



Use it for Dish-washing

GO to your grocer, buy a package of Asepto— it will cost you five cents—take it home and dissolve in a single teaspoonful in a pan of dish-water.

That's what you do—then see the result. Note how it cuts the grease—how it leaves your china and glassware bright and shining—how clean and white it leaves your pots—your pans—your cooking utensils.

It does all that—and more. It destroys every trace of germs that exist wherever there is a surface. For these microscopic trouble breeders to feed upon—sterilizes and renders every thing unhealthily—sanitarily, if you will—clean. That's why you should always wash glass, chinaware, cutlery—any article used for eating or drinking with Asepto. It makes contagion impossible.

Perhaps the very quickest way for you to realize how it cleanses is for you to note the way it sweetens your dish-cloths.

Tell your grocer to send you a package of Asepto—all good grocers sell it at five cents.

THE ASEPTO MFG. CO. ST. JOHN, N.B.

ASEPTO SOAP POWDER sweetens the home



Moir's Chocolates advertisement featuring a woman's profile and text describing the product's quality and ingredients.

Hamilton Kitchen Cabinet advertisement with an illustration of a kitchen cabinet and text describing its features and benefits.

Sunday School Lesson

THE LABORERS IN THE VINEYARD. AUGUST 14.

Matt. 20: 1-16.

GOLDEN TEXT.

"But many shall be last that are first and first that are last."—Matt. 19: 30.

By Rev. D. W. Snider.

The disciples of our Lord were very human and natural as human. This is in evidence at many turns of the gospel narratives and is patent in the context. But as many splendid lessons are learned from the old members of the household from the lessons which are needful for the children in it, so we are indebted to the teaching the disciples required for the revelation of many a truth and far-reaching ethical principle.

It is apparent that the disciples entered upon their career with Jesus with the expectation of worldly increase and advancement. Other things may have influenced them, and doubtless did, but this was a vision that lured and strengthened them. It was for this reason that the world of Jesus came to a distinct shock to them. Who, then, can be saved? is the inquiry fashioned by their astonishment.

When the reward of riches which the hopes of the disciples had clutched had to be abandoned, their question took another turn as they saw the drift of the demand which Jesus had laid upon the rich young man, and they said: "We have left all and followed Thee; what then shall we have?" The lesson of to-day which is the answer to this question of the children of the household of faith, is also written for our need and advantage. Alas how great the need!

God's vineyard offers no encouragement to the bargaining or mercenary spirit. Rather the Lord of the vineyard sternly discourages that spirit, and rebukes it with that extremity of rebuke which makes it necessary to lift the interpretation of the parable out of the realm of the ordinary laws of work and wages. We cannot interpret the parable by a union scale of wages. Such a "letter killeth."

But a few things are evident: Let us ask an—seek that the Holy Spirit shall give life to our understanding of them.

(a) There is no doubt that the Lord of the vineyard desires and seeks the greatest possible return from the potentialities of the vineyard by reason of the workers. God has built a world and created those who may work in it for the enrichment and advantage of that world.

(b) The Lord of the vineyard does not hesitate to put the greatest possible service upon it. He takes repeated and constant steps to secure such service. No worker is without a call.

(c) While bargains are not always struck and it is more to the mind of the Lord of the vineyard that they should not be, at the same time no service is rendered which goes unrequited, and there is none which shall fail and bring reward.

(d) The basis of reward appears to hinge upon the purity of the intention of the toiler and the measure of the willingness to serve—is re-warded to the extent to which he has made the best of his opportunity.

(e) Bargaining, haggling—all that which reveals the spirit of the mercenary or covetous—is rewarded according to the narrow rules of such bargaining; but faith—all that which reveals the spirit of confidence, trust, and love—far more abundantly above what is asked or thought. Faith is the victory. The salary scale is defunct.

CASTORIA For Infants and Children.

The Kind You Have Always Bought Bears the Signature of J. C. F. Fletcher

P. E. I. RAILWAY

Table of railway schedules for P. E. I. Railway, listing train numbers, destinations, and departure times.

SILENCE.

The very last new cure which has come to the fore is "silence." Excessive talking is held responsible for many diseases and the increasing amount of insanity which affects modern society. All people of sense will admit the intrinsic virtues of silence, its pleasantness in daily life, its effect in illness, when the silence about us does not spell sullenness or sulkiness or dullness, but is the outcome of character that is gentle, quiet and strong.

Quietly cheerful people are delightful to live with, perhaps the best type of companions. Which of us has not suffered at the hands of the incessant, persistent talker? We do our best to keep them out of our own houses, but when travelling, or visiting, times will occur when there is no escape.

How dreadful to be cornered, but-tormented by the talkative bore! His voice drones on persistently as he tells you all the things you don't in the least want to know.

Talkative women are bad enough, but talkative men are ten thousand times worse. Much heavier in mind, much more difficult to get away from. Luckily they are not quite so common. But how is it that too talkative people are so tiring? After all they talk—we don't. Why do they exhaust us as well as themselves? Common politeness demands some appearance of attention and sometimes our sympathy is demanded and that is very tiring indeed. Talkative people who are always talking about their ailments, past and present, and come, here, perhaps, the greatest vampire of all. While doing themselves no good whatever they are sapping the vitality of their hearers.

"People induce illness by talking about their health symptoms," say those who recommend the silence cure. With this we cordially agree. "Talking about the symptoms is held to be a fatal habit," and the patient is strictly forbidden to discuss or even allude to them.

What double comfort! Comfort to those victims—the unwilling listeners, and comfort (if they know it) to the sufferers themselves. There are certain health resorts at home and abroad where this rule of silence would be as useful as the mud baths, the salt springs, or the water cures. Well people who take individuals to them have been known to come away in worse case than when they entered, with their nerves shattered by constant dwelling upon illness and its symptoms. On the other hand surely the "silence cures" who contend that people who are silent by nature are seldom ill are going too far.

Tactfulness is quite as frequent a sign of illness as over-talkativeness and when a naturally talkative person becomes suddenly silent it is just as serious a sign as when a silent person all at once becomes loquacious.

Both changes may point to nervous breakdown or some other ailment. Of course in talk the golden mean is best. Pleasant talk on pleasant topics is so agreeable, and a good talker such a valuable social asset, that we would not carelessly denounce all talk as the crackings of chains under a pot. There is a pleasant kind of cracking which one would be sorry to lose.

May the ventilation of these ideas about "silence curing" bring about a reformation that has long been needed. If it imposes more reserve and silence upon those who have been too fond of publicly discussing not only their different "cures," their ailments, and their symptoms, but also! also too often the most private concerns of their friends—it will do worlds of good—good to the talker "who now must save his breath," and good to the listeners "who have been really bored to death."

I bought a horse with a supposed incurable ribbone for \$30. Cured him with \$1.00 worth of MINARD'S LINIMENT and sold him for \$85.00. Profit on Liniment, \$54.00. MOISE DEROSCE, Hotel Keeper, St. Philippe, Que.

"I HONESTLY BELIEVE 'FRUIT-A-TIVES'"

The Greatest Cure For Rheumatism In The World

KNOWLTON, QUE., Oct. 12th, 1909. "For many years, I suffered from severe Rheumatism, and the attacks were very distressing and prevented me from doing my ordinary work. I tried many remedies and physicians' treatments, but nothing seemed to do me much good, and I was becoming very anxious for fear I would become a permanent cripple from the disease.

I tried "Fruit-a-tives" and this medicine has entirely cured me and I honestly believe it is the greatest Rheumatism cure in the world." E. E. MILLS.

Such a statement could not be bought from a man like Mr. Mills. He thinks too much of his good name, to sell it or sign it to an untruth. Mr. Mills tried "Fruit-a-tives" after all other treatment failed—and "Fruit-a-tives" cured him of Rheumatism. In the goodness of his heart, he wrote the above letter in order that sufferers in all parts of Canada would know that there is one remedy that actually does cure Rheumatism. This testimonial was entirely unsolicited on our part. We did not know that Mr. Mills was taking "Fruit-a-tives" until we received the above letter.

It is a case like Mr. Mills' that proves the marvellous powers of "Fruit-a-tives" in arresting and curing disease. It may be stated without fear of contradiction, that "Fruit-a-tives" will positively cure Rheumatism when properly used.

"Fruit-a-tives" is the only medicine in the world made of fruit juices and is the greatest Rheumatism cure known to modern science.

50c. a box, 6 for \$2.50, or trial box, 25c. Sold by all dealers or sent, postpaid, on receipt of price by Fruit-a-tives Limited, Ottawa.

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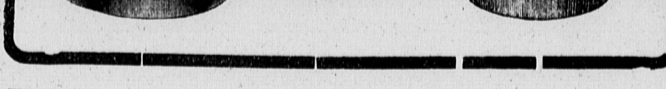
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keep the butter clean, sweet, and free from infection Made in 10, 15, 20, 30, 50, and 70 pound sizes.

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is perfect in every detail and positively will not taint liquids, You make no mistake if you buy "EDDY'S"



FLY-TIME

Advertisement for Fennell & Chandler featuring a large illustration of a window and text describing their products like screen windows, doors, and springs.

TENDERS Corran Ban Bridge

Department of Public Works, Charlottetown, P. E. I., July 21st, 1910. SEALED TENDERS will be received at this office until noon MONDAY, AUGUST 15th, 1910. from any person or persons willing to contract for the repairing of Corran Ban Bridge according to specification to be seen at the residence of Michael Ready, Corran Ban, and at this office.

Acadia College 1910-1911.

31 Professors and Instructors DEPARTMENT OF ARTS AND SCIENCES—Bachelor of Arts Course. Bachelor of Science Course. DEPARTMENT OF THEOLOGY—Bachelor of Theology Course. English Course. DEPARTMENT OF APPLIED SCIENCE—Engineering Course. Calculators and other information freely supplied on application to the Deans of the different departments. HOITON COLLEGIATE ACADEMY Founded 1829. A Residential School for Young Men. The following courses are offered: COURSE LEADING TO MATRICULATION. GENERAL COURSE. BUSINESS COURSE. For further information apply to the Principal. E. ROBINSON, B. A., Wolfville, N. S.

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Furness, Withy & Co., Ltd STEAMSHIP LINERS

Table of steamship schedules for Furness, Withy & Co., Ltd, listing routes to London, Halifax, and other ports.

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