained by the installation of stand pipes in both the East and West wings, with hose attached on each corridor. Announcement as to the new teacher of Violin will be made in the near future.

H. T. DeWolfe, Principal.

The Young People's Missionary Movement.

The Fourth Annual Conference of the Young People's Missionary Movement, at Silver Bay, Lake George, N. Y., closed Sunday night, July 30th, after a session of ten days. Six hundred and three delegates had been registered, as compared with four hundred and thirty-seven last year. Those who were in attendance came from the Dominion of Canada, twenty-four States, and the District of Columbia; and, in addition, China, Korea, Japan, the Philippines, Assam, India and Africa were represented by returned Missionaries.

As in former years, the Conference was held under the direction of the Executive Committee of the Young People's Missionary Movement, this Committee consisting of fifteen men, secretaries of the Young People's Departments of as many denominational boards. The movement is thus an interdenominational organization working under direct denominational supervision. The purpose of these Conferences is to bring inspiration, suggestion, and training to Young People's Society leaders, National, State, District, and Local, by way of aiding them to promote missionary interests and enthusiasm and right ideals of Christian stewardship and service among the young people of the United States and Canada.

The daily morning programme of the Conference included five early Bible classes; morning prayers; an institute for the discussion of plans and methods; six Mission Study Classes (one on Home Missions, one a general class on Foreign Missions, and four leaders' classes); and a platform meeting. In the afternoon various recreations were available, such as tennis and baseball, launch rides and mountain

tramps, boating and bathing, besides well directed Nature Study. In the evening a vesper service was usually followed by group meetings, the cleavage following denominational or geographical lines.

The Hon. Samuel B. Capen, Boston, President of the American Board of Commissioners for Foreign Missions, was the presiding officer of the Conference. Morning prayers were in charge of Dr. John F. Goucher, President of the Woman's College of Baltimore. The leaders of the institute discussions were in nearly all cases either secretaries or members of the Executive Committee of the Young People's Missionary Movement. Among the platform speakers of special note were Mr. Robert E. Speer, New York, (Presbyterian); Dr. E. E. Chivers, New York, (Baptist); Mrs. Lawrence Thurston, New York, (Congregational); Dr. Robert P. Mackay, Toronto, Ontario, (Canadian Presbyterian); Dr. Howard B. Grose, New York, (Baptist); Dr. William L. Haven, New York, (Methodist Episcopal); Dr. Charles L. Thompson, New York, (Presbyterian); Mr. J. Campbell White, Pittsburgh, Pa. (United Presbyterian); Dr. A. L. Phillips, Richmond, Va. (Presbyterian, South.); and Dr. John F. Goucher, Baltimore, Md. (Methodist Episcopal). Among the platform speakers, leaders of Bible classes, Mission Study classes, and institute discussions, together with the returned missionaries, were to be found representatives of practically all the leading Protestant denominations, this fact suggesting the opportunities afforded by such a gathering for interdenominational co-operation and helpfulness afforded. The strengthening grip of the missionary idea upon the minds and hearts of the young people of the churches was evidenced at Silver Bay by many other facts than that simply of an enlarged Conference registration. A developing initiative among the leaders of a multitude of local and district leaders, a readier grasp of comprehensive educational plans, and a greater willingness to put real effort into Mission Study were all to be noted. Nor were the results of previous Conferences, as brought out in discussions, other than highly encouraging. A heartier co-operation than ever before on the part of several participating denominations was especially gratifying, while the cumulative spiritual uplift of the gathering was most notable. No small contribution to the spiritual outcome of the Conference was the continued emphasis placed upon prayer throughout the ten days together with the singing, led by the International Association quartette.

New Books.

THE MESSIANIC HOPE IN THE NEW TESTAMENT.

By Shailer Mathews.

The subject of this volume is one of recognized importance. Messianism is a concept very frequently met with in the New Testament, and it belongs peculiarly to the Jewish nation and to Jewish thought. "The hope of a divine deliverance," our author says, "was not a product of classical religion or of Graeco-Roman eclecticism. In the form current in the first century of our era it was not even Hebrew. It was Jewish, and, in its most elaborate form, Pharisaic. That it should appear in New Testament literature was inevitable, for it was the medium through which his followers looked at Jesus, the form in which they expressed their appreciation of him, and the warp of all their speculation as to his and their own future." The questions which the book seeks to answer are: "What is the actual place of Messianism in the teaching of the early church? How far is it formal, how far is it essential, Christianity?"

In the endeavor to answer these questions, the method adopted is that of historical exegesis. In pursuance of this method the author gives attention first to the Messianism of Judaism as revealed in the canonical and apocryphal scriptures. In connection with this part of the subject a chapter is devoted to the Social and National Messianism of the Prophets. A second chapter to the Politico-Social Program of Revolutionary Messianism, and a third chapter to the Apocalyptic Messianism of the Pharisees. The next general subject considered is The Messianism of Jesus. In this connection there are six chapters, headed respectively: Critical Presuppositions; The Messianism of John the Baptist; The Kingdom of God in the Teaching of Jesus; Jesus' Conception of Himself as Messiah; The Content of the Messianic Self-Consciousness, and The Essential Elements in the Messianism of Jesus. The third general subject is the Messianism of the Apostles, and the fourth and concluding part is devoted to a consideration of Christian Messianism and The Christian Religion. The historical treatment of the subject which the author has adopted will appeal strongly to the Biblical student and whether or not all the conclusions reached can be accepted the study of the subject presented will be regarded as one of deep interest.

—The University of Chicago, Chicago.

THE CHURCH OF CHRIST.

By a Layman.

The author of this anonymous book is described by the publishers as a person "of decided convictions and wide commercial and political experience." His mind is evidently of the practical rather than the

Continued on page 8.

* * The Story Page * *

An Old Home Week Reconciliation.

By Hope Darling.

"Looks nice, doesn't it?"

"It's fine!"

"I say, John, all my relatives are coming for Linton's Old Home Week—grandpa, Uncle Tom, and all the aunts and cousins—fifteen of 'em! It's better'n Thanksgiving."

The two boys stood on the edge of the village square, looking at the new-constructed "speakers' stand." On the morrow Linton's first Old Home Week was to commence.

"John, you got any folks coming?" Harvey asked.

John King's face flushed, but he answered promptly. "No. Relatives are not very plentiful with us."

"There's your rich aunt over at Plainwell. My! that farm of hers is the best one in the country, and she's a widow with no children. If I—"

"I must be going." And John hurried off, leaving Harvey's sentence uncompleted.

As the boy walked towards the tiny cottage where he and his widowed mother lived, his thoughts dwelt on Manning Farm, the home of his aunt. John had been only seven at the time of his last visit there, but he recalled the roomy brick farmhouse, with its encircling orchards and the great barns filled with sweet-scented hay and sheltered the fine horses, cattle and sheep.

"It's too bad!" And he frowned. "Eight years! Boys would have forgotten a quarrel in that time. It must be women are different."

Mrs. King looked up with a smile when her son entered. She was a plump little woman, plump and pink checked, notwithstanding her steady work as a dressmaker.

"Supper will soon be ready, John. I suppose everything is ready up town?"

John talked of the coming festivities as he washed and brushed his hair. They sat down to the simple meal of bread and butter, creamed potatoes, stewed plums, cookies, and a cup of tea for Mrs. King.

After a few minutes John looked across the table to ask

"Mother, don't you wish we had someone coming?"

"Why, didn't I tell you? Mrs. Gleason—she's chairman of the entertainment committee—she asked me I could take someone, if more came than there were places for. Your garden is doing good, John, and the plums are ripe and the hens are laying, so I told her I would, if she would send a plain woman, one that wouldn't expect style."

"Yes, but I meant some of our own folks. Mother, what did you and Aunt Julia quarrel about?"

Mrs. King laid down her fork and looked almost defiantly across at her son.

"Why, John! You know it was over you."

There was an instant's pause, then Mrs. King went on.

"Julia was your father's sister. Her husband was rich, but he was always as stingy as he could be. We were poor. Julia loved you and wished she could do things for us. Mr. Manning and your father died within a month of each other. Julia wanted me to give you to her—said we would all live together, but your name was to be changed to Manning, 'cause that place's been Manning Farm for generations. Of course I said no, and we quarrelled over it. She kept her money, and I kept my boy."

John leaned back in his chair, a far-away look in his gray eyes.

"Do you wish I had?" his mother asked, timidly.

"There would have been college, and—and—"

"No, I do not wish that. I would rather have you and my father's name than money. I can work my way through college. But I can't help thinking about Aunt Julia all alone. I wish she was coming here for Old Home Week. Linton used to be her home."

Mrs. King sighed. "I wish she was coming, John, and I wish the old quarrel could be forgotten, but I'll not be the first to speak. I never will!"

That night John lay awake a long time after retiring.

"If I could make peace!" he said to himself. "They quarrelled over me, and it's my duty to bring us all together, but I can't think of any good plan."

Ere he rose the next morning John had settled upon a way. There was no school that week. Soon

after breakfast he made an excuse to go to the post-office.

There he obtained a stamped envelope. Taking a sheet of paper from a tablet in his pocket, he wrote, standing at the office desk:

Linton, Sept. 20, 1901.

This is Old Home Week with us. Come and be our guest.

He addressed the envelope to Mrs. Julia Manning, Plainwell, B. F. D., No. 4, and mailed it.

"Things can't be any worse," John said to himself as he left the office. "Anyway, it is my duty to try. I know mother will be glad. I'll not tell her—not until I see if Aunt Julia comes."

The letter did not reach its destination until the next morning. Mrs. Julia Manning hurried from the door of the farmhouse as the mail wagon passed on, after the carrier had deposited her mail in the box.

As she went back up the path she sorted the mail, talking absently to herself.

"The daily paper, the Christian Advocate, a magazine, a letter from Chicago—that must be Nestor's check for the stock—and a letter mailed at Linton. Who can that be from?"

She sat down on one of the wide steps that led up to the porch. A locust tree that grew near cast wavering shadows over her stern face and iron-gray hair.

"J. A. King! Why, it's yes, it's from Jennie! Her name is Jane Ann. 'Old Home Week.' I knew about that, and I wanted to go. To think that Jennie should ask me—Jennie and the boy—for she says 'us! Oh, I am so glad!'"

Tears dimmed her eyes. How she had loved John—the child of her only brother! All those years of weary estrangement she had been hungry for the child and his mother, whom she had once loved as a sister. And now—

"I'll go!" And Julia Manning stood up. "It was my fault. I had no right to ask such a thing. I could never have made the first advance myself, but I am so glad that Jennie has done it."

She bustled into the house, still talking to herself. "Let me see—I can get off on the late afternoon train. It is a good thing I had that gray suit made in the spring. I'll take Jennie a jar of butter and a basket of grapes. There's one of those fruit cakes in the cellar, and I will take it, for Jennie used to say no one's fruit cake tasted like mine. Oh, it does seem good to think I am going to see them!"

The first and second days of the eagerly looked-for Old Home Week proved disappointing to Mrs. King. No guest claimed her hospitality. She did not enjoy meeting old acquaintances as she had thought she would.

"I can't get Julia out of my mind," she admitted to herself on the evening of the second day, as she was preparing to go with John up town.

"If I could only forget and try to be friends with her. But I can't!"

"Wait a minute, John. It may be Mrs. Gleason will want me to bring someone home with me. The table looks pretty, doesn't it? You see I put on the china that used to be your Grandpa King's and that violet embroidered centerpiece that May Fiske gave me last Christmas. If anyone does come, I'll be glad I made that plum jelly this morning. It's fine!"

She darted into the little spare room. Yes, everything there was in readiness for the coming of a guest, from the freshly-laundered curtains and bureau cover to the fresh towels and a vase of sweet-peas.

A sigh broke from the woman's lip. "If it was only for some of my own folks!"

A crowd in the village streets was making its way toward the depot. Some of Linton's sons who had won fame in the outside world were to arrive on the evening train. Mrs. King and John went with the others.

When the train stopped two-score of persons alighted. They could not doubt their welcome; the little depot was brave with evergreen, flags and lanterns, the band played, "Home Sweet Home," and kind voices hastened to greet each new arrival.

Suddenly Mrs. King pulled her son's sleeve.

"It is—it is Julia!"

"Let us go to meet her, mother."

Mrs. King allowed her son to lead her forward. In a moment the two women stood face to face.

"Jennie!"

"Julia!"

That was all that was said. Jennie King reached up to throw her arms round the neck of her sister-in-law, while Mrs. Manning's tears and kisses fell upon the other's face.

"John, too!" And Mrs. Manning threw one arm over the lad's shoulders. "Oh, Jennie, Old Home Week is a blessed time!"

They were too happy to care for the speaking that was to come that evening. Instead they went to the little cottage, where they talked for hours.

The letter was never mentioned. While little was said of the past, many plans were made for the future. Mrs. King and her son were to go to live at Manning Farm, Plainwell, with an excellent high school, was only two miles away, and John should

have both a horse and a wheel for the daily trips.

"After the high school, there shall be college," Mrs. Manning said. "Then whatever you like, only that you are always to be the joy and comfort of, first, your mother, then your aunt. John, you are a King in all things, and I am satisfied—yes, and glad—that you bear your father's name."

It was not until after he had gone to bed that John thought of the letter. He had not mentioned it to his mother; evidently she thought that his aunt was the first to make the overtures of peace.

"I will tell her in the morning. It will make no difference," John said to himself. But somehow his joy was a little dimmed.

It was late the next morning, when the inmates of the cottage woke. John was the first to rise. He built the kitchen fire, brought the water, fed the hens and then went to bring the milk from a neighbor's.

When he returned from this last errand he found his aunt on the little back porch. She was breaking a cluster of blossoms from the coral honeysuckle that shut out the forenoon sun. Mrs. Manning's face was as serene as the morning when she said:

"Dear boy, it means so much to be reconciled to you! I can never be grateful enough to your mother for writing that letter. Much as I longed for you, I could not have spoken first. Shall I thank her, John? Or is it best to let the past go and live in the happy present?"

John King caught his breath. In an instant he saw the mistake she had made. It was not necessary for him to speak. He need only bid his aunt refrain from mentioning the matter to his mother, and all would be well.

Ah? Suddenly the boy threw back his head. The future to which he was looking forward must not stand on such a false foundation.

"There has been a mistake, Aunt Julia," he said. "Come—Ah, mother, there is something I must tell you." This last as Mrs. King appeared in the doorway.

In a voice that would tremble a little, John told of his writing the letter.

"I never dreamed that you would think mother sent it, Aunt Julia. You know my name is John Amos, so my initials are the same as hers, only she always writes her name Jennie. I—I—oh, must this spoil everything?"

"No, it shall not!"

"No, no!"

Both women spoke at once. Mrs. Manning added: "It took this dear boy and Old Home Week to bring us together, Jennie, but nothing shall separate us."

Mrs. King slipped her hand through the arm of her son as she said. "Nothing. Come to breakfast."—Young People's Weekly.

What Robert's Ears Told Him.

Robert had inflamed eyes, and because he tried to use his his eyes too much and made them worse, a soft, cool bandage had been tied over them. He sat on the couch in the sitting room, looking fretful and discontented, and Aunt Rhoda sat near the window that sunny morning with her mending.

"I don't see what I can do to amuse you, Aunt Rhoda," he complained, "without any eyes."

"Let's see what your two ears can do for you," suggested Aunt Rhoda, cheerily.

Robert looked puzzled.

"Listen, and tell me the sounds you hear," continued Aunt Rhoda, "and tell me the stories they tell you of what is going on."

"I hear Spot barking," answered Robert promptly, as if that were the end of it, not seeming very much interested.

"Can't you tell anything from the way he barks?" asked the auntie, looking across the lawn at the neighbor's dog barking at the gate.

Robert brightened a little. "It might be a tramp" he suggested.

"No, guess again," said Aunt Rhoda. "Listen!"

Robert listened and heard what he had not noticed before—the ding-dong-ding, ding-dong-ding of the scissors grinder's cart.

Then it grew interesting. There came a patter of tiny hoofs on the asphalt pavement, and he knew it was the Moreland's Shetland pony. Then big, heavy hoofs, and slow. He wondered what kind of a wagon it was until he heard the clink of the ice tongs, and then he knew. The wagon stopped in front of the house, and the big blocks of ice tumbled about, the ice pick went chip, chip and the iceman shuffled around to the back door with the day's supply.

"There's the electric car going around the corner of Perkins street, auntie," said Robert. "Hear it sing?"

Some one was beating rugs in the next garden, a parrot out on a side porch squawked, "Bad boy, bad

August

boy;" a boy
gan to cour
many more
were.

"I know w
Through the
two quick
felt his way
postman h
couldn't see
pictures th

All at onc
birds in th
the birds in
talking to
morning, an
Aunt Rhoda
he had neve

His face v
longer frett
people do."

In a mom
time it was
three guesse
heard the b
school grou
morning rec

Suddenly h
wrinkled his
is telling m
making cake
And off he

Sylvia, be
buttons, or
the great pi
straight end
her very fir

"Good-by,
cat on the n
ister's little
far away.

the scared."
The party
bury's, Mrs.

"You dear
"I'm so gla
but you shal
lap and look

"Oh, yes'm
tle Sylvia,
ite. "I me

The playere
They were li

"The minis
was saying,
"The minis

little voice,
thing—every
"The minis
"The minis
"The minis

Everybody
ister's cat.
lumpy in her
"The minis
"The minis

shouted again
Sylvia slid
toward the
lumpier she
object in vie

steps and—h
beautiful, be
ter's cat was
lovely, comfo

abused!
"Why, Sylv
after her in
little sweete

"Yes'm, th
the minister'
known everyb

Then Mrs.
all, but took
plained.

"It's only
just the name
cat in the w
of something
then 'b', 'c',

happened that
beast; but no
Sylvia saw

in a flash. T
laugh. She
and trotted b
One voice ro

suppose it wa
"The minist
"The minist

boy," a boat whistled in the river; and Robert began to count the different sounds. There were so many more of them than he had ever dreamed there were.

"I know who is coming now, auntie—the postman!" Through the open windows had come the sound of two quick knocks at the house next door. Robert felt his way to the door and took the magazine the postman handed him, but he didn't mind if he couldn't see the pictures, for he was seeing other pictures through his ears.

All at once he heard the twittering and calling of birds in the trees. As he listened it seemed as if the birds in all the trees in the neighborhood were talking to each other. They had been talking all the morning, and he had not heard them until now. Aunt Rhoda told him a good deal about birds that he had never known before.

His face was smiling and happy now, and he no longer fretted. "I suppose this is the way blind people do," he said.

In a moment he told Aunt Rhoda he knew what time it was without using his eyes, and she had three guesses before she came to the right one. He heard the boys shouting several yards away in the school ground, and he knew it was the time of their morning recess.

Suddenly Robert sat up straight and alert and wrinkled his face in a funny way. "Auntie, my nose is telling me something, too," he cried. "Jennie is making cakes!"

And off he scampered.—Grace Willis.

The Minister's Cat.

Sylvia, because her dress buttoned with so many buttons, or because it took Elsie so long to make the great pink bow on the side of her head stand up straight enough, was late. It was her first party, her very first.

"Good-by, Venus o'Milo!" she said to the beloved cat on the minister's doorstep. Sylvia was the minister's little girl. "Good-by, an' think o' me when far away. Honest an' true, Venus o'Milo, I'm a little scared."

The party was round two corners, at Mrs. Tewsbury's, Mrs. Tewsbury came to the door.

"You dear little Sylvy!" she cried, welcomingly. "I'm so glad you've come. They've begun a game, but you shall play too, unless you'd rather sit in my lap and look on and get acquainted."

"Oh, yes'm, you're welcome!" stammered scared little Sylvia, remembering Elsie's cautions to be polite. "I mean I'd rather."

The players sat in two rows opposite each other. They were laughing gaily.

"The minister's cat is a fierce cat," Virginia Day was saying, as Sylvia went in.

"The minister's cat is a 'fraid cat!" piped a clear little voice, and then everybody laughed like everything—everybody except Sylvia.

"The minister's cat is a funny cat!"

"The minister's cat is a foreign cat!"

"The minister's cat is a foolish cat!"

"The minister's cat is a fussy cat!"

Everybody said something dreadful about the minister's cat. Sylvia's lip began to tremble. She felt lumpy in her throat. Still they went on:

"The minister's cat is a fighting cat!"

"The minister's cat is a feline cat!" and everybody shouted again.

Sylvia slid out of Mrs. Tewsbury's lap and started toward the door. The lump was getting so much lumpier she did not dare to speak. She had one object in view—to get back to the minister's doorsteps and hug Venus o'Milo. She would call her beautiful, beautiful names; she would say the minister's cat was a darling cat, a precious cat, a dear, lovely, comfortable cat! Venus o'Milo should not be abused!

"Why, Sylvy, dear—Sylvy!" Mrs. Tewsbury hurried after her in great concern. "Why, you're crying, little sweetheart!" she said.

"Yes'm, thank you. I—I'm going home an' hug the minister's cat. I wouldn't have come if I had known everybody'd be unpolite to her. I—I love her."

Then Mrs. Tewsbury understood, did not laugh at all, but took Sylvia up in her arms again, and explained.

"It's only a game, dear! 'The minister's cat' is just the name of it, and it doesn't mean any special cat in the world. First, everybody tries to think of something to say about it that begins with 'a', then 'b', 'c', 'd', and so on. It's great fun. It just happened that all the 'f' things were unpolite, sweetheart, but nobody meant your cat. Don't you see?"

Sylvia saw plainly, and all her troubles vanished in a flash. The lump disappeared, and she began to laugh. She slipped her hand in the big, kind one, and trotted back happily to the shouting children. One voice rose above all the rest, and what do you suppose it was saying?

"The minister's cat is a feline cat!"

"The minister's cat is a first-rate cat!"—Ex.

The Young People

EDITOR

BYRON H. THOMAS.

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

President, A. E. Wall, Esq., Windsor, N. S.

Sec. Treas., Rev. Geo. A. Lawson, 49 Preston St., Halifax

HOW TO CONQUER, OR CONDITIONS OF SPIRITUAL CONQUEST.

Joshua VI—8 to 20. Hebrews—11 : 30.

As with many of these old Testament incidents their permanent value is in their underlying principles and spiritual lessons. Here we are reminded that life is a warfare—and we are told how to conquer.

1. A spiritual state of activity.

There can be no spiritual conquest without this. There may be action and movement—but it may not produce spiritual results. Activity of Christians, is not necessarily Christian activity.

2. An Efficient Leader.

If the conquest is over personal weakness and sin, there must be individual choice and heroic personal endeavor. All the forces, as an army must move towards the desired end. In the case of the church or organization, there must be the recognized head. Moses was such to the Israelites, efficient, trusted and full of faith and resources. By his splendid leadership the vast host was prompted to act as a mighty army.

3. Knowledge of the Divine purpose and plan.

This came by direct revelation to Moses. Now we have the more sure word of prophecy—the full revelation of the divine will. Every conquest supposes a meeting of the enemy, and a capture of territory or stronghold. How and when we may thus achieve we learn in the Word.

4. A persistent and conquering faith.

This will secure several things. For example, boldness to undertake what might otherwise seem impossible—continuous service and battle—though there is no apparent result—careful obedience to every command—and personal fidelity and consecration.

The believer should have faith in God, faith in the Gospel, faith in the Holy Spirit, faith in himself as a chosen instrument, faith that the sinner will believe and be saved.

5. The glory of God, as the final object.

No truest and fullest conquest can be achieved without this. Too often the forces are weakened and the battles lost because the human element is uppermost—or at least is too intrusive and aggressive. The very successes achieved may be a temptation. Here there is earnest warning against the possible temptation of selfish human nature—"Let your light so shine that others may see your good works, and glorify your Father who is in Heaven."

SIPS FROM WAYSIDE SPRINGS.

There are two kinds of unhappy people. Those who are sad because they are not known—and those who are miserable because they are known too well.

Anybody can grumble—but it takes a Christian to suffer and say nothing.

Men who turn back every time they see lions in the way—will never hear angels sing.

The whole of this life is a great university in which we prepare for death.

OUR WORK.

And its relation to the Church.

The unsolved questions in our churches are as numerous as pennies in the contribution box. No sooner does a church attain to certain proportions or certain achievements, than these uncertain quantities present themselves and for a time, at least, eclipse in importance all other work of the church. The energy of the church is expended in discovering "how many angels can stand on the point of a needle," or just what should be the relations between the church and its departments. Prominently before us today is the discussion of the Young People's work and its relation to the church.

Granted, by every one, that the church and its various departments are one. The R. Y. P. U. must not only be a part of the church, but the church must be supreme, and every effort of our union should be, as a part of the church, for the church, and all for Christ.

In order that these departments of the church shall be effectual, they must have definite lines of work, and upon the heads of these departments must rest the responsibility. To illustrate, we delegate to the Sunday School the religious instruction of our children, we confirm or elect their choice for superintendent, and place upon him the entire responsibility of the school. If he fails, the school fails, and with

his success the school succeeds. We do not, as a church, elect his advisors, his assistants, his teachers. No! the responsibility is upon him and he must answer for the charge placed in his hands.

Is not the same equally true with the B. Y. P. U.? Our work and duties are specific. Prominently above the ordinary duties of such societies, is our mission work. Missions, founded and fostered by us, are as truly our work, as preaching is the work of the pastor. Our avenues of activity run from the church to the missions, and from the missions they converge for concentrated energy at the church. That accounts for the activity of our young people. That tells the story of whatever successes we may have achieved. We have a work to do and are doing it.

It is an acknowledged fact that responsibility and work go hand in hand. Every body's business is nobody's business. The attitude of the church then toward our work, should be to stand in readiness to hold the overflow of responsibility. Under our present financial system we are unable to keep pace with the work we are willing to do. Here then is the opportunity for the church to help itself by helping its offspring.

Is it not apparent that our R. Y. P. U. stands in the same relation to the church as does the Sunday school? Let the church confirm or elect the president of our union, making him an officer of the church, but do not lessen our responsibility by electing those under the president. We must bear the burden if we are to do the work. Why not let the phenomenal success of the past be a sufficient assurance for the future, and allow us to go forward as we have in the past, relying upon God for his guidance, and to Him giving all glory.

CALLING AND RELIEF COMMITTEE.

This committee is composed of ten of our most earnest young people. It is the purpose of this committee to call upon all strangers whose names have been handed them by the pastor or the Lookout committee—to invite them to attend our services, to give them a cordial greeting there, and to introduce them to others and ask others to call upon them. There is a great need of a great deal more of this kind of work being done. Strangers in this great city must feel very lonely indeed, and many hearts might be made glad and perhaps souls brought into the kingdom, if our Young People would only make a little more effort in this direction, and if there are any who know of strangers who have recently come among us, or others who need looking after, will you kindly hand the names to this or the Lookout committee, or our President, Mr. Lamoreaux, and they will be seen too at once.

The Sabbath was a perpetual witness that though, under the actual conditions of our life in this world, severe toil may be absolutely inevitable, it is not God's will that all our days should be spent in drudgery. We were made for something better than that—for peace, for joy and for freedom, and not for perpetual enthrallment to the inferior necessities of our nature. Robert W. Dale.

Every habitual churchgoer is a continuous invitation to others to attend, and every habitual non-churchgoer is a continuous invitation to stay away, while those who attend or not according to their moods must give everybody the impression that they regard their spiritual culture and the religious welfare of society as matters of small importance—on a level, perhaps, with the reading of the Sunday paper, or a little lower! Charles Gordon Ames.

Thou art a cooling fountain
In life's dry, dreary sand;
From thee, like Pisgah's mountain,
We view our promised land;
A day of sweet reflection,
A day of holy love,
A day of resurrection
From earth to things above.

Christopher Wordsworth.

MY TWO WORLDS.

Give me the lonely mountain path
Mid forest deep,
Where I may breathe, with *or* *zi* soul,
The taintless air;
Where roars the lofty cataract
Down mountain's steep.
Give me the lonely mountain path,
For Thou art there.

Give me the busy thoroughfare,
With turmoil rife,
Where toil the busy multitudes
In anxious strife;
Where learn the souls of men
Their life to share.
Give me the busy thoroughfare,
For Thou art there.

Thomas Curtis Clark.

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.

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

NOTICE.

The W. B. M. U. Convention will be held in Fredrickton Baptist Church on August 16, 17th.

The executive meeting August 15th Tuesday at 3 and 7.30 p. m. An interesting program has been prepared consisting of the usual reports, conference and round table on various mission subjects. Among the speakers are Rev. H. F. Laflamme, Miss Mabel Archibald, India; Mrs. Buchanan who has travelled extensively in the East, Mrs. D. Hutchinson, Mrs. Estey, Miss Laura Peck, etc. We are expecting most interesting and profitable meetings and hope all who possibly can, will attend. For travelling arrangements see last issue of Messenger and Visitor.

Will all Mission Bands who have prepared parcels for the Evangelistic Schools in India, please send them by the delegates coming to Convention at Fredericton, where they will be collected and forwarded.

At a meeting of the W. B. M. U. executive held in St. John August 4th, Miss A. Laura Peck was received as a missionary to India and recommended to the Foreign Mission Board. Miss Peck comes to us highly recommended by her pastor and teachers. She was graduated at Acadia last June and has taught school for four years. She has successfully passed the necessary medical examination and physically, mentally and spiritually is well qualified for the foreign service. Miss Peck will probably go to India this autumn with Mr. and Mrs. Corey.

REPORT OF W. M. A. S. MEETING AT THE PARS-BORO ASSOCIATION, PARS-BORO.

The spacious auditorium of the Methodist Church, was kindly placed at our disposal, and at 2.30 July 8th, a goodly number gathered to pray for and gain more of our sacred missionary interests.

The Corresponding Secretary Mrs. Chubbuck was in the chair. The meeting was opened by reading the 72nd Psalm by Miss Bleakney of Amherst Shore, and prayer by Mrs. Ward Fisher of Advocate.

An address of welcome from the Parsboro Society was replied to by Mrs. Hulgrt Elderkin of Pt. Greyville.

Then followed a most interesting session when reports were heard from representatives of Antigonish, Ayles, and two letters from those unable to be present.

Possibly to one not deeply interested, these reports might seem tedious, but to the earnest worker there is much to touch the heart and stimulate to greater effort. Some astonishing results were reported from apparently unlikely fields, and no matter how few or small the membership the faithful had abundant cause to take courage and persevere. Pt. Greyville with eleven members (some non-resident) reports a total of \$118.00 to date. The courage and zeal of this noble society is an inspiration and example to our whole constituency.

At Apple River the Mission Band of 33 members has raised \$70.00, and Amherst Shore Miss Band with 19 members reports \$38.25.

This means consecration and sustained effort amidst many difficulties which our societies in towns and cities know nothing of. May the "scattering" which these devoted servants do, tend to their own increasing and enrichment.

Many other items of great interest and showing deep love for the work must be passed by for want of space.

Mrs. Gunn of Belmont, gave a talk on Grand Ligne with zeal born of knowledge and had an interested audience.

Mrs. E. T. Miller read a paper entitled "Glimpses of the Centuries," showing how through all time, the redemption of the human race was in the great purpose of God. The paper was well received and called out many complimentary references.

Mrs. Chubbuck gave a resume of the work at present in India, speaking of the young ladies under the auspices of the Union and reading deeply interesting extracts from the letters she receives from the field.

Then Mr. Gullison entered the room and it was a cause for heartfelt gratitude, that our sisters could see and hear him; and the message he brought had no uncertain sound but was one yearning cry, for help and succor in Indian's need. He told us many sad and distressing things which made us feel we could not but increase our efforts and prayers for hapless India, women and girls, and yet we were en-

couraged by the signs he told us, of the dawn being near, and we went away feeling strengthened for renewed service in the Master's name.

Lizzie M. Bleakney,
Secretary pro tem.

Our Society has suffered a sad loss in the death of our dear sister and honored secretary Mrs. B. D. Neily, who died at the residence of her father Mr. William Miller, Clarence, whether she had gone for a few days rest and change, on June 27. Always energetic and active in the church, and its auxiliaries in general, and our society in particular, her death therefore, is indeed a sad one, and is to us another forcible reminder that "God's ways are not our ways." She became a member of the church when quite young under the ministry of the late Dr. Armstrong, and the example of her life, since that time will be a stimulus to the young of the possibilities resulting from early service in the Master's cause. She was a charter member of our society, and secretary for a number of years and was filling that office when she was so suddenly called to higher service.

"We know not what awaits us,
God kindly veils our eyes."

Our sister was also in March last honored with a life membership in the W. B. M. U.

The loss sustained by her departure can best be realized by her pastor and co-workers in the Master's service, who have always found in her a "tower of strength."

We are glad to know that the bereaved husband, and the aged parents, are being manifestly borne up by the consolations of God, who comforts the sorrowing.

Mrs. H. I. Munro.

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

From July 18th to 25th.

Brookfield, Car. Co., F. M. \$5, to constitute their pastor's wife, Mrs. F. E. Roope, a life member, F. M. \$12.50, H. M. \$12.50; Liverpool, F. M. \$21.80, balance to constitute Mrs. W. B. Crowell a life member, H. M. \$13.75; Charlottetown, F. M. \$19.50, H. M. \$13 to constitute Mrs. Mary Bethune a life member, F. M. \$12.50, H. M. \$12.50; Salem, Cum. Co., F. M. \$12.50, to constitute Mrs. Annie Dyas, a life member, F. M. \$12.50, H. M. \$12.50; Aylesford, balance to constitute Mrs. Wallace a life member, H. M. \$13; Salisbury, F. M. \$10.50, to constitute Mrs. A. E. Allaby a life member, H. M. \$25; Advocate Harbor, "a friend" to constitute Mrs. A. E. Elderkin a life member, F. M. \$25; Bass River, F. M. \$12, balance to constitute Mrs. Summerville Fulton, a life member, H. M. \$13; Lawrenceport, F. M. \$11.50, H. M. \$2; balance to constitute Mrs. E. N. Archibald a life member, F. M. \$6.25, H. M. \$6.25; Paradise, balance to constitute a life member, F. M. \$1.75, H. M. \$1.75; Middleton, F. M. \$15.62, G. L. \$9.31, H. M. \$1.93, to constitute Mrs. Love Taylor a life member, F. M. \$25; New Glasgow, F. M. \$12, to constitute Mrs. Robert D. Rice a life member, F. M. \$12.50, H. M. \$12.50; St. John Brussels street to constitute Miss Fanny L. Taylor, and Mrs. John N. Goding, life members, F. M. \$25, N. W. \$15, G. L. \$10; Mrs. Samuel Robinson, N. B. H. M. \$12; Moncton, Tidings 25 cts; Chance Harbor, F. M. \$2.50; Sydney Pitt street, H. M. \$10.65; Kentville, F. M. \$15, Mrs. C. F. Rockwell, G. L. \$3, H. M. \$2; Tidings 25 cts; Wolfville, F. M. \$13.50, H. M. \$13.55; Mabou, F. M. \$4; Enmore, F. M. \$2; Middleton, Mr. and Mrs. J. A. Gates, in memory of Mrs. Mary F. Gates, F. M. \$25, Junior Aid Society, F. M. \$5, Reports 40 cts, Tidings 25c; Florenceville F. M. \$8.25, H. M. \$8.25; Woodstock, F. M. \$7.92, H. M. \$10.90; Union Corner, F. M. \$5, Forest Glen, F. M. \$8, H. M. \$1.75; Chester, F. M. \$20, H. M. \$11.40; St. Stephen, H. M. \$4; Jordan River, F. M. \$2.25, H. M. \$2.25; Mrs. Charles Hayden, support of Tinich, \$25, Tidings 25 cts; Forbes Point, F. M. \$2.20, H. M. \$2.20; Upper Gagetown, F. M. \$6, H. M. \$1.50; North Kingston, F. M. \$6.05, H. M. \$11.70; Tidings 25 cts; Reports 15 cts; Cambridge, leaflets, 40 cents; Goshen F. M. \$3, H. M. \$1; Tidings 25 cts; Falmouth, Reports, 15 cts; Tidings 25 cts; Mt. Hanley, F. M. \$6, Tidings 25 cts; Sydney, Betheny, F. M. \$7, H. M. \$7; Sydney Pitt street, F. M. \$10; Upper Sheffield, leaflets 18 cts; Hillsgrove, F. M. \$3, H. M. \$2; Tidings 25 cts; Hebron, F. M. \$8.75, H. M. \$2.10; Brooklyn, Queens Co., F. M. \$3.50; Hantsport, F. M. \$6.50, H. M. \$0.50 cts; Carleton, F. M. \$13.43, H. M. \$3; Reports 10 cts; Waterville, F. M. \$10; Oxford F. M. \$6, H. M. \$1.37; Surrey, Valley Church, F. M., \$15.78, H. M. \$2; Montague, F. M. \$8; Central Norton, Tidings 25 cts; Oxford, Tidings, 25 cts; Little Bras d'Or F. M. \$6.85, H. M. \$4.25, G. L. \$2.50; Wittenburg, F. M. \$2, H. M. \$2; Reports, 10 cts; North River, F. M. \$13, H. M. \$2; Annandale, H. M. \$2; Tidings, 25 cts; Smith's Cove, F. M. \$5, H. M. \$1; Point de Bute, F. M., \$14.50, H. M. \$4.75; Fourchie, F. M. \$3, H. M., \$3; Tidings 25 cents; Steeves Mt. F. M. \$3.50, H. M. \$3.50; North Brookfield, F. M. \$15.25, H. M. \$7.25; Centreville, H. M. \$6; Cambridge Narrows, F. M. \$2.25, H. M. \$2; Westport, F. M. \$13, H. M. \$10; Acadia, F. M. \$6.50, H. M. \$4.56; New Albany, F. M. \$7; St. George, 2nd Falls F. M. \$9; Petitcodiac, Mrs. Rachel Steeves, F. M. \$1,

H. M. \$1; Aylesford leaflets, 26 cts; Upper Sheffield, leaflets \$5 cts; Amherst, proceeds of Thank offering meeting, F. M. \$41.95, H. M. \$41.25, to constitute Mrs. Annie Hamilton and Mrs. Oressa Freeman life members, F. M. \$25, H. M. \$25.

Mary Smith,
Treas. W. B. M. U.

Amherst, P. O. B. 63.

NEW BOOKS.

Continued from page 5.

philosophical order. His style is vigorous and he brings to his task a wide acquaintance with the sacred writings. The aim of the author is in the direction of Christian and ecclesiastical union. He regards the multiplication of denominations as a serious evil and thinks it obvious that the several hundred churches, denominations, sects and parties in Christendom cannot all be right. "They may all be wrong, but no two of them can be right, if Christ's Church was a unit and divisions were forbidden by the statement 'That there be no divisions among you.'" The design of the author, is accordingly "to unfold the simple truth in regard to the Church of Christ both in faith and practice." Reasons are presented to show that all who come into the church of Christ should have the full assurance of pardon and acceptance with God. Again the Church of Christ is a complete organization, divinely constituted without any authority given to any man or set of men or ecclesiastical body to change any of its rites, its officers, or its ordinances. Also the church was a unit, Christians were one in Christ, "being complete in him." There shall be one fold and one shepherd. The conclusion shows the superiority of Christ's religion to all others and his own infinite greatness in the revolutions he wrought in society and the world.

—Funk and Wagnall's Co., New York.

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 County of Saint John, in the Province of New Brunswick, on SATURDAY, the FIFTEENTH DAY of JULY next, at the hour of twelve o'clock, noon, pursuant to the directions of a decretal order of the Supreme Court in Equity, made on Thursday, the fourth day of May, in the year of our Lord, One Thousand Nine Hundred and Five, in a certain cause therein pending wherein The Eastern Trust Company is Plaintiff and The Cushing Sulphate Fibre Company, Limited, is Defendant, with the approbation of the undersigned Referee in Equity the mortgaged lands and premises described in the Plaintiff's bill of complaint and in the said decretal order in this cause as follows, that is to say:—"All and singular that certain lot of land, message, 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., 1868 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 Sulphate Fibre Company, Limited,) in, to or out of the said lands and premises, mills, buildings, machinery, fixtures and plant aforesaid, and every part and parcel thereof, including all the buildings, machinery, fixtures and plant acquired by the said Cushing Sulphate Fibre Company Limited, since the execution of said Indenture of Mortgage in addition to or in substitution for any then owned by the said Cushing Sulphate Fibre Company Limited and placed in or upon the said lands buildings or premises."

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

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

E. H. McALPINE,
REFeree IN EQUITY.

EARLE, BELYEA & CAMPRELL,
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.

DR. WEAVER'S TREATMENT
WEAVER'S SYRUP
 For Humors
 Salt Rheum
 Scrofulous Swellings, etc.
WEAVER'S CERATE
 Cleanses the Skin
 Beautifies the Complexion.

Combined, these preparations act powerfully upon the system, completely eradicating the Poison in the blood.
 Davis & Lawrence Co., Ltd., Montreal.

Notices.

DENOMINATIONAL FUNDS, N. S.

SUCCESSOR TO LATE TREASURER, JOHN NALDER

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

Signed: A. E. WALL,
A. COHOON, Fin. Com. for N. S.
Wolfeville N. S. March 4, 1905

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

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

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

THE CONVENTION.

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

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

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

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

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

J. W. Brown, Sec.
Hopewell Cape, July 21.

THE BAPTIST CONVENTION.

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

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

Signed on behalf of Committee,
E. D. STERNS,
Charlottetown, P. E. I.

P. S.—The churches when appointing their delegates this year will not doubt be mindful of the extra expenses and make provision, so that all our pastors may be able to attend.

M. Com.

Notice.

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

E. M. SIPPRELL, President,
Board Directors.

MARITIME BAPTIST CONVENTION.

Travelling Arrangements.

The following railway and steam-boat lines will carry delegates to the Baptist Convention to be held at Charlottetown, P. E. I., from 17th to 22nd August at one first-class fare full fare to be paid going.

Purchase first-class tickets over all roads going, procuring Standard Certificates at the same time tickets are bought.

Return tickets will be issued free on secretary's certificate of attendance.

The Charlottetown Steam Navigation Co., Ltd., P. E. I. Railway, Intercolonial Railway, Canadian Pacific Railway, Harvey and Salisbury Railway, N. B. and P. E. I. Railway, Cumberland Railway & Coal Co., Moncton and Buctouche Railway, Elgin and Havelock Railway.

The Dominion Atlantic Railway request that the Standard Certificates be presented on their return to the Agent at Pictou to secure return tickets.

The Halifax and South Western Railway will issue first-class tickets with Standard Certificates to Halifax and return free if ten or more going. If less than ten at one-half fare for the return trip.

The Midland Railway Co., Limited, will grant the usual concession for one single fare for the round trip on the certificate plan.

Certificates for all lines good until 23 August.

H. E. Gross,
Chairman of Com.
Moncton, N. B., July 28, 1905.

There will be, D. V., a meeting of the Board of Governors of Acadia University, on Friday the 18th inst., in the vestry of the Baptist Church, Charlottetown, P. E. I., at 9 a. m.

By order,
S. B. Kempton,
Sec. Board.

Dartmouth, Aug. 4, 1905.

THE BAPTIST INSTITUTE.

The Baptist Institute will convene at Charlottetown, P. E. Island, on Friday, the 18th day of August.

Programme.

10 a. m.—"The Authority of the Scriptures." Rev. Frank E. Bishop.
11 a. m.—"Is a Belief in Immortal-

ity Essential to Ethics?" Rev. C. H. Day, D. D.

2 p. m.—"The Sunday School, as an Evangelistic Agency." Rev. S. W. Cummings.

3 p. m.—"The Young Man Problem, in the Sunday School." Rev. G. P. Raymond.

In respect to the evening service we hoped to secure as speakers delegates from the "World's Baptist Conference" but on account of their prolonged stay on the other side this hope can scarcely be realized. Hence the speaker for the evening service will be announced later.

I. A. Corbett, Sec.
Woodstock, N. B.

LUNENBURG CO. QUARTERLY MEETING.

Owing to a severe storm on Monday the Quarterly did not convene with the Tancook Church, until Tuesday, p. m. August 1st. Through the kindness of Bro. Nathaniel Longille & Son we were conveyed to Tancook in their handsome yacht. We arrived at 1 o'clock; a few boys were on the beach whom we immediately commissioned to notify the people that there would be a meeting at 3 o'clock. There were only three delegates: Pastor Browne of Mahone, and Deacon J. L. DeLong and Pastor Smith of New Germany. We thought it wise, and it proved to be the best of wisdom, to throw all of our efforts into evangelistic work. At the meeting in the p. m., there were about twenty-five present, but the service, led by Chairman Browne, was one of great spiritual power. It seemed from the beginning that the Spirit of God, no doubt in answer to prayer, was working mightily upon hearts. This manifestation of the Spirit prepared the way for a larger and better meeting for the evening. In the evening the house was comfortably filled. Pastor Browne preached from the words "Let him that is athirst take the water of life freely." He was in his best form and presented the message in the spirit of love. Pastor Smith conducted the after meeting in which many warm testimonies were heard, and souls got nearer to Christ. A number rose for prayers, and we felt that a genuine revival had begun. Providence directed Evangelist Baker

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.

to go to the Island the next day to hold a few meetings, and we are expecting to hear good results from those spirit filled meetings. We were sorry that some of the other pastors were not present, but we were more than rewarded for perserving in going to Tancook.
H. B. Smith.

August 3rd.

School Home

It is sought to make this college a helpful Christian home for every girl entering it. Thorough courses in Preparatory and Collegiate studies, as well as in music and art. For Calendar, address

WOULTON COLLEGE
TORONTO, ONT.

Recreation

and study are both essential to proper education. This residential collegiate school neglects neither for the other. Moral influences are of the best. For 49th yearly calendar address A. L. McCrimmon,
WOODSTOCK COLLEGE
WOODSTOCK, ONT.

MILBURN'S HEART AND NERVE PILLS FOR WEAK PEOPLE

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

They are a true heart tonic, nerve food and blood purifier, building up and renewing all the worn out and wasted tissues of the body and restoring perfect health. Price 50c. a box, or 2 for \$1.00, at all druggists.

A Good Reputation is good, but a serious thing to have. Sometimes it costs money to keep. Sometimes a packer of teas finds the markets against him, so he keeps his money but loses his reputation. That's foolish, but that's what accounts for the oft heard phrase, "not so good as it used to be."

VIM TEA

at the present time is costing us money, but the reputation of VIM TEA as a good tea, is more firmly established than ever.

Bulk or LEAD PACKETS

VIM TEA CO.

ST. JOHN, N. B.

A WOMAN'S ORDEAL DREADS DOCTOR'S QUESTIONS

Thousands Write to Mrs. Pinkham, Lynn, Mass., and Receive Valuable Advice Absolutely Confidential and Free

There can be no more terrible ordeal to a delicate, sensitive, refined woman than to be obliged to answer certain questions in regard to her private ills, even when those questions are asked by her family physician, and many



continue to suffer rather than submit to examinations which so many physicians propose in order to intelligently treat the disease; and this is the reason why so many physicians fail to cure female disease.

This is also the reason why thousands upon thousands of women are corresponding with Mrs. Pinkham, at Lynn, Mass. To her they can confide every detail of their illness, and from her great knowledge, obtained from years of experience in treating female ills, Mrs. Pinkham can advise women more wisely than the local physician.

Delle Emerentienne Montreuil, of 114 Latourville St., Quebec, Que., writes:

Dear Mrs. Pinkham:—
"I suffered for eight months with what the doctors called prolapsus, which caused great weakness all over my system, with faint dizzy spells. I kept growing weaker and weaker. I tried several medicines which they claimed would cure my trouble, but nothing was of the least benefit until I tried Lydia E. Pinkham's Vegetable Compound, and this helped me so rapidly that I could hardly believe my good fortune. I would gladly have paid \$25.00 for that first bottle, for it started me on the road to health, and five bottles cured me. I am most grateful for my splendid, robust health, and shall certainly recommend the Vegetable Compound in glowing terms to all my friends and acquaintances, for it is deserving of all the praise I can give it."

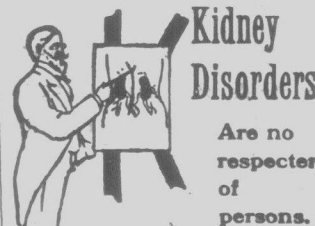
Mountains of proof establish the fact that no medicine in the world equals Lydia E. Pinkham's Vegetable Compound for restoring women's health.

ON WHICH SIDE OF THE DESK ARE YOU?

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

WHERE ARE YOU?

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



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

A neglected Backache leads to serious Kidney Trouble.

Check it in time by taking

DOAN'S KIDNEY PILLS
"THE GREAT KIDNEY SPECIFIC."
They cure all kinds of Kidney Troubles from Backache to Bright's Disease.

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

THE DOAN KIDNEY PILL CO., Toronto, Ont.

The Home

ENTERTAINING COMPANY ON SUNDAY.

(Hilda Richmond.)

There are many people who deplore Sunday excursions, and wonder sadly what can be done to stop baseball games and similar sport on the first day of the week, and yet they are as surely breaking the Sabbath as the men and women they condemn. It has grown so common for even church members to entertain their friends on this holy day that few people think anything about it. The habit of having a few friends drop in for tea on Sunday evening is one of the many things that empty the church pews on that night, and cause the pastor to wonder why his flock is not more faithful.

The Sunday excursionist says that is his only day for recreation and his only chance to take a little trip away from home, but sensible people take the ground that he is worse off for a long, tiresome trip in a crowded car than if he had remained at home. The people who entertain have excuses about as sensible, though to them they are very reasonable. "It is the only evening the whole family can be together," is the familiar cry, but if this is true, there is all the more reason for having no guests. It certainly is a poor home where the whole family can be gathered together but one evening out of seven, and then have company besides. Such conditions should be remedied at once for the sake of the growing children, if nobody else.

If all housekeepers would be perfectly frank, they would confess that Sunday entertaining is so easy, and by this means they are enabled to pay off their social debts with little effort. All people make preparations for a good dinner and lunch on Sunday, and it is easy to cook for one or two more. The children are dressed for Sunday-school, the table is resplendent with clean linen and shining silver, the house in apple pie order, and the temptation proves too strong to resist. If a servant is kept she spends her morning in the kitchen, or the mistress of the house remains at home during the morning services if she is her own maid-of-all-work. Of course if one entertains on Sunday there will be invitations in return, so the housewife does not count her time wasted.

And is the time spent with guests profitably employed? Usually gossip, business, housekeeping duties and such subjects take up all the time, and it is anything but a day of rest for all. The children take advantage of their parents and spend the day romping and playing. Surely the outlay is too costly when children grow up to regard the holy day as a time for pleasure and feasting. In many homes Sunday afternoon was once the time for religious instruction for the little ones, but now it is spent with guests, while the children take care of themselves.

Even if services are attended in the evening it is hard to fix the mind on the sermon after a day spent in having a good time. The heavy food and light conversation form a combination not conducive to thought and spiritual devotion to say the least. Better no entertaining than to turn God's Holy Sabbath into a day of feasting and mirth. It is time the thoughtless excuse, "We have no other time for pleasure," should be laid aside, and men and women everywhere spend the day in worship and rest. In this way alone can they find lasting pleasure.

HOUSEHOLD HINTS.

Two parts of linseed oil to one part of kerosene makes a satisfactory furniture polish or cleaner, when applied with a soft flannel cloth. The wood should afterward be rubbed with a clean cloth. Indeed care must be used since frequent using of one cloth will simply rub the dust into the wood. It is quite as important to have the

attic and pantry windows screened as any other room in the house and cloth mosquito netting bought by the piece will supply many windows for which wire screens may seem too high priced. If screens are all in place before the flies arrive there will be fewer of the pests in the house all summer for the precaution.

SELECTED RECIPES.

Tomatoes cut up with the heart of the cucumber are delicious, as long as there is pepper enough in the dressing and on the inside of the cucumber. Red pepper may, indeed, be freely applied to cucumbers. It does not take from the flavor and it makes them more wholesome.

Young Chicken Sautée a la Creole.—Cut a young chicken in quarters, dredge it with flour, season well with salt and pepper, fry some slices of very fat salt pork in a frying pan, and when the pork is quite brown lift the slices from the pan and put in the chicken. Cover the pan and let the chicken cook slowly, turning it often, till quite done and brown on both sides; then lay it in the centre of a deep platter; pour half a pint of cream in the frying pan and when it just bubbles thicken it with a heaping tablespoonful of flour dissolved in a very little milk; pour this over the chicken and dress it round with timbales of rice prepared as follows: Boil one cup of rice in three cupfuls of water slightly salted, and when the water is all absorbed the rice will be done, then stir through it two Spanish peppers quite ripe, chopped fine and seeds removed, and a half a cupful of young French green peas. Put this mixture in small timbales, pressing it down to shape it, then carefully turn the timbales upside down round the chicken, and shaking them slightly, lift them, leaving the little mounds of rice on the platter.

A delicious salad at this time of the year which is rarely eaten here at all is dandelion. It is to be had in many of the restaurants, and foreigners eat it, but the green and white leaves appear on very few tables. Yet, served with a French dressing mixed with the yolks of two hard boiled eggs, the salad is delicious and very wholesome.

The leaves must, of course, be tender and not bitter, and the white hearts must be carefully cleaned.

Heart of lettuce salad with Goronzola cheese carefully crumbled between the leaves makes a delicious, if very rich, salad when served with French dressing. Tomatoes are never better than when the insides are removed to make room for chopped up cucumbers and little onions that have not yet acquired flavor enough to assert themselves.

Cut tomatoes in half, dip them in flour and sauté in butter and drippings. Keep them very hot while preparing the cheese sauce: Scald half a cupful of rich milk or cream and stir into it a cupful of chopped or grated Canadian cheese. When the cheese is melted and creamy draw the double boiler aside and add the yolk of one egg, beaten, and a dash of red pepper, preferably the sweet Hungarian paprika. Pour over the fried tomatoes and serve at once.

MESSRS. C. C. RICHARDS & CO.

Gentlemen,—In June, '98, I had my hand and wrist bitten and badly mangled by a vicious horse. I suffered greatly for several days and the tooth cuts refused to heal until your agent gave me a bottle of MINARD'S LINIMENT which I began using. The effect was magical, in five hours the pain had ceased and in two weeks the wounds had completely healed and my hand and arm were as well as ever.

Yours truly,
A. E. ROY,
Carriage Maker.

St. Antoine, P. Q.

Get the Doctor Quick!

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

Sold only in sealed bottles under buff wrapper.

ACCEPT NO SUBSTITUTE.

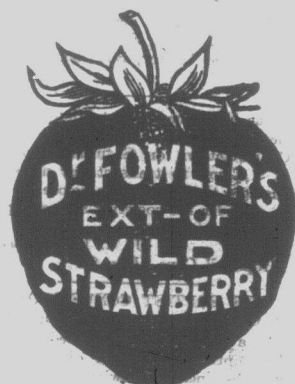
Can Eat Anything Now.

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

Have you any of these symptoms?

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

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



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

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

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

Practice limited by

EYE, EAR, NOSE AND THROAT

Office of late Dr. J. H. Morrison.

162 Germain Street.

BIBLE

Abridged

Lesson VII
Burns the V
36: 21-32

Amend your
obey the voice
26: 13.

III JEREM
AND READ—J
years Jerem
tearings, to
and turn to
rulers had be
last resort, in
(B. C. 605), the
to write down
tions, thus to
blow upon
people. More
was "shut up,
in utterance,
the authorities
reach his au
other.

The chosen
son of Nerah
Oriental lan
official has a
everything fo
trious family
dangerous tas
the unpopular
is me!" he cr
words, "Seek
Seek them no
to face the wr
occasion was
for the first
Jerusalem by
gathered in th
ing words of
copy.

Among the
son of Shaph
went at onc
who was at
council that
dangers that
Babylon. Th
sent at once
reading of Jer
so deep an in
decided to r
to the king.
Baruch to hi
king be aug
ed Urijah.

IV. JEREM
—Vs. 21-26
"the history
How many s
been spared
Josiah or a
even; into w
of his charac
21. So th
his officers
hoiakim mig
hand and not
the Bible itse

Shows F

Forward
handsome
happy m
town:

"The e
year old
"Since
eaten not
mands an
a day.
ual, but h
else after
which he
then he
Even on
Turkey an
make up
his dish o
the best
that other
ily experie

"He is
complexion
handsome
pany pro
furnish th
given by
Michigan.
There's
book, "Th
every pkg

The Sunday School

BIBLE LESSON.

Abridged from Peloubet's Notes.

Third Quarter, 1905.

JULY TO SEPTEMBER.

Lesson VIII—August 20 — Jehoiaikim Burns the Word of God.—Jeremiah 36: 21-32.

GOLDEN TEXT.

Amend your ways and your doings, and obey the voice of the Lord your God—Jer. 26: 13.

EXPLANATORY.

III JEREMIAH'S PROPHECIES WRITTEN AND READ—Jer. 36: 1-20. For twenty-three years Jeremiah had been trying, by oral teachings, to persuade the nation to repent and turn to God, but the people and their rulers had been deaf to his warnings. As a last resort, in the fourth year of Jehoiaikim (B. C. 605), the Lord commanded the prophet to write down the substance of his exhortations, thus to for us them in one mighty blow upon the consciences of king and people. Moreover, for some reason Jeremiah was "shut up," "restrained" (v. 5) from public utterance, being probably forbidden by the authorities to preach; and thus he could reach his audience through the lips of another.

The chosen amanuensis was Baruch, the son of Neriah, a scribe. "To this day, in all Oriental lands, every civil and military official has a scribe who reads and writes everything for him." Baruch was of illustrious family (see Jer. 51: 59), and it was a dangerous task for the young prince to assist the unpopular prophet. He demurred; "Woe is me!" he cried (Jer. 45: 1-5); but "the stern words, 'Seekest thou great things for thyself? Seek them not,'" braced the young nobleman to face the wrathful multitude. The chosen occasion was a fast day, appointed probably for the first anniversary of the capture of Jerusalem by Nebuchadnezzar. To a glowing gathering in the temple Baruch read the glowing words of Jeremiah, speaking from a balcony.

Among the listeners was Micaiah, grandson of Shaphan, Josiah's famous scribe. He went at once to tell his father, Gemariah, who was at the palace taking part in a council that may have been discussing the dangers that still threaten the country from Babylon. The princes of the king's council sent at once for Baruch and listened to his reading of Jeremiah's prophecies, which made so deep an impression upon them that they decided to make known the whole matter to the king. First, however, they asked Baruch to hide himself and Jeremiah, lest the king be angry and slay them, as he had killed Urijah.

IV. JEREMIAH'S PROPHECIES DESTROYED.—Vs. 21-26. It was a critical moment in the history of Judah and of Jehoiaikim. How many sorrows the nation would have been spared had the king proved himself a Josiah or a Hezekiah! The scales hung even; into which would he throw the weight of his character?

21. So the king sent Jehudi. One of his officers. To fetch the roll. That Jehoiaikim might learn its contents at first hand and not from hearsay. We are to read the Bible itself, and not merely books about

the Bible. ELISHAMA. He was the king's secretary of state, and the roll had been left in his chamber that it might be safe from the king. "It would appear that in the first instance they thought a verbal statement of the words they had heard would suffice."

22. THE KING SAT IN THE WINTERHOUSE. "Such language is easily understood by an Oriental. In common parlance the lower departments are simply el-bit—the house; the upper is the allyeh, which is the summer house. Every respectable dwelling has both the external and airy department is the summer house, and that for winter is the interior and more sheltered room." It is rare to meet a family which has an entirely separate dwelling for summer. IN THE NINTH MONTH, December, as the Hebrew sacred year began two weeks before the Passover, our Easter. THERE WAS A FIRE ON THE HEARTH BURNING. Rather, in the fire pan. They have no chimneys, and "hearths are unknown in the East. Braziers containing charcoal are placed in a depression in the middle of a room for purposes of warming."

23. WHEN JEHUDI HAD READ THREE OR FOUR LEAVES. K. v. margin, "columns." The writing was in columns parallel to the rollers on which the parchment was wound. As the book was read, the parchment would thus be transferred gradually from one roller to the other. H. v. "the king." Jehoiaikim seems to have snatched the roll angrily from Jehudi. CUT IT WITH THE PEN-KNIFE. "Literally, scribe's knife." The knife used to sharpen the reeds used as pens. It hung at the scribe's girdle, from which the wrathful king must have snatched it. The imperfect tense here used "implies that the action of cutting was repeated several times; we are not to suppose that each successive portion was cut off as it was read. The indignation of the hearer translated itself into the repeated mutilation of the roll, until all the roll was cast into the fire and consumed."

24. YET THEY WERE NOT AFRAID. "Unlike Josiah (2 Kings 22: 11) and even Ahab (1 Kings 21: 27) Unlike, too, the princes that heard it first (v. 16) The writer expresses his amazement at the hardness of heart shown by Jehoiaikim and his courtiers, and at their stupidity, as if they imagined that burning the roll would destroy the word of God, or shutting their eyes would ward off the lightning of Jehovah's anger. NOR ANY OF HIS SERVANTS. Not the princes, who had shown themselves inclined to regard Jeremiah, but the king's personal attendants, chosen because they were like minded with himself.

25. NEVERTHELESS (R. v., "moreover") ELNATHAN, etc. These were some of the princes. Elnathan's father, Achbor, was one of the deputation sent by Josiah to Huldah the prophetess, Mnathan himself had been sent to Egypt after Urijah the prophet (Jer. 26: 22). He seems to have changed his mind. MADE INTERCESSION. "This word had by means once that limited meaning of prayer for others which we now ascribe to it." BUT HE WOULD NOT HEAR THEM. "The alternate reading and burning went on; the unfortunate Jehudi's fluency and clearness would not be improved by the extraordinary conditions under which he had to read; and we may well suppose that the concluding columns were hurried over in a somewhat perfunctory fashion, if they were read at all."

26. THE KING COMMANDED . . . TO TAKE BARUCH THE SCRIBE AND JEREMIAH THE PROPHET; BUT THE LORD HID THEM. Thus we see "how much more prudent it was to risk the existence of a roll rather than the life of a prophet." "The fortunes of spiritual religion hang upon the escape of Jeremiah." Perhaps Jeremiah was hidden by some of God's servants, as John of Gaunt did for Wyclif, and an elector of Saxony for Luther; perhaps the Lord sent him out of the country. To this time are most naturally to be referred Jeremiah's absence from Jerusalem, and the symbol of the linen girdle which he was commanded (Jer. 13) to take to the river Euphrates. He is not heard of for several years.

V. JEREMIAH'S PROPHECIES REWRITTEN AND FULFILLED.—Vs. 27-32. "The first result of Jeremiah's enforced seclusion reminds us of Martin Luther's Bible-work in the Wartburg. Jeremiah too betook himself to Bible-work. The first prophetic roll had been destroyed; but, as in the case of Tyndale's New Testament, a new and improved edition issued, as it were, from the flames."

The New Roll. 28. TAKE THEM AGAIN ANOTHER ROLL, etc. This new roll was a repetition of the first, with the addition (v. 32) of many other prophecies. "Possibly other copies were made of the whole or parts of this roll, and were secretly circulated read, and talked about."

The Tru'h Could not be Destroyed. Jehoiaikim had burned only the parchment; he could not burn God's condemnation of him. 26. THE KING OF BABYLON SHALL CERTAINLY COME AND DESTROY THIS LAND. Nebuchadnezzar had already come, and rendered the land tributary; but he had gone away again. The prophecy that had aroused Jehoiaikim's wrath was that Nebuchadnezzar would return and destroy the land. This

FERROVIM TRADE MARK

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

DRINK SOVEREIGN LIME JUICE. Keep Cool. Sovereign Lime Juice is the best of all hot-day drinks. It's the pure, fresh, delicious juice of ripe limes—pressed from the fruit, cured and bottled in Halifax. Sovereign Lime Juice costs only one-third of a cent a glass. It is always full strength and free of adulterations. The cheapest and the most satisfying of all thirst-quenchers. 10c, 15c, 25c and 50c. SIMSON BROS. CO., Limited, Halifax, N.S.

prediction Jeremiah solemnly repeated, and it was fulfilled a long afterward in the reign of Zedekiah.

30. JEHOIAKIM SHALL HAVE NONE TO SIT UPON THE THRONE OF DAVID. His son Jehoiachin, eighteen years old, attempted to do it for three months, but the whole time the land was occupied by Nebuchadnezzar's army, and Jerusalem was in a state of siege (2 Kings 24: 8-17). HIS DEAD BODY SHALL BE CAST OUT. Compare the vivid words of Jer. 22: 18, 19. The fulfillment of this part of the prophecy is not recorded; but the indications are that Jehoiaikim rebelled against Babylon, was attacked by numerous bands of Chaldeans, Ammonites, Moabites, and Syrians, the subjects of Babylon (2 Kings 24: 2), and, probably in an engagement with some of these came to a violent end and a dishonored burial.

31. AND UPON THE INHABITANTS OF JERUSALEM. "They would not have been punished for the crime of the king, had not that act only too well typified their own demoralization. Compare Jer. 19: 15; 35: 17."

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.

Insurance. Absolute Security. QUEEN INSURANCE CO. Ins. Co. of North America.

JARVIS & WHITTAKER, General Agents. 74 Prince William Street, St. John, N.B.

COWAN'S

Cocoa and Chocolate. Are being bought in twice the quantity.



SYNOPSIS OF CANADIAN NORTH-WEST HOMESTEAD REGULATIONS.

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

Entry may be made personally at the local land office for the district in which the land to be taken is situated, or if the homesteader desires he may, on application to the Minister of the Interior, Ottawa, the Commissioner of Immigration, Winnipeg, or the local agent for the district in which the land is situate, 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 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 S-Scholarships, Saturday, Sept. 16th, 1905. Special Scholarships for sons of old pupils.

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

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. Memorial Bells a Specialty. FAVORABLY KNOWN SINCE 1826. BELL'S. HATHORN BELL FOUNDRY CO., BELLINGHAM, B. C., U.S.A.

From the Churches.

DENOMINATIONAL FUNDS.

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

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

NEW GERMANY, N. S.—The work in this part of the Lord's Vineyard is progressing. Our congregations are good; the Sabbath schools are large, and the general work of seed sowing is going on. We have purchased a new picnic ground, and will, in a few weeks, hold our first picnic there. Last Sabbath it was my privilege to baptize Bro. Locke Morton, a young married man of much promise.

H. B. Smith.

SPRINGHILL.—On May 7th, Miss Francis Britten and Miss Sadie Moore were received into church fellowship by baptism and Mrs. Alonzo Hayward by letter from North Scituate, Mass. On June 11th, Allen Purly and Arthur Priest, two young men were baptized and welcomed into our membership. Bro. D. J. McPherson, Acadia '05, is with us as Associate with the Pastor. Our gifted and devoted brother is a splendid reinforcement in our work here.

H. G. K.

ANTIGONISH. This church has been without a settled pastor since June 30th last. When, three months previous, on account of the state of his health, Pastor Beals tendered his resignation, to take effect on that date, regret was general, and freely expressed. By a hearty and unanimous vote of the church, Brother Beals was asked to reconsider his resignation, and extend his pastorate one year. He has been unable to meet the wish of the church in this respect. As he and his family leave Antigonish, they bear with them the goodwill and esteem of all. (Signed,) Clerks.

CENTREVILLE, Anni. Co.—We have been holding special services in this community for some time past with very cheering results. The church has become much revived and a number of young people have shown a deep interest in spiritual life. It was my privilege on Sunday, July 30, to baptize four young men, all belonging to one family, promising sons of our worthy Deacon Lantz; and to give them the hand of fellowship at the service immediately following. Others are expected to unite with the church at a later date. All over this interesting field there are signs of progress, for which we are grateful to Him whose promises fail not. Bro. Daley and family have just returned from a pleasant vacation at the old home of Mrs. Daley. They seem much refreshed and invigorated, and are entering anew upon their labors at Bridgetown with bright prospects of success. Mrs. Warren and myself are about commencing our vacation. We purpose visiting our native province, P. E. Island, and attending the Convention which meets at Charlottetown.

NORTH EAST MARGAREE, C. B. CHURCH.—The celebration of the twentieth anniversary was a grand success financially and socially, and best of all, we believe that spiritual impressions were made the results of which will be gathered in the days to come. On Lord's day, July 16th, the weather was all that could be desired, the much needed rain of the previous evening laying the dust, so that driving was very pleasant. The people came from all parts of this picturesque valley and its surrounding mountains. The church edifice was comfortably filled, the preacher, Rev. L. J. Tingley, pastor of the Margaret's Bay Baptist churches, a native of this place, born and converted here, the son of God-fearing people, and who had not visited the place for some six-

teen years, a man of splendid physical and spiritual power, gave us notes of praise and thanksgiving in the exaltation of the name of Jesus, the greatest of all names. Matt. I. v. 21. Bro. Tingley's numerous friends gave him a most cordial welcome and listened with profound attention and hearty appreciation to this very helpful and inspiring discourse. In the afternoon Rev. J. H. McDonald, M. A., pastor of the Fredericton Baptist Church, also a native of this place, born and converted here, preached the memorial sermon to a well filled church from Zeck I. vs. 5-6: "Your fathers, where are they?" etc. Subject, the passing men, the abiding word. It is almost needless to say that the discourse was well thought out and made an vice was evangelistic in character, and Brother Tingley led in a sermon of excellent impression. The evening ser- power, and the after meeting was of deep interest, a number of testimonials were given in an impressive manner, and several persons rose for prayers. The Monday evening service was of an historical character. After devotional exercises, Rev. J. H. McDonald, acting for the committee on the historical sketch of the church's history, of which his honored father, Deacon Donald McDonald, was chairman, presented the report of that committee in the form of a document of a deeply interesting character to the church and denomination. Letters were then read by Pastor Ingraham, received from former pastors, former residents, members and other friends of the church expressive of their hearty sympathy, and most of them containing contributions to the mortgage fund. Rev. P. O. Foster, who was permitted to enjoy a most gracious revival while here referred to it as one of the most profitable seasons in his life's work, 76 persons having been baptized by him on the Island. Rev. E. S. Mason, with a very kind letter, full of best wishes for the church's temporal and spiritual prosperity sent a donation of \$10 to the mortgage fund. The treasurer's report, which was then presented showed receipts to that fund to amount at that time to \$129.00. The address of Brother J. L. Tingley which followed was one of great interest to old and young and formed an appropriate conclusion to these deeply interesting services. The choir, recently re-organized, rendered valuable assistance at all the services, and thus assisted, the congregation made the arches of the church fairly ring with the stirring notes of such hymns as "Our God our help in ages past," "All hail the power of Jesus name," and other well-known hymns, sung to familiar tunes. The hearty singing of "God be with you till we meet again," brought these interesting exercises to a close. The following Wednesday, 19th inst. the ladies of the church and congregation provided a most enjoyable social function in the form of a picnic, including a salmon dinner, and other delicacies upon the beautiful and spacious grounds, a miniature park, of Mr. Henry O. Ingraham, gratuitously loaned for the occasion. The tables were set under the far spreading branches of the trees. The affair was well patronized, seats were in abundance, affording excellent opportunity for the meeting of neighbors and friends for social conversation, the weather was fine, the ladies were kept busy waiting upon their numerous customers, and at the close of the day, found themselves in possession of the sum of \$175 net, which was duly handed to the treasurer of the mortgage fund. On Friday evening following, the young people gave an interesting concert, the proceeds of which was also contributed to the mortgage fund. The total amount realized to date is \$320. There are unpaid subscriptions and other amounts which the finance committee hope to receive by Sept. 1st, which we expect will increase the amount of cash in hand to \$500. Means will then be taken to make arrangements to pro-

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. As we have said before, the reputation of our establishment is wrapped up in every one of these suits. They are made expressly for us and for no other house in this country. We dictate how they shall be made INSIDE, which is a fact worth remembering. Do not judge clothing by the fine pressing it has received. You are not confined to a limited range of clothes, colors or cuts in this suit, we can give you all the best materials, every new shade, each up-to-date pattern. Single and double-breasted styles. Honest tailoring and shape keeping guaranteed. Blues, Blacks, Greys, Browns and Mixtures. All at one price. Sent to any address upon receipt of measurements. Physical deformities overcome if necessary. Our \$10 Suit, is everybody's suit. Hundreds of St. John business men wear no other.

Manchester, Robertson, Allison, Limited.

SAINT JOHN, N. B.

vide the balance of \$500, and thus we hope to be able to relieve the church of a heavy burden and anxiety. We desire to thank all who have kindly aided in this enterprise, whether by gift or deed, and above all, we desire, with humble gratitude to acknowledge the Lord's goodness to us in this matter, for there are so many ways in which we can trace His directing, providing hand, enabling us to bring this effort to a successful issue. To His name be the praise.

A. E. Ingram.

July 31st, 1905.

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: St. John, N. B.

Clothed with plenary powers, personally prepared and signed by his sovereign, Sergius Witte, Russian ranking plenipotentiary to the Washington conference, landed at New York on Wednesday.

INTERCOLONIAL RAILWAY

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

TRAINS LEAVE ST. JOHN

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

TRAINS ARRIVE AT ST. JOHN.

No 9—Express from Halifax and Sydney	6.25
No 7—Express from Sussex	9.00
No 133—Express from Montreal and Quebec	12.50
No 5—Mixed from Moncton	16.30
No 3—Express from Moncton and Point du Chene.	17.00
No 25—Express from Halifax, Pictou and Campbellton	17.15
No 1—Express from Moncton	21.20
No 81—Express from the Sydneys, Halifax, Pictou and Moncton (Sunday only)	1.35
No 115, 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, ST. JOHN, N. B.
Telephone, 1053
GEO CARVILL, C T A.

FOR SALE

FARM AT LOWER SELMAH. A great bargain 110 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 10-1 house 24x26 one of the best mud privilege on the (C) bequid 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.



Packages

MITCHELL, herst, July 20 ock, Joseph Morse.

PYE-IRVIN E. I., August more, William Irving, both

McKEEN-M sonage, Port Pastor H. and Bessie R.

WHEELER Florenceville, Rev. A. H. Wheeler, of Burnham of

VAUGHAN- parsonage, K C. H. Day, C Winnipeg to Steam Mill V

MATTINSON hill, N. S., J G Estabrook Miss Lillian Mount Pleasant N. S.

PARKER Y of the bride's Rev. W. H. Parker, of St. the Belle, thir and Emma C S.

CURRIE lyle Hotel, W 5th, by Rev. liam H. Cu and Miss F mont, were presence of Atherton and Houlton, Ma

HEBB—At l, Mary, be Hebb, aged 6

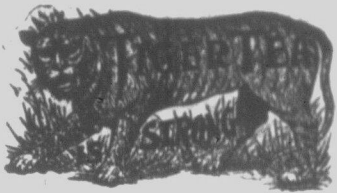
RAWING— Aug. 3, Mau bert Rawding

MANNING— July 30, Cla E. E. and M and 4 month

RUMSEY Wallace Rum 30, aged 87 the late Ben age of 11 ye Rev. Mr. Ch the Hampton became a me Thirteen child whom five strong in the a good old

ATWOOD— 29, at the beloved wife Newton, Ma daughter of Starratt, a She leaves a ents, brother She became church early the Newton husband resi den death is the loved of sustained by which alone sion in grief

MILES—De born at Mau able parents, After havin



Packages Only Try it

MARRIAGES.

MITCHELL-MORSE—At West Amherst, July 26th, by Rev. J. T. Dimock, Joseph Mitchell to Beatrice Morse.

PYE-IRVING — At Summeride, P. E. I., August 1, by Rev. J. D. Wetmore, William Pye, to Mrs. Hannah Irving, both of Cape Traverse.

McKEEN-McKEEN — At the parsonage, Port Hillford, August 3, by Pastor H. Carter, John D. McKeen and Bessie R. McKeen, both of Aspen.

WHEELER - BURNHAM — At East Florenceville, N. B., August 2nd, by Rev. A. H. Hayward, George H. Wheeler, of Florenceville to Gabell Burnham of East Florenceville.

VAUGHAN-ROCKWELL — At the parsonage, Kentville, July 5, by Rev. C. H. Day, Claude Harold Vaughan of Winnipeg to Lena Eva Rockwell of Steam Mill Village, Kings Co., N. S.

MATTINSON-SIMPSON At Spring Hill, N. S., July 5th, '06, by Rev. H. G. Estabrook, Edmond Mattinson and Miss Lillian M. Simpson, both of Mount Pleasant, Cumberland County, N. S.

PARKER-YOUNG At the residence of the bride's parents on July 29, by Rev. W. H. Warren, Arthur Storey Parker, of Stonham, Mass., to Nettie Belle, third daughter of J. Wallace and Emma C. Young, Bridgetown, N. S.

CURRIER-MURPHY At the Carleton Hotel, Woodstock, N. B., on Aug 5th, by Rev. I. A. Corbett, Mr. William H. Currier of Ox Bow, Maine, and Miss Flora E. Murphy of Dixmont, were united in marriage, in the presence of their friends, Mrs. I. S. Atherton and Miss Mina Atherton of Houlton, Maine.

DEATHS.

HEBB—At Bridgewater, N. S., Aug. 1, Mary, beloved wife of Solomon Hebb, aged 60 years.

RAWDING—At Bridgewater, N. S., Aug. 3, Maude, beloved wife of Herbert Rawding, aged 23 years.

MANNING—At Bridgewater, N. S., July 30, Claude, infant son of Capt. E. E. and Mrs. Manning, aged 2 yrs. and 4 months.

RUMSEY—At the home of her son, Wallace Rumsey, Paradise, N. S., July 30, aged 87 years, Elizabeth, wife of the late Benjamin Rumsey. At the age of 11 years she was baptized by Rev. Mr. Chase, into the fellowship of the Hampton Church. In later life she became a member of Paradise Church. Thirteen children were born to her of whom five remain. Her hope was strong in the God of salvation, and at a good old age she has gone to rest.

ATWOOD—At Paradise, N. S., July 29, at the age of 29, Helen Starratt, beloved wife of Harry A. Atwood, of Newton, Mass. Our sister was the daughter of Brother and Sister Alvin Starratt, at whose home she died. She leaves a little babe, husband, parents, brothers and sisters to mourn. She became a member of Paradise church early in life and recently joined the Newton Baptist Church where her husband resided. Her early and sudden death is a crushing blow to all the loved ones. They are, however, sustained by the Christian's hope, which alone is able to bring consolation in grief's dark hour.

MILES—Deacon George C. Miles was born at Manguerville, of highly respectable parents, about seventy years ago. After having attended the local

schools and the Baptist Seminary at Fredericton, he settled on the large farm left him by his father. At the age of twenty he was converted, and baptized into the Manguerville Baptist Church by his pastor, the late Rev. R. H. Emerson. Subsequently he became a deacon of the church and held the office for nearly fifty years, with satisfaction to all. In his early manhood he was married to Jane, third daughter of the late Reuben Coperthwaite of the Manguerville Church. After the decease of his estimable companion, he was married to Annie E., youngest daughter of the late Charles W. Hoben, who now survives him. He had no children, but several years ago he adopted a daughter of his brother, the late Elijah Miles. She is now Mrs. Rainsford Foster of Gibson. About a year and a half ago, being in delicate health and feeling the infirmities of age, he sold his property at Manguerville and moved to Fredericton, where he purchased a pleasant home. This he did not long occupy. On the 13th of July after a brief illness he passed on to meet the Saviour he had so faithfully served. Two days later his remains were committed to the keeping of the grave to await the resurrection of the just. George Carman Miles was a good man, faithful in the discharge of all his duties. His word was as good as his bond. Encomium on an honest man, "An honest man's the noblest work of God," truly belonged to him. Communicated.

DOTY. Deacon William R. Doty died at home in Hebron, Yarmouth, July 24, 1906, aged 81 years, and 8 months. This event was the passing to the "better land" of one of the standbys of the Baptist fraternity of this county. Bro. Doty was converted and took membership in this church in the days of his early manhood. His love and zeal for the progress of religion had with him a continuous growth to the close of his active life. In Nov. 1863, he was appointed to the deacon's office. For many years he regularly represented his church in our denominational gatherings. In June, 1864, he accepted membership on our French Mission Board. Here he rendered continuous service until this mission was merged in our general Home Mission work in 1874. When the Home Missionary Board of the Convention of these Maritime Provinces was appointed in August 1878, Brother Doty entered upon services in this body, which he continued until laid aside, by illness in 1902. Previous to this date for some six years he occupied the chair of the Board. It has fallen to the lot of few men to render this long service to our denomination, and to do it so heartily and constantly as did Brother Doty. In his own church he was noted for his uniformity of service in all departments of church work. His ideal of church life was voiced by "if others forsake yet will not I." His pastor could always count on his cheerful support to the extent of his ability. His home was a house of prayer, where his religion had full play. His heirship to all the common infirmities of the flesh and spirit did not bar the grace of God, nor blot out the light of the future. For the last four years of his life he dwelt in the solitude of mental and physical infirmity, in which he was tenderly cared for by his aged companion, and children who survive him.

TUFTS—At East Margaretville, Annapolis County, N. S., May 26, John Tufts, aged 84, leaving two sons and one daughter to mourn their loss. Brother Tufts entered the service of his Lord in early life and took a very active part in all matters pertaining to the kingdom of God. Having been incapacitated through infirmities he was compelled to remain at home, but enjoyed sweet communion with his Lord. He delighted to dwell upon God's promises and his hope in the finished work of Christ. He assured his dear friends that Jesus was with him and he passed peacefully away to his home on high. His funeral was largely attended. Appropriate services were held at his late residence by Pastor Howe of Melvern Square.

General Linevitch has telegraphed to the Emperor, under date of July 25, denying the frequently published reports that his army was completely surrounded. He says that the army has never been in a dangerous position. The flanks have never been turned, although the Japanese sought to do so.

Riggs, a young man sentenced to Dorchester from Fredericton for threatening a girl, attempted suicide in his cell on Sunday night by hanging. He utilized his braces and shoe strings and when the guards found Riggs he was lying on the floor of his cell at the point of death from strangulation. Riggs made an attempt to end his life while in jail at Fredericton.

Keep Children Well.

If you want to keep your children hearty, rosy and full of life during the hot weather months, give them an occasional dose of Baby's Own Tablets. This medicine will prevent all forms of stomach and bowel troubles which carry off so many little ones during the hot summer months, or it will cure these troubles if they come on unexpectedly. It is just the medicine for hot weather troubles, because it always does good, and can never do harm, as it is guaranteed free from opiates and harmful drugs. It is good for children at every stage from birth onward, and will promptly cure all their minor ailments. Mrs. J. J. McFarlane, Aubrey, Que., says: "My baby was troubled with colic until I gave him Baby's Own Tablets, and they promptly cured him. Now when he is a little out of sorts, I give him a dose of Tablets, and they promptly bring him back to his usual health." You can get the Tablets from your druggist, or they will be sent by mail at 25 cents a box by writing The Dr. Williams' Medicine Co., Brockville, Ont.

Really Fine With Porridge.

"I use none but unsweetened Condensed milk during hot weather, said a well known Halifax insurance man, who lives in the south end of the city. I buy

JERSEY CREAM

put up in tins by the Truro Condensed Milk Co., because I believe it is healthiest and safest. I assure you it is really fine with porridge."

NOURISHMENT

is better than medicine for the weak and debilitated.

PUTTNER'S EMULSION

contains all the elements of healthy nutrition. It restores wasted vitality, produces rich new blood, builds up the flesh tones the nerves, clears the brain, and makes the sick well.

PUTTNER'S is the original and BEST EMULSION.

Free to Mothers

Every mother, who sends us her name and address, will receive a generous free sample—enough for eight meals—of

Nestle's Food

Best for Babies.
THE LEEHING, HILES CO., Limited, MONTREAL.

ACADIA UNIVERSITY.

WOLFVILLE, N. S.

A Christian School of Learning.

Founded 1838.

The following Undergraduate COURSES are offered:

1. Course of four years leading to the degree of Bachelor of Arts.
2. Course of four years leading to the degree of Bachelor of Science.
3. Abbreviated Science Course without degree.
4. Special Course of Selected Studies in Arts and Science.

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 Calenders and further information apply to

Thos. Trotter, D. D., President
or Prof. C. C. Jones, Ph. D., Registrar.

You Are Deeply interested in securing for your daughter the

BEST EDUCATIONAL ADVANTAGES you may not know, however, the facts as to the

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

ACADIA SEMINARY

whose twenty sixth year begins Sept 6th 1906

For full information and Catalogue apply to

Rev H T DeWolfe, Principal
Wolfville, N. S.

Correspondence solicited

HORTON COLLEGIATE ACADEMY

WOLFVILLE N. S.

Founded 1828

Staff of instruction for 1906-1906

EVERETT W. SAWYER, B. A. (Harv.)
Principal, Latin and Greek

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

C. DEBLOIS DENTON, B. A. Mathematics.

JOSEPH E. HOWE, History, Geography and Greek

ALEXANDER SUTHERLAND, Manual Training.

JOHN A. FOWLE, Business Branches.

ROSAMOND M. ARCHIBALD, M. A. English and German

FLORA WEBSTER, Stenography and Typewriting

WILLIAM H. FORD, Gymnastics.

ALBERT G. MORTON, Steward.

MRS. ALBERT G. MORTON, Matron.

FALL TERM opens Wednesday, September 6th, 1906.

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.

Calenders sent on application to the Principal.

Correspondence solicited

Write at once.

Wanted:

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

Address, MR. JOHNSON,
P. O. Box 250,
St. John, N. B.

HELPING FATHER.

I was shifting the books in my library from one room to another some years ago and one of my little boys was anxious to help me. I said, "you can help me a lot." He was a hindrance but I did not tell him. I said, "I couldn't move my books without you," and I limited myself for love's sake. "You take a book and away upstairs with it." He went for the books, and took from my library a book nearly as large as himself. He started with that big book up and up, until suddenly I heard a sound like thunder. I went out of the room and the boy and the book had fallen down the stairs. But he held on to the book. Did I dismiss him? O no, he was a great help. "Now, I said, I think we will do it this way." I took him and he took the book, I lifted him and he the book. Didn't we do it now? That is what Jesus does. He tells us He needs us. Sometimes He lifts us and our burden.

KEEPING BACK THE PARDON.

Capt. John Paton, of our Covenant days, was taken by dragons and was carried to Edinburgh for trial and execution. An old comrade who had been with him in the days of Gustavus Adolphus, met him and was greatly grieved to see his comrade. He agreed to speak to the King and obtain a pardon. "I don't think," said Capt. Paton, "that you will get it for me." "Ah, he said, if the King does not give me it, I will never draw sword for him again." When he went to the King and told of his comrade in arms under Gustavus Adolphus, and what a man he was, he got the pardon. But somebody in Edinburgh held it back, and Capt. John Paton went to the scaffold.

O, I am afraid that we are keeping back the pardon of the God of heaven from the sons of men. I am afraid we are selfishly taking the Lord's message. O, spread it abroad. If He breakfasts you, do not keep the good things back from China, India, Africa and the Isles of the sea. There is another man.

Your Lord is very jealous of your love, O believer. He loved you with such a love that he would not stop in heaven without you; he would sooner die than you should perish, and he cannot endure that anything should stand between your heart's love and himself. He is very jealous of your trust. He cannot bear that you should hew out broken cisterns, when the overflowing fountain is always free to you. He is also very jealous of your company. There should be no one with whom we converse so much as with Jesus.—Spurgeon.

He knows how sensitive the nerves are, and how delicately strung the physical system of the over-tired. He lays his cool hand on your fevered brow; soothes you as your mother did with her soft touch; whispers "some word of tender appreciation, as he assures you that he knows your works and your patience, and your over-strain, and your heart-sorrow, that he will not let the ordeal be too protracted or severe, and that he will at last bring you to the desired haven. — Rev. F. B. Meyer.

God's promises are all lamps to light up dark places; and I know of no

brighter one than this "As thy days so shall thy strength be." But may be you are already in the long dark passageway. Or possible the valley through which your steps are leading is a very dark and shadowed one. Then gladly I bid you look up and catch some of the light which God sheds down from the blessed assurance.—Ex.

It is good for a man perplexed and lost among many thoughts, to come into closer intercourse with nature, and learn her ways and to catch her spirit. It is no fancy to believe that if the children of this generation are taught a great deal more than we used to be taught of nature, and the ways of God in nature, they will be provided with the material for far healthier, happier and less perplexed and anxious lives than some of us are living.—Phillips Brooks.

HE IS THERE.

In "pastures green?" Not always; Sometimes he
Who knowest best, in kindness,
Leadeth me
In weary ways, where heavy
Shadows be.

So, where on the hill-tops,
High and fair,
I dwell, or in the sunless valleys,
Where
The shadows lie, what matter?
He is there.

Henry H. Barry.

If we never had nights, we could never see stars. And so, if you and I never had any trouble, we could never enjoy such a promise as this of which we have written. We do not love nights, but we do love the stars. We do not love sorrow and trouble, but we do bless God for sustaining grace. We do not love weakness, but we rejoice in such promises of God as will uphold us when weakness comes. — Gerard B. F. Hallock.

The sublime vital fact in conversion surely is that we have now entered upon a voluntary, lifelong, personal relation to God, and so thrown ourselves open to the presence and power in our lives of the personal Spirit of the loving, mighty God.— Henry Churchill King.

We have too little praying face to face with God every day. Looking back at the end, I suspect there will be a great grief for our sins of omission—omission to get from God what we might have got by praying.—Andrew A. Bonar.

We are to live day by day not as butterflies which are creatures of a day, but as mortal yet immortal beings, belonging to eternity, whose longest life is but an ephemeral fragment of our immortality. — Kittie Trevelyan.

THE REASON WHY.

When a Scotsman answers a question, he settles the matter in dispute once for all.

On a certain occasion the question was asked:

"Why was Mary Queen of Scots born at Linlithgow?"

Sandy promptly answered: "Because her mither was staying there"; and there actually seemed to be nothing more to be said on the subject.

THE PROVING OF THE TRUTH.

ENQUIRY AS TO ADVERTISE-
MENT IN THE PRESS.

Miss Jamison of Masson, Tells a Reporter She Did Not Give Fruit-a-tives Enough Credit.

(From the Ottawa Journal.)

Many hundreds of people read and marvel at the columns of advertising matter put in the daily papers all over the world in connection with the advertisements of patent medicines. Millions of dollars are spent every year in bringing to the attention of the public the benefits to be derived by the use of the remedies, and it is to the free use of printer's ink that many notable successes have been made. These medicines are advertised in all kinds of ways, but the bulk of the money expended by the exploiters of patent medicines goes into the columns of the newspapers.

But how many people read a glowing account of good done by a patent medicine and take any trouble to find out the bona fides of the case mentioned? The writer admits being something of a sceptic in matters appertaining to patent medicines.

AN ENQUIRY MADE.

A few days ago, however, the writer happened to be stalled at Masson, or as it is now known, Buckingham Junction, with a wait of a couple of hours for the train. Now Masson is a very pretty little village, but two hours with nothing to do to a newspaper man is a somewhat tedious proposition. The columns of the Evening Journal were carefully run through when one of the patent medicine ads caught the eye of the scribe. It was that given by Miss Jamison, of Masson, for Fruit-a-tives, or Fruit Liver Tablets.



In her letter to the proprietors of this remedy under date of Nov. 16, 1904, Miss Jamison said that she "had much pleasure in reporting to you the great benefit I have received from taking Fruit-a-tives and I feel I cannot say too much for a medicine that has done me so much good." Continuing, Miss Jamison told of suffering from kidney trouble, that her complexion was sallow, with dark rings under the eyes, back ache, indigestion, constipation and headaches every morning on getting up. Miss Jamison took the remedy and, with careful following of the direction as to diet, after taking three boxes she lost all her ailments and regained perfect health.

VISIT TO MISS JAMISON.

Here was just a suitable case and favorable opportunity for the newspaper man to look into one of the cases of the genuineness of the advertisement.

Miss Florence Jamison is a charming young lady of about 22 years of age, and she had no hesitation whatever in talking of the merits of Fruit-a-tives.

"Miss Jamison," said the reporter, "I see you have been making state-

ments over your name in the papers giving great credit to the merits of Fruit-a-tives. Might I ask you your reason for giving such a litrong testimonial of the efficiency of this medicine?"

"Why, certainly," replied Miss Jamison, "I am only too happy to give you any information I can. I have said nothing about Fruit-a-tives but what is the actual fact. Following sickness and death in the family, when I had a great deal of worry and nursing, I became terribly run down and few of the neighbors thought I should ever be well again.

"I consulted the late Dr. Church and took considerable medicine but with but poor results. In May, of 1904, I started taking Fruit-a-tives knowing that it was a patent medicine, but having a medical man's authority that it would do me good. Personally I felt it could not do me any harm and I was prepared to do anything to do me good. I made up my mind to give the medicine a good fair chance, and with this end in view I carefully followed all the directions as to diet. I had suffered terribly with a chronic constipation which caused backaches, and I never knew what it was to get up in the morning without a headache that invariably lasted the whole day. In a very few days I felt the benefit of Fruit-a-tives, and in an incredibly short time the headaches left me and I was cured of my other ailments.

"Why," continued Miss Jamison, getting enthusiastic on the subject, "I had a sallow and muddy complexion, and look at me now! I do not take Fruit-a-tives all the time, but I always have a box handy and take them occasionally. They are worth ten times the price in my estimation if they were only used for the benefit of one's complexion. You cannot say too much for Fruit-a-tives so far as I am concerned, and I am only too pleased to give my experience with the medicine."

A LOCAL CONCERN.

The above enquiry is of more than usual interest, due to the fact that Fruit-a-tives, Limited, is a local concern, and from what is said of the medicine it is bound to become an institution of great magnitude. The medicine is made from pure fruit juices, put up in tablet form and no difficulty is experienced in taking them. They are the product of the experience of an Ottawa physician who combined the juices of apples, oranges, figs and prunes, making a compound which strengthens the stomach and makes the liver active. The establishment of a company and the manufacture of the tablets in large quantities also naturally resulted in the reduction of cost of production, the result being the fact that this household remedy can now be sold for 50c a box, or a quarter what the original cost had to be.

The sceptical writer who looked into the case of Miss Jamison does not regret the time spent on the investigation, which certainly proved that that young lady not only derived wonderful benefits from Fruit-a-tives but that she is naturally anxious to let others who are suffering know the facts.

Sure Cure for SUMMER COMPLAINT

Newcastle, N. B.

Nov. 13, 1904.

Messrs. C. Gates, Son & Co.

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

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

W. L. CURTIS.

Gates' CERTAIN CHECK never fails and is sold everywhere at 25 cents per bottle.

Manufactured by C. GATES, SON & Co. Middleton, N. S.

CHA...
A Yale...
Italian...
tion in...
blacking...
frequent...
been con...
The pro...
asked wh...
so intere...
it was...
Slouth...
He was...
plied wit...
algebra...
"So yo...
you?" sa...
"Yes, s...
know an...
sponded...
the same...
Now th...
notable...
it sounde...
ed if he k...
"Well, I...
the mat...
By this...
and the...
hands of...
mathemat...
difficult a...
of a mom...
aspiring y...
ly danc...
"Why, I...
two days...
have ben...
now enli...
you very...
"But th...
as you p...
to do w...
asked the...
"I don't...
suppose...
"Now, I...
said the...
his card...
you writ...
that you...
member no...
ed to cat...
elms...
Not mor...
before the...
ing that t...
again "go...
tics. An...
the much...
days and...
for assist...
ful knowl...
fore. Thi...
then the p...
MEC...
The old C...
"Since q...
and well...
every day...
ter in eve...
I was cons...
"I am a...
great love...
my life un...
I made up...
ing me. I...
indigestion...
used to bl...
my back...
"Somethi...
quit coffee...
began to u...
a few week...
My bowels...
digested...
and pains...
bled, me...
healthy, no...
condition...
owe it to...
used no me...
"I like P...
old kind...
lying and...
is morning...
my honest...
has done...
Postum Co...
There's a...
Get the li...
Wellville,"

This and That

CHARACTER IN THE ROUGH.

A Yale professor who employed an Italian bootblack at the Union Station in Hartford noticed that while blacking the professor's shoes he was frequently glancing at a book he had been conning.

The professor noted his alertness and asked what book it was that proved so interesting, expecting to hear that it was a thrilling story of "Old Sleuth," or something of that sort. He was surprised when the shiner replied with unconcern that it was an algebra.

"So you're studying algebra, are you?" said the professor.

"Yes, sir, and I'm stuck. Do you know anything about algebra?" responded the youth, both sentences in the same breath.

Now this professor was one of the notable mathematicians of Yale, and it sounded queer in his ears to be asked if he knew anything about algebra.

"Well, I know a little about it. What's the matter? Perhaps I can help you." By this time the shoes were shined, and the boy placed his book in the hands of the man to whom intricate mathematical calculations were not difficult at all. It was but the work of a moment to clear the mind of the aspiring young calculator, and he fairly danced with delight.

"Why, I've been working at that for two days. I don't see how I could have been so stupid!" declared the now enlightened young man. "I thank you very much, sir."

"But this book grows more difficult as you proceed. What are you going to do when you get stuck again?" asked the friendly gentleman.

"I don't know. Only keep at it, I suppose."

"Now, I'll tell you what to do," said the gentleman, offering the boy his card. "When you get stuck again you write to that address, and I'll see that you get straightened out. Remember now." And the professor rushed to catch his train for the city of elms.

Not more than three days elapsed before the mail brought a letter stating that the bright-eyed bootblack had again "got stuck" with his mathematics. And the return mail brought the much needed help. A few more days and another application came for assistance, and again the wonderful knowledge came as quickly as before. This kept up for a time and then the professor began to advise the

MECHANIC AND COFFEE.

The old Coffee Troubles Left When He Quit.

"Since quitting coffee I am hearty and well at 63 and go to my work every day and feel stronger and better in every way than I used to when I was considerably younger.

"I am a mechanic and have been a great lover of coffee and used it all my life until a few months ago when I made up my mind that it was hurting me. I suffered from constipation, indigestion and kidney troubles and I used to bloat up and have pains in my back.

"Something had to be done and I quit coffee, the old kind, I mean, and began to use Postum Food Coffee. In a few weeks I was a well man again. My bowels became regular, my food digested comfortably, the bloating, and pains in my back no longer troubled me and my kidneys resumed healthy, normal action. That improved condition remains. I am sure I owe it to Postum Coffee, for I have used no medicines.

"I like Postum much better than the old kind. It seems to be more satisfying and I and my whole family drink it morning, noon and night. This is my honest statement of what Postum has done for me." Name given by Postum Co., Battle Creek, Mich.

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

young man how to improve his condition.

The outcome of the matter was that in a few years the bootblack was earning \$6,000 a year as a superintendent of an electric plant due to the fact that this professor had seen behind the bootblack the potentialities of the character values that no one else had discovered. Is it not the mission of the Christian teacher thus to discern and bring out the hidden values under the rough exterior and worldly life of men?

THE BEST COURT OF APPEAL.

No one could say a sharp or bitter thing with more absolute coolness than Lord Westbury, who was made Lord Chancellor of England, in 1861.

After retiring from the office of Lord Chancellor he took a very active part in the House of Lords, sitting as a Court of Appeal, where his colleagues were Lord Chelmsford and Lord Colonsay. Lord St. Leonards, who was senior to them all, never attended. One day Lord Westbury chanced to meet him, and said, "My dear St. Leonards, why don't you come and give us your valuable assistance in the House of Lords?"

"Ah," said Lord St. Leonards, "I should be of no use. I am old, and blind, and stupid."

"My dear lord," said Westbury, "that does not signify in the least, I am old, Chelmsford is blind, and Colonsay is stupid; yet we make the very best Court of Appeal which has ever sat in that assembly."

TURNED WITH THE BRIDGE.

"Officer which way shall I go to the Union Depot?"

"You go straight west on this street until you cross the bridge. The street on the other side of the river is Canal street. Turn to the left, walk a block and a half, and you will find the depot entrance."

"Thank you," and lugging a heavy suit case the man went his way. When he reached the river he heard the bell on the bridge ring. He stood on the bridge while it swung to let a steam barge go through the draw. When the bridge closed he picked up his suit case and started on again.

Ten minutes later he asked the same policeman at the same corner for directions to the depot. The policeman recognized him.

"I told you once how to get there," Then he repeated what he had said before. The man thought for a minute and then laughed.

"I guess that bridge must have turned and started me off the way I came," he said, as he started to retrace his steps.—Chicago Record-Herald.

A SNUB FOR THE ADVOCATE.

In former years the Edinburg Parliament House was regarded as the exclusive preserve of the Scottish aristocracy.

Shortly after Robert Forsyth was called to the Bar, says a biographer, a pretentious young advocate, who was acquainted with Forsyth's humble origin, had the audacity to say:

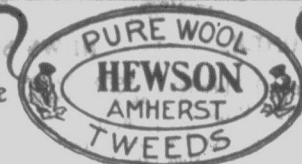
"Who are you that would venture to thrust yourself into the Faculty? Are you not the son of the beadle of Biggar?"

"I am, indeed," sarcastically replied Forsyth, "and I have a strong impression that if you had been the son of a beadle you would have been a beadle too."

"What are you studying now?" asked Mrs. Cumrox. "We have taken up the subject of molecules," answered her son. "I hope you will be very attentive and practice constantly. I tried to get your father to wear one, but he couldn't get it to stay on his eye."—Medical Standard.

The sympathetic neighbor, learning that the doctor was going to "diagnose" Mrs. Dolan's case, advised her not to risk it; to put on a mustard plaster and trust to luck.

The Progressive Merchant



Sells Hewson Tweeds

Of course he does. He knows they are right. He's level headed. Where Hewson woolen mills products are for sale you are pretty sure to find other things good too. The merchant knows.

A BIG FLAME — A BRIGHT BLAZE
A QUICK FIRE

made by that popular match

EDDY'S "SILENT" PARLOR.

All grocers handle them.

SCHOFIELD BROS.,

Selling Agents,
St. John, N. B.

SURPRISE SOAP



The name "SURPRISE" stands for Pure, Hard, Solid Soap. The best value in Laundry Soap.

MADE IN CANADA!
FOR CANADIAN STOMACHS.



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



Rev. P. C. Hedley

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

Rev. Wilson McCann

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

Rev. J. Lelshman

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

Dr. McDonald

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

Rev. A. Purdock, P. A. L. L. D.

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

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

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

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

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

Fire Insurance

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

WHITE & CALKIN,

General Agents.

Prince William Street.

SNOW & CO,

Limited.

UNDERTAKERS and EMBALMERS

go Argyle Street,

HALIFAX

N. S.

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.

AILING WOMEN.

Gain Health and Strength Through Dr. Williams' Pink Pills

Bloodlessness is the surest starting point of consumption. When your blood is thin and weak and watery your whole health declines. Your face grows pale, your lips and gums white, your appetite fails, and your heart jumps and flutters at the least excitement. You have frequent attacks of headache and dizziness, and sometimes fainting spells. You are always weak and wretched and lose heart in everything. These are the signs of consumption, and you may easily slip into a hopeless decline if you do not build up your blood with Dr. Williams' Pink Pills. They actually make new, strong, rich, red blood, which brings back your rosy cheeks, your hearty appetite, your strength, energy and general good health. Here is strong proof from Mrs. Samuel Behie, wife of a well known merchant and contractor at Sheet Harbor, N. S. Mrs. Behie says: "Some years ago I became so run down and distressingly weak that life seemed not worth living. I had a bad cough, was tired out at the least exertion and was unable to do even light housework. I had the best of medical aid and medicines, but did not get any benefit, and grew so seriously ill that I was at last confined to bed, and my friends thought I was in a decline. My cough grew worse and I despaired of getting better. My husband then brought me Dr. Williams' Pink Pills, and to my joy they soon began to help me. Gradually my strength returned, my appetite improved, and the cough left me, and day by day I grew better until I was again a well woman. I have since had perfect health, and when I compare my condition now with the state I was in when I began taking Dr. Williams' Pink Pills, no one need wonder that I am enthusiastic in praising this medicine."

Cases of this kind can only be cured by filling the veins with new rich blood, and every dose of Dr. Williams' Pink Pills make rich health-restoring blood, which goes right to the root of the disease. That is why these pills cure every day ailments like anaemia, heart troubles, indigestion, nervousness, headaches and backaches, neuralgia, kidney troubles, rheumatism, erysipelas, and the special ailments of womanhood and girlhood. All these troubles are rooted in the blood, and Dr. Williams' Pink Pills is the only medicine that actually make new blood. Common medicine cannot do this, so you should insist upon getting the genuine pills with the full name, "Dr. Williams' Pink Pills for Pale People," on the wrapper around every box. If in doubt send direct to the Dr. Williams' Medicine Co., Brockville, Ont., and the pills will be sent by mail at 50 cents a box or six boxes for \$2.50.

Personals.

Rev. Frederick T. Snell of London, who was formerly for a time pastor of the Baptist Church at Havelock, N. B., writes the Messenger and Visitor, that he is about to return to Canada. He expects to arrive about the third or fourth week in August, and would be pleased to secure a pastorate in New Brunswick or to enter evangelistic work in which he says he has been wonderfully blessed. Mr. Snell is known to us and to many others in this Province, as a minister of excellent character and ability. He also brings with him letters of commendation from Rev. J. H. Shakespeare, secretary of the Baptist Union of Great Britain and Ireland and from Rev. John Bradford, secretary of the London Baptist Association. Any person wishing to write to Mr. Snell may address their letters in care of Rev. W. E. McIntyre, St. John, or the Messenger and Visitor Office.

NEWS SUMMARY.

Forty-two new cases of yellow fever at New Orleans on Wednesday.

M. J. Butler, the new deputy minister of railways, and finally assumed the duty of his position on Wednesday. Today he leaves Ottawa for the maritime provinces to join Mr. Emmerson on a tour of inspection of the I. C. R.

Alexander Curtis, of Halifax, a hostler, aged 36 years, committed suicide on Tuesday night, when on a visit to a friend's house. He said good-bye; stepped out the front door as if going home and drank carbolic acid.

The Independent Order of Foresters' International Congress opened its triennial convention at Atlantic City, N. J., on Monday. A resolution was offered to give a suitable tribute to the Supreme Regent, Oronyhyateka.

The American schooner Samoset, which was seized last fall for violating the Canadian fishery laws, was sold at auction at North Sydney on Tuesday by order of the admiralty court. She was purchased by Robert Musgrave for \$2,015.

Harry McCatherine, charged with assaulting Rev. F. C. Hartley, has been released on bail by Police Magistrate Marsh. The amount was fixed at \$2,000 the prisoner being held in the sum of \$1,000, and two sureties of \$500 each. The bondsmen are Dougald McCatherine and Thomas Feeney.

Twenty-three new cases of yellow fever were reported at New Orleans on Monday. Five Italians attempting to escape from the detention camp near Lumberton, Miss., were fired upon by the cordon of guards. Two were killed and three seriously injured.

The board of education has decided to refer the petition of the ratepayers of Hampton school district to the chief superintendent to deal with. Dr. Inch will visit Hampton in the near future and endeavor to make an arrangement satisfactory to all parties.

Outlawry in Chicago has reached the stage where a grand jury has demanded that the police sweep the city clean of the thugs, burglars and crooks that have made it a summer haven. Since Jan. 1, sixty-five persons have been murdered in cold-blooded fashion. This number is exclusive of the twenty deaths due to the teamsters' strike.

Emperor Nichols' martial message to the Orenbourg clergy, in which he expresses his determination never to conclude a peace dishonorable to Russia or unworthy of her greatness, and which was gazetted Monday, has been reprinted in every paper in Russia. It has struck a responsive chord in many quarters, even among the friends of peace.

It is understood that the elections for members for the proposed Russian National Assembly will be held on Oct. 14 and that the first meeting of the assembly will be held at St. Petersburg on Nov. 14. The Emperor has the right to prorogue or dissolve the assembly, as well as to determine the duration of the session according to the amount of business to be discussed.

Unique Surprise Presentation.—The four sons of Mr. and Mrs. W. J. Gates of Halifax, (one of whom is Pastor E. Gates) were at their family re-union each presented with a handsome arm rocking chair, made out of a large butt log of an ash tree, planted by the parents 44 years ago at the corner of their old Bridgewater home. Also a fancy table to the mother made out of the same material. The gifts were all the more appreciated from the fact that the seven boys and one girl were born and the only girl and three brothers died, during the growth of the tree, whose branches towered above the peak of the house, and that their father did the shelacing and varnishing.

WHY IS IT?

WHY IS IT THAT SOME PEOPLE THINK THAT

**Royal Household Flour
WON'T MAKE PASTRY**

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

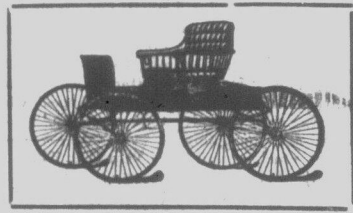
The answer is that some people are progressive and some people are not.
The best pastry cook in Montreal to day is using ROYAL HOUSEHOLD with excellent success

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

J. CLARK & SON,

WHOLESALE AND RETAIL DEALERS IN

FARM IMPLEMENTS, CARRIAGES, SLEIGHS and HARNESS.



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

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

Right prices and easy terms. Good discount for cash.

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

H. & S.
These letters are stamped on the bottom of
CHOCOLATES
you will like.

NO OTHER MAN

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

Patronage: From Eastern Canada, Newfoundland, British Columbia, Bermuda, West Indies, United States.
Outgo: Just as broad as the Patronage. Students can enter at any time. Catalogue free to any address.



S. Kerr & Son.

THE AUTUMN TERM commences on TUESDAY, 5th SEPTEMBER AT MARITIME BUSINESS COLLEGES.

Send for particulars to KAULBACH & SCHURMAN Chartered Accountants. Halifax, N. S.

NOTICE.

The Annual General Meeting of the Shareholders of The S. Hayward Company, will be held on Monday, August 21st, 1905, at 3 o'clock, p. m., at the office of the Company, Canterbury Street, St. John, for the election of Director's and any other business that may legally come before the meeting.
G. H. BERNETT, Secretary.
Dated at St. John, N. B. July 26th, 1905.

Red Rose Tea Is Good Tea