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No. 37

The following account is given of the final scenes in connection with Signing of the the final scenes in connection with the signing of the Russo-Japanese Treaty of Peace Treaty of Peace at Portsmouth on September 5.: As soon as the delegates had taken their seats Mr. Satoleft his chair and went to Mr Witte's side, with the Japanese copies of the treaty, which he placed before him. At the same time Mr. Plancon placed the Russian copies before Baron Ko-mura. Almost at the same moment, the two selected pens, and signed their names, first to the French and then to the English text. The copies were then signed by Baron Rosen and Mr. Takahira. Mr. Sato reed by Baron Mosen and Mr. Takahira. Mr. Sato returned the Japanese copies for the signatures of Baron Komura and Mr. Takahira. Mr. Witte and Baron Rosen affixed their signatures to the Russian copies, and the Treaty of Portsmouth was signed, the ceremony being conpleted at 3.50. Up to this moment no word had broken the silence of the conference room. Throwing down his pen, Mr. Witte without a word reached across the table and grasped There was nothing stagey about this simple ceremony. It ran true, and deeply impressed the attaches and secretaries of the two missions, who, with the invited guests, had formed a large circle around the delegates sitting at the table. Baron Rosen was the first to break silence. Rising from his seat the Ambassador, looking Baron Komura and Mr. Takahira straight in the eye, said a few words which one had straight in the eye, said a few words which the nonly to hear to know that they came straight from his heart. He began by saying that he wished on behalf of Mr. Witte and in his own name to say a few words. "We have just signed," continued the Ambässador, "an act which will have forever a place in the annals of history. It is not for us active participants in the conclusion of this Treaty, to pass judgment on its import and significance. As negotiators on behalf of the Emperor of Russia, as well as that or Japan, we may with tranquil conscience say that we have done all that was in our power in or-der to turing about the peace for which the whole world was longing. As delegates of Russia, we ful-fil a most agreeable duty in acknowledging that in negotiating with our hitherto adversaries, and from negotiating with our hitherto adversaries, and from this hour our friends, we have been dealing with true and thorough gentlemen for whom we are happy to express our ligh esteem and personal regards. We carnestly hope that friendly relations between the two Empires will henceforth be firmly established, and we trust that His Excellency Baron Komura, as Minister of Foreign Affairs, and one of the leading statesmen of his country, will apply to the strengthening of these relations, the wide experience and wise statesmenship he so conspicuously displayed during these negotiations, which have now been concluded."

Baron Komura replied that he shared entirely the views of Baron Rosen. The Treaty of Peace which they had just signed was in the interest of humanity and civilization, and he was happy to believe that it and civilization, and he was happy to believe that it would bring about a firm and lasting peace between the neighboring Empires. He added that it would always be pleasant for him to recall that through-out the long and serious negotiations which they had now left behind them, he and his colleagues had renow leve remma them, he and his colleagues and re-ceived from the Russian delegates the highest cour-tesy and consideration, and finally he begged to as-sure. Their Excellencies, the Russian delegates, that it would be his duty as well as his pleasure to do anything in his power to make the Treaty in fact, what it professes to be in words—a Treaty of peace and anytic. At the excellence of Baron Komune's and amity. At the conclusion of Baron Komura's remarks, Mr. Witte arose and said he desired to see Paron Rosen and the Japanese delegates at once for a few minutes. The four retired to the Russian of-fice and were closeted for ten minutes. What trans-pired in that final conference of the peace makers, the world may never know. The delegates have re-fused to discuss it even to their secretaries.

A correspondent of the Toronto 'Globe', writing from Moose Jaw,
Asa., respecting the prospects in the great district of country of which Moose Jaw is the centre,
says: 'The greatest crop taken off since 1891 is the verdict of farmers and grain men in this district concerning the crop now being harvested. It is estimated that 40,000 acres tributary to Moose Jaw are under wheat crop, and will yield not less than 1,000,000 bushels of wheat, all of good grade. What I have seen hears out that opinion. Everywhere the wheat is

a good stand—close, stout straw, of safe height, and well headed. Much of the wheat one sees hereabouts is six-rowed, well filled, and bespeaks a possibility in many cases of a yield over the thirty-bushel line. Beginning at the bottom with a double berry and continuing to the top with a double row of three berries, the head of wheat perfectly formed is capped with a single berry well filled. In some cases one finds the embryo of the fourth berry on each side. Until a few years ago it was generally considered that Moose Jaw was to be a ranching centre, but later years have disproved that view. Away to the southwest, in the Wood Mountain country, as yet unsurveyed and not at all settled, there are millions of acres of land now utilized only by the ranchers. But all along the east side of the Soo line, right over into the land opened up by the Arcola line, settlers are coming in rapidly and taking up holdings, well back of the railway. The hope of Moose Jaw, however, is in the country to the northwest, which will be opened up by the extension of the Soo line to Edmonton. A drive out through some of those townships now settled within ten miles of the town told of the great things which are just whead of the district. Not only magnificent wheat fields, but also incomparable out fields were to be seen. I was in one forty-acre field of oats, on the farm of Bunnell and Lindsay, about five miles from town, where the grain stood five feet six inches high, and so thick that the binders were well taxed to handle it."

Cholera in Europe. An outbreak of Asiajie chohera has occurred in Berlin. Up to September 3, more than fifty causes had been reported and nimeteen deaths. Cases have also occurred The Imperial Health Office of Gerer, reported to be confident that it in hand and that there is little daming darming proportions. In cases in

at Hamburg. The Imperial Health Office of Germany is, however, reported to be confident that it has the disease in hand and that there is little damper of its assuming alarming proportions. In cases in which death occurs in connection with symptoms resembling cholers, the utmost care is taken to determine on the highest medical authority whether that disease is really cholers or not. The Minister of the Interior has issued an order, covering all Prussia requiring physicians immediately after the death of any suspected patient to send a messenger with sections of the alimentary canals to the Institute of Infectious Diseases for a verdict. This is the practice in cholera districts. The interval between death and the medical decision is less than twelve hours. In the opinion of the German Imperial Health Office the danger of the migration of the cholera to America is

Angle Japanese that the new treaty of alliance between Great Britain and Japan was signed in London on August 12, by the Marquis of Landsdowne

12, by the Marquis of Landsdowne and Viscount Hayashi. To this announcement the 'Times' adds the following statement: "We believe, as has been foreshadowed in our columns, that the terms of the treaty when published will prove to have a broader basis and more extended scope and duration compared with the alliance already established by the Anglo-Japanese agreement of January 30, 1902. While it is drawn on a purely defensive line it will effectively secure the maintenance of the territorial status quo in Asia, and provide for the joint protection of both contracting parties against any hostile action on the part of one or more powers. Conceived in no aggressive spirit and directed to no offensive purpose, it can but prove a powerful guarantee of the preservation of peace in Asia, and, indirectly, throughout the world."

Japan and

What Japan has gained in Korea and Manchuria as a result of the war she will probably be able to hold securely against any force or combination of forces likely to be

brought to bear against her. The commercial and industrial development, which may be expected to proceed rapidly, will continually tend to make her position more impregnable. Consul-General Nosse. Japan's representative at Ottawa, is quoted as saying the other day to the representative of a Toronto newspaper. "Within ten years through emigration and trade development Japan's position in Korea, Manchuria and Mongolia will be such that it will be impossible for Russia to regain what she has lost in those territories if she desired to attempt it. There

is," Mr. Nosse continued, "A splendid opportunity now for Canada to develop trade with Japan, Kerea, Manchuria and Mongolia in manufactures and natural products. Geographically she is well placed for that purpose. Of course Canadians are busily engaged in the development of their own country, and lead to great things in the future, as witness the immense development of trade with the United States which followed our war with China. While it is true that Japan gets no war indemnity from Russia, our financial position is sound. The renewal of the treaty with Britain is an additional guarantee for the future, and in the end our extended sphere of inflence will more than make up for the cost to us of the war."

will be largely, for some time to come, but at the same time there are no great difficulties in the way to prevent her sharing, with other countries, in the trade development of the far east. The open door will be kept wide open. If the foundation is laid by Canadian manufacturers and merchants now it may

Canada s

Population

According to an estimate based upon careful computation, prepared by the Cenaus Department, Canada's population is now considerably more than six million. The of population in Canada in the

natural increase of population is Canada in the twelve months of the last census year was at the rate of 12.70 per 1,000, the ratio of births baying been 27.82 and of deaths 15.12. Computed at the same rate and adding the number of immigrants reported, the population on July 1 of each year should be as follows:

the first schools as in-	
Population April 1, 1901	5,371,315
Population July 1, 1901	5,413,370
Natural increase twelve months	
Immigration in twelve months	
Population July 1, 1902	
Natural increase in twelve months	
Immigration in twelve months	128,364
Population July 1, 1903	
Natural increase in twelve months	
Immigration in twelve months	130,331
Population July 1, 1904	5,951,677
Natural increase in twelve months	75,587
Immigration in twelve months	146,266
Population July 1, 1905	6,173,530
Increase in population since the census of	
1901	900.015

"The still lingering impression of the Yukon as a region of perpetual ice," says the Toronto 'Globe,' "is agreeably modified by the collection of wild flowers in the natural history department of the (Toronto) Exhibition. The interesting collection was made by Elgin Schoff, Esq., during his leisure moments when practising his profession at Dawson, and comprises some 225 species. The time at Mr. Schoff's disposal was necessarily limited, yet he has succeeded in making a collection thoroughly representative of the flora of the Yukon valley. Many of the specimens exhibited are familiar and admired in many parts of this Province. The many beautiful forms and colors displayed give a gratifying assurance that the short northern summer has many attractions for all who like a respite from the pursuit of gold."

There is evidently a good deal of popular dissatisfaction in Japan over the terms of the peace trenty concluded at Portsmouth. This dissatisfaction has been voiced by many of the newspapers, and in several of the cities it has found expression in popular demonstrations of a violent character. In Tokio the mob has been especially violent, attacking the residences of members of the Government and carrying its riotous demonstrations to such a pitch that it was found necessary to proclaim martial law in the city. It is, however, not likely that these demonstrations will have any very serious consequences. The dissatisfaction at the failure of the Japanese Government to secure an indemnity from Russia may lead to a reconstruction of the present administration, but it is probable that the more reflective classes among the Japanese will missily recognize the wisdom of concluding the war on the terms which could be secured. If those terms are not all that the Japanese had hoped for they are at least highly advantageous to Japan, and the more the people reflect upon the matter the more they will be convinced that their Government has done wisely in making peace.

### Convention Sermom, Charlottetown, P. E. I., 1905.

By Paster W. F. Parker, Windsor, N. S. Text: 1 Peter 1:18-19,

Intro.—Peter was probably an old man when he wrote these words. He had seen much of the world in which he lived, and had abundant opportunities to learn the true worth of things. There was one thing that he increasingly valued as the years went by, and had you asked him, "What is the most prec-ious thing in the world?" he would have replied:

Subject: THE PRECIOUS BLOOD OF CHRIST.

It had not been ever thus with Peter, When "the Lord began to show unto His disciples that He must suffer and be killed," the thought was repealant to Peter. Pride ruled his heart, His hatred of the teaching was satanic. He had to be converted. Since then he had witnessed the shedding of the blood of Christ; he had heard the risen Lord interpret "in all the scriptures the things concurring Him-self;" he had received the Baptism of the Holy Spir-it, who had guided him into all the truth concurring the things of Christ; he had witnessed the marvellous and invariable results of the preaching of the cross in many lands; and now, to this Christ-chosen apos tle, to this man of exceptional experiences, Spirit-ill-ed, Spirit-ill-ed, Spirit-illumined and inspired, the blood

Christ is precious.

1.—He Institutes a Comparison to Show its Preciousness.—"Ye were redeemed, not with silver and gold, but with precious blood." The Bible speaks of many things as being precious: God's loving kindness (Ps. 37:6) God's thoughts (Ps. 139:17) the death of the saints (Ps. 116:15) we read also in Peter's epistle about "precious faith" and "precious promises;" but the preciousness of all these precious things is based upon "the precious blood of Christ"—"the blood of

the eternal covenant."

the eternal covenant."

1. The word "precious" is used of things which are rare; of things which have intrinsic excellence; of things which are costly; perfection is another test of preciousness, purity is another; durability another. In our text the blood of Christ is put in favorable our text the blood of Christ is put in favorable comparison with two of our most precious metals. Gold and silver will purchase anything that is salable in the world. They are comparatively rare, and have intrinsic value. In the fire they can be made purer than other metals. They are more enduring; rust does not corrupt them, and use does not easily impair their worth. They are most costly, and for ir worth. They are most costly, and for ession men will sacrifice even life itself. But "precious" reaches its highest use when it impair their worth. is applied to the blood of Christ. "Knowing that ye

2. Its Preciousness is Unique.- It has peculiar in-2. Its Freedowness is Unique.— It has becumar intrinsic value. Its value is in itself alone, not in anything associated with it. If to it were added everything in the world its value would not be increased. Aor can its worth be in the least diminished by any possible subtraction. Use has no effect upon its value. The silver coin becomes smoothe and on its value. The silver coin becomes smoothe and loses most of its value by the wear and tear of tise. The wedding ring becomes thinner the longer it is, worn, and inally breaks in pieces and can be worn no more. But the blood of Christ will have the same priceless value in the "ages to come" as it has had "from the foundation of the world," and will be a precious when the lost entire the in it "weather the lost entire the in it." precious when the last saint has in it "washed robe" as when it saved righteous Abel.

Is rarity a quality of preciousness? The blood of Christ has no equal. The blood of patriots and martyrs has flowed in rivers over battlefield and execution block. Its value has been recognized by both church and state. But the blood of Christ is uniquely rare. There is none like it. It "speaketh betquely rare. There is none like it. It "speaketh per-ter things than that of Abel", the proto-martyr, or of all the martyrs and patriots of the world. It is pure blood. Absolute purity can be predicated of no other. "The best blood" of man is tainted

and needs cleansing. This blood is without taint, It is the blood of one who was "without spot or blemish," who was "holy, harmless, undefiled, and separate from sinners'; "in Him was no sin, He did no sin, and no guile was in His mouth." It is holy sin, and no guile was in His mouth." It is holy blood. It flowed from the throbbing heart of a holy body. It is the blood, not of man only, but of the God-man. God who "became flesh." Son of man He verily is, else He could not have shed human blood for human guilt. But that body in which He "bare our sins on the tree" was begotten by the Holy Spirit and was called by the Angel Gabriel "the holy thing." The blood of Christ is human, but it is more than human blood. It is therefore called by inspiration "the blood of God." Were it less it could not propitiate; it could not redeem; it could not save. If all the holy angels were to take human not propitiate; it could not redeem; it could not save. If all the holy angels were to take human bodies and pour out their blood in awful sacrifice for human guilt it would fall short of what is due Eter-nal Righteousness; the Redemption price would not be half paid. Nothing but Divine-human blood could pay the price of sin. Jesus Christ brings blood which is essentially Divine, and perfectly human and

II.—In Its Resultant Power we will best understand the preciousness of the blood of Christ. "Ye were redeemed ste." There are three things especially through which God manifests the compositions of

His saving grace: "The word of God," which is "liv-ing and active", "Spirit and life," "The prayer of faith" by which "all things are possible," and "The faith' by which "all things are possible," and "The thood of Jesus Christ his ston," which "cleanesth from all sip." Hut without the blood of Christ the word of fred would speak to us in vain, and the prayer of faith would be impossible. Come then and consider the marvellous power, the inestimable the glorious results of Jesus' blood. 1. It is Whom God set forth to be a prody for sin. pitiation . . in His blood." The universal belief among men has ever been that blood alone could atone for sin. Emphatic witness is borne to this by every na-tion from the remotest antiquity. It would seem that there has ever been an instinct in man that led him to believe that the righteousness of God required the sacrifice of the innocent in order to put away the sins of the guilty. Behold all the religions away the sins of the guilty. Behold all the religions of the old pagan world, and what is the sight that invariably meets the eye? The white-robed priest and the smoking altar, the costly sacrifice and the flowing blood. "A ghastly sight!" Yes; but it is the solemn testimony of man to a conviction of son's exceeding sinfulness, and of his belief that he must have a sacrificial substitute in order to escape the penalty of violated moral law, "A superstition!" But why did the superstition always take on this form? What was it that kept whisuering in the ears form? What was it that kept whispering in the earn of so many men so remote from each other that life in some animate form was the only expiation for sin against God? Many of the superstitions of human rengion may be traced ultimately to a Divine revela-tion. The heathen conception of atonement by blood could never have been solved by the human mind. The only solution is that it came from God, who, in the earliest history of our sinful race, made known to man that 'without the shedding of blood there is no remission." Ancient Babylon introduces us to the satanic corruption of this Divine revelation, and from this cradle of our race the corrupted truth has

As we enter the courts of Holy Scripture As we enter the courts of Holy Scripture this truth everywhere faces us. The blood of the innocent is shed to provide God's gracious covering for the first guilty pair, and they go forth from Eden wearing this token of Divine substitution with the primeval gospel sounding in their ears: "The seed of woman shall bruise the serpent's head, but it shall bruise his heel." Abel appears before God with the tirstlings of his flock and is accepted in the blood of the lamb. Cain comes without blood and is reject-And from this on through the Old Testament on the old restament you meet altars and dying victims on everyhand. The stream of blood that rises in Genesis flows without ebb through to the Revelation, where we behold "in the midst of the Throne, a Lamb as though it had been slain." The tabernacle, the altar, the vail, the holy place, the mercy seat, the priests, the people—all are sprinkled with blood. What means this system of sarrifices and convenies relieved with the strength of the control of tem of sacrifices and ceremonies without which no worshipper could approach the thrice Holy God? This: Sinful man can some into God's presence with ac-ceptance only through the shedding of innocent blood on his behalf. Let Isaiah tell us its meaning-while on his behalf. Let Isaiah tell us its meaning while in prophetic vision he beholds the suffering Servant of Jehovah. "He was wounded for our transgression, He was bruised for our iniquities, the chastisement of our peace was upon Him; and with His stripes we are heated. . . . It pleased Jehovah to bruise Him . . to put Him to grief. . . to make His soul an offering for sin . . . Ry the knowledge of Rimself shall my righteous servant justify many; and He shall bear their innouties." Now let the Servant Houself when my righteous servant justify many; and He shall bear their niquities." Now let the Servant Himself, when He appears, tell us: "The Son of Man came not to be ministered unto but to minister, and to give His life a ransom tor many." "This is my blood of the new Covenant shed for many unto remission of sins." Listen to His inspired apostles while they give in their answers: Paul says: "Christ died for our sins," "One died for all." "Being justified by His blood we shall be saved from wrath through Him." "Him who knew no sin God made to be ain for us that we knew no sin God made to be sin for us that we might become the righteousness of God in Him." He "redeemed us from the curse of the law having become a curse for us." "In whom we have our redempcome a curse for us." "In whom we have our redemption through His blood." John says: "He is the propitiation for our sins, and . . . for the sins of the whole world." And he heard them singing in heaven this new song: "Thou wast slain and didst purchase unto God with Thy blood men of every . . nation." Peter says: "Who His own self bare our sins in His own body on the tree." "Christ suffered for sins once, the Righteous for the unrighteous to bring us to God." "Knowing that ye were redeemed . . . with the precious blood of Christ." Notice that in all these scriptures it is not simply the life, but the death of Christ—and not death merely, but the shedding of the blood of Christ that avails. The shed blood establishes the fact that His death was propitiatory. This view of Christ's death gives significance to "all the blood of beasts on Jewish alters slain," which otherwise had been a shameful waste of innocent blood; and then Gethsemane and significance to "all the blood of beaste on Jewish alters slain;" which otherwise had been a shameful waste of innocent blood; and then Gethsemane and Calvary would be meaningless, and such scriptures as those just quoted would be a mere jarjon of words. But now we see how plainly the Old Testament sacrifices were "the pattern of things in heaven" and foretold of Him of whom John the Baptist said: "Behold the Lewis of God who taketh away the sin of the world."

2. God had two ways to deal with sin, which He hates, and which defiles His world. He could have ewept it away as the state stamps out the cattle plague-kill off every one infected with it. That would have emptied this world and God would have could not entirely the creature made in His image. The other plan was: Not to slight sin, or condone it in the least, but to make an expinition for it that would meet the demands of perfect justice and magnity His law; and that would also have in it the power to heal the malady, and win back to absolute loyalty His rebellious creatures. This latter plan He adopted. And while into all the mystery of the atonement it is impossible for us to penetrate yet this at least is plain; that apart from the vicarious sufferings of Jesus Chr st upon the cross there is no reconcilitation for man with God, and no cure for the malady of sin in the human soul. Thus we can see how very precious the blood of Christ must be. "He that despised Mosse law died without compassion on how very precious the blood of Christ must be. "He that despised Moses law died without compassion on the word of two or three witnesses; of how much sorer punishment think ye shall be be judged worthy who hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith He was sanctified an unholy thing, and hath done despite unto to the spirit of grace." If any in the madness of unbelief reject the atonement made by the blood of Christ, "there is no more a sperifice for sins, but a certain fearful expectation of judgment. sins, but a certain fearful expectation of judgment, and fierceness of fire which shall devour the adversar-

ies."

III.—Every Blessing connected with Salvation is distinctly attributed to the Blood of Christ. We can note only a few of them. 1—Redemption is named in our text: "Redeemed by the precious blood of Christ." "In whom we have our redemption by His blood." "Christ gave Himself a ransom for all." We belong to a redeemed race. The majority of mankind dont know it. Many who do know it sell their birthright for a mess of pottage. Blessed are they who have hidden in their hearts the fact of their redemption for to them it becomes a governing principle of life emancipating them from "the vain mannar of life emancipating them from the vain manner life". All life is vanity until it comes in touch with the passion of Christ. The cost of our redemption has been immense. God could have given constellalife' has been immense. God could have given constella-tions of silver and globes of gold, but we could not be "redeemed with corruptible things, with silver and gold," but only "with the precious blood of Christ." "The blood is the life." Life is man's supreme pos-session, and God's supreme gift. To give up any-thing less than life is to fall short of the completest sacrifice. Nothing but the completest sacrifice, the selves for naught, and Christ bath redeemed us such tremendous cost.' What a great responsibility is on every man! 'Ye are not your own, ye are bought with a price' body, soul, and spirit-to glorify God? What a blessed sease of security is glorify God? What a blessed sense of security is given to him who gives due recognition to this responsibility. "I am God's property. He is able to keep His own. No one can pluck ne and of His hand, who purchased me with His nwn blood."". "I am persuaded that neither life, nor death etc, shall be able to separate us from the love of God which is in Christ Jesus the Lord."

2. Justification and Exercicates "I am persuaded that neither life, nor death etc, shall be able to separate us from the love of God which is

2. Justification and Forgiveness. 'In whom we have redemption through His blood, the forgiveness of sins." "Much more now being justified by His blood." Forgiveness of sins is not almost that we have either to wait for or to work for. The believe on Jesus has it now. "We have, through His blood, the forgiveness of sins." The blood of Jusus sectures the forgiveness of sins." The blood of Jusus sectures it for us. We can "get right with God" at once, "through faith in His blood." We are "justfied in the blood of Jesus." The extent and continuousness of this judicial cleansing are wonderfully set forth in 1 John 1:7. "If we walk in the light, etc. Notice especially the two words "all" and "cleansth" in this verse. "All sin," not 'some' sin. The blood of Jesus has power to cleanse from all sin, and is cleansing those who "walk in the light as He is in the light." The blood of Christ once shed, eternally availing, is continuously at work, not only for "the brother overtaken in a fault," but for the 'Iristian walking in the light as God in the light. brother overtaken in a fault, but for the light walking in the light as God in the light. "Cleanseth" shows not only a continuous process, but also a continuous need. And the process is not "keeping cleah," but "cleansing." There is something to be cleansed, or the cleansing would cease of course. But how blessedly reassuring is this word. We are invited to "walk in the light as He is in the light without fear that the discoveries which that light will make, either of self or of God, will rob us of our peace or hope. No; we will understand more deeply than ever the need and the power of Jesus blood. "The blood of Jesus Chair Ties

blood. "The blood of Jesus Christ His Son clean-seth us from all sin." "Bearing shame and scoffing rude
"In my place condemned He stood
"Seals my pardon in His blood
"Hallelujah! What a Saviour!"

"Hallshipsh! What a Saviour!"

3. Peace is secured to us by the blood of Christ.
"Having made peace by the blood of His cross."
When the law thunders, and conscience quakes, and the sinner stands self-condemned before the Holy God, nothing but the blood of Christ can hush those thunders, or still those fears. "Being justified by faith we have peace with God through our Lord Jesus Christ." "The Lord bath made to light on Him the

peace, more a When we cease ir selves H sins by man w mind ti friend s "Yes,"
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peace."
There 'There the pea 4. Sa might a ed with wrote and ha What w the true the ma Jesus ( er; not Jesus s they ha been led this the have be Holy S the mes fore the futile, i come u troduce bear fru man Mi 1848: " I saw s objective eternal Christ's flected | the wor lievers ment. fourth: Meditat place w sion for impassio are diss

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iniquity of us all." "Who now can lay anything to the charge of God's elect?" "Who is he that condemneth" Heaven's reply is "It is Christ who died." "There is therefore now ac condemnation to them that are in Christ Jesus." Our peace with God is made. "Peace I leave with you, my peace I give unto you," said He who "made peace by the blood of His cross." What do you do, my brother, when your conscience is throubled over the sins of your life and your peace is disturbed? Try to win back peace by good works? "Dead works" bring no peace. A visit to Calvary is needed. "How much more shall the blood of Christ... cleanse your conscience from dead works to serve the living God." When we learn afresh the power of Jesus's blood we cease from our works as a means of commending our cease from our works as a means of commending ourselves to God, and with a glad and grateful heart
serve Him because of the full atorement made for our
ains by "the precious blood of Christ." A young woman was dying. The Holy Spirit brought to her
mind this scripture: "He was wounded for our transgressions etc." It led her into "peace with God." A
friend said to her one day: "You suffer much I fear?"
"Yes," she said, "buy" pointing to her hand, "there
is no mail there. He had the nails, I have the
peace." Laying her hand on her brow, she said:
"There are no thorns there. He had the thorns, I
have the peace." Touching her breast, she said:
"There is no spear there, He had the spear, I have
the peace." cease from our works as a means of commending ourthe peace.

4. Sanctification. "Wherefore Jesus also that He might sanctify the people with His own blood suffered without the gate." The persons of whom Peter wrote the words of our text were mostly Gentiles, and had lived in the immoralities of heathenism. what was it that turned them from the 'vain manner of life handed down from their fathers?"
What was it that turned them 'from idols to serve the true and living God?" Not the matchless life—not the marvellous ministry, nor the wonderful words of Jesus Christ; not the new idea about God the Faththe marvellous ministry, nor the wonderful words of Jesus Christ; not the new idea about God the Father, not the hope of heaven, nor the fear of hell that Jesus spake so much about; but itwas "the precious blood of Christ" that accomplished their deliverance. But for the blood of Christ no message of peace would have come from the God against whom they had revolted. But for this they would have received no revelation of His glory; they would have been left to perish in their heathenism. But for this the force of their old and evil life would never have been broken. But for this the power of the Holy Spirit would never have come upon them, nor the messengers of Jesus have visited them. Life before the power of Christ's passion touches it is vain, futile, fruitless of any abiding good. But when we come under the power of Christ's death, we are introduced to a life that is real—a life in which we can bear truit, much fruit, and fruit that abides Dr. Norman MacLeod wrote this confession in his diary Dec. 1848: 'I have had inadequate views of Christ's cross. I saw a work done for me, a ground for pardon, an objective reality; but I did not see so clearly the citerial necessity of the cross in me, of sharing Christ's Hie as mine, of glorying in the cross as 'reflected' in the inward power it gives to be crucified to the world, and the world to me." A number of heavening the control of the world, and the world to me." Christ's life as mine, of glorying in the cross as reflected in the inward power it gives to be crucified to the world, and the world to me." A number of believers were once conferring as to the best method to mortify sin. Five ways were proposed. One said: Meditate on death. The second: Think of the Judgment. The third: Ponder the torments of Lell. The fourth: Muse on the glories of heaven. The fifth: Meditate on the death of Christ. Calvary is the place where the graces of the Spirit grow, where Leve is kindled, where consecration lives, where compassions for the lost is gained, where heal burns with an impassioned flame, where the attractions of the world are dissipated, where the power of sin is broken, and where holiness has its birth and growth.

"When I survey the wondrous cross, One which the Prince of Glory diet; My richest gain I count but loss, And pour contempt on all my ride." Were the whole realm of nature mine, That were a present far too small; Love so amazing, so Divine, Demands my soul; my life, my all."

5. Victory also is among the blessings brought to us through the blood of Christ. In that wanderful portrait given us in the Revelation, so true to our life of conflict here, we learn that the redeemed overcame Satan and his host "because of the blood of the Lamb, and because of the word of their testimony." The believer has no other overcoming power. Resolutions waver and will not effect our deliverance, but by the blood of Christ we overcome. The gnawing worm will never prey upon the heart that is "sprinkled from an evil conscience with the blood of Jesus."

Who compose that triumphant host before the throne Who compose that triumphant host before the throne of God "arrayed in white robes, and palms in their robes, and made them white in the blood of the Lamb; therefore are they before the throne of God." O is it any wonder that the saints in glory lift their voices in unceasing praise "Unto Him that loveth us, and weaked us from our sins in His blood." "Blossed are they that have washed their robes, that they may have right to the tree of life and may enter in through the gates into the city." Why do we love that old hymn: "Three is a fountain filled with

blood" in spite of all criticisms? Why is that grand blood in spite of all criticisms? Why is that grand old hymn so greatly beloved by monarch and peasant alike who trust in the Lord Jesus Christ—"Rock of ages, cleft for me, etc. Because they sing of the precious blood of Christ. All the hymns with the blood mark in them are sure to live. They never wear out. They will go singing on till Jesus comes for they celebrate the redemption of man by "the precious blood of Christ."

precious blood of Christ."

When Antonius held up to view the blood-stained coat of Ceasar, and said, "Look! here you have the Emperor's coat thus bloody and torn," the citizens of Rome arose at once and avenged the death of their great ruler. And, brethren, as we gaze upon the Son of God dying upon the cross, we see what sin has done in nailing Him there, and the curse it merits in that He is made a curse for us. The thorn and brier is witness to the curse that man by sin brought upon the earth; behold the brow of the crucified Christ encircled with "the crown of thorns." Our hands were raised in revolt against God—see the hands that did God's bidding nailed there by our rebellion. Our feet were turned away from the path Our hands were raised in revolt against God—see the hands that did God's bidding nailed there by our rebellion. Our feet were turned away from the path of righteousness to follow sin; and on the cross we see the feet of Him who ever walked with God pierced with the cruel spike. Sin deserves wrath and punishment and on the cross we see the Christ thus bearing our sins. Sin means darkness; behold the Light of the World enshronded in darkness on the cross. Sin means overwhelming distress and confusion; and there the Blessed Lord cries in prophecy: "All Thy waves and Thy billows have gone over me." "My tongue eleaveth to my jaws." "There is none to comfort me." Sin means separation, and from the cross the Only Begotten and well Beloved Son is crying. "My God, My God, why hast Thou forsaken me." O my brethren, in view of this sacrifice and sufferings, will we not do as did the citizens of Rome to the murderers of Caesar? Let us put to death every sin: "Mortify your members that are upon the earth." "How shall we who are dead to sin, live any longer therein? Know ye not that so many of us as were baptized into Christ were baptized into His death?" Let us then "reckon ourselves to be dead indeed unto sin, but alive unto God through Christ Jesus." Let us know the power of the blood of Christ as Paul knew it: "I have been crucified with Christ, and it is no longer I that live, but Christ liveth in me, and the life that I now live in the flesh, I live in the faith, the faith which is in the Son of God who loved me and gave himself up for me." For "ye know that ye were redeemed by the precious blood of Christ." precious blood of Christ."

"Dear dying Lamb, Thy precious blood Will never lose its power, Till all the ransomed church of God Is saved to sin no more."

# What Christ Teaches About Judging

One cannot help feeling as he reads the account of the early ministry of Jesus that in it there was a constant mingling of severity and tenderness. We find him weeping over Jerusalem, and yet it is the same Saviour who drives the money changers from the temple. We find him holding little children in his arms, and the scene suddenly changes, and, befold! he is turning upon men to rebuke them for their hypocrisy! The same lips which framed the sentence, "Come unto me, all ye that labor and are heavy laden," spoke the sharp words to the people following him, "How shall ye escape the damnation of hell."

The spirit of the Christian is the spirit of love and

The spirit of the Christian is the spirit of love and gentleness. Yet there are times when we must re-buke sin and take no compromising position in the presence of evil. To be censorious, however, is to

presence of evil. To be censorious, however, is to be un-Christ-like and a disloyal follower of Jesus.

There are certain things to be said about censoriousness. First: It is dangerous; for in judging others, we count judgment ourselves. The critic is, equ. ut prescriptions in a uniformation of the control of the contro

so both from man and from God there is danger to the man who judges his brother.

Second: It is frequently hypocritical. We have, most of us, found that in proportion as we have become quick to discern the faults of others, we have less and less discerned our own shortcoming, and frequently when we have found faults in other people, they are but the reflection of the faults in our own lives. My own experience is that when I have been censorious I have found, when I stopped to consider, that there was more cause for complaint concerning myself than against those against whom I had lifted my voice.

my voice.

Third: It is useless. So long as there is any inconsistency in our own lives and others can see this, we can have no power in turning them from the way of sin.

There are certain principles who have always pre-vail in the life of a Christian, if he is able fittingly and effectively to bring others to repentance.

First: He must right himself with God, not that he may live a sinless life, but he must show by his very spirit that it is his constant aim to do that which he would ask others to do. Second: He must be right with his fellowmen. It

has been said that a man is no more nearly right with God than with his fellowmen, and a quarrel between Christians has, oftentimes, sealed the lips of the one who would rebuke the sinner and has made ineffective his words.

Third: There is no way to be right with God and men except by constant fellowship with Christ and uninterrupted communion with him. There must be quick confession of sin. We ought not to close our eyes in sleep with an unconfessed sin in our heart.—American Messenger.

#### BEYOND THE CURTAIN.

BEYOND THE CURTAIN.

The life which we are living now is more aware than we know of the life which is to come. Death, which separates the two, is not, as it has been so often pictured, like a great thick wall. It is rather like a soft and yielding curtain, through which we cannot see, but which is always waving and trembling with the impulses that come out of the life which lies upon the other side of it. We are never wholly unaware that the curtain is not the end of everything. Sounds come to us, muffled and dull, but still indubitably real, through its thick folds. Every time that a new soul passes through that vail from mortality to immortality, it seems as if we heard its light foot falls for a moment after the jealous curtain has concealed it from our sight. As each soul passes, it almost/seems as if the opening of the curtain to let it through were going to give us a sight of the unseen things beyond; and, though we are forever disappointed, the shadowy expectation always comes back to us again, when we see the curtain stirred by another friend's departure. After our friend has passed, we can almost see the curtain which he starred, moving tremulously for awhile, before it settles once more into stillness. Behind this curtain of death, St. John, in his great vision, passed, and he has written down for us what he saw there. He has not told us many things; but he has told us much; and most of what we want to know is wrapped up in this simple declaration, "I saw the dead, small and great, stand before God." I, think it grows clearer and clearer to us all that what we need are the great truths, the vast and broad assurances within which are included all the special details of life. Let us have them, and we are more and more content to leave the special details of life. Let us have them, and we are more and more content to leave the special details unknown. With regard to eternity, for instance. I am sure that we can most easily, nay, most gladly, forego the detailed knowledge of the circumstances and occupati

### HOW TO STRENGTHEN WILL-POWER

No will is rightly strong that does not help some other will to be strong. To make your will the servant of love will be to call upon it for the highest exercise of all its powers, and no will has ever been known to become weak that has thus placed itself under the control of love. For love teaches us to share, and strength shared is strength multiplied. A heantiful old collect runs. "Str up, we beseech Thee share, and strength shared is strength multiplied. A beautiful old collect runs, "Stir up, we beseech Thec. O Lord, the wills of Thy faithful people, that they, plenteously bringing forth the fruit of good works, may by Thee be plenteously rewarded. It takes a strong man to be a good man, and a good will to be a strong will. Test the strength of your will, not by its vindictiveness and coercion, but by its helpfulness to some one else.

A poet represents one coming up to a gate on a mountain side, over which were written the words, "The Gate of Death," but when he touched the gate, it opened, and he found himself amid great brightness and beauty; then, turning about, he saw above the gate he had entered the words, "The Gate of Life." If we are in Christ, death is abolished, and the point which earth calls the point of death is really the point of life.—Rev: J. R. Miller, D.D.

Dr. Sydney Strong, while preaching a series of sermons on the family circle in Chicago recently, talked about parentage. "Parentage," he said, "is at once God's greatest gift and severest test. Parentage is the most practical escape from selfishness. Those who escape parentage escape the best of life. Mankind should emphasize the importance of birth more than death; chikiren ought to be well born. There would be more Bethlehem babies if there were more Marys. A child first sees God in the face of its mother. The kind of God depends on the kind of mother."

Calmness is not a thing of mere surface emotion, but must go down to the deepest condition of our lives. We cannot say just, "Go to now, I will be calm:" we must cry with Paul, "Now the Lord of peace give us peace by all means."—Phillips Brooks.

When we cannot rejoice in God as our song, yet let us stay ourselyes upon Him as our strength, and take the comfort of spiritual supports when we can-not come at spiritual delights.—Matthew Henry,

## Dessenger and Visitor

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#### THE IRREFORMABLE SALOON.

It will be remembered that a little more than year ago the opening of the Subway Tavern in New York attracted a good deal of attention. The Tavern was opened under somewhat peculiar auspices. It was the enterprise of a company formed on the same plan as the English Public House Trust, and its capital of \$10,000 was subscribed largely by prominent men in the City Club of New York, with the avowed object of eliminating the worst features from the liquor traffic. Pure liquors were to be supplied and good food sold at low prices, and the expectation of the promoters was that, by these means and by discouraging the treating custom and refusing liquor to men intoxicated, as well as by other provisions for the comfort and amusement of its patrons, the tavers would be made far more respectable than the ordinary saloon and far less injurious in its effects.

Prominent among the promoters of the Subway Tavern was Bishop Potter of the Protestant Episco pal Church, w.o also conducted a religious service and invoked the blessing of Heaven upon the business of the Tavern on the occasion of its opening. widering the general attitude of ministers of Christian churches in the United States toward the liquor business, the course pursued by the bishop in this connection was sufficiently remarkable to cause a good deal of surprise and to call forth a variety of comment. In view of the high character of Bishop Potter as a Christian minister and a philanthropist none but the most uncharitable could question the goodness of his motives or believe that in lending his influential support to the Subway Tavern Scheme he had any purpose in view less worthy than the moral and social betterment of the masses in the city's crowded districts. But while most were willing to give the Bishop credit for the best intentions, there were many who doubted the correctness of his judg ment and who predicted that his scheme for reform ing the saloon and for elevating society by means of a reformed saloon was destined to failure. And so it has come to pass.

After a year's trial it appears that the Subway Tavern is pronounced by its promoters to be both a financial and a philanthropic failure. Evidently it did not prove to be the attraction for the people that the Bishop and his friends had hoped it would be. This result is probably due to the fact that the Subway Tavern scheme attempted to unite things which are incompatible, namely, a wholesome social life and the indulgence of the appetite for strong drink, . The men who go to saloon to drink intoxicating liquors prefer the places which are devoted wholly to that business, and those who want to take their wives and children to some place where they can enjoy a lunch or a drink of soda water together will prefer a restaurant which has no association with the liquor business. Accordingly, we are told, the Subway Tavern is no longer to be run on the old plan. As we understand the matter, the company with which Bishop Potter was associated resigns control of the Tavern and it passes into new hands and the philanthropic principle in its management will give place to the economic. The controlling purpose view under the new management will not be to elevate men but to make money. To quote the words of the new manager, "the water wagon attachment will be cut out," and the tavern will be run as a saloon

The purpose of the New York scheme with which Bishop Potter's name has been prominently associated is doubtless worthy of commendation. It was an effort to deal beneficially with conditions which in all cities, and in the great cities especially, call loudly for reform. All who possess in any measure the spirit of philanthropy cannot but welcome any hope of deliverance for that very considerable percentage of the population of the cities that lies enslaved and manacled under the terrible power represented in the saloon. But the failure of the Subway Tavern scheme is only an added evidence, and one which the world hardly needed, of the fact that the hope of deliverance is not to be realized through attempts to reform the saloon. As we said a year ago in connection with this same subject, we say again new. the saloon is so hopelessly bad that the only effective reform of it is to reform it out of existence.

### SOMETHING ABOUT HYMN-BOOKS.

At the Convention at Charlottetown a resolution was moved by Mr. Burpee Witter, recommending the Canadian edition of the English Baptist Hymnal to our chirches for use in connection with public wor-We gather from the report of the proceedings that the resolution was not adapted by the Convention, but the subject to which it called attention was referred to a committee which is to report next year. This subject of a suitable hymn book for use in connection with the public services of our churches is an It is a matter in which uniformity is desirable, or if not absolute uniformity, a much larger measure of it certainly than at present obtains among us. As things are one may go to half a dozen Baptist churches and find a different hymn book in use in every one of them. Just how many different selections of hymns are in use at present among the Baptist churches in St. John we cannot at this moment say, but certainly the variety is sufficient to indicate that the independence of the local church is much in evidence along this line. One might almost conclude that each had made it a special object to secure a hymn book different from that used by any of its sister churches.

Now of course in this particular matter, as in many other matters, a Baptist church is a law unto itself, and it would be impracticable, even if it were desirable, for the Convention or any other body to determine the selection of hymns to be used by our churches. But though there is no authority to con trol our churches in the selection of their books of praise, there is no law against the giving or receiving of counsel in the matter. It is not only the privilege but the duty of the Convention, at proper times and in proper ways, to give good counsel to the churches, and the churches are no less under obligation to accept good counsel than the Convention Further, this matter of the selection of a hymn-book is one in which the Convention should be able, after due consideration, to make a recommendation which the churches may wisely accept.

Among the many hymnbooks now in use in our churches some are good, others are better, and none, so far as we know, are really bad. And yet there is a sense in which a good thing becomes almost bad if stands in the way of the best. If then there is one Baptist hymn-book distinctly better than any other, by all means let us have that. From what we know of the English Baptist Hymnal and of the satislaction, it has given to the churches which have adopted it, we are strong,y inclined to believe that this hymnal with the Canadian supplement is super ior to any other book for general use in our churches. In the Hymn and Tune Book edition of the Hymnal the music is of a high order, and, as we understand, has given great satisfaction to the congregations which have used it. The Hymnal is is sued in several different forms, some in small type and at a very moderate price, and others in larger type and more expensive. From all we know of the English Baptist Hymnal and of other books in use in Baptist Churches we are strongly inclined to believe that the recommendation embodied in Mr. Witter's resolution is quite worthy of endorsement. At the me time, under all the circumstances and expecially in view of the prospective union of the two Baptist bodies, the Convention has doubtless done wisely to give the subject ample consideration before making needation. In the mean time any church

which is contemplating a change in its hymnelscok, will do well, we think, to examine carefully into the merits of the English Baptist Hymnal. It should be unnecessary to say that it is a very unwise thing to be the choice of a hymn-book turn merely on its price. Hymn-books which have served their day and have been superseded by a better book may often be secured at a small price. But it is the poorest sort of economy to select a poor hymn-book in preference to a good one because the latter costs a few cents more per copy, and especially when the best may be had at so small a price.

### PROFESSOR E. M. KEIRSTEAD, D. D.

At the recent meeting of the Convention in Charlottetown the following resolution was adopted:

Resolved.—In view of the prospective removal of Rev. E. M. Keirstead, D. D. to Toronto to assume the duties of the chair of Systematic Theology and Apologetics in McMaster University, the Convention places on record its profound regard, for his abilities, his character and the great and varied services which he has rendered to the denomination during a quarter of a century, as pastor, as professor in Acadia University, as Secretary for many years of the Convention, and as a devoted servant of the churches in manifold ways. The Convention would further convey to Dr. Keirstead the warmest assurances of its abiding love and its hearty Godspeed as he follows the call of God to another field of labor.

It is a kindly and not an unworthy impulse that prompts us to say nothing but pleasant things in our farewells to friends who are leaving us. It would be most ungracious at such a moment to give room to the spirit of criticism, to mention an unkovely trait or an injudicious act or to recall anything on the part of him to whom we are saying adied, which may have in any way qualified our regard for him. And so perhaps we need not wonder if there is a disposition to discount more or less the appreciations expressed in farewell resolutions, not indeed because they say what is not true, but because, they judiciously omit some things which would need to be said if the purpose in view were to aid one in forming a critical judgment.

But in the particular instance we are noticing can think of nothing over which a mantle of charity needs to be thrown, there is no call for reserve lest something unpleasant might be said, and the appreciative resolution adopted by the Convention will be accepted at its full face value by those who are best acquainted with the brother to whom it refers, beloved and honored of us all. The resolution declar es the Convention's regard for the ability, the character and the great and varied services of Dr. Keir-It would be easy, but it is unnecessary, to amplify this statement. His splendid ability, the simplicity and nobility of his character and the large value of his manifold services are gratefully recognized by the Baptists of these Maritime Provinces, and not by them only, but by many in the ranks of other denominations. His going away will be felt as a very serious loss by our Baptist people, and it will be recognized as a loss to the Maritime Provinces at large.

It is not of course our purpose here to present any estimate of the character and ability of Keirstead or to speak at length of the value of the services which he has rendered to the cause of Christ and humanity. Nor do we wish to offend our honored brother by writing anything which, though set down in all truth and sincerity, might seem to his modest mind to savor of fulsome praise. We do not claim for him exemption from the limitations and imperfections which, more or less, are characteristic of human nature at its best. But we recognize in him a man of generous endowments and gracious spirit, a man of truly Christian temper who, through all the experiences of life, has kept his heart sweet and strong and who has maintained an unfailing purpose to serve the Lord and his people. Many nave been strengthened and cheered by his ministry. We wish therefore to add our word in agreement with that which has been uttered by the Convention, believing that all that has been said will be most cordially and enthusiastically endorsed by the whole Bentist brotherhood of the Maritime provinces. brethren of the Upper Provinces, accordingly, commend Dr. Keirstead as a man and a brother whom they may take at once and with out reserve to their hearts, a man who will never be found seeking to promote selfish and personal interests at the

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expense of the general good, but who, peing rich in natural endowments, learning and experience, as well as in faith and hope, will, with liberal heart and hand, give them of his best and will do them good and not evil through all the years that he may continue to be their fellowservant,

### Editorial Notes.

der the Ontario Board."

The Congregationalist says:
"It is reported that the Polychrome Bible, which essayed to indicate by different colors the sources of the today of the composite parts of the Old Testament, is not likely to be completed. The next volume was to be Prof. George Adam Smith's edition of Deuteronomy.
We remember that when a copy of the Polychrome
was shown to Prof. George P. Fisher, he remarked,
"These colors will fade."

Rev. H. F. Laflamme writes us from Wolfville: "The Rev. A. A. McLeod, formerly of Prince Edward Island, and for fifteen years missionary to the Telugus under the Ontario Board, and Mrs. McLeod, whose first term in India extended over fifteen years, sailed from Vancouver, B. C., on the 4th inst., by Empress of China, for India via the west. Mr. Mc Empress of China, for India via the west. Mr. Mc-Leod contributes \$400 to his own support yearly. The balance is contributed by the British Columbia Baptists. The McLeods thus become the first foreign missionaries of the British Columbia Convention un

-The death occurred, on Tuesday last, at his home in Lunenburg, N. S., of Rev. George O. Huestis, one of the oldest ministers of the Methodist church in the Province. Mr. Huestis was a native of Wallace, Cumberkand County. He was a man of considerable ability and a highly esteemed and very useful minisability and a mighty esteemed and very useful minister of his church. Mr. Huestis, was eighty-five years of age, and some time ago retired from the active ministry, the had, however, enjoyed good health and was able its preach a good deal. The end came suddenly while mitting in a his chair and without any previous illness.

St. Francis Xavier's College of Antigonish has recently celebrated its jubiles with appropriate proceedings and ceremonies. A large number of honor ary degrees were conferred. Among those who re-ouved the degree of Dootor of Laws we notice the names of Dr. Robertson, Principal of Prince of Wales College, Charlottetown; Rev. Dr. Falconer, names of Dr. Robertson, Principal of Prince of Wales College, Charlottetown; Rev. Dr. Falconer, Principal of Pine Hill College, Halifax; Rev. Dr. Keirstead, fate of Acadia, now of McMaster Univer-sity, Toronto; Dr. Forrest, Principal of Dalhousie College, Halifax; Principal Soloan of the Normal School, Truro; Dr. McKay, Supt. of Education for Nova Scotia; Hone Judge Longley, of Halifax, and Hon. G. H. Murray, Premier of Nova Scotia.

-Very severe shocks of earthquake were felt in Southern Italy on Friday last. The earthquake was felt all over Calabria and less violently in Sicily. The disturbance was very great at Pizzo, Martirano and Monte Leone. Eighteen villages are reported to have been destroyed. The loss of life is reported at 370, with a large number of persons injured. The severest shock occurred at about 3 o'clock in the morning and scenes of indescribable terror ensued. Mon and women aroused from their sleep rushed half morning and scenes of indescribable terror ensued. Men and women aroused from their sleep rushed half clothed into the streets and open places, carrying along or dragging their children and calling for help on the Virgin and the saints. At Martiano, it is reported, all the buildings collapsed, including the barracks of the gendarmes, Six hundred men have been taken from the ruins and there were still other victims.

The quite considerable decline, during recent years in the consumption of wines and spirits in England is attributed, and probably correctly, in part to the tightness of the money market and the high rate of the income tax. But the change is not wholly due to economic conditions. According to Mr. John T. Rae, secretary of the National Temperance League, one of the principal reasons of the decline in the national drink bill is the striking condemnation of the use of alcohol by some of the most influential medical authorities. Another important factor in the decreased consumption of wines and spirits is the decreased consumption of wines and spirits is the fashion set by the large number of American visitors who show a marked preference for iced temperance drinks. The total abstinence of a majority of the labor leaders is also beginning to tell on the laboring classes and members of trade unions, many of ing classes and members of trade unions, many of whom are now beginning to realize that testotalism is an important stepping stone to their future proinvestment of

The Anglican Synod at its recent meeting in Quebec dealt with the subject of divorce by taking action which gives the necessary sanotion for a canon of the church forbidding clergymen to marry any divorced person whose husband or wife is living. The house of Bishops communicated to the lower house that they had unanimously approved a canon to that effect, and requested the lower house to concur in it. A lively debate ensued. It was moved in amendment to a resolution to concur in the proposal of the Bishops, that the injunction not to marry should be general, except in cases arising from the nullity of the marriage contract arising from

some antecedent impediment and in case of an innocent party where such innocence is asserted in the decree of divorce. This amendment was moved by Judge Savary, of Nova Scotia, and was seconded and supported by Mr. Dickson Otty of New Bruns and supported by Mr. Dickson Otty of New Bruns-wick in a strong speech. After a prolonged debate, the original resolution carried by a large majority. Of the clergy 56 voted "Yes," and 8 "No," and of the latty 29 voted "Yes," and 20 "No." Our sym-pathies in this matter are with the minority. While we fully recognize the great importance of doing what can be done legitimately and without injustice to curtail and to avert the terrible evil of divorce, we believe that the proposed canon will place a yoke on the neck of the innocent, which neither the letter nor the spirit of the New Testament sanctions, and that furtheristics and innocent that the furtheristic to the New Testament sanctions, and that forbidding the innocent party to a divorce suit, granted on the ground of adultery, to marry, will do nothing to lessen the evils connected with divorce or mote the sanctity of marriage.

The Maritime Young Men's Christian Association Convention meets in Charlottetown September 14 to 17. Among those who are expected to be present and take part in the proceedings of the Convention are: Mr. F. L. Willis, Boston; Mr. Fred S. Goodman, New York; Mr. E. T. Cotton, New York; Mr. C. T. Williams, Montreal; Dr. Lucien C. Warner, New York; Mr. D. & Budge, Mostreel and Mr. Dishard. York; Mr. D. A. Budge, Montreal, and Mr. Richard C. Morse, New York.

### Dr. Sawyer's Jubilee.

The account of Dr. Sawyer's Jubilee has just been ead in a far away, and lonely house in India. med in a far away, and lonely house in India.

Many great and good things were said; but the border land of that fifty years of active life was no more than skirted, while the vast interior must ever remain unexplored by the public, and in a great measure unrecognized until the "crowning day that's

coming by and by."

The pen of the editor of the M. and V. dug up and brought to light (or to our remembrance) the fact.

was a fifty years of self exile from the land of his birth and love. This thought is calculated, and rightly so, to make some of us feel that in this he has been in the same boat with us, and gives rise to a feeling of kinship. Strange that it should take long for that thought to come to the surface! since it has come to light and recognition that the good Dr. has been a Foreign missionary of Educa-tion to our land of the maple leaf and has spent should and will love him all the more. In view of this is understood the fitness of some of our best young men finding spheres of usefulness in the land that gave him to us.

There is a point, however, that has evaded both the pen of the editor and also that of the committee and which should be brought to light. As it was not the writer's privilege to sit under the worthy Dr. in the class room, he has fewer things to remem-Dr. in the class room, he has fewer things to remember concerning him, and so this one is still fresh in his memory. It has appeared to at least one person that as God surveys the work of Dr. Sawyer at Acadia, seeking for the greatest of his great deeds, He would pass over all that the committee mentioned, and even the extra point that the editor's pen brought to our remembrance and settle on his at-tendance on the college weekly prayer meetings, when he blended his words of testimony for Christ with that of the students and gave us something we could carry away and think over. His way of saywith that of the students and gave us sometiming we could carry away and think over. His way of saying what he had to say was not as noisy as some of the rest of us, and for the same reason that the large and well ladened ship swings to and fro between New York and the old world with comparative ease while the small and shallow craft gets much put about with the slightest wind arises. those meetings live before the view again, Dr. is seen standing before us feeding us with words of life, and taking his place as a disciple view again, the Worts of the, and taking ins prace as a tische of Christ among others. It seems now, as it did then, that he had learned in a marked degree, the greatest Teacher's secret of greatness, he was and is great because he knows so well how to be little. The giant teacher of the class room was a humble disciple of Jesus in the prayer meeting.

One with you all in best wishes for and with grateful remembrances of so worthy a man.

Yours sincerely, J. Hardy

Palakinda, Aug. 2nd, 1905,

### That Letter to the Philippians.

A very dear friend of mine has sent me a little book by Dr. Wayland Hoyt, entitled "Gleams From Paul's Prison, or Studies for the daily life in the Epistle to the Philippians." It is a perfect gem. Anything of value on this letter has an added joy for me. I have just finished a course of twenty sermone on this charming epistle. And this is the second time I have preached them; and should I of it have another pastorate I hope to preach them again, I have almost made them new this second time, and after reading this charming little book by

Dr. Hoyt I shall be able to place in many a gem here and there that will enrich them and make them of greater profit to the hearer. If my brether min-isters have not been in the habit of dealing with a isters have not been in the habit of dealing with a whole epistle or gospel after this fashion, let me urge you to do so. O, the wealth of spiritual lore and variety of practical themes and daily Christian duties Paul touches in one of his letters, is only realized by such a close study. For as Dr. Hoyt says in his preface—"A common trouble with us is a too fragmentary use of Scripture. But that which was a whole in the author's mind ought to be conceived as a whole also in that of the reader's. And the raying out of an entire Gospel or Epistle upon the raying out of an entire Gospel or Epistle upon life and duty has long been wonderful to me. This book is an attempt to read one of the sweetest and nost stimulating of the epistles of the greatest postles through and disclose its multiform relation ith the Daily Life." apostles through

Analyze for yourself and choose your own themes.

Here are mine—
Remembrance; Paul's Prayer for the Philippians;
The Prophecy of Faith; A Word of Cheer; Ready for
Life or Death; Christian Growth; The Consolations Life or Death; Christian Growth; The Consolations of Religion; The Christ Mind; The Divine Ideal; Christians as Lights in the World; The Things that are Jesus Christ's; Christian Joy; True Worship; Union with Christ; Christian Ctitzenship; The Sin of Worry; Food for Soul Meditation; Contentment; The Human Need and the Divine Supply; The Saints in Cassas, Augustold Caesar's Household

I tried to avoid anything like the running com-mentary style, and made each sermon a unit in it-self. And I am quite sure that I had to pass by many themes as I treated, lest I should weary my hearers. For myself, the well got deeper, so varied and rich, are these inspired letters.

Charlottetown, P. E. I.

#### A WONDER BAG FOR MISSIONARIES.

A young missionary couple, going out to the field for the first time last year, received a thoughtful gift from the young woman's friends. At the farewell reception in the bride's church one of the ladies produced a laundry bag of blue denim and handed it to the young missionaries. The bag contained fifty-two packages, each one bearing a date and the young missionaries sailed from their native shores, one package was to be opened each week. The little wift, a book a pretty bandkarchief or collect. one package was to be opened each week. The little gift, a book, a pretty handkerchief or collar, a photograph, or some similar remembrance, ofttimes including a helpful message from the giver. The bride immediately dubbed it the "Wonder Bag." Only those who have been in like conditions can understand what joy it brought two young people in the long first year of exile from their native land. Each week the day when the "Wonder Bag" package was to be opened was looked forward to with liveliest anticipation. The givers were rewarded with a was to be opened was looked forward to with liveli-est anticipation. The givers were rewarded with a personal letter, and those, written when the vivid "first impressions" gave the writers facile, pens, were not the least of the blessings for which the magic bag was responsible. The contributors were almost all members of the church to which the young mis-sionary wife had belonged from childhood, and their gifts had a personal touch that made them doubly precious. Why cannot other churches take up the precious. Why cannot other churches take up suggestion and make other young missionaries py?—Ex.

Watchfulness and prayer are inseparable. The one discerns dangers, the other arms against them. Watchfulness keeps us prayerful, and prayerfulness keeps us watchful.—Alexander Maclaren, D.D.

Discipleship to Christ is not a long labor, or a long pathway, at the end of which we secure a re-ward in payment for what we have done. It is a life which has its inheritance, as its birthright, at the outset, and moves forward in the conscisession of it.—Timothy Dwight.

"God's delays are not denials. They are not neglectful nor unkind. He is waiting with watchful eye, and intent heart for the precise moment to strike, when he can give a blessing which will be without alloy and will flood all the after life with blessings so royal, so plenteous, so divine, that eternity will be too short to utter all our praise.—Rev. F. B. Meyer.

One of the noblest missions in this world lies in just making people happy. He who sets himself to this end is a friend of the human race. But to seek happiness in material things is not the highest quest nor one worthy of an immortal soul. To hold the torch for another when the way is dark and uncertain is an ambition that angels might covet.

And so, being lifted up, God still draws us to him-self and still proves himself able to come between us and our past. Whatever we may flee from he keeps and our past. Whatever we may flee from he keeps it away, so that, although to the last, for penitence, we may be reminded of our sins, and our enemies come again and again to the open door of memory, in him we are secure. He is our defense, and our peace is impregnable.—George Adam Smith.

### An Answer to Prayer.

By E. M. N.

Miss Townsend prepared herself for an afternoon of solid comfort.

Was it because she was tired, she wondered, and therefore nervous, that one persistent and disagreeable thought kept obtruding itself between her consness and pleasant themes?

The open pages before her failed to banish from her mind the face of a little child, a face pinched, wistful, shadowed by a look of anxiety quite out of keeping with its infantile features and innocent eyes

"I do believe," soliloquized Miss Townsend, in deep disgust, "there will be no peace for me till I go and call upon those people."

"If I were a good woman," thought Miss Townsend, "I should want to go. If I were a little worse I should read here in peace. Being neither bad nor good. I suppose I shall go-and hate to.'

With a last longing look at the fire, and a stifled sigh for the cup of tea, Miss Townsend plodded out into the storm.

The little girl whose face had proved so haunting was a new pupil in Miss Townsend's sewing The public school building in which, by special favor of the board this class was held, stood in a thronged and very poor quarter of the city. The winter was proving a hard one, with the work of many factories, crafts and shops intermittent, slack or utterly at a standstill.

The child, Annie McMullin, lived in a rear house separated by a long yard from the dwellings which faced the street. Its look of sometime thrift surprised Miss Townsend, for the extreme poverty of the child's dress had led the visitor to expect the third floor back of a tenement. This house harbored evidently but one family. Shrubs had been planted in the door yard. On the little porch stood forlorn flower boxes heaped high with snow. At the windows hung lace curtains, which, as every parish visitor knows, made a line of demarcation between the abject and the thrift poor.

There came to the door, in response to a third and emphatic knock, a tall, haggard man. He was unshaven, though not unwashed.

His frayed and faded coat was buttoned high, to conceal the absence of linen. The expression in his eyes, hunted and fierce, belied the good line of brow, mouth and chin.

"Mr. McMullin?" she said.

"That's my name," replied the man, with sombre

"Perhaps you have heard of me from your little Annie," ventured the small woman in conciliatory accents. "I am her sewing teacher, Miss Townsend. I wished to meet Annie's father and mother. I like to know the parents of all my little people."

The man held the door wide, inviting his visitor to enter. His civility of manner and refinement of speech accorded ill with his rough and wretched ap-

The little parlor wherein he made his visitor sit down had evidently been furnished in some period of prosperity. It boasted the plush-covered furniture, the crayon portraits in flambovant silver frames, the album and the melodeon which together furnish the company room according to the heart's desire of the mechanic's wife. But everything showed the lack of a woman's tidying hand.

a woman's tidying hand.

Where was the wife? The wife, it appeared was sick. The man had filled an excellent position at good wages till latter summer. Then his "boss' had closed the busin osed the business.

Times were bad and it seemed impossible to find

another job, The man had walked the streets seek-ing one, day after day. The wife had tried to help by going out to wash and char. She had been long unused to such continuous work and it has overtaxanother job. unused to such continuous work and it has overtaxed her strength. Then, one bitter day, coming home very tired and poorly clad, she had caught cold. She lay now on a dingy and confused bed in an inner room, and the eyes of the visitor saw that there lay a very sick woman.

There was a little coarse food in the house

There was a little coarse food in the house. There was no fire, no fuel and no money. And in the heart of that haggard, fierce-eyed man, there was despair. "They say," said he, "that God hears prayer. Haven't I prayed morning, noon and night, night and morning? "Tien't luxuries we want. It's food for my children. Just as nice children as any man ever had. It's a bit of comfort for my wife that's work-

ed so hard and been so good to me. It's work to. ed so hard and been so good to me. It's work to pay my rent and put some clothes upon my back. Look at me! The rags I'm in! Who'll take a man looking like me? I pray and pray in the night when I can't sleep for thinking of my trouble. Then I get up early and tramp and tramp, and always it's the same answer: "Nothing for you.""

The visitor realized with bitter longing that she had no word of spiritual comfort to offer. The problem of prayer haunted her own thoughts, must be answered. One's own feet, she thought, must be firmly planted on the rock of faith before one can reach down to draw up the souls sinking into des-

reach down to draw up the souls sinking into desreach down to draw up the souss sinking into des-pair. The little blue-syed Annie, just in from school was despatched with a tin pail, a note and a quar-ter to fetch some strong broth from a diet bitchen hard by. There were some old blankets at home, Miss Townsend remembered, which could be sent down this evening by the furnace man, to make the wo-man's bed more fomfortable. The Associated Charities in a case like this could

The Associated Charities in a case like time could and must give coat. The little woman lethought herself of a noble charity which sent nurses in cases of emergency to the homes of the sick your. She herself ordered in a basket full of such groceries as could be prepared by a bewildered man and a child. By the time she reached home she was too sad and filled with a sense of her impotence to offer that spiritual comfort for which a racked soul hal cried cut

er in vain.

Miss Townsend could not answer the questionings of the man's perplexed soul, she could and did find him various jobs in and around her own house, rugs him various jobs in and around her own house, rugs to be beaten, windows to be cleaned, snow to be shovelled and the cellar to be white washed. She could "fill him up," as she expressed it, in her own kitchen and send him home with broth or lelly or fresh eggs for the sick wife. She could make such aprons of strong, pretty gingham to cover the children's rags and make them neat for school. She could beg for the man a suit of clothes in which he might sally forth respectable to seek a job. And she could and did harass the much enduring secretary until at last, to her intense relief a permanent job until at last, to her intense relief, a permanent job of the Associated Charities and importune her friends was found.

was found.

But though she had been unable, as she felt, to carry spiritual light into the home of her proteges. "I really do believe," she said, "I have been a kind of Mascot to them, after all."

The wife was well. Taken in time, her sickness had proved no more than a sharp attack of bromehitis; "but I really think," said the nurse with unprofessional frankness. "was have just sayed her transports of the same and the provinces in the same and the provinces in the same and the same and the first transports of the same and the same

professional frankness, "we have just saved her from

The man's work was proving permanent and he had twice been judged worth an increase of salary.

The house took on a look of humble comfort. Mrs-

McMullin, freed from alien wash-tubs by her man's steady job, wrought cleanliness and order where once had been a grimy chaos. Little Annie's dimples reappeared and the window boxes bloomed again. When Mrs. McMullin, out of a full heart, spoke gratitude to her visitor, famine and fear had wanished as completely from the hearth as had the mow

ished as completely from the hearth as had the mow from the springtime world without.

"And my man says," pursued Mrs. McMullin, whose thanks had been poured forth with Irish fluency and fervor. "I've been sorry ever since," says he, "for my wicked words that first day. I was half wild with the trouble, and the starvation or I'd never 'a' said them things,' says he. Now I know that there was use in my prayin,' ma'am,' says he, 'for the good God sent us you.'

Miss Townsend murmured something—she could nev-

remember what. There flashed into her soul light sought through many a sacred ceremonial in vain. And as she walked home through the mean and swarming streets, the light was with her still.
"God sent us you."
She recalled the day when she listened to bitter,

ts. Could she ever doubt again? In doing the doubts said. Churchman.

# "As One Whom His Mother Com-forteth."

Grace Pear Bronaugh

can only get some sleep," the doctor said,

"If she can only get some sleep," the doctor said,
"it will do her more good than medicine. And she
must be persuaded to eat something—she needs it."

"I know," said her sister, "but she takes no interest in anything. As for sleeping, she has been
awake so long I suppose it has become a sort of
abit with her. And then she is grieving so,"

"She has not slept for a week," said the husband.
"Before the baby died she would let no one nurse
him but herself."

His own face pore traces of many sleepless nights.

him but herself."

His own face bore traces of many sleepless nights, and there was a speechless anxisty in his weary eyes. He had lost his first and only child, a boy of six months, must be lose his young wife, too?

"Alice," he said to his sister-in-law when the doe-

tor had gone, "what child is that crying next door? It sounds like poor little Tom, and it is breaking. Mary's heart to hear it. Can not the windows be

closed, or something?"

"I suppose so," Alice replied, "but it would make the house so hot and flary can not sleep without air, that is certain Besides, I doubt if it would do any good, the walls are so thin, and the baby cries

"But whose child is it?" said the baby cries so hard. It is impossible to shut the sound out."
"But whose child is it?" said the husband. "Mrs. Carroll has no baby, has she?"
"No." Alice said, "it' is her brother's baby. She took it three days ago, the same day little Tom died. The father and mother were both killed in a railroad society. It is year, and

"But not like this," said the husband, brokenly.

"But not like this," said the husband, brokenly.

"You and Mary have each other," said the girl, making a pitiful attempt to comfort him.

"How long shall I have her if this keep up? Listen to that!"

to that!"
A series of baby shricks ending in a sobbing wail was what they heard. The neighboring house was in close proximityto their own, and it seemed impossible to shut out that cry.
"That baby cries because it is sick, or hungry, I believe it is hungry," said Alice. "Mrs. Carroll says it does not digest its food and it hardly sleeps at all. It needs its mother, poor thing."
Robert went up to see if Mary was sleeping, though he knew she could not sleep, with that constant cry in her ears.

in her ears.
"Darling," he said, "you must try to lie down and rest a little. Let me stay and read to you."

She allowed him to lead her to the bed and she lay down.
"Where shall I read, dear?" he asked her

"Anything," she said. "Read where the Book is pen. Perhaps God may have a message for me, to omfort me."

The Book was opened at the sixty-sixth chapter of Isaish. He read. "As one whom his mother comforteth so will I comfortyou."
"O Robert," Mary cired, "I can not bear it!"
He kissed the quivering lips and talked to her about the love of God, When she was calmer she whispered, "Perhaps God did mean that for a measure to me."

Mary Moreland lay in her room on the afternoom of the fourth day following the one on which her baby died. She knew that she ought, for her health's sake, to sleep that her husband was very anxious about her, but how could she sleep? If she

anxious about her, but how could she sleep? If she dozed for an instant it was only to dream that a little figure lay beside her, its warm mouth against her breast, its soft fingers clasping her own.

Down in the yard adjoining she could see the portly form of Mrs. Carroll, swinging the taby in the hammock, under the apple tree. She could see the little dark head rolling from side to slide as the hammock swing to and fro.

"She is swinging it too hard," murmured Mary.

Mrs. Carroll had never had any children of her own.

Mrs. Carroll had never had any children of her own, for heart was kind enough, but her hands were unkilful. She produced a nursing bottle which the aby refused. She forced the baby to swallow, and hen it choled she snatched it up and pounded it includes the snatched it. haby refused. mtly upon the back.

Mary could bear it no longer. She crept down the stairs and out of the house. No one intercepted her. Alice was busy in the litchen, Robert had gone down town to get a sleeping potion.

"Mrs. Carroll," she said, leaning over the fence, "please bring me that haby."

Mrs. Carroll made an awkward attempt to cover the baby with the blanket, under the impression that the eight of it might make poor Mrs. Moreland

worse,"
"Bring it here," said Mary, "and let me look at it."

Mrs. Carroll brought the baby to the fence was a pretty, baby, with appealing blue even its heir was dark like little Tom's, and it was just as big as he had been, and Mary's heart leapt as she looked

You poor soul," oried Mrs. Carroll, "how sick you

do look. It is too had. What troubles there are in this world!

Mary stretched her arms over the fence and took the child. The little thing smiled and laid its cheek against her dress. She clasped it close and in an instant its cries were stilled.

(Wall of all things! If he ain't anursing!" ex-

instant its ories were stilled.

"Well, of all things! If he ain't anursing!" exclaimed Mrs. Carroll.

For a long time Mary did not speak. Her face was pale, but she did not look unhappy, even though this baby reminded her so strangely of little Tom.

"Come on over and set down," said Mrs. Carroll, with her hand upon the gate.

"No." said Mary, "I will not come now these

with her hand upon the gate.

"No," said Mary, "I will not come now, thank you, but I wish I could take the halv in the house with me. O Mrs. Carroll, let me take him. let me keep him, let me have him! See how he clings to me, see what comfort he is taking! Surely you, do not need him, and he will be a great care to you. If I take him, it resy save his life. Oh, I pray that you will let me have him!

Mrs. Carroll. welcome, for I hands."

SEPT. 13.

"Want him?" him. Is he m
"Sure, he is
Carroll.

"Has Mary

later. had better go "Never fear," not

When Robert ly repress an dreaming? It strangely like Mary's arm, it just as he had otherless chil asleep.

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"I wouldn't to Florence, to Florence, who ash berries tha "Oh, mamma," them crack."
"But I know more pleasure," to the house-

to the house-a small basket. you can find," something plea Florence took

the tiny orange about the trees 'Is that enou full

Her mother cer. That w per. "That w "What are yo asked, curiously But mamma my secret." she Now, mamma

Now, mamma so Florence file as the tree sho. One gray day next morning t world, for ever trees looked like

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first one, and twere gathered of ence's berries. Florence clapp cried. "I mean —Christian Adv

THE CAT A Our Tabby, th unmixed with je alligator, was i she acquired the at every chance liberately cuffing retire with a she little alligator | insults, and thi flashed; and, w scrammbled afte it viciously. I started on a re over chairs and desperately to he ened Tabby, we none the worse f ly extended jaws Tabby treated t

"Do you really want him?" said the astonished Mrs. Carroll. "If you do, you can have him and welcome, for I am mortally afraid he will die on my hands."

"Want him?" said Mary, exultingly, "yes, I want Is he mine?"

"Sure, he is yours if you want him," said Mrs. . , - English and

"Has Mary slept 'any?" said her husband an hour

later. "I think she has," said Alice, mysteriously, "you

"I think she has," said Alice, mysteriously, you had better go up and see."
"If only that child next door"—
"Never fear," said Alice, "the child next door will not trouble her. Go up and see if she is not

When Robert looked in upon his wife he could hard-When Robert looked in upon his wife he could hardly repress an exclamation of amazement. Was he dreaming? It could not be little Tom, yet it was strangely like him. The child lay in the curve of Mary's arm, its dark little head against her breast, just as he had so often seen little Tom lie. The motherless child and the childless mother were both astless. asleep.

"As one whom his mother comforteth," said Robert, reverently.—Christian Standard.

### The Berry Party in Winter.

"I wouldn't do that, my dear child," said mamma to Florence.

to Florence. Therence, who had been stepping on the mountain ash berries that had fallen to the walk, looked up. "Oh, manma," she cried, "it is such fun to hear them crack."

"But I know of something that will give much more pleasure," her mother said, rising and going into the house. In a few moments size came back with a small basket. "Suppose you pick up every berry you can find," she said, "and some day we will do something pleasant with them."

Florence took the basket and ran back to pick up the tiny orange balls, hunting in the long grass

the tiny orange balls, hunting in the long grass about the trees as well as the path.

"Is that enough?" she asked when the basket was

Her mother carefully emptied them into a newspa-per. "That will do," she said.
"What are you going to do with them?" Florence

asked, curiously,

asked, curiously.

But mamma smiled and shook her head. "That is my secret." she said, kissing the rosy face.

Now, mamma's secrets were apt to be delightful, so Florence filled the little basket every day as long as the tree shook down its pretty fruit.

One gray day in winter the rain began to fall, and next morning the sun shone on a flashing, glittering world, for every twig wore a coat of ice, and the trees looked like those in Aladdin's garden.

"This is a good day for our berry party" said

"This is a good day for our berry party," said Florence, forgetting to eat her oatmeal.

"Yes, a berry party in winter, as you shall see," mamma said. "Have you forgotten about the mountain seh berries?"

mountain ash beries?"
"But they are not good to eat," the little girl exclaimed in surprise.
"Not for you, but for your little guests," she said, giving her a bag of berries. "Put on your hat and cloak and scatter those berries on the crust. I think you will soon have guests."

cloak and scatter those berries on the crust. I think you will soon have guests."

So. Florence ran out on the piazza and threw handfuls of berries on the shining snow. How the little crange balls danced and spun along on the hard crust! Then mamma beckened to Florence to come in. Sure enough, there came a flutter of wings, and first one, and then a great many little brown birds were gathered on the lawn, eagerly pecking at Florence's berries. ence's berries.

Florence clapped her hands. "Oh, mamma," she ried. "I mean to have a berry party every year!"

-Christian Advocate.

### THE CAT AND THE YOUNG ALLIGATOR.

Our Tabby, the cat, showed great curiosity, not unmixed with jealousy, when Beelzebub, the young alligator, was installed as another family pet. And she acquired the unkind habit of walking up to him at every chance and showing her displeasure by deliberately cuffing him with her paw. Then she would retire with a show of dignity, as if she had performed a duty. This was done once too often; for the little alligator had evidently remembered her former insults, and this last proved too much. His eyes flashed; and, when Tabby was walking away, he scrammbled after her, seized her tail, and clung to it viciously. This frightened the bully, and she started on a race around the room, taking flights over chairs and tables, with the alligator clinging desperately to her tail. When we released the frightened Tabby, we were surprised to find the alligator none the worse for his wild experience, and with wide-ly extended jaws breathing a general definance; but Tathy treated the alligator ever after with due re-

# at at The Young People at at

Horace G. Colpiets.

All articles for this department should be sent to Rev.

Horace G. Colpitts, Yarmouth, N. S., 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 Rev. David Hutchinson. St. John, N. B. Sec Treas. Rev. J. W. Brown, Ph. D., Albert, N. B.

In assuming the editorship of this department we do so with a profound appreciation of the responsibility involved. In a somewhat less degree we appreciate the confidence of the brethren expressed in their appointment of us to so honorable an office. It was with a good deal of hesitation that we accepted the position, knowing much better than any one else our limitations. However, the die has been east, and for the ensuing year we will undertake to perform as faithfully as possible the duties of the office.

We trust that the brethren will accord us a prayerful sympathy and hearty co-operation. The fullest value from The Young People's column will be securvalue from The Young People's column will be secured, only as our pastors generally interest both themselves and their Y. P. Societies in it. If everything of general concern that takes place in all our Y. P. Societies should be reported through this column we would have a stimulating page. We want a little more enthusiasm in our Young People's work. Let it be our earnest endeavor to create this.

Will every pastor into whose hand this paper comes (we trust this embraces all without exception) please let the editor know by a postal card, if you have a young people's society (or societies) in connection with your church, about what its membership is, and

with your church, about what its membership is, and what special line of work you are taking up for the winter, Missionary, Educational or other.

#### PRAYER MEETING TOPIC

### Christian Culture Day.

It is a very helpful sign to note a special day, or service, set aside for the consideration of preparation for Christian effectiveness on the part of young people. There was a time—not very remote—when the Christian was supposed to be equipped for service by a mysterious enduement at the time of conversion, and this was thought by many to be a sufficient pre-paration. In not a few cases has stress been placed upon the fact that such and such a worker had never

ad any schooling.
But that period is passed. Not that God will not, But that period is passed. Not that tool will use men or cannot use every willing heart. He will use men and women from all conditions in life. That period is passed because there is no need for it to remain. The best efforts of the best instructors are brought to al-

nost every Christian.

Another reason for rejoicing is found in this: possess a fund of knowledge concerning religion makes a better Christian—better in every direction.

The Christian culture course has three main branches of study. They are given in the order of im

1.—The Bible Reader's Course. The Bible contains than the knowledge of salvation through Jesus t. The Bible is the Christian's hand book— Christ. The Bible is the Christian's name book— and heart book. God was always interested in the welfare of his creation. His dealings with all men, before he selected Abraham to be the head of a spec-ially prepared people, and his dealings with Israel after its selection are matters of great importance. The Bible is understood only as it is studied in its entirety. The Bible Reader's Course will correct in a great degree the ignorance of the Bible that is so sadly prevalent, and will also strengthen the faith of the individual Christian.

2.—The Sacred Literature Course. It is one thing 2.—The Sacred Literature Course. It is one thing to read the word. It is another thing to study it. No book yields itself so richly to the student as does the Bible. The Bible is the best literature. The student who would be best equipped to serve his day and generation well, must have knowledge of the book of books. A knowledge of the fundamentals of reof books. A knowledge of the fundamentals of re-ligion is essential to a working Christian. To know why you believe this or that will make you a better ambassador. The S. L. Course brings the very best ambassador. The S. D. Course brings one very trac-results of careful and able scholarship to every Chris-tian man and woman and thus enables the busy worker to become acquainted with the foundations of

3.—The Conquest Missionary Course. been much ignorance of the things of the kingdom of Christ, of the work performed by Missionaries and the results. This ignorance has been responsible for the lack of support accorded to our mission work. The results of the C. C. Courses cannot be measured-Condensed from "Service."

P. S.-The object of Christian Culture Day as I apprehend it is to give our societies an evening for con-sidering the taking up of one or more of these cours-

### GLENDINNING'S SALARY

Ho! ye Baptist young people of the Maritime Provinces! Give me your ears!

The young people will this year pay Bro. Glendinning's salary. Let us state it once for all, it will mean \$1,000.00 Last year we raised \$766.60. We can easily advance to \$1,000.00. The sisters in the Aid Societies raise a lot of money because they keep at Peoples Societies and we can keep at it all through the year. Well, we have our Young Peoples Societies and we can keep at it too. Let us try what we can do this year. Now I am going to suggest a plan to raise money. It is thus:

We will have pledge cards prepared like this:

I hereby promise to give ..... cents per week to support Rev. J. A. Glen-dinning, M. A., Missionary to the Sa-varas in India.

	Name	,
Sept	Jan May	v
Oct	. Feb June	ē
Nov	Mar Ju	ly
Dec	. Apl Aug	
	of Collector	

Now this pledge is to be circulated among the young people who will give, say 2 or 3 or 5 cents

The pledge cards will be retained by the collectors who make the canvass. Then the persons pledging will be expected to hand in at the weekly meeting the amount pledged which will be marked by an X on their pledge card, opposite the proper month. The number of X's on the card will be a receipt to the person paying, and a memo to the person receiving the money. At the end of each month, those in arrears will be visited by the collectors and arrears collected.

rears collected.

We will supply the pledge cards to all equesting them, free. Bring up this matter before your union at your next meeting and send on for the cards at once. Let us hear from all the societies in this

way.

This need not however, be restricted to the places where there are Young Peoples Societies. Wherever there are Baptist young people this plan may be put in operation for the purpose described.

Let the pasters bring the plan hefore the young people. Let the young people take if up themselves. Let us push the matter! Let us hear from you!

You's faithfully,

J. W. BROWN, Sec-Trens

Albert, N. B., Sept. 7.

### ONE OF OUR YOUNG MEN

A singular victory for temperance has been won in A singular victory for temperance has been won in Massatine, Lowa, A beautiful park, owned by the City Railway Co., which has always been used freely for, pienies and outlings, was given over this season to a vaudeville company for shows and the sale of beer. Deplorable results followed mickly. Pastors Judson Kempton of the Baptist Church, took the head in a wavenument to lead in a movement to oppose this new eneroachment of the liquor traffic by preaching a vigorous sermon on the subject, causing it to be published and by stirring the county attorney to threaten legal ac-

As results, the patronage of the park fell off, the vaudeville company left town and the manager of the City Railway Co. came. to the paster and assured him no more liquor would be sold there: the park nim no more liquor would be sold there: the park would be kept free from all objectionable features and he ended by inviting the pastor to go out there, weekday or Sunday, and hold religious meetings...of fering him the free use of the grounds, auditorium seats for over a thousand people, electric lights, and the best band in the city.

A meeting was announced The offer was accepted. for a Sunday afternoon at which pastor Kempton spoke and the Ministerial Union was present in a body and assisted in the services.—Watchman.

### GETTING AS WE GIVE.

A little fellow, who had noticed that his mother, put only five cents into the contribution box on Sunday, said to her on the way home, as she was finding fault with the sermon, "Myn, mamma, what could you expect for a nickel?" There was sound philosophy in the criticism, too; for it is a pretty well-established fact that we get out of things in this life what we put into them. The degree of profit is determined by the degree of investment. One who contributed ten cents, from the same income, toward the preaching of the gospel, is pretty sure to get twice as much good out of the same sermon as the one who contributes a nickel. The size of the contribution, or, what is apt to be the same thing, the measure of the sacrifice determines the measure of spiritual expectancy and receptivity. One actually gets more of the same gospel for ten cents than he would for five. In filling a vessel with water in a given time, quite as much must be allowed for the size it is immersed. On the human side of the analogy receptivity can hardly be more accurately measured than by the spirit of sacrifice that lies back of it. We get according as we give; and this is true whether we go to the shop, the school, the place of business, or the house of God.—Gospel in All Lands.

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## Je Je Foreign Missions Je Je

### 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 SEPTEMBER.

That God's special blessing may rest upon all departments of our work for the coming year and many souls be wom for Christ at home and abroad.

#### NOTICE.

All parcels for India must be sent without delay to the following address: Miss Laura Peck, Wolfville,

#### J. HUDSON TAYLOR.

The death of J. Hudson Taylor removes from the Christian ministry one of the most devoted men of the present age. His life and work are full of most interesting and instructive incidents. As the head of one of the largest pussionary organizations in the world he stands without a peer. He may be classed with General Booth of the Salvation Army, as

an organizer of men.

It is proposed in what follows to give a brief

It is proposed in what follows to give a brief sketch of his early life and conversion and the beginning of his work in China.

Mr. Taylor was born in Barnsley, Yorkshire, on the zist of May; 1832, so that at his death he was 73 years of age. He was the first, and afterwards the only surviving son of his parents. The his certificate, and the contract of the contract of the contraction of the contract of the con seemed as though all hopes that he, the child of answered prayer, should become a messenger of God to the heathen, must be given up. So far as his parents were concerned, this appears to have been done. In his boyhood, he was under religious influences continually; but he come to a point when, after striving hard to make himself good and acceptable to God, he got into a despairing condition, and felt that, if there were any salvation, it was not for him. At a later stage, he came under the influence of skeptical companions older than himself, and imbibed their views. He has stated since that he is thankful for having passed through such a time of doubt, for in those days he often said that if he believed the Bible to be true, he would at least put it fairly and honestly to the test, seeking to live by its fairly and honestly to the test, seeking to live by its teachings; but if he found it wanting he would cast it aside altogether. He adds, that since then he may reasonably claim to have tested and proved the verity of the promises of God's Word, and he has never found occasion to cast aside the Bible; it has never failed, and the promises of God have always been fulfilled in his experience.

His conversion came about in a somewhat remarkable manner. His mother had gone from home to visit friends some eighty miles away, and he, on a holiday atternoon, went into his father's library in search of something to read. He found nothing suitable among the books, and looking carelessly over a basket containing tracts and other papers, he took up one that contained, as he supposed, a story. He said to himself, "There will be a story here with a moral at the end; I will take the story and leave the moral for those who like it;" and he went into an old disused warehouse and began to read. The story, among other things, spoke of the finished work of Christ, and he asked himself "Why does the writer speak of the finished work of Christ? writer speak of the finished work of Christ? Why does he not use the words 'the propitiatory work,' or 'the atoning work,' of Christ? 'and then the words of our Lord on the cross came to him, "It is finished," and he asked himself, "What is finished? Then his early training enabled him to recognize that the work of redemption was entirely finished, and he asked himself, "If this be so, if Christ has indeed paid all the debt, what is left for me to do?" The conviction came into his soul that all that was left for him was, not struggling, or long effort, or tedious seeking, but just acceptance; and that he should fall down before God and praise him for the fully accomplished work. This he did without delay. That same afternoon, his mother rose from the dinnertable with her heart yearning intensely for the con-version of her only boy. Having more time than was usual at home, she went to her room, and turning the key in the door, knelt in prayer, with the de-termination—taught by the Spirit of God doubtless —that she would not leave that place until she knew that her boy was converted. She prayed, and pray-ed on, until, without any outside message, God spoke to her soul, and her prayer was changed to joyful

praise for that which she was sure was accomplished. And so, with eighty niles of separation between them, the hearts were joined together before the throne; and be in the old warehouse, and she in the guest-room at her friend's house, were praising God together for his finished work. When Mrs. Taylor came home she was greeted at the door by her son; and as he kissed her, he began to tell the good news that was filling his heart. He says, "I can almost feel that dear mether's arms round my neck as she pressed me to her bosom and said, 'I know, my boy; I have been rejoicing for a fortnight in the glad tid-ings you have to tell me.' "Why," he asked in sur-"has Amelia broken her promise-she said she would tell no one?" His mother replied that no one had told her anything, but that God's Spirit had assured her that he had led her son to himself,"
And so Mr. Taylor adds, "Do you wonder that I
have great confidence in the power of prayer?" He felt that, from that time forward, he was not his own: that another was the Lord of his life, and that he must order all his concerns in agreement with the will of another. Although but a boy, still under sixteen, his joy in the Lord and his series of God's presence was so great that, as he says, he lay on the floor "silent before Him with unspeakable awe and unspeakable joy," and at that time he had the strongest assurance that his offering was accepted. It would be a long story. Suffice it to say that he purposely put himself in positions of need, where his dependence must be only upon God for temporal supplies, in order that he might test his ability to rest upon God alone, and thus get the endorsme by God; of his desire and purpose to be a missionary home, he had no assurance that he could trust him fully on the mission field.

When Mr. Taylor landed in China on March 1st, 1854, it was a time of turmoil, for the red-turbaned rebels were in possession of the city of Shanghai. He saw a great deal of war and bloodshed while still only a young man of twenty-two. The greatly enhanced cost of house rent and food, owing to the rebellion, drained his slender resources, and brought him into new tests of faith, and new proofs of God's reliability. Soon after this, he undertook a missionary journey along with Mr. Burdon (afterwards the Bishop of Hong-kong), and later it was his great privilege to fravel for a length of time with that saintly man of God, Rev. William C. Burns. About this time—that is, the year after his arrival—he was influencee by the advice of good Mr. Medhurst, the leader of the London Missionary Society in China at that period, to adopt Chinese dress as a means of getting into the interior. In travelling together, Mr. Burns—a much older and more experienced missionary, and one who spoke the language much better, of course, than did Mr. Taylor—noticed that his companion was better able to get among the people, and attracted far less annoying attention from the crowds than he did. Sometimes, indeed, people would invite the younger to their homes, whilst the senior missionary was left out of the invitation, because he was in foreign dress. Mr. Burns at once recognized the situation, and changed his dress for the native costume. From that time onward it has the native costume. From that time onward it has been the custom of Mr. Taylor, and almost all those associated with him in the China Inland Mission to wear Chinese dress, and this is still maintained in the interior of the country.

As a result of this leading, Mr Taylor worked with Mr. Burns for a short time at Swatow, in the Province of Cinton, and only left for the north to get his medical and surgical appliances, with the expectation of returning to rejoin Mr. Burns. A chain of circumstances however, prevented his going south again and led to his entering upon the work in the city of Ningpo.

In January, 1858, Mr. Taylor was married to a Miss Dyer, a missionary in Ningpo and the daughter of Samuel Dyer, who worked as one of the first representatives of the London Mission in the Straits Settlements from 1827 to 1845. Mr. Taylor took charge of the Mission Hospital in Ningpo for Dr. Parker, in 1860, about nine months.

It was during his period also that Mr. Taylor and his companion, Mr. Jones, returned from the Chin-ese Evangelization Society, and experienced many

trials and rewards of faith.
On January 16th, 1869, Mr. Taylor put into writing his first appeal for fellow-workers for China in these words, written to a relative in England:—Do you know any earnest, devoted young men, desirous of serving God in China, who, not wishing more than their actual support, would be willing to come out and labor here? Oh for four or five such laborers !

They would probably begin to preach in Chinese in six months' time, and in answer to prayer the means would be found." The work of the Ningpo hospital, together with his own evangelistic work, was rapidly breaking down his health; and it became necessary for him to return home for a time. He hoped that his stay in England might be but hrief; the doctors, however, saw the necessity for a prolong. ed stay. With reference to his prayer that God would raise up fellow laborers, he said at this time—"We had "o doubt about this; for we had been enabled to seek them from him in earnest and believing prayer for many months previously. Throughout the voyage our earnest cry to God was that he would over-rule our stay at home for good to China, and make it instrumental in raising up at least five helpers to labor in the province of Cheh-kiang." the years from 1862 to 1865, this prayer was answered, and five laborers preceded Mr Taylor to the province of Chehkiang and the rity of Ningpo. It was whilst he was laid aside by weak health and was occupying his time in medical studies and in the revision of the New Testament in the Niagpo dialect—a colloquial translation—along with Rev. F. F. Gough of the Church Missionary flociety, that his heart became burdened for a larger sphere than that of h s own little mission in Ningpo. He says:—"In Ningpo, my mind was occupied with my immediate surroundings. but during my stay in England, I was as near to the inlar province of China, as to Ningpo itself." Looking upo province of China. as to Ningpo itself." Looking upon those eleven unentered, untouched provinces, with their 130 millions or more, and the very considerable portions of the entered provinces which were still practically untouched, his heart became burdened with a same of deep personal reapons-bility. He came to the point—for his answers to prayer had taught him this whose he realized that, if he will be the came to the point—for his answers to prayer had taught him this whose he realized that, if he will, would but go to God in paper for following houses, find would answer his person, as the monthless of the company him and the provinces of the company him and the provinces of the company him and the control of the Looking upon ing missions is accessed to the state of the

missionaries.

As a result of the labors of this devoted servant of God, there are at present in connection with the China Inland Mission 830 missionaries. When it is remembered that there is no denomination behind this movement we are compelled to say of the work; "What hath God wrought."

### Foreign Mission Receipts.

A member of the Board, \$37.50; Mrs. A. D. Hart-A member of the Doard, \$0,500; Mrs. A. D. Hartley, \$20; Parrsboro, \$10; Diligent River, \$5; Port Greville, \$5.08; Advocate, \$2.42, (per R. E. G.); Kentville, S.S. Sup. Miss. A, \$6.40; North Ch. S.S. sup. P. David, \$40; L. E. D., \$100, Total \$226.40.

CONTRACTOR APPROXIMATION CO. Support of Mr. Freeman.

No. Brookfield, \$25; Milton, \$13.16; Liverpool, \$7.45; Friends, (Queens, \$2; Minus Gut, \$15; Halifax, West end, \$5; Halifax, 1st, \$15; Bear River, \$17.88; Clarence, \$25; Windsor, \$33) \$158.44.

### Support of J. A. Glendenning.

Jun. Miss. Band Zion Ch., \$5; Germain street S.S. \$56; North Ch, Halifax, \$25. Total \$86.

Support of R. E. Gullison.

Mrs. H. H. Saunders, \$5; Japan B. Y. P. U., Sup. Kunchan, \$1.50.

Legacy.

Estate Shubert Dimock, Newport, \$1,000. J. W. Manning, Sec'y-Treas. F. M. B.

St. John, Aug. 5th, 1905.

As you grow ready for it, somewhere or other you as you grow ready for it, somewhere or other you will find what is needful for you in a book or a friend, or, hest of all, in your own thoughts—the Eternal Thought speaking to your thoughts.— George Macdonald.

## Notices.

### DENOMINATIONAL FUNDS, N. S.

SUCCESSOR TO LATE TREASURER, JOHN NALDE 

The Hants County Baptist Convention will meet with the Noel Church, Sept 18-19. Large attendance desired. Secure standard certificates. Delegates will be met at train and conveyed to church free of expense. Ernest Quick, Sec. Treas.

#### P. E. I. CONFERENCE.

The P. E. Island Quarterly Conference of Baptist Churches will be held at Tryon on Sept. 11th and 12th.

Webb, Sec. -The meeting of the Conferen been postponed one week, making the date Sept. 18-19, instead of Sept. 11-G. R. White.

#### CUMBERLAND COUNTY QUARTER-· LY.

The next quartenly meeting of Cum-bertand County, N. S., will convene-with the church at Wallace River, Sept. 18-20. H. S. Shaw, Secy.

#### TEACHER TRAINING EXAMINA-TIONS.

The autumn examinations of the Teacher Training Department of the Nova Scotia Sunday School Associa-tion will be held on Thursday, Sept. 28th.

28th.

All who propose writing on that date should send their applications, accompanied by a fee of 25 cents at once to Dr. Frank Woodbury, Halifax,

# FIFTIETH ANNIVERSARY OF NEW CANADA BAPTISTS.

Our anniversary is over. We are thankful for a day of blessing enjoyed. The day was cool and cloudy, and the building was full at each service notwithstanding threatened rain. We were much disappointed in not having former pastors but they sent letters which were read at the morning ser-

After the regular S. S. Dea. J. Mader opened the day with a devotional service. As it was impossible toomal service. As it was impossible to get any minister the pastor had to weary the audience with a rambling discourse upon the "Holy City." A large number at the close could show by the uplifted hand that they show by the uplifted hand that they had reason to believe they were prepared for it, and some asked prayers that they might be. Bro. Hibbert Wagner kindly acted as musical director and succeeded in securing a large choir who furnished good music for the day. We did not have all the special singers we hoped for but had a greatly programme. Bro. Goo II. a grand programme. Bro. Geo U. Schnare, our excellent singer of Chelsen, kindly came and helped in the choir, and sang impressive solos at each service. All were greatly helped by his singing and many declared it "grand,"
Mrs. Wm. Wentzel, a former organ-

ist, presided at the morning and after-noon meetings and proved a great help to the singing. Mrs. Rhodinzer took charge in the evening. Her solo in the atternoon was much enjoyed, as were a number of special selections

by choir during the day.

In the afternoon Rev. W. A. Allen In the afternoon Rev. W. A. Allen opened with devotional service. Ernest prayerswere offered. Ina R. Semon church clerk, called the roll, It was grand to hear faithful members, young and old, responding to their names, some by letter, others coming miles to be present. It was a touching period when the name of Mrs. Stephen Wagner was called, She was our or-

ganist and a leading member, but is now in Halifax Hospital, with little hope of recovery. Rev. C. R. Freeman, of Bridgewater, was asked to lead in prayer that God might bless her and the family who feel this trying ordeal very keenly. We venture to say there was scarcely a dry eye in the house at the close of his prayer. Bro. Freeman followed with an impressive sermon, just what we needed, from 1st Thess. 1, 9, 10. Subject, "Report of a Faithful Church." Space will not permit even an outline of this worthy discourse. but we hope to have it printed and wish every church member in the county could have heard it. he family who feel this trying ordeal

We should be very thankful to this brother who had to drive from home 12 miles, after morning service preaching for us and returning at once without supper for his evening

Offerings were taken morning and afternoon and we can report over \$35, practically wiping out our church debt. Rev. A. F. Browne assisted in the afternoon service and administered the Lord's Supper to a large num her. He drove from New Cornwall, (12 miles), over the hills after morning meeting. We wish to express sincere thanks to Mahone and Northwest Church for their kindness in granting their pastor afternoon and evening for their pastor afternoon and evening for N. C. we appreciated it very much. Mrs. Browne kindly accompanied him and being one of the best alto singers in the county, rendered willing valuable assistance in the choir. It threatened rain in the evening, some ween home but the church was full sgain. Bro! Browne preached one of the ablest sermions ever heard in N. C., subject "Eternity." He was at his best and the large sudjence listenhis best and the large audience listen-ed eagerly to the end. We cannot dwell upon it but hope to have it

our kindest friend, Rev. H. B. Smith, of New Germany, preached twice that day on his own field, then drove 17 miles to help us in the evening. He assisted in the whole meeting and successfully conducted one of the most important meetings of the day most important meetings of the day— Evangelistic service. Surely this will never be forgotten. Over fifty spoke for Christ, many others stood to show they were trusting the Saviour, and 15 of 20 asked prayers that they might become Christians. Although might become Christians. Although the hour was late the audience re-mained and listened attentively to the Church History. We closed about 10 Church History. We closed about 10 p. m. feeling that it was as good a day, spiritually as new Canada Baptists had enjoyed during the past 50 years. We enjoyed the presence of many visiting friends from Chelsea, Bridgewater, New Cornwall, New Germany and elsewhere, It rained parts day but we were not trained dermany and elsewhere. It rained next day but we were not tired of visitors who had to remain another day and night. Would not have complained had it rained a week.

# Equity Sale.

THERE will be sold at Public Auction at Chubb's Corner (so called,) corner of Prince William Street and Princess Street, in the City of Saint John, in the City and County of Saint John, in the Province of New Brunswick, on SATURDAY, the FIFTEENTH DAY of JULLY next, at the hour of twelve o'clock, noon, pursuant to the directions of a decretal order of the Supreme Court in Equity, made on Thursday, the fourth day of May, in the year of our Lord, One Thousand Nine Hundred and Five, in a certain cause therein pending wherein The Eastern Trust Company is Plaintiff and The Cushing Sulphite Fibre Company is Plaintiff and The Cushing Sulphite Fibre Company, Limited, is Defendant, with the appropriation of the undersigned Referee in Equity the mortgaged lands and premises described in the Plaintiff 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, nessuangemements and premises, situate, lying and being at Union Point (so called) in the Parist 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 sow exected 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., 1895 seven hundred and ten (710) feet more or less to the above of the river Saint John; thence along the aforesaid shote of the said river down stream following the various courses thereof to the North Eastern shore of said Canal and thence along the aforesaid shote of the said river down stream following the various courses thereof to the North Eastern shore of said Canal; and thence along the purposes to pass and repass with hornes and call the right of the said party hereto of the first part, together w THERE will be sold at Public Auction at Chubb's Corner (so called,) corner of Prince William Street and

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

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

E. H. McALPINE.

Referee in Equity.

EARLE, BELYEA & CAMPBELL, Plaintiff's Suctors.

T. T. LANTALUM, Auctioneer.

The above sale is postponed until Saturday the SIX-TEENTH DAY OF SEPTEMBER next—then to take place at the rame hour and place.

St. John, Jule 17th, 1905.

H. McALPINE

### INDIVIDUAL COMMUNION CUP.

The only sanitary and serviceable one is the pointed top, unbreakable. Does not require tipping the head Can be boiled and poured out of weaher, and no wiping required.

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LePAGE DOOR CHECK MFG. CO., 102 Tynedale Ave., Parkdale, Toronto.

# STRAIGHT TEA TALKS (with the poetry left out) No.4

CLEANLINESS IN TEA. ALL British rown Teas (Ceylon & Indian) are machine made, rolled and packed, consequently are leaner than the hand made teas of China In Ceylon and Indian Teas there is no difference until they get into the packing houses on this side, then the e is a big difference. Before they come to us all Teas are treated pretty much alike although some advertisements would almost lead one to believe that the Natives were kid gloves in picking Teas for certain packers. Possibly VIM TEA is kid gloved picked, but thus far we have never received a bill for the gloves. TEA is not touched by hand from the time the chests are opened until you use it. VIM

TEA is machine blended, weighed packed and labelled.

NOTE THIS—In some page teas the packers use a sticky, gummy substance in place of double folding the lead over the seam (look inside your next package after emptying it) and although it means a considerable saving in lead, this paste often gets into the tea. Of course it is only a matter of taste and paste. There is no paste inside

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

# PAINFUL PERIODS

CANADIAN WOMEN FIND RELIEF

The Case of Ellen Walby is One of Thousands of Gures Made by Lydia E. Pinkham's Vegetable Compound.

now many women realize that men-struction is the balance wheel of a woman's life, and while no woman is entirely free from periodical suffering, it is not the plan of nature that women should suffer so severely ?



Thousands of Canadian women, how ever, have found relief from all monthly suffering by taking Lydia E. Finkhands Vegetable Compound, as it is the most thorough female regulator, known to medical science. It cures the condition, which causes so much discomfort, and popularization of its terrostation, it is to be condition.

robs menstruation of its terrors. Ellen Walby, of Wellington Hotel, Ottawa, Ont., writes:

robs menstruation of its terrors.

Ellen Walby, of Wellington Hotel,
Ottawa, Ont., writes:

Dear Mrs. Pinkham:
"Your Vegetable Compound was recommended to me to take for the intense suffering which I had been a sufferer for many years getting no relief from the many prescriptions which were prescribed, until, finally becoming discouraged with doctors and their medicines I determined to try Lydis. E. Pinkham's Vegetable Compound, and I am glad that I did, for within a short time I begon to mend and in an incredible short space of time the flow was regular, natural and without pain. This seems too good to be true and I am indeed a grateful and happy woman.

Women who are troubled with painful or irregular menstruation, should take prompt action to ward off serious consequences, and be restored to perfect health and strength by taking Lydis E. Pinkham's Vegetable Compound, and then write to Mrs. Pinkham, Lynn, Mass., for further free advice. Thousands have been cured by so doing.

so doing.

## FOR SALE

FARM AT LOWER SELMAH. Great bargin 100 acres, Hay, Tillage, orchards, 60 trees, all in bearing. Cut 30 tons hav could be made cut 50 trus, has wintered 18 head of cattle, 6 horses and 12 sheep. House 18x33, Ell 24x16, Barn 60x30, waggon and tool house axx26 one of the best mud privalege on the Cobequid bay—sufficient to keep up the farm for all time, has a fine wood—lot—and pasture. Price: \$1.400 co. Address A. A. Ford. Berwick and Hants County, Real Estate Agent.

A. A. FORD, Manager.

### WHAT SCHOOL

Shall I Attend?

That is the question which will be considered by many within the next few months. It all the advantages to be gain-ed by attending well as the property of the pro-ter of the property of the property of the pro-ter of the property of the property of the pro-ter of the property of the property of the pro-ter of the property of the property of the pro-ter of the property of the property of the pro-ter of the property of the property of the pro-ter of the property of the property of the pro-ter of the property of the property of the pro-ter of the property of the pro-ter of th

### FREDERICTON BUSINESS COLLEGE.

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

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Ins. Co. of North America.

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74 Prince William Street St. John, N. B a pugdog than a baby.

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FRESH FRUIT PIES.

The pa

The following receipt for pie crust will give excellent results, and will provide just enough dough for one crust, with none left over to gather mold, as frequently happens in the crust, with none iert over to gather mold, as frequently happens in the warm season: Take three tablespoon-fuls of sifted flour, a little salt and one tablespoonful of lard, chopped with flour. Add a little water at a time until it will stick together, and

time until it will stick together, and roll out.

Blackberry—The berries should be fresh and carefully picked over. Sweeten to taste. A small cupful of sugar to each quart of fruit is usually enough. Line a pie plate with good pul paste, turn in the berries, and dredge with a tablespoonful of flour. dredge with a tablespoonful of nour. Bake with an upper crust in a moder-

ate oven.

Green Current.—Stem well-grown green currents, put in a dish, and cover with sugar, allowing a cupful of sugar to each pint of currants. Pour sugar to each pint of currants. Pour over a little boiling water, and let stand until the sugar is dissolved. Line the plate with paste, fill with the currants, sprinkle a little flour around the edge and over the top. Cover with a top crust and bake in a rather hot over. rather hot oven.

rather hot oven.

Ripe Currant.—Beat one egg, add a cupful of sugar; when well mixed, pour it over a cupful of ripe currants which have been carefully picked from the stems. Bake with two crusts. A handful of red raspberries adds to the

handful of red raspberries adds to the flavor of the pie.

Fruit,—Bake a rich undercrust as for lemon pie. Fill it with sweetened berries or very ripe fruit, such as peaches, sliced thin. Cover with whipped cream, sweetened and flavored to

and Elderberry.-Pick one Grape third pint of grapes and two-thirds pint of elderberries; mix with two rounded tablespoonfuls of sugar. Line the plate with paste; sprinkle with flour; fill with the grapes and berries; sweeten more, if desired; sprinkle the edge with flour, and cover with a top

Huckleberry.—Clean carefully quart of berries; line a plate with paste; turn in the berries, with a cupful of sugar and onehalf cupful of wa-ter, dredge with flour, and sprinkle over a very little salt and one-half of a grated nutmeg. Cover the pie with a top crust, and bake in a quick

Peach.—Peel, stone and quarter dice good ripe peaches. Line the plate with crust and arrange the fruit in it. Sweet well and add a little water. Sift over a teaspoonful of flour. Bake with an upper crust, and

flour. Bake with an upper crust, and serve with sugar and rich cream.

Apple—Select tart apples; pare, quarter and cut them in thin slices. Line the plate with good pull paste; on this pile the apples, allowing plenty of filling, sweeten with two or three tablespoonfuls of sugar, according to the tartness of the fruit, and put on the top crust. Bake in a hot oven from twenty minutes to half an hour. A little grated nutmeg or ground cinnamon may be added for a nour. A little grated nutmeg or ground cinnamon may be added for a change. On the apples may be pared and cut into halves and placed on the paste with round side down. Mix a piece of butter the size of an eggs with two tablespoonfuls of sifted flour, add two cupfuls of sugar and half a cupful of water. Stir smooth, flavor with grated nutmeg, pour over the two cupfuls of sugar and half a cupful of water. Stir smooth, flavor with grated nutmeg, pour over the apples, and bake. When the apples are cooked, pile on the whites of two eggs beaten to a stiff froth with two tablespoonfuls of sugar. Set in a hot oven until nicely browned.

### WOMEN WHO SHOULD NEVER MARRY.

The woman who proudly declares The woman who proudly declares that she cannot hem a pocket-hand-kerchief, never made up a bed in her life, and adds with a simper that she has "been in society ever since she was fifteen."

The woman who would rather nurse

The woman who thinks that men are angels.

The woman who would rather die The woman who would raised the than wear a hat two seasons old.

The woman who thinks that the cook and nurse can keep house.

The woman who expects a declaration of love three times a day.

A woman who buys ornamants for the drawing room and borrows kitchen uteneils from her neighbors; and who thinks table decorations are of more importance than good food.

The woman who wants things just ecause "other women" have them.

A good woman is a wondrous crea

ture, cleaving to the right and good in all change; lovely in her youthful comeliness, lovely all her life long in comeliness of heart.-Alfred Tennyson

### A BEAUTIFUL CUSTOM.

In the mountains of Tyrol it is the custom of the women and children to come out out when it is the close of day and sing. Their husbands, fathers, and brothers answer them from the hills on their way homeward. On the shores of the Adriatic such a custhe shores of the Adrianc such a custom prevails. There the wives of the fishermen come down about sunset and sing a melody. After singing the first stanza they listen awhile for an answering melody from off the water, and continue to sing and listen until the wall-known voices come hours on the well-known voices come borne on the waters, telling that the loved one is almost home. How sweet to the is almost home. How sweet to the weary fishermen, as the shadows gather around him, must be the songs of the loved ones at home that sing to cheer him, and how they must strengthen and tighten the links that bind the state of the strengthen and tighten the links that bind the state of the strengthen and tighten the links that bind the state of the state together these dwellers by the sea. Exchange.

You may think, in looking upon the world that the great difference between people is that some have many things to enjoy and others very few: when you know them better you will find that a greater difference is that some have great nower to enjoy and others very little.—Rhondda Williams.

### "LOOK PLEASANT."

"LOOK PLEASANT."

That was the sign in large letters that adorned the kitchen wall of a bright little houseleeper. When the nervous worry lest the steak get too brown while she was mashing the potatoes threatened to crease her forehead, she looked up at the friendly sign and smiled. One can really work from the outside as well as the inside in getting the kinks straightened out of fretted nerves. Smooth the face and before you know it the worries will smooth out too.

"Yas, suh," said Col. Bluegrass, " showed me a decantah that once be-longed to Washington, and he was very proud of it. Queer fellh that."

longed to Washington, and he was very proud of it. Queer fellh that." "Queer? Why isn't that something to be proud of?"
"But, mah dear, suh, thar wasn't a drop o' liquigh in it, suh."—Catholic Standard. Standard.

Not in our stars, but in ourselves, not in the world, but in the man, the trouble lies. Not in your world but in you. If you are free in Christ, your world shall leap to help you.

### C. C. RICHARDS & CO.

Dear Sirs,-I had a Bleeding Tumor on my face for a long time and tried a number of remedies without any good results, and, I was advised to try MINARD'S LINIMENT, and after using several bottles it made a com plete cure, and it healed all up and disappeared altogether.

DAVID HENDERSON.

Belleisle Station, Kings Co., N. B., Sept. 17, 1904.



DO YOU KNOW THAT BACKACHE IS THE FIRST SYMPTOM OF KIDNEY TROUBLE.

It is! and you cannot be too careful about it.

A little backache let run will finally cause serious kidney trouble. Stop it in time.

TAKE

# DOAN'S KIDNEY PILLS.

They cure where all others fail. As a specific for Backaches and Kidney Troubles they have no equal. Here is what

### MR. GEO. H. SOMERVILLE,

of Stewarton, N.B., writes: "I was se-troubled with a sore back I could not get out of bed in the mornings for ever a year. I got a how of Doan's Kidney Fills and before I had them half taken I could see I was deriving some benefit from them, and before I had taken them all my twok was O.K. and I have not been troubled since."

THE AUTUMN TERM

TUESDAY.

SEPTEMBER AT

MARITIME BUSINESS COLLEGES.

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

o ful-May party

### 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 yen know what your CERTAIN CHPCK has done for my son. He had such a bad case of Cholere that he was rejuced to a skeletim. We tried doctors, drugs and every other remedy but without avail. Finally we procured your CERTAIN CHECK and we believe it saved our by "life, as it careed him after exception."

TAIN CHECK and we believe it saved our boy's life, as it cured him after everything else had failed.

Your Life of Man Bittern and Invigorating Syrup also cured me of liver trouble. Lconsider that your medicines are all as recommended.

Your truly,

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

Manufactured by

C. GATES, SON & Co.

Middleton N. S.



BIBL Abridged

This

BUMBUL BE

TUL Lesson XIII.

The Lord is t

Graded Scholowing plans spartment. The use No. 1; the ntermediate de plans, but wi

Combinations using more the plans in part.

1. The "K finds its key"The Lord is the quarter ill food will keep those that obey him are lost. be exhibited the Jehovah, t. Lesson I. Ke nacherib's in w. (Hezekiah's pri

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# The Sunday School

BIBLE LESSON. Abridged from Peloubet's Notes. Third Quarter, 1905.

JULY TO SEPTEMBER.

Lesson XIII.-September 24.-Review. GOLDEN TEXT.

The Lord is thy keeper .- Psa. 121: 5. EXPLANATORY.

Graded Schools will find among the following plans something suited to earh department. The primary department may use No. 1; the senior Nos. 2, 4, or 5; the intermediate department may use any of the plans, but will probably choose 3, 4, or 6. Combinations may be made, the teacher using more than one plan, or using several plans in part.

1. The "Kept" Review.—This review finds its key-note in the "Golden Text," "The Lord is thy keeper." Every lesson of the quarter illustrates the great truth that God will keep in prosperity and happiness those that obey him, while those that disobey him are lost. This aspect of the lessons may be exhibited thus:—

Jehovah, the Keeper of His People, Lesson I. Kept—in a great peril. (Sennacherib's invasion)

nacherib's invasion )

2. Kept—in the hour of death. 2. Kept—in the hour of death.
(Herskiah's prayer.)
3. Kept—by Christ's sacrifice.
(Isaiah's vision of the Messiah.)
4. Kept—in joy and plenty.
(Isaiah's vision continued.)

(Isaiah's vision continued.)
5. Kept—through repentance and
prayer. (Manasseh.)
6. Kept—through obedience and
reform. (Josiah.)
7. Kept—through love of God's
word. (Josiah.)
8. Lost—through scorn of God's
word. (Jehoiakim.)
9. Kept—in a dungeon. (Jeremiah's imprisonment.)
10. Lost—in a palace. (Ze'ekiah
and the captivity.

and the captivity.

II Kopt—by the water of life.

(Ezekiel's vision.)

12. Kept-in the midst of tempta-

tion. (Daniel.) ion. (Daniel.)

For use in primary classes this thought may be illustrated simply, yet, effectively. Write the names "Hezekiah" and "Isaiah," and draw many arrows fiving toward them, to represent Gud's protection against the rows, in answer to their prayers. Similar represent the characters of the other us, In Lessong, the circle will represent tingen also. In Lessons 8, and 10, the will be broken in many places, so that strows can get in.

will be broken in many places, so that rrows can get in.

The Tricolor Review.—Prepare sets of white, and blue cards, writing upon the ed the names of the Hebrew kings, on the white the names of the propheta, and on the blue the names of the other characters of the quarter's lessons, in part as follows:

Hebrew Kings.—Hezekiah, Manasseh,

STRONGER THAN MEAT.

A Judge's Opinion of Grape-Nuts.

A gentleman who has acquired a ju-dicial bench out in the Sunfa-A gentleman who has acquired a ludicial bench out in the Sunflower State, writes a carefully considered opinion as to the value of Grape-Nuts as food. He says:

"For the past 5 years Grape-Nuts

has been a prominent feature in our bill of fare.

The crisp food with the delicious

nutty flavor has become an indispensable necessity in my family's everyday

It has proved to be most healthful and beneficial, and has enabled us to practically abolish pastry and pies from our table, for the children prefer Grape-Nuts and do not crave rich and unwholesome food.

unwholesome food.

"Grape-Nuts keeps us all in perfect physical condition—as a preventive of disease it is beyond value. I have been particularly impressed by the beneficial effects of Grape-Nuts when used by ladies who are troubled with face blemishes, akin eruptions, etc. It clears up the complexion wonderfully.

"As to its nutritive qualities, my experience is that one small dish of Grape-Nuts is superior to a pound of meat for breakfast, which is an important consideration for anyone. It satisfies the appetite and strengthens the power of resisting fatigue, while its use involves none of the disagreeable consequences that sometimes folthe use involves none of the uses, able consequences that sometimes follow a meat breakfast. Name given by Postum Co., Battle Creek, Mich.

Amon, Josiah, Jehoahaz, Jehoiakim, Jehoiachin, Zedekiah.

Prophets.—Isaiah, Jeremiah, Ezekiel Dan-

Others. — Sennacherib, the Rab-shakeh, Hilkiah, Huldah, Shaphan, Baruch, Nebu-

The scholars will draw these cards, and each will tell what he can about the characters whose names he has drawn. If there is time, redistribute the cards and repeat the

is time, redistribute the cards and repeat the exercise.

III. The Essay Review.—Assign to the scholars the following subjects for essays, carefully fixing the length of each essay:—What these lessons teach us about prayer. Glimpies of the Mestala in the major prophets. What these lessons teach us about God's relation to nations. Lessons from the good kings studied this quarter. Lessons from the bad kings studied this quarter. Hebrew idolatry and the harm it did. The part the Bible played in the events of the quarter. What the exile did for the Hebrews.

The Major Prophets' Review.

IV. The Major Prophets' Review. This form of review, especially suited to adult classes, consists of a series of essays or talks on part or all of the following subjects, the aim being to take broad, comparative views of the major prophets:—
Isaiah as a national leader. Isaiah's vision of the Messiah. The Book of Isaiah and the question of its unity, Jeremiah's relations to national life. Jeremiah's relations to national life. Jeremiah's renain's writings. Characteristics of Jeremiah's writings. Characteristics of the book of Ezekiel. Unique points in the career and the Book of Daniel. Points of likeness and of difference in the major prophets. phets.

heenes and of difference in the major prophets.

V. The "Quiz" Review. Divide the class, the Sunday before, into two divisions, each with a leader. Explain the plan, and suggest that each side study together during the week in preparation for the test. On Review Sunday one side will begin and ask questions of the other side, the questions bearing, of course on the quarter's lessons. The teacher will be umpire, deciding on the fairness of the questions and keeping the record. Each side will question as long as the other side gives correct answers; but when a wrong answer is given, the side that gives it must begin to question. The side that answers most questions correctly is the victor. victor.

### REST AND LABOR.

The rest of the Christian is not the rest of idleness or indifference. It is a rest which is a preparation for work; it is a rest from our own labors, and from the anxieties which have disturbed us: a rest which enables stretch out our hands in helpful la-bor, and rescue others from the sorfrom the sorrows which we have felt, the burdens we have borne, and the trou-which have afflicted our own which pluos

No one can truly and effectually la-bor for others until he has himself No one can truly and effectually la-bor for others until he has himself first entered into rest. No one can faithfully work the work of God until he has come to cease from his own works. And when the strife and the toil for rest and peace and pardon are ended, and when the sweet assurance of the Saviour's love has possessed the soul with an abiding peace; when the great question is settled, and the great debt is paid; when at last, "being justified by faith, we have peace with God, through our Lord Jesus Christ, by whom also we have access Christ, by whom also we have access unto this grace wherein we stand, and rejoice in hope of the glory of God;" then having entered into this rest, we are enabled to lay aside every weight, and the sin which so easily besets us, and run with patience the race set before us. Then we are workers to-gether with God. Then we can "be gether with God. Inon we can be steadfast, immovable in the work of the Lord, forasmuch as we know that our labor is not in vain in the Lord." H. L. Hastings.

TEACH CHILDREN TO CARE FOR THEIR OWN ROOMS.

When a little girl has a bedroom of her own let it be dainty and pretty but very simple, and teach her as ear-ly as possible how to take care of it herself, to make her own bed properly, and dust and care for everything in it, in the most approved manner. Explain to her why a feather duster should never be used, why the bed sclothing should be thoroughly aired

That Fishing Trip

See that there's plenty of Sovereign Lime Juice in the hamper. You'll need it during the long hot days to keep you cool. Good to preyent the system from being affected by change of water and climate, too.

## Sovereign Lime Juice

plust the rich, delicious juice of ripe mes—free of alcohol and preserva wes. It is a temperance drink, and mighty sensible drink—any time and all the time. 10c, 15c, 25c and 50c



every day and the mattress turned over, why she should sleep with the window down from the top at least a few inohes ever night, and you will do much to help her grow up into a strong, healthy woman, and supple-ment the lessons in hygiene and physi-

ment the lessons in hygiene and invisi-ology taught in school.

The boy also, should have a few lessons in bed-making and the general care of his room. It will do him no barm whatever, even if he never has to attend to such things in later life, but will teach him to be thorough and careful, and it may be a great help to an overworked mother. - Ladies

Higher, purer,

Deeper, surer, Be my thought, O Christ, of thee! Break the narrow bonds that limit
All my earth-born, sin-bound spirit
To the breadth of thy divine!
Not my thought, but thy creation,

Be the image, purely thine; Deep within my spirit's shrine Make the secret revelation: Reproduce thy life in mine

We are blind with regard to the future; it is as if we had no vision at all we may not boast of tomorrow, because we know not what one day may bring forth. We know the hismay bring forth. We know the history of the day that is gone, but what is coming in the morning not the wisest man can tell. God keeps tomorrow in his own hand; but this we know, that we shall be led and upheld and comforted; our perplexity shall be relieved, the crooked places shall be made straight, the rough place es plain, and even the valleys shall be exalted; a new song will be in our mouth at the close of the day; if we have to sing of judgment, we shall also sing of mercy, for God's way to-wards us is one of judgment and of love.—Joseph Parker.

### NO OTHER MAN

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

St. John Daily Telegraph.

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NA



# SYNOPSIS OF CANADIAN NORTH-WEST

HOMESTEAD REGULATIONS

NY even numbered section of Dominion

A NY 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 Dutties: 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 worths' residence was

ed therewith under one of the following plans:

(1) At least six months' residence upon and cultivation of the land in each year during the term of three years.

(2) If the father (or mother, if the father is decassed) 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 parmanent 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.

Pefore making application for naterit the

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

FOUNDED IN 1829

TOTOILO, ORL.

PRRNCIPAL, HENRY W. AUDEN, M. A. Cambridge, late Sixth Form Master at Fetters College, Edinburg.

The College will reopen for the Autumn term on Weduesday, 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 at thetica. Examinations for Entrance S-holarships, Saturday, Sept. 16th, 1905. Special Scholarships for sons of old pupils.

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

### WANTED

For the Schools at Wolfville.

r. 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 rosens

Two women to have the care of rooms College Residence and the Academy

3 I wo woman a control of 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.



### From the Churches.

DENOMINATIONAL FUNDS.

sen thousand dollars wanted from the churches vva Soula during the present Convention year, setributions, whether for division scoording to the sensulutions, whether for division according to its, or for any one of the seven objects, shoul take A. Cohoon, Treasurer, Woltville, N. S. open for gathering these funds can be obtained

on. mrer for New Brunswick is Ray, J. W The Treasurer for New Brunswick is ESV. 3. W MARKUNS, D.N., SR. JOHN. N. B. and the Treasurer for P. E. Island, Jo Mr. A. W. Sterms CHARLOTTENOW, All constitutions from churches and individuals in Phys. Brunsmich, should, be sent to De. MARKES; and such soulistications P. E. Island To Ma. STERNS.

BLOOMFIELD RIDGE On Sunday. August 27th, Rev. C. W. Sables preached in the F. B. Church, to large congregations, both forencon and evening, and at the close of the services the congregation gathered at the river side to witness the ordinance of baptism, and Mr. Joseph Farley, who is 88 years of age, followed the Lord in baptism. Rev. C. W. Sables

MURRAY RIVER, P. E. I.—Rev. D. W. Crandall, feeling his strength unequal to the demands of this large field, has resigned his charge, the resgnation to take effect Nov. 1st. The baptismal waters were visited on the 3rd inst. when a brother made con-fession of his faith in Christ. Mr. Crandall will reside in Wolfville with his family and correspondents address him there after Nov. 1st.

BELMONT, N. S.—In the terrible fire of Aug. 29th, our church was burned and the homes of several of our principal families, scarcely any-thing being saved from houses or barns. We have decided to rebuild and to make this appeal to our Baptist brethren for help in our time of need. We expect to build this fall. Our record in denominational offerings convince those who do not know that we are willing to do our best both for ourselves and for the general work of the body. We form one congregation of the two composing the West Onslow Church, Col. Co., N. S., Address all communications to John W Gunn Sec.-Treas, of Building W. Gunn, Sec.-Treas, of Building Com. W. H. Jenkins, Pastor.

NICTAUX, N. S.—July 2nd, I had the pleasure of baptizing the following persons and receiving them into the persons and receiving them into the church: Chipman Morse, Leland Fancy, Mrs. Avard Daily and Carrie Hatt, all of Nictaux. Sept. 3rd, the sollowing were taken into the church by letter: Bro. Lindsay Gates and wife, and Mrs. Judson Berteaux. On the evening of Aug. 29th, our Sunday Schools held a floral concert in the church at Wistau, which was largely church at Wistau, which was largely attended, and in every way was pronounced a grand success. Prof. J. H. Morse, of Nictaux, rendered most valuable assistance and his services were very highly appreciated. An offering of \$17 was taken for foreign fering of \$17 was taken for foreign missions. Our congregations are good, and the prayer meetings interesting. We have very earnest and faithful S. S. workers, and altogether the out-look is promising for an ingathering. C. H. H.

TUSKET .-- Bro. J. I. Flick began work on the Tusket field the 1st of May, and is having much encourage-ment. It was the privilege of the mean. It was the privilege of the writer to spend a Sunday there in July, and haptize one candidate. And again on the 3rd inst., we haptized five, and received one by letter. Bro. Plick is doing a splendid work, and the people are endustratic in supthe people are enthusiastic in supporting him. In order to retain him for another year, they are raising more money than they have ever raised for pastoral support. We are all glad that Bro. Flick has the dot remain, and pray that God may continue to bless him in the work.

E. J. Grant.

THE TABERNACLE, ST. JOHN, N. B. Our membership is steadily growing. Three were welcomed into the church the first Sunday in August and nine the first Sunday in August and nine the first Sunday in September. At a meeting of the trustees some months ago the treasurer's report was so encouraging that we de-

cided to finish the vestry. This has cided to main the vestry. This has been done at an expense of about \$600. We have also introduced a new lighting plant at an expense of \$150. We are also seriously considering the question of reseating our auditorium with pews. One very encouraging fea-ture of the work is the loyalty of the church to the pastor. As a slight evidence it may be said that the church has never been a dollar behind in his salary.

ALBERTON AND SPRINGFIELD,
P. E. I.—God is blessing the work on
the Alberton field. On Friday, Sept.
lst, we gathered on the banks of the ist, we gathered on the banks of the river at Alma to witness the beauti-ful ordinance of baptism. Rev. A. Whitman, former pastor of the Alber-ton group was with us and preached in the evening. Bro. Whitman preach-

### -ACADIA UNIVERSITY.

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A Christian School of Learning. Founded 1838.

COURSES are offered:

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3. Abbreviated Science Course without degree.

Special Course of Salamina Arts.

3. Abbreviated Science Course without degree.
4. Special Course of Selected Studies
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Either of the Courses (2) or (3)
secures to the student admission to
the third year of the Faculty of Applied Science at McGill University,
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Thos. Trotter, D. D., President or Prof. C. C. Jones, Ph. D , Registrar.

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facts as to the
VARIED COURSES, Collegiate,
Fine Arts, Practical, Modern
Methods, Christian Ideal, Superb
Equipment, Beautiful Location
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ACABIA SEMINARY ACADIA SEMINARY

twenty-sixth year begins whose twenty-sixin year Sept 6th 1905.
Sept 6th 1905.
For full information and Catalogue apply to
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Correspondence solicited.

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Principal, Latin and Greek.
CHALMESS J. MERSERAU, M. A.,
HOUSE Master, French and English.
C. DEBLOIS DENTON, B. A. Mathe-

House Master, French and English.

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Well equipped Gymnasium. Large and level Campus. Buildings heatied by hot water and lighted by electricitys Barh Rooms with hot and the factor.

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"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 range of clothes, colors of cuts in this suit, we can give you an 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.

ed an eloquent and very helpful sermon from the first chapter of Colos-sians, 18th verse. On the following Sabbath he preached for us at Spring-field and Knutsford. The churches Sabbath he preached for us as spring-field and Knutsford. The churches were crowded with people. Bro. Whit-man was greatly loved by the people while on this field, and the large con-gregations that gathered on the Sab-bath testified to the respect in which he is held. God has blessed us during he is held. God has blessed us during the summer months. The preaching services at Springfield, Knuteford, Alma have been largely attended. Alberton is the weakest section of the field, but there are a few earnest workers in Alberton who do all in field. workers in Alberton who do all in their power to advance Christ's kingdom and cheer the heart of the pastor. I have found a kind hearted people on the field, and it is with a feeling of sadness I lay down the work to return to college. The prospects are bright for the field. At Alma there are several others, who no doubt, before long will follow Jesus in his appointed ways. My earnest prayer is that some good man may be led to take up the work on this important field when I return to college.

J. D. Brehaut. college.
Sept. 4th.

### TEETHING WITHOUT TEARS.

Mothers who have suffered the miservot restless nights at teething time, and watched their babies in the un-helped agony of that peroid, will welcome the safe and certain relief, that Baby's Own Tablets bring. Mrs. W. G. Mundle, Yorkton, N. W. T., says "When my little one was cutting her teeth she suffered a great deal. gums were swollen and inflamed, and she was cross and restless. I got a box of Baby's Own Tablets, and after starting their use she began to improve at once, and her teeth came through almost painlessly. The Tablets are truly baby's friend," This medicine is guaranteed to contain no poisonous opiate or harmful drug. It cures all the minor ailments of little ones and may safely be given to a new born child. Full directions with every box. Sold by all medicine dealers or sent by mail at 25c, a box by writing The Dr. Wiilliams Medicine Co., Brock-

Hezekiah Butterworth, author and historian, died at Warren, R. I., on Tuesday, aged 75 years.

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Package:

CLARK. County, P. daughter.

JOHNSTO Hants Co.
Dwight Litt
Mabel G. Ly
STEVENS Sept. 4 Halifax, to REID-BAN

Sept. 6th, Horace F. I tella M. Ba Annapolis C THOMPSO residence of port, by Re Thompson, odred I. And LEWIS-PR

Gamp, Mr. Miss Margar both of the SELIG-WE Parsonage, 7th, 1905, by Frank N. Se S. to Miss Rosebay, N. HARRIS-W

by Rev. W. Benjamin I to Miss Eliz Liverpool, N McKENZIE tist church of 6th, 1905, Rev. Donald Sydney, N. Godfrey, or church of Liv

KING.-At Thursday, Anoning, Jane, King, She h King, She h days. After a home her re Lockporte, interment to paster of the

ing assisted reader of the TINER.-Or bard's Halifa loved wife of ed suddenly leaving a children to n voted wife Our departed Christian ch by all who Tingley, assis (Epis.) and Brother Tines

BORGALD .-Deacon Mayn years, Our h member of th in which fo held the office an invalid years he was ness and sw ness and sw During his la the backslid around him tion sought to

sympathy ar



Packages Only

Try it

### BIRTHS.

CLARK.-At Alma, Lot 3, Prince County, P. E. Island, on August 29th to Mr. and Mrs. Andrew Clark, a daughter.

### MARRIAGES.

JOHNSTON-LYMAN -At Cheverie Hants Co., Sept. 6th, by Rev. I. Dwight Little, Pryor A. Johnston, to

Mabel G. Lyman, both of Cheverie.

STEVENS-SHAW.—At Berwick, N.
S., Sept. 4th, by Rev. G. C. Raymond, Francis George Stevens, of
Halifax, to Christine Corrol Shaw, of

REID-BANKS.—At West Englisville, Sept. 6th, by Rev. M. W. Brown, Horace F. Reid, of Brickton, and Es-tella M. Banks, of West Inglisville, Annapolis Co., N. S.

THOMPSON ANDERSON \_ A+ +1residence of the bride's parents, North port, by Rev. H. W. Cain, Loran B. Thompson, of Oxford, N. S., and Mildred I. Anderson, of Northport.

LEWIS-PRIOR AND BAPTIST PARENTS.

Some Mr. Thomas William Lewis, to Gamp, Mr. Thomas William Lewis, to Miss Margaret Price, of Ward's Creek, both of the Parish of Sussex.

SELIG-WENTZELL In the Lautist Parsonage, Liverpool, N. S., Sept. 7th, 1995, by Rev. W. B. Cranell, Mr. Frank N. Selig, of Vogler's Cave, N. S., to Miss Fraphine Wentzel, of S. to Miss Rosebay, N. S.

HARRIS-WILLORD .- In the Baptist HARMIS-MILLUMI.—In the Haplist church of Liverpool, Sept. Stn. 1905, by Rev. W. B. Crowell, Mr. Arthur Benjamin Harris, of Canning, N. S., to Miss Elizabeth Holmes Millord, of Liverpool, N. S.

McKENZIE-GODFREY .- In the Bap-McKENZIE-GODFREY.—In the Baptist church of Liverpool, N. S., Sept. 6th, 1905, by Rev. W. B. Crowell, Rev. Donald Hector MacKenzie, of Sydney, N. S., to Miss Ellen Jane Godfrey, organist of the Baptist church of Liverpool, N. S.

### DEATHS.

KING.—At her home, Parmouth, on Thursday, Aug. 17th, of blood pois-oning, Jane, beloved wife of Edward King, She had been ill for only four days. After appropriate services in the days. After appropriate services in the home her remains were brought to Lockporte, her? former home, where interment took place, Aug. 20th, the pastor of the Baptist church here being assisted by Jos. Tupper, lay reader of the Episcopal church.

reader of the Episcopal church.

TINER.—On Sept. 5th, at Hubbard's Halifax Co., N. S., Winnie, beloved wife of Rev. J. E. Tiner, passed suddenly away, aged 39 years, leaving a husband and six small children to mourn the loss of a devoted wife and affectionate mother.

Our departed sister was a beautiful (Thristifies, character, greatly helowed) Christian character, greatly beloved by all who knew her. The funeral services were conducted by Rev. L. J. services were conducted by Rev. L. J., Tingley, assisted by Rev. Mr. Foster, (Epis.) and Bro. Gordon P. Barnes, Brother Tiner and family have the sympathy and prayers of many

BORGALD.-At Chester Basin, N.S. Deacon Maynard Borgald, aged Deacon maynard Borgati, aged 12 years, Our hother was a comsistent member of the Chester Basin church, in which for a number of years he held the office of deacon. Although an invalid for the past seventeen years he was noted for his cheerfulyears ne was noted for me unextur-ness and, sweetness of disposition. During his hast illness, he gathered the backsliding and unconverted around him and by earnest exhorta-tion sought to lead them into a bet-

ter life. He died in full confidence of glorious immortality. A widow and one son survive him. May the comfort of the Divine Spirit be theirs in their

BAZANSON .- At Garland, BAZANSON.—At Garland, Kings Co., N. S., on August 24th, Brother George Bezanson, passed to his heavenly home at the early age of 37. Our brother was ill for but a few weeks and having been stricken down in the full strength of his manhood his death was a great shock to the community in which he lived. A few weeks before our hypother's death have weeks before our brother's death he weeks before our brother's death he became a firm believer in Christ and his heart being filled with the love of Christ he spoke often with a warning and encouraging voice to those who visited him. His and encouraging voice to those who visited him. His greatest desire in wanting to get well was that he might live to serve Christ here below. suffered by times severely, yet bore it all patiently and submitted himself willingly to the will of his master. Bro. Bezanson was widely master. Bro. Bezanson was widely known and highly esteemed by all who knew him. His funeral was on Sunday, Aug. 27th, was the largest attended funeral that ever took place on the Burlington Section of the North Mountain. He leaves a widow and loving husband and the bereaved family, the of a kind and

of a kind and loving husband and father. To the bereaved family, the sorrowing father and friends we extend our deepest sympathy.

DAVIDSON.—On Aug. 17th, 1905, Mrs. Sarah Davidson, aged 59 years, at the home of her son Charles W. Ralston, of North Attleboro, Mass. Mrs. Davidson was born in Cumberland County, Nova Scotia, where she lived until about three years ago when she moved to North Attleboro. She was converted, and united with the Baptist church when about fifteen years of ago. She lived a beautiful Christian life and as the day of her departure drew near she rejoiced departure drew near she rejoiced more and more in the prospect of seeing her Saviour face to face. She was married in 1864 to Mr. John more and was married in 1864 to Mr. John Graham Ralston, of River Philip, N. S. In 1886 this union was dissolved by death. After remaining a widow for seven years she became the wife of Mr. V. F. Davidson, of River Philip. She is survived by her mother, Mrs. Alice Hunter, relict of Harris Hunter, of Linden, Cumb. Co., her husband, and seven children, viz.—Hance B. Ralston, of Brighton, Mass., John M. Ralston, of Port. Townseed Hance B. Ralston, of Brighton, Mass., John M. Ralston, of Port Townsend, Wash., Charles W. Ralston, of North Attleboro, Mass., George L. Ralston, of Brighton, Mass., Mrs. George A. Livingstone and Mrs. Louis G. Franklin, of North Attleboro, and Mrs. A. W. Gilroy, of Springhill, N. S., and several brothers and sisters. The funeral was held on Sunday, August 20th, from the home of her son Chas. 20th, from the home of her son Chas. W. Ralston, of North Attleboro. The services which were very impressive were conducted by the Rev. William A. Farren, pastor of the First Baptist church, assisted by the Rev. John church, assisted by the Rev. John Wesley Annas, pastor of the First Methodist Episcopal church. Rev. Mr. Farren delivered a very touching and eloquent eulogy on the deceased Mrs. Davidson was held in highest esteem by the very large number of her ac-quaintances. The floral tributes were quantances. The floral tributes were many and magnificent. The pall bear-ers were her three sons, Charles W. Horace B. and George Ralston, and her son-in-law, Louis Franklin. The interment was made in Mount Hope Characters. North Addition interment was made in McCemetery, North Attleboro.

VISIT TO OUR OLD HOME IN HANTS
COUNTY, N. S
Thirty-nine years ago, in looking for a situation in busin-ss life, we found ourselves in Hants Co., in West Gore, near Rawdon Here we spent five years of our earliest life, theace we moved to Summerville, in the said county. Here, under a conviction that came to us from the teaching of God's word, under the labor of G A Weathers, now grae to rest, we united with the Baptists. At once we became interested in the work of the denomination, as the Lord's work A deep conviction concerning the ministry came to me, but under a feeling of unfitness, for years we hesitated and would rot go forward. After some fourteen years, still in business life, and sometimes preaching as an assistant to my partor, and in communities where there was no ministerial supply, we found ourselves back in Rawdon. The Rawdon

Fruit with tonics. Try them for constipation, heading ousness, skin and kidney diseases.

"I am taking Fruit-tives, and find them all right. The cast take and the most effective laxative I have ever used." At druggists-60c, a box. Mrs. L. DAVY, Prescott, Cost. Manufactured by FRUIT-A-TIVES LIMITED. Octa

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# CANADIAN Harvest

EXCURSIONS Via the Canadian Pacific Short Line

GOING Sept. 21, 22, 23.

October 9th.

COING October 2, 3, 4. Good for Return Good for Return October 18th.

\$10 From St. John To Montreal and Return.

## Excursions

\_TO\_

### WESTERN STATES POINTS

Good Going Sept 21, 22, and 23 Good for Return until Oct. 9th.

To Detroit and Return, \$25. Chicago and Return, \$28. St. Paul and Return, \$51. Also Rates to Other Points.

EXCURSIONS

To The Canadian Northwest.

Second Class Round Trip Tickets
Will be Issued as Follows:

From St. John

To Winnipeg, Man., \$30.00 Moosomin, Assa., 32.00 Regina, Assa., -Lipton, Assa., -Moosejaw, Assa., 34,00 Prince Albert, Sask., 36.00 McLeod, Alb., -38.00 Calgary, Alb., 38.50 Red Deer, Alb., . 39.50 Strathcona, Alb., -40.50

Equally Low Rates to Other Points. Tickets good going Sept. 16th and 23rd. Good to Return two months from date

For Full Particulars apply to W. H. C. MACKAY, Or write to F. R. PERRY, D. P. A., C. P. R., St. John, N. B.

Or write to F. R. PER.

Church was then without a pastor; we tried to help them in prayer meetings, and sometimes were pressed upon to take a stand and try and preach to them. Poor as were the efforts, they were highly appreciated by those good, kind, Christian people. From here a request was sent to our hone church that we, should have a license. The license was granted. A little later on a call came from the New Ross Church, inviting us to become their pastor; so we entered the work, and God's blessings has been and is still blessing us abundantly in our work. And back to or near the old home, at Windsor, we find ourselves a few days on furlough. Here we met one of our dear old Baptist friends from Rawdon. Nothing could prevail but we ourselves a few days on furlough. Here we met one of our dear old Baptist friends from Rawdon. Nothing could prevail but we must go to Rawdon to spend Lord's Day; so we made a visit hack to the old "home." On Lord's Day morning we went to the house of prayer. A few people, notwithstending the rain, were present. In the evening we met a large gathering of people who seemed anxious to listen to the gospel; and we enjoyed the visit very much in trying to talk to the people about Jesus, and meeting many old friends. And now the needs of the firld. Truly we were reminded of the words: "The fields are already ripe unto the harvest."

As we look over this county, we find many opportunities for faithful labor in connection with the Lord's cause. New opportunities are opening up, but where are the laborers? Especially does the Rawdon field need a live, energetic man to take hold of the work. We find some points in this county, where the

energetic man to take hold of the work. We find some points in this county, where the Baptist interests do not seem to have grown as one might have hoped. I suppose the need of funds and the right kind of men to take hold of the work on these large, hard, scattered fields, has been the cause. May the God of the harvest abundantly bless the work, and send laborers into the harvest.

L. LANGILLE. Windsor, N. S., Aug. 22nd, 1905.

ST. CROIX SOAP MANUFACTURING CO.

"A Pure Hard Soap," Makes Child's Play of Wash Day.

Away Down in the Extreme Southwestern Portion of New Brunswick, in a small but Thriving Town, is the Largest Manufacturing Concern of High-Grade Soaps in the Dominion of Canada

The following description of the "Home of Surprise Soap" taken from the St. John Telegraph was published in connection with a very interesting account of the

mauufacture of thus justly popular Soap and we only regret that our space will not permit us to publish it in full. Surprise Soap is well named if for no other reason than the magnitude of the industry it has, coupled with good business ability, result-ed in establishing and has no doubt "sur-prised" the foundries as much as it has its

prised" the foundries as much as it has its competitors:
When one thinks of St. Stephen the next thought is Surprise Soap. This sterling commodity by its extensive advertising has done much to make the name of Surprise Soap a household word, and has closely associated with it the town of \$E. Stephen where it had its birth and from a struggling infant has grown to strong and lusty manhood.

Surprise Soap can be found in every city, town and village. Yes, it may be said to be in every store in this broad Dominion

town and village. Yes, it may be said to be in every store in this broad Dominion of ours.

Walking down Water Street the first building that catches the eye is the factory where Surprise Soap is manufactured.

Surprise Soap had its birth in a small 30x50 ft. 2½ story building in 1878, when it was conducted by Mr. Pickard, under name of Ganong Bros, & Pickard, Ganong Bros, who were wholesale grocers, handled the entire output of the concern. So rapid was the growth and increasing sale of their product that a joint stock company was formed in 1884 with James H. Ganong president and treasurer. Mr. Pickard retired and W. G. Carson was made manager with an interest in the business. In 1887 W. G. Carson sold out his interest in the business to C. W. Young.

In 1888 James H. Ganong died and J. E. Ganong took over the active management of the business, having associated with him C. W. Young as president. Under their fostering care they have lived to see Surprise Soap known in every family from the Atlantic to the Pacific. This arrangement of management still holds good to the present day.

It was not until 1890 that this progres-

esent day. It was not until 1890 that this progres It was not until 1890 that this progressive company decided to branch out from the Maritume Provinces. At this date they began operations in Ontario, Quebec and the Northwest. Its merit and superiority over other brands was soon recognized and today representatives are all over Canada from coast to coast and in Newfoundland and the West Indies

The output of Surprise Soap today is twenty times what it was a few years after it was launched out on the troubled sea of competition. During the last six years the sales have just doubled.

Could there be any better proof of its value and worth to the housekeeper than this rapid increase in sales?

SHOWING OURSELVES FRIENDLY.

Now, I think it would not be unfair to say that the people who groan and complain most about the lack of social life in a church are, as a general the very people who have least right to complain, because they are just the people who contribute least toward it. I have known not a few good men and nen who will attend the Sunday services of a church, sit as near the door as possible, hurry out when the benediction is pronounced, exchange no word or salutation with a single soul, never show themselves at any of the less formal and more homely meetings of the church, and then, having thus done everything they could to prevent the approaches of kind hearts, speak in bitter terms about hearts, speak in bitter terms about the coldness and stiffness of the peo-ple. It is too often forgotten that with what measure we mete, it is mea-sured to us again; and syen a church is a little like the echo bird, which sends back to us the tongs we utter or the chill silence which we deal out If we desire friends, we must burselves friendly. It is quite show ourselves friendly. It is quite right that in courtship the love-mak-ing should be all on one side—at the beginning, at least; but that rule is hardly applicable to a church. If we expect all the brethren and sisters to be effusive towards us, while we are constantly coy and distant, it is dis-tinctly unreasonable, and the most generous Christian souls soon tire of that fact. There must be a little of give and take on both sides if there is to be anything like geniality and warmth.—Rev. J. G. Greenhough.

#### THE ONE THING NEEDFUL.

Rev. W. J. Dawson, the English re-Nev. W. J. Dawson, the English re-vivalist, who was in this country ear-ly in the year, in an article in the Congregationalist, says: What is it that is needed in the churches, what elements that shall

churches, what elements that shall transmute the righteous resistance of evil into the power that conquers it? It is not lack of culture, nor of interest in truth, nor of material equipment; all these we have in abundant

Never has the minister been trained into higher intellectual efficiency for his work, and never has the organiza-tion of the church for every kind of useful service been more complete. But it is not organization that makes armies; it is the spirit of conquest which animates the unit. And in the same way, is it not true that all the means at the disposal of the church are impotent, unless the valiant fire are imposent, unless the valuation which is particitism in the soldier, and faith in the Christian, burns in the utmost heart of the church? It is the passion for souls that animated a Whitefield and a Finney; the passion that believes in the impossible, and neither admits nor accepts defeat; the passion that shares the noble torture of endeavor which He knew who was of endeavor which He knew who was straitened till His work was done. We can exist with or without culture and organized efficiency; one thing we can-not exist without, and that is Pas-

### THE MISFIT CLASS.

The Boston Y. M. C. A., which has 1,586 students in its evening institute, calls its night call "a misfit factory." calls its night call "a missit factory."
One of these students was a sailor, who earned at best ten dollars a week. After a course in clay modeling, he has become a sculptor, and earns easily four times that smount. Another who was a freight clerk at ten dollars a week, is now a house physician in a hospital. A printer who took the evening course in law, is now making more in a day than he once made in a week. Still another has changed his occupation from grocery clerk at \$9 a week, to civil engineer at \$1,600 a year. This Association teaches over seventy branches.

When you are forgotten or neglected when you went your heart at rest, that is victory. When your good is evil spoken of, your wishes are crossed, your taste is offended, your advice ridiculed, and you take it all in pa-

tient, loving silence, that is victory. When you are content with simple raiment, plain food, any climate, any solitude, any interruption—that is vic-

Did you ever think how many of your troubles would die a natural death if you had not so much time to attend to them? Most of the worries and troubles that so darken our hours are like delicate house plants; if we grow too busy to nurse and water them for a few days they shrivel and die.—Ex.

Our life hath its shadows, Its clouds and its tears, And oft-times there haunt us Intangible fears; But softer than breezes That blow from the west, The Saviour's sweet presence Breathes peace in the breast. This life bath its silence Harp strings are unstrung, The harmonies stifled, Thanksgiving unsung; But rich with a fullness Unknown in past days. Our God can awaken

In a Scottish valley, beside a little brook, where there was no kindly soil, a Highlander once planted a tree. Of course it wilted and drooped. But suddenly, to the surprise of everyone it took a new start in life, and bore rich fruit. What was the source of its new life? That was the query put by

New anthems of praise. E. E. Epps, in The Baptist.

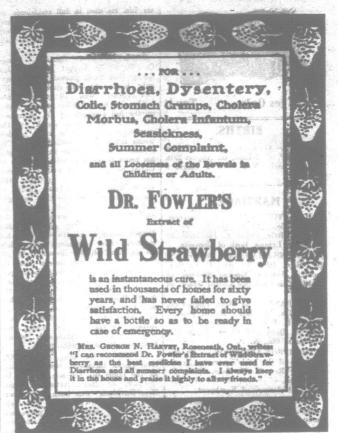
new life? That was the query put by all who knew it. An examination revealed the secret. With a marvellous vegetable instinct it sent out a shoot which ran along and over a rarrow sheep bridge, and rooted itself in the rich loam on the other side of the brook. From this rich loam it drew its new life. Even so the resurrection of Jesus Christ bridges the river of death that flows between earth and heaven.—David Gregg, D. D.

When' I read of the weary at rest, of When I read of the weary at rest, of the land where no night comes, where "there shall be no more death, neither sorrow nor sighing," it is that my eyes have been tearful so long; is it that my life is darkened with shadows eyes have been that my life is darkened with shadows heavy and hard to bear-is it this that makes me long to be there? Or that that I sigh for that waking, is it that I sigh for that wakin when I shall be "satisfied, because awake in 'his presence'?"—Sel.

The thanksgiving spirit is ever to be cultivated. for a special day or hour. It is a pro duct of our renewal and sanctification-There is always occasion for its exercise. The saints of old were full of it in both dispensations. And Christians today ought to be noted for it

We have often to travel solitary ways. Some of us have perplexed paths to tread. Some of us have sad memories of times when we journeyed in company with those who will never share our tent or counsel our steps any more and, as we sit lonely by any more, and, as we sit lonely by our watch-fire in the wilderness, we have aching hearts and silent nights. Some of us may be as yet rich in companions and helpers whose words are wisdom, whose wishes are love to us, and may tremble to think that af-ter a while they or we have to tramp on by ourselves. There is a presence on by ourselves. There is a presence which never departs, which moves before us as we journey and hovers over us as a shield when we rest; a cloud to veil the sun that it smite us not by day, and a pillar of flame as the night falls, being ever brightest when we need it most and husering closure. night fails, being ever originest when we need it most, and burning clearest of all in the valley at the end, whenever the guidance will once cease, because then "the Lamb that is in the midst of the throne will lead them."—Alexander MacLaren."

Happiness, content, and right satisfaction, all doubt answered, all dark places lighted up, heaven begun here-this is the reward of loving God. In this world, tribulation; yes, but good cheer in spite of that.—George Hodges



## EXCELLENCE

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# NTERCOLONIAL

On and after SUNDAY, June 4, 1905 ains 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
		4-Express for Moncton and Point
		du Chene
1		8 Express for Sussex 17.15
1	No	134-Express for Quebec and Mont-
,		real 19.00
1	No	10-Express for Halifax and Syd-
		ney
	No	136, 138, 156—Suburban express for
		Hampton 13 1
	1	18.15, 22 40

### TRAINS ARRIVEIAT ST. JOHN.

No 9-Express from Halifax and Syd-
ney 6.25 No 7—Express from Sussex 9.00 No 133—Express from Montreal and
Quebec 12.50
No 5-Mixed from Moneton 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, Hal- ifax, Picton and Moncton (Sunday
No 135 137, 155—Suburban express
from Hampton 7.45.
from Hampton 7.45.
All trains run by Atlantic Standard Time

D. POTTINGER, General Man.
Moncton, N. B., June 1st, 1905.

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

WHITE & CALKIN,

General Agents. Prince William Street, A sin has bee beautifu Railway used fr was giv deville sale of lowed q ton of lead in new end by stir As r park fe left the City Re and ass be sold free fro to go o him the torium ple, elec The o was and and the in a bo

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### This and That

TEMPERANCE NOTES.

singular victory for temperative has been won in Muscatine, Itwa. A beautiful park, owned by the City Railway Co., which has always been used freely for picnics and outlings, was given over this season to a vaudeville company for shows and the sale of beer. Deplorable results followed quickly. Pastor Jadson kempton of the Baptist church soft the lead in a movement to oppose this new encroachment of the liquor traffic hypersecution of the liquor traffic by preaching a vigorous sermon on the subject, causing it to be published and by stirring the county attorney to

threaten legal action.

As results the patro age of the park fell off, the vauleville company left the town and the manager of the City Railway Co. came to the paster and assured him no more i quor would be sold there; the park would be kept free from all objectionable features and he ended by taviting the pastor and he ended by laviting the pastor to go out there, week day or Sunday, and hold religious meetings, offering him the free use of the grounds, auditorium spats for over a thousand recommendation of the state of the grounds. ple, electric lights, and the best band

in the city.

The offer was accepted. was announced for a Sunday after-noon at which Pastor Kempton spoke and the Ministerial Union was present in a body and assisted in the services. Morning Star.

Step by step lifts bad to good,
Without halting, without rest,
Lifting better up to rest;
Planting seeds of knowledge fine,
Through earth to ripen, through
Heaven endure.
Ralph Waldo Emerson.

### A SUMMER WARNING.

At the beginning of every summertime some people have a habit of talk-ing in a superior way about their ining in a superior way about their in-ability to worship God as well on a mountain, or by a brookside, or in the woods, as in a man-made church. But careful observation reveals to us the fact that the rule is that nine times out of ten, the man who makes this claim does not follow it out, and that when he goes into the woods on a Sunday and substitutes it for the worship of God, he goes more in the

### LUCKY MISTAKE.

Grocer Sent Pkg. of Postum and Opened the Eyes of the Family.

A lady writes from Brookline, Mass.

"A package of Postum Coffee was sent me, one day by mistake. "I notified the grocer, but finding that there was no coffee (the old

that there was no coffee (the old kind) for breakfast next morning, I prepared some Postum, following the directions very carefully.

"It was an immediate success in my family, and from that My we have used it constantly, parents and childred too—for my three rosy youngsters are allowed to drink it freely at breakfast and luncheon. They think it delicious, and I would have a mutiny on my hands should I omit the beloved beverage. My husband used to have a very delicate stomach while we were using coffee but to our surprise his stomach has grown strong prise his stomach has grown strong and entirely well since we quit coffee and have been on Postum.

and have been on Postum.

"Noting the good effects in my family, I wrote to my sister, who was a coffice toper, and after much persuasion got her to try Postum. She was prejudiced, against it at first, but when she presently found that all the ailments that coffee gave her, left and she got well quickly she became and remains a thorough and enthusiastic Postum convert. Her nerves, which remains a thorough and enthusiastic Postum convert. Her nerves, which had become shattered by the use of coffee have grown healthy again, and today she is a new woman, thanks to Postum." Name given by Postum Co. Battle Creek, Mich., and the "cause why" will be found in the great little book "The Read to Wellville," which s in each pkg.

spirit of an ordinary piculo than he does in that of worship. There is a time for vacation and rest, and days when a man is beyond the reach of church services when great Sabbaths may be experienced in "God's first temples." But we should not fall interpolate the propersy which is simply to a cheap hypocrisy which is simply seeking an excuse for staying away from church.

ONE OF ELI PERKINS' ANEC-DOTES

A shrewd, worldly agnostic, and a Christian chergyman dressed in a mod-est clerical suit, said Eli Perkins, sat at the same table in the Pullman din-ing car. They were waiting for the first course at the dinner, a delicious Hudson River shad. Eyeing his com-panion coldly for a moment, the agnostic remarked :

"I judge you are a clergyman, sir?"
"Yes, sir; I am in my Master's ser-

"Yes, you look it. Preach out of the Bible, don't you."
"O, yes; of oourse."
"Find a good many things in that old book that you don't understand don't you?"

don't you?"

"O, yes; some things."

"Well, what do you do then?"

"Why, my dear friend, I simply do
just as we do while eating this delicious shad. If I come to a bone I
quietly lay it one side and go on enjoying the shad, and let some fool
inshit on choking himself with the
bones."

Then the agnostic wound up his Waterbury watch and went into the

went into the terbury watch and smoker.

An Irish soldier wanted to get furlough and trumped up a story that his wife was very sick and had writ-ten him to come home. The captain knew some of Pat's tricks, so he said to him that he received a letter from the lady and that she told him not to let Pat come home, as he got drunk, broke the furniture and mistreated her shamefully.

Pat saluted and started to leave the oom, but on reaching the door turned and said:

ed and said:

"Sir may I speak to you—not as an officer—but as mon to mon?"

"Yes, Pat; what is it?"

"Well, sor, what I'm after saying' is this," remarked Pat, going close to the captain, and lowering his voice, "that you and I are two of the most illigant liars that was ever made. I'm not a'married mon."

One day as he was leaving his office in Portland the late Thomas B. Reed was accessed by a stranger who had been inhibing so freely that he was "seeing things double." After apolo-gizing profusely the stranger managed to ask the Congressman where he could get a car for the denot

gizing profusely the stranger managed to ask the Congressman where he could get a car for the depot.

Mr. Reed, replied: "Go to the next corner; there you will see two cars; take the first one; the other one won't be there."

### CURING A BAD TEMPER.

The revival in Wales is very real, and a church army officer tells a good story, founded on actual fact, show-ing how the outpouring of the Holy Spirit has affected an individual.

A miner with a particularly bad temper always said, "Praise the Lord"

temper always said, "Praise the Lord" instead of giving place to his anger.

His mates determined to make him break his resolution to cure himself of his prevailing sin. Consequently, he found that his dinner had been stolen from his box the other day. "Praise the Lord!" he cried: "I haven't lost my appetite. They can't take that."

Patient—What do you think about my eye, doctor."

Doctor (replacing the bandage)—0h, your eye will come out all right in a week or two.—Judge,

It makes life worth living on hot summer days.

It keeps you cool and comfortable because healthy. No heavy, depressed feeling-no bilious headaches-no stomach or bowel troubles—as long as you take a morning glass of Abbey's Effervescent Salt.

25c, and 60c, a bottle.

At all Druggists.

## Eddy's "SILENT" Parlor Match.

If held tightly Then rubbed lightly And struck rightly WIII BURN BRIGHTLY.

Ask your grocer for a box.

TRY THEM.

SCHOFIELD BROS., SELLING AGENTS, ST. Jone, N. B.





When answering advertisements please mention the Messenger and Visitor.



When the stork brings the baby-and you can't nurse the little onefeed only

# Nestle's Food

It's the perfect substitute for mother's milk. In summer and winter, always the same.

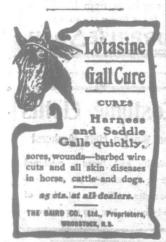
Sample (enough for 8 meals) sent free to mothers.

THE LEERING, MILES CO., LINNER, SECRETAL AL

### Personals.

Rev. E E. Gates returned last week to his Church in Noank, Conn., after a plessant vacation of five weeks in Halifax. During these weeks he supplied the Nooth Church, Halifax; and the Windsor Church each one Sabbath, and was heard with much interest. Mr. Gates reports that the work in Noank is prospering. Seventy were added to his Church last winter. The membership of the Church is now 570. He has been pastor in Nosh for five years and was previously pastor at Sensett, N. Y. for six and a half

Rev. York A. King of Providence R. I has recently returned from a trip to England, Scotland and Wales, in the course of gress, the Keswick meetings and a convenwhich he attended the Baptist World Conof the great revival in Wales, all of which he has greatly enjoyed, and is re-turning to his work refreshed and with expectations of large blessings in his Church work during the coming year.



### NEWS SUMMARY.

The barns of Alex. Lounsbury, a prosperous armer of Lewis Mountain, Westmorland, were burned on Tuesday with most of the season's crop.

At a meeting of the Nova Scotia exhibition commission on Tuesday night Judge Longley was appointed president. The outlook for the exhibition this year is good.

The Hon. George H. Murray, pre-mier of Nova Scotia, has received the honorary degree of Doctor of Laws from St. Francis Xavier College; also Dr. A. H. McKay, Superintendent of Education for Nova Scotia.

Detective Roberts, of Fredericton, went to Londonderry, on Wednesday morning to seize two horses, taken there by John Thomas, the horse thief, who is wanted by the authorities of Nova Scotia and New Brunswick.

The Provincial Board of Education met on Wednesday morning. The principal matter considered was the proposed consolidation of the schools at Hampton. It was decided to refer the matter to the chief Superintendent of education, who will endeavor to obtain more information.

The directors of the New Brunswick Telephone Co. have decided that a central energy system will be installed in Fredericton as soon as their new building for head offices and exchange is completed. It is estimated that the installation of their new system and apparatus will cost about \$15,000.

By a vote representing 1,253,000 members against 26,000, the trade and labor congress at Henley, Eng., de-clared for free trade, asserting that any departure therefrom would be detrimental to the interests of the working classes, upon whom the burdens of protection would press the most heav-

The rate of absorption of Canada's free lands is increasing. During the month of August there were 3,059 homestead entries made. During the During the same period last year the entries were 696 fewer. The heaviest entry list comes from Regina, where 919 entries were granted.

The license commissioners of North Oxford, Ont., have addressed a letter to the people of the county, asking for their assistance in enforcing the license law, and reminding then that unless they are as fully prepared to assist in that enforcement as they are in that of all other offences, they cannot justifiably look for any improvement in the situation they deplore.

Statistics gathered in San Francisco in regard to the Japanese engaged in business show that they have entered into lively competition with Americans in a large number of occupations which the Chinese do not invade. There are eighty-five Japanese hotels in San Francisco, sixty estaurants, sixteen intelligence office, line shooting galleries, eleven billiard rooms and seventy-five house cleaning offices. These are all licensed; and there is a large number of unlicensed cobblers, butchers, janitors, porters and domestic servants.

President Loubet will be the first Chief of the Third Republic to retire under normal conditions at the com-pletion of his term. Theirs resigned, so did MacMahon, and though Grevy completed one term, he had to quit office before the expiration of the second. Carnot was murdered, Casi-mir-Perier left the Elysee in disgust, and Felix Faure's career was cut short by his sudden death.



Head Office; Fredericton, N B.

St. John Branch; 17 Germain Street

# CLARK & SON

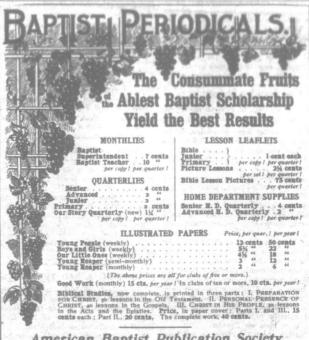
WHOLESALE AND RETAIL DEALERS IN

IMPLEMENS, CARRIAGES, SLEIGH and FARM HARNESS.



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

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



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Red Rose Tea Is Good Tea

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