

MARRIAGES.

TAYLOR-BACON.—At the Falmouth Baptist church, July 28th, Deacon William O. Taylor and Cora Maud, daughter of the late Deacon Charles Bacon.

MORRILL-SILLIKER.—At the parsonage, Springfield, Lot 8, P. E. I., on July 20, by Rev. Henry Carter, John Morrill to Bella Silliker, both of O'Leary.

HOOPER-McEWEN.—At Marie, P. E. I., July 28, by Rev. C. W. Corey, Rev. A. E. Hooper, pastor of the Baptist church of Kingsville, Ohio, to Clemmie C. McEwen, of Greenwich, P. E. I.

WHITE-CLYBURN.—At the residence of Mr. Edward H. Mason, Cross Roads, Country Harbor, July 21st, by Rev. W. A. Snelling, Michael White to Mrs. Minnie Clyburn, both of Country Harbor.

MCGRATH-SUTHERLAND.—At the residence of Mr. Edward H. Mason, Cross Roads, Country Harbor, July 21st, by Rev. W. A. Snelling, Daniel McGrath to Mary Sutherland, both of St. Mary's, Guys Co., N. S.

BRIGGS-DAY.—At the Lower Salmon Creek meeting house of the 2nd Chipman Baptist church, July 28, by Rev. F. C. Wright, assisted by Rev. W. E. McIntyre, B. A., and Rev. J. W. S. Young, Levi H. Briggs and Flossie M. Day, both of Chipman, Queens Co., N. B.

PORTER-MACDONALD.—At the Baptist parsonage, Swampscott, Mass., July 28, by Rev. L. A. Palmer, John P. Porter, of Melrose, Mass., formerly of Falmouth, N. S., and Viola Beatrice, daughter of Thomas E. MacDonald, of Mount Dennison, N. S.

DEATHS.

CAMPBELL.—At Hillsboro, July 23rd, of consumption, Mrs. Robert Campbell, daughter of Mrs. Anthony Steeves, in the 30th year of her age. This sister for the number of years was a faithful and consistent member of our church. She died in strong trust in her Saviour.

EDGEY.—At Hopewell Cape, July 23rd, of paralysis, Capt. Solomon Edgey, formerly of St. John, in the 69th year of his age. For many years Mr. Edgey was a member of the Baptist church in Hopewell. Of late his sympathies were with the Seventh-day Adventists.

McBAY.—At Greenwich Hill, July 20th, Fred L. McBay, in the 21st year of his age. He was the youngest son of John McBay of that place, and was well liked by all who knew him. Fred had never openly professed Christ, but on his death-bed he sought and found the Saviour, and died trusting in Jesus. His last days were full of pain, which he bore without a murmur. The funeral took place on Thursday at Brown's Flats conducted by the Rev. H. A. Bonnell, assisted by S. W. Schurman. Mr. Bonnell preached from the words found in the 50th Psalm, 14th and 15th verses.

SAUNDERS.—At Yarmouth, N. S., July 26th, of heart failure after a brief illness, F. Bert Saunders, son of Rev. J. H. Saunders, aged 30 years. Mr. Saunders was for some years connected with the MESSENGER AND VISITOR office as book-keeper in the business department, and was well known in St. John. He had not made a public profession of religion, but before his death gave the comforting assurance to his friends that his trust was in Christ as his Saviour, so that those who mourn for him sorrow not as those without hope.

GINN.—Rev. C. Henderson requests the publication of the following in addition to the obituary notice of Deacon Ginn published in the MESSENGER AND VISITOR of July 14: Some ten years ago it was my privilege to become acquainted with this dear brother and family, and in a few weeks after my first visit their home became the first preaching station on a mission field that had a terminus the distance of 90 miles. I appreciated that home as Elisha did his little room at Shunem. It was to me like an oasis in a desert, especially when the father and mother and daughter were led to walk in the light of God's truth. I will not soon forget the struggle that dear father had to overcome some of his childhood teachings. Twice in one night he came to my room beseeching help. He said, "I'm afraid I'm lost." When peace came to his mind he spoke of resting on his infant baptism, but soon said, "I believe to follow Christ would be more acceptable." He was baptized November, 1889. On that morning he said, "This is one of the happiest days of my life. I did not know until last night that my wife was going with me. Now we will be in communion together." He became a very active member in church work, a liberal supporter of every good

cause, much devoted to his Bible and the family altar. He took a deep interest in reading the MESSENGER AND VISITOR, especially the news from the churches. When we decided to build a house of worship, Brother Ginn was the foremost man. He led the subscription list and gave an acre of land for church purposes. He rejoiced in the Lord as the work went on and gave Him all the glory. About two months ago I made him my last visit and had once more the joy of mingling our prayers at the throne of grace. He was then quite strong for a man of 74 years. I pray God to comfort the widow, who has passed her three score and ten, and the dear family that remains in that homestead, whose kindness I have appreciated more than tongue can express.

As a High Churchman Sees Us.

To the Editor of the MESSENGER AND VISITOR:

DEAR SIR,—The Literary Digest of June 5, 1897, lately by mere accident came under my notice, and while I was much pleased with its contents I was amused with the following, which was very properly placed under the head of "A Call for more superciliousness." "As a matter of fact, could anything be more utterly contemptible than the great American sects? We do not refer to respectable religions like the Presbyterian and the Lutheran, the fruit of the travail of the sixteenth century, but such low, time-serving, ignorant superstitions as the Baptist church, the Methodist Episcopal church and the like. In the east these parvenu folk do not dare raise their heads, or if they do, they are laughed at for their pains. But no doubt in the west it is different, and quite possibly there, a Baptist minister or a Methodist minister may consider himself of an equality with a Church clergyman. Should this be the case, a little 'arrogance' and 'superciliousness' would be very useful and highly commendable. Those who boast that they derive their office from the people should be made to know, if not feel, that they are removed by an infinite chasm from those who derive their mysterious powers from above and are the viceregents of heaven.

"Of course in matters non-ecclesiastical there should be Christian politeness shown to every one according to his position in life, but in such matters dissenting ministers should be made to feel their inferiority. All we mean is that people should be kept in proper place, and surely the proper place of a priest of the church is very different from that of a minister of any sect.

"There is another fact well worthy of note, the strength of the church is usually in proportion to the culture and refinement of the population. We do not mean that it is all exclusively among the rich and highly educated that the church makes their converts, but that in a state of society where people know their true position in life, whether it be great or small, where the doctrine of the catechism is a reality, that all must order themselves lowly, and reverently to all their betters; just in these communities the church is strong. And where Yankee spread-eagleism prevails, there the church is found only among the few people who have been educated elsewhere among more favourable circumstances. In view of these facts we maintain that, so far as this church being in fault for too much hauteur and exclusiveness, she has in too many instances been ready to lower her standard."

The extract is from a speech of the High Church, Rev. Arthur Ritchie, rector of St. Ignatius Protestant Episcopal church in New York city published in the paper he edits.—The Catholic Champion. He seems to have forgotten the history of his church, the outcome, as it was, of the sensuality of Henry VIII. Had Henry never seen the beautiful Anne Boleyn, there never would have been an Episcopal church in England. While I respect the Church of England as represented today by ministers noted for their erudition and piety, I am compelled to class such men as the (Rev?) Arthur Ritchie with those whose promptings in the reign of Henry VIII flooded England with the blood of martyrs. I am glad he was born in the nineteenth century, when the fagot, the stake and the ax have ceased to be the arguments of such bigots.

Yours truly,
CHAS. E. KNAPP.

Dorchester, July 30.

Desultory fighting continued throughout Wednesday at Malakand, the tribesman driving in the pickets, of whom

Great Reduction

In Summer Dress Goods.

We are making great preparation for Fall Business and soon there will be a shuffling to find room for the new goods. The goods that are here now have got to go regardless of their first cost.

At 25c. yd. there are some Beautiful Fancy Goods in the Newest Colorings.
At 45c. yd. there are Silk and Wool Mixture, Plain Wool Fabrics, Fancy Chiverette, and many other attractive lines.

At 60c. there are Costume Lengths that were as high as \$1.10 a yard.

Send for Samples at once if you want an excellent dress at half its worth.

Fred A. Dykeman & Co.,

97 King Street, St. John, N. B.

thirteen Sepoys were killed and forty-nine wounded. The Punjab infantry, in a succession of brilliant charges, drove back great masses of the tribesman, killing ninety. Later on the enemy returned with reinforcements and renewed the attack with new determination charging right up to the breastworks. They were repulsed, however, at all points.

The scaffolding of the bridge at Schwarzenberg, Austria, on which were a number of workmen, fell on Friday and ten of the men were swept away and drowned.

As a result of the efforts of John Redmond, M. P., it is probable the government will soon release the remaining prisoners, Wilson, Burton, Dalton, Flanagan and Featherstone, now undergoing penal servitude for life in Portland prison. It is thought the forthcoming visit of the Duke and Duchess of York to Ireland will be signalized by the release of all Irish political prisoners.

FREE MASONRY IN N. B.

From A. D. 1784 to A. D. 1894, by William Franklin Bunting, Past Grand Master, Past Grand Secretary, Past Master, Past Principal, Z. Past Eminent Commander, Representative of the Grand Lodges of Missouri, Utah, Oregon, etc.

A volume of 490 pages royal octavo, bound in garter blue full cloth, with emblematical cover and embellished with seventeen full page half tone illustrations, comprising a history of St. John's Lodge of St. John from 1802 to 1894, particulars of the old Provincial Grand Lodge (Atholl or Anetanta) of Nova Scotia, a synopsis of all Craft Lodges, Royal Arch Chapters, Knight Templar Encampments, Royal and Select Master's Councils, Ancient and Accepted Scottish Rite Bodies, etc., organized or existing in New Brunswick from 1784 to 1894, together with descriptions of the principal halls occupied by the Craft in St. John, and other matters of interest to Free Masons. This work should be a valuable acquisition to any library. Price, postpaid to any address on receipt of price, \$2.00.

Address

PATERSON & CO.

MASONIC TEMPLE,

St. John, N. B.



Extension Tables

Walnut
or Oak Finish.

Prices start at \$4.50.

F. A. JONES,

16 and 18 King Street.

BEDROOM SUITS, \$11.00.

A. KINSELLA,

FREESTONE,

GRANITE

—AND—

MARBLE

WORKS.

Wholesale and Retail.

(next I.C.R. Station)

St. John, N.B.

Having on hand a large stock of Monuments, Tablets, Gravestones, Baptismal Fonts, Mantel and Plumbers' Slabs, will fill orders received before May 1st, 1897, at Greatly Reduced Prices. He guarantees satisfaction with his work, and delivers and puts up free of charge. (mar243m)



Don't work: let SURPRISE SOAP do the labor for you. It's the way to wash clothes (without boiling or scalding), gives the sweetest, cleanest clothes with the least work. Follow the directions on the wrapper.