

Messenger and Visitor.

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Lyach Law in the United States. It is certainly natural under the circumstances that the better class of United States newspapers should be expressing strong indignation at the increasing prevalence of lynching in many parts of that country. The issue of the civil war was to confer ostensibly the rights of citizenship upon the negroes. But whatever rights the African race in Southern States may now possess, it seems evident that the right of men accused of serious crimes to a fair trial before an impartial tribunal is no part of their heritage. For many years past the lynching of negroes has been shamefully frequent, and these crimes against justice appear to be multiplying year by year. But matters have come to such a pass that it is no longer only in case of heinous crimes, such as murder or offences against women, that suspected men become victims of the lynching mania, but in some parts of the country it is sufficient that a negro be suspected of theft to put him in danger of being hanged to the nearest tree by a blood-thirsty mob. And white men also, as well as negroes, are being lynched. A week or two ago, at Versailles, Ind., five men, who had been apprehended on a charge of stealing, were taken by a mob from the jail and hanged. A great stir is being made about the matter, but it is doubtful whether any of the murderous crew will ever be brought to account. It is hard, indeed, to tell where this growing disregard of justice and of life will end. A colored man was shot in a Georgia town the other day because he had ventured to accept an appointment as postmaster. Two of the leading citizens of the place, it is said, have now been charged with this crime. Later still, in the State of Arkansas, the body of a negro school-teacher of intelligence and good character, named Watson, was found hanged to a tree. A placard attached to the body advertised the crime as "a warning to nigger school-teachers." The man's only offence appears to have been that he was working for the elevation of his own race.

"Sec. 22" Interpreted. The interpretation of the widely advertised section 22 of the Dingley Tariff Bill, by Attorney-General McKenna, has been received with a great deal of interest. It appears also to have been received with pretty general satisfaction, especially on this side the national boundary. The decision of Mr. McKenna is to the effect that the discriminating duty of ten per cent. mentioned in the section is not chargeable against goods, the products of other countries, imported into the United States in bond by way of Canada or Mexico. There appears, however, to be no doubt that such was the intention in the mind of the framer of this remarkable section, the author of which is now known, by his own avowal, to be Senator Elkin, of Western Virginia. Very few members of Congress seem to have known of the existence of the section. It was incorporated in the bill while it was in the hands of a committee

of conference of the House and Senate, and was not discussed by either branch of Congress. Speaker Reed's explanation of its presence in the bill is that it was "slipped in," and it seems evident that it was a very slippery piece of business, contrived largely in the interest of the United States trans-continental railway lines. The Attorney-General's interpretation is political rather than critical. It is based not upon the literal construction of the clause, but rather on the intention of Congress in the matter. Very forcibly, if not conclusively, he argues that Congress did not intend to impose a discriminating in the case above mentioned. The interpretation given by the Attorney-General has not the effect of a legal decision, but it will govern the action of the customs authorities until a contrary decision be given by the courts, or until Congress shall affirm unmistakably its intention to endorse Senator Elkin's scheme of discrimination.

Peace Announced. After many weeks of labor and a liberal expenditure of persuasion and threat, the representatives at Constantinople of the chief European powers have at length succeeded in inducing the Sultan to attach his signature to the document which gives the official guarantee of peace between Greece and Turkey. What the terms involve is not made clear by the despatches so far received. It is stated that the frontier which the treaty of peace establishes gives to Turkey the village of Kontzofiani, from which the raid of the Greek National Brotherhood into Macedonia was made, which was the immediate cause of the war, and that it also gives to Turkey a number of other places where hostilities occurred at the beginning of the war. Of course it is understood that Thessaly will, with these exceptions, be vacated by the Turks, but whether or not this is the intention of the Sultan and his government remains to be seen. What is to be done with and for Crete is also a question which seems likely to afford ground for prolonged discussion between the Powers and the Sultan, and perhaps also a pretext for the latter's continued occupation of Thessaly.

Andree. When, some two or three months ago, it was announced that Dr. Andree and two companions had set out from a Spitzbergen island in a balloon with the purpose of exploring the extreme polar regions, there were few who were able to regard the expedition as other than a fool-hardy enterprise, though there were some sanguine individuals who professed to believe it not improbable that the bold explorers' expectation of drifting with air currents across the polar regions and back into the habitable parts of the earth was not unreasonable. It can scarcely be said that any authentic tidings have been received from the Andree party. Stories have found their way into the newspapers of carrier pigeons being picked up at different points bearing despatches which were supposed to have been sent forth by Andree, but not much confidence probably can be placed in such rumors. What appears to be a better attested and more significant report is to the effect that, on September 14, there was seen by the inhabitants of a village in Arctic Russia a balloon supposed to be that of Prof. Andree. If there is any truth in the story, it would seem probable that the balloon seen was that of the Swedish aeronaut, and in that case, it may be that we shall hear more of the explorers, but probably there are not any insurance companies at this date desirous of taking risks upon their lives.

Royal Residence in Ireland. The reception accorded to the Duke and Duchess of York by the Irish people, on the occasion of the recent visit of their Highnesses to the Emerald Isle, was so kindly and even enthusiastic that it is proposed to establish a Royal residence in Ireland. Mr. Michael Davitt is understood to advise against such a step, saying that English Royalty is mistaking hospitality for loyalty. But Irish politicians are, as a rule, probably not anxious to have Irish loyalty cultivated. As to the value of a Royal residence in Ireland, that would doubtless depend greatly upon the character and conduct of the Prince who should be the representative of loyalty in Ireland. If his presence in the country simply meant an opportunity for the people to pay homage to the representative of royal authority, it would mean little for the good of the country or the unifying of the kingdom. But if this prince were there as a student of the country and its needs, if he were there to show himself a friend to the people and one deeply interested in their welfare, a Royal residence in Ireland might become a most potent factor for the betterment of Ireland and for attaching the hearts of the people more strongly to the Sovereign.

British Investors and Canada. It is evident that Canada is at present occupying a much larger place in the eyes of the British public than it has done heretofore. Several causes have contributed to this. The preferential trade clause of the tariff bill passed at the last session of the Dominion Parliament and the denunciation by the British Government of the interfering treaties with Germany, Belgium and other countries are in themselves matters which have served to call attention strongly to this country. The presence in England and personal popularity of Canada's Premier, the part taken by Canada in the celebration of the Queen's Jubilee, the hearty expression of loyalty to the Crown and the Empire and the impulse given to the idea of Imperial Federation have touched the British imagination and stirred the British pulse toward this the oldest and the greatest of the colonies. Then, coincident with the Jubilee celebration, came the report of fabulous wealth in gold discovered in Canada's far Northwest. This, too, has touched the British imagination in another way. The surplus capital of the mother country is seeking investment in Canada as never before and, from present appearances, if the resources of the country are not developed it will not be that capital for such undertakings as give promise of reasonable returns is not available. The danger would rather appear to be that the British public is becoming too credulous and that many investors will be led by stories of immense undeveloped wealth in the Klondike or elsewhere to put their means into enterprises which will be without substantial result except to the initiators of them. It is stated that within a few weeks nearly a score of companies were floated in the city of London with subscribed capitals ranging from £100 to half a million for exploration and exploitation in the Klondike region, and the prospect is that the number of such companies will be largely increased. It will not be surprising if the experience of a good many of the persons led to invest funds in these enterprises shall be one that will make them cautious of Canadian investments.

Sights and Sounds in India for Boys and Girls in Canada.

DEAR BOYS AND GIRLS.—In the last letter I wrote you about three Telugu men, who were baptized, Aug. 16th. But there was room to tell the particulars of only one of them, Somalingam's brother Veeracharyulu.

Let us take the young weaver this time. His name is Gurriah. He is eighteen years old, and looks tall because he is not stout. Last May, his parents and a number of relatives caught him and beat him, to make him promise that he would give up Christ. But he would not budge, since his baptism they have turned him out doors. His father's house is his home no longer. They will not look at him. Even his mother will not speak to him. The other day I was walking with him along a cart road near his village, when he said to me in a low voice, "Look there! There comes my mother!" As we met her, she did not turn her head to the right or the left, but looked straight ahead, as if her neck was made of steel and her face was flushed with the dark glow of cruel resolution. This is what a mother's love can come to, without Christ.

It is different with Gurriah's friend Narasimulu, who was baptized last March. His father has let him come home. However, even he is not allowed to eat with the others; but they pass the dinner out to him on the verandah and let him eat there alone as if he were a quadruped. To pay his board, he gives his father a certain part of his wages, which he earns in the factory. Some of their relatives have been trying to persuade his parents to turn him away entirely, but the father replies, "Will I turn away my son?" He is different from Gurriah's father. We think we know what makes the difference. Before his son was baptized, he seemed quite impressed with the truths of the gospel. But as soon as Narasimulu came out, the father seemed to be completely possessed of Satan. You will remember how he raved that night, as I wrote you at the time. Now the poor old man's heart is getting soft once more. We call him "old man," but probably he is not more than fifty years old. Narasimulu told me yesterday, that now he had great hopes, and believed that his father would soon be a Christian. But for Gurriah there was no home.

From the first it was plain to all that Gurriah was a bright young man. The first time we met, after I had prayed with him, I asked him to pray. He said that he could not pray before anybody. But I told him just to thank his Saviour for what he had done for him. He began, and the simple prayer that burst from his lips was like a song of thanksgiving and praise. He cannot read very well; because he was taken out of school at about eleven years of age to help earn his own living. Since his conversion, he has spent every spare minute in learning to read better. His zeal in so doing has rejoiced our hearts. He seems to be one solid pillar of perseverance. Therefore we did not feel very sorry, when we had to take him out of the factory and welcome him to a home on the mission compound. Our plan is to send him to the mission school soon. But for the present, it seems better for him to have some manual labor and study at odd moments. To plunge him into school life at once would be too sudden a change. It would not be wholesome either for his body or his mind. This is our only reason for not sending him to school immediately.

When he is at work, he takes off his coat, when his work is done he puts on his coat again and sits down to read. Do you see that little book peeping out of his pocket? He always has that little book with him. It is called "Brief History of Christ." Every time he gets a chance, out comes the booklet, and he is soon lost in its pages. If you want him you may have to speak to him twice to call him back into this sub-lunary world. But he is up at once and at anything you give him to do and comes back from his toil dripping with perspiration. There does not seem to be a lazy bone in his body. In our daily Bible Class, or during the Sunday sermon, it is an inspiration just to see his face, for he pays such earnest attention and drinks the word of God with childlike joy.

Who has made him so different from the other thousands of young men, who tread this heathen land? You know. It is the grace of God. It is the blood of Jesus. It is power from on high. It is the Holy Spirit. It is the Gospel of Christ. "Praise God from whom all blessings flow." "Who maketh you to differ?"

Although you are ten thousand miles away, please join with us in thanking our God and Saviour for what he has done for Gurriah and for the heaven which he has sent down into Gurriah's heart. Pray that He who has begun a good work in his heart, may perfect it until the day of Jesus Christ. Pray that God may bless him and make him a great blessing to his countrymen.

Bimsipatam, India, Aug. 16th. Yours Truly,
L. D. MORSE.

P. S.—Brother Corey writes that he has baptized thirteen in the river at Akala-Tampara on the Kimedey Field. "The Lord of Hosts is with us." L. D. M.

New England News and Notes.

We will begin with Rhode Island, the smallest and yet in some respects the largest of the New England States. In territory it is hardly equal to a single county in the Empire State, or the west or south; its extreme length being only about 50 miles, and its greatest width ten miles less. It has a land and water area of only 1,306 square miles, more than one-fourth being water, but like the Englishman's little London garden, it reaches upward to the sky and its influence reaches around the world.

Rhode Island, from which according to the best authorities the State took its name, is said to be the most fertile island in New England, and in all probability was named from its resemblance to the Isle of Rhodes in the Mediterranean Sea, renowned for its fertility and salubrious climate.

Narragansett Bay is one of the finest on the Atlantic coast, and the more it is seen and enjoyed the more it is appreciated. At the head of this beautiful bay; thirty miles from the sea, is the goodly city of Providence, provisionally planted and nourished, rich in history, material prosperity, political importance and religious influence. According to Motley, the seeds from which sprang the foundation principles of the great American Republic came from the Netherlands, especially from Holland, but here they took root and began their great work of building and moulding a nation and influencing all nations. Here, during the year 1637 or 1638, eleven persons were baptized by Roger Williams, who, with him, constituted the first Baptist church in America. This noble mother of American Baptists has always stood not only for religious, but national and political liberty. She is not only the mother of many children and all our churches, but the friend and defender of the great ideas and principles that underlie our denominational and national life. As President Strong of Rochester has well said: "Baptists first announced the principle of religious liberty in Switzerland; Baptists first advocated it in England; a Baptist first established it in America," and we may add, the first Baptist church of Providence, and her children, for more than 250 years, have been spreading religious liberty and Bible Christianity through the world. This grand, old, historic church has had great opportunities, and has made such good use of them that she is growing stronger with age, and her influence is felt far and near, especially by the 78 churches and the 14,000 Baptists of the State. Greater Providence has a population of more than 200,000 and about 10,000 Baptists. It has become a great commercial centre, and its manufacturing interests, in variety, extent and quality, are hardly surpassed by any city on the continent. The recent exhibition of Rhode Island products astonished many of the residents of this city and state, as much as the distinguished visitors from other lands.

WORK RESUMED.

Nearly all of the pastors have returned home and are at work again in their accustomed fields of labor. The writer was permitted to baptise the son of his youngest deacon, W. L. Clarke, at the Broadway church, Providence, on Sunday, Sept. 12th, in the presence of a very large congregation. He was baptized on his 12th birthday. His great grandfather was Rev. John Alden, a man of large gifts and wonderful power, both as an educator and in the pulpit, and was instrumental in leading hundreds to Christ. Many of whom became ministers. It is hoped that his mantle may fall upon his youthful descendant and that he may become a flaming herald of the cross. Others are awaiting baptism and all the indications are that the coming year will be one of faithful sowing and large reaping.

BROWN UNIVERSITY.

It opened its doors for another year's work on Wednesday morning, Sept. 15. It became known that morning that President Andrews had come to see that it was best for him and all concerned to withdraw his resignation, and the chapel was crowded with students, professors and friends of Dr. Andrews and the University. Great enthusiasm prevailed and the probability is that Brown is about to enter upon a new and wider epoch of usefulness. It is hoped that all who have the interests of the institution at heart, will pray earnestly that it may now be pervaded with a moral and spiritual revival, such as it had in the days of Dr. Manning, when as pastor of the First church as well as president of the college, it took him an hour to get from the pulpit to the door, on account of the large number of inquirers, many of whom were students, who begged him to show them the way of salvation.

ASSOCIATIONAL GATHERINGS.

We have three associations in the State, the Warren, Providence and Narragansett, all of which met in September. The Narragansett Association held its 38th annual meeting in the First Baptist church, Westerly, on Wednesday and Thursday, Sept. 1st and 2nd. Rev. David Taylor struck the keynote of all the sessions in a very inspiring, opening sermon, from 1st Cor. 1:4-8.

Letters from the 27 churches of the Association show that during the year the increase by baptism was 44, by letter 37, by experience 7, by restoration 7. Decrease by letter 46, by exclusion 11, by erasure 19, by death 66. Total decrease 47. The present membership is 4,015. The Providence Association held its 54th annual meeting at the Fourth Baptist church, Providence, on Wednesday and Thursday, September 15th and 16th.

Rev. Whitman L. Wood, pastor of the Woodlawn church, Pawtucket, preached the annual sermon upon "The Unity of Church Life," from 1 Cor. 12:12-13. The pastor of the Fourth church, Rev. Robert Cameron, D. D., extended a cordial welcome. Rev. H. O. Hiscox, of Malden, Mass., and Rev. H. C. Mabie, D. D., of Boston, spoke in the afternoon upon "Family Religion," and upon "Ignorance of the Bible, its cause and cure," to the great delight and profit of the large audience. In the evening Rev. J. K. Ewer, pastor of the Union Baptist church, Providence, and President of the R. I. B. B. Y. P. U. gave an address upon "Spiritual Welfare," which made a deep impression. On Thursday Rev. Frank Dixon of Hartford, Conn., gave an address upon "The People and the Church," which was very suggestive and helpful. Letters and reports show that as a rule the churches of the Association are in a good condition financially and spiritually.

OTHER STATES.

Reports from the other New England States show that a hopeful spirit prevails and with it a determination on the part of pastors and churches to make the most of their opportunities to do good, and bring the unsaved to Christ during the coming months. The First church of Norwich, Conn., which has long been without a pastor, has extended a call to Rev. H. E. Wise, of Northboro, Mass. It is an excellent church and occupies a good field.

Associational gatherings are the order of the day in nearly all the New England States, giving expression to the growth, earnestness, enthusiasm and the spiritual life of our churches.

Rev. George C. Lorimer, D. D., pastor of Tremont Temple, Boston, received a princely welcome on his return from Europe, and preached three powerful sermons on Sunday, Sept. 5th to audiences that packed the Temple to its utmost capacity. May his bow abide in strength. J. V. O.

Control and Spontaneity.

To the teacher nothing can be of greater importance than a perfect knowledge of the relations existing between "control" and "spontaneity." To Mr. J. L. Hughes, Inspector of Public Schools, Toronto, we are indebted for the most scholarly and sympathetic treatment of this subject which has yet been given to the reading public. In chapter 6 of "Froebel's Educational Laws for all Teachers," a volume from the pen of Mr. Hughes, which has just been published by D. Appleton & Co., the harmony between these at first seemingly opposed conditions is fully set forth.

To see the "perfect unity" between the growth of the intellect by mastering for itself the thoughts of others, and by investigating causes and principles, and the growth of the will through self-sacrifice for the sake of wider and wider interests; to "harmonize control and spontaneity, direction and freedom," is the highest work of the teacher of the young.

The greatest exponent of this "unity" and of this "harmony" is the German philosopher, and founder of the Kindergarten, Friedrich Froebel, and to make his exposition plain to American readers is the object of the chapter under discussion. Let us quote from our author:

"The aim of Froebel was to make the school the 'free republic of childhood,' in which the child should be a self-active agent, guided by a teacher wise enough to direct it without making it conscious of interference, and to place it in conditions to define its recognition of law, and at the same time give ample scope for its originality. There may be life under law or deadness under law. Froebel wished to have law always and everywhere, but with it he demanded the right of the child to free life, positiveness and self-direction, instead of coercion, negativeness and mechanical following. He revered the individuality of the child, and he knew that spontaneity was the only perfect basis for the growth of individuality. He aimed to give individuality the power of self-direction, and, therefore, he insisted upon freedom of will action as the only foundation for the growth of the will; but he recognized the universality of law, and he made it the duty of the trainers of childhood to reveal law in its beneficence, and not in its enslavement. Like every good, law may be a blessing or an evil. Froebel aimed to make law aid in developing constructiveness instead of destructiveness; in guiding, not merely restraining. The coercive teacher or parent recognizes only the restrictiveness of law. That is its dark side. The highest art of the teacher may be shown in revealing "the perfect law of liberty" in guiding the child through its years of weakness to complete self-control, so that no step may interfere with the development of selfhood, and yet every step lead to a consciousness of law. The outer control should gradually vanish as the inner develops."

These principles are of paramount importance to the teacher. Plato has said: "A free mind ought to learn nothing as a slave." We as teachers, then, should learn that there is no "life" in coercion, no "growth" in negation. One "do" is worth a thousand "don'ts"—The Canadian Teacher.

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Now is the Time.

In the agricultural world, this autumn time with its charms of brilliant foliage, mellow lights, mild skies and hazy atmosphere, is a time of gathering in the results of nature's activities during the months now past, and of making adequate provision for a period of barrenness and frigidity. The wise and prudent husbandman pays diligent heed to the process of the months and gives to each season the forethought and the labor for which it calls.

The pastor and his helpers will do well to recognize that, in the religious realm of things, it is wise and profitable to take account of the seasons as they pass. Each period of the year has its appropriate work. Systematic work is no less essential in a church than on a farm, and the difference between that and a hap-hazard way of doing things often means, in either case, the difference between success and failure. On the farm the work of seed time and harvest cannot be crowded into the same month, and in the church, the pastor cannot expect to gather where he has not sowed, or reap where there has been no sowing.

In contrast to the conditions in the natural world, the present season of the year is in an important sense the seed-time for the churches. Now that our multitudinous denominational gatherings are over for the year, and the reports of the year's work have been presented and considered, each church should lose no time in addressing itself to the work of another year. Now is a good time for the pastor to gather his deacons and other trusted counsellors and workers around him and lay plans for the work of the coming months. There is much to be done. There are Sunday Schools to be sustained; there are missions perhaps in connection with the church to be organized or promoted; there are young people to be instructed in courses of study and guided in Christian work; there is money to be raised for missions, education and other religious purposes. There is a very great deal to be done and no time should be lost in getting at it.

Let there be wise planning for work. No one can reasonably expect to accomplish any important work without a plan. This is no less true of work in the church than of other work. Have a system, let the forces be marshalled and officered. Let the people understand that to be in the church means an opportunity, not merely to receive, but to do something for Christ and for the world for which He died. Have a system by all means. A plan that is far from the best possible is a long way better than none. Let the church have something definite before it, and for which it accepts responsibility—in regard to Sunday School work, local mission work, Christian Culture work, the work of raising funds for the support of the work which we have undertaken in God's name to do as a denomination, and whatever else in the sphere of Christian activity, in which the church may feel itself called upon to engage.

With system must go work. No plan, however good, will work itself. The value of a plan is in its leading to systematic work. We understand very well of course that the circumstances of some churches are much more favorable for such systematized efforts as are here advocated than are those of others. Some churches can carry out a plan of work to much greater detail than can others. But there are comparatively few churches which are not able to accomplish something along this line, if the attempt be honestly made. The pastor who wisely and perseveringly gives himself year by year to systematic effort in calling forth the working power of his church, and in cultivating an intelligent interest in the different branches of our denominational work, with well-chosen methods for promoting the beneficence of his people, is likely, we believe, to see results which will more than fulfil his expectations.

MESSENGER AND VISITOR.

Up to Jerusalem.

That last journey of Paul to Jerusalem, to which our attention is called in the Bible lesson for the current week, has its deeply pathetic side. It may be said to have marked for the apostle the beginning of the end, so far as his earthly life and activity were concerned. Hitherto he had been—except during brief intervals of imprisonment—his own master, he had come and gone, under providential guidance, where and as he would. His life had been one of free and intense activity, filled, since his entrance into the service of the Lord Jesus, with constant planning and most earnest endeavor in the service of his Divine Master and in the interest of his fellow-men. Now, this free, active life is about to end. Bonds and imprisonment await him. Ere long he will be wearing a chain, and the rest of his life he will spend in imprisonment. This journey of Paul to the holy city—his brethren wondering and seeking to dissuade him from his purpose—recalls to our mind that other journey, when the Lord himself set his face steadfastly to go up to Jerusalem, and the disciples were amazed as they followed Him in the way. But though Paul's liberty will henceforth be limited by a Roman chain, his ministry for Christ and for the church is not at an end. Some of the most important work of his life is yet to be done, and as "the Lord's prisoner," the apostle has given an example of courage and faith and noblest service which in itself is of priceless value as an inspiration to the followers of Christ in every age.

It sometimes becomes a good man's duty to act contrary to the wishes and counsels of his best friends. Paul found himself in such a position in reference to this journey to Jerusalem. Everywhere he was meeting with warnings and dissuasions. He was forewarned through prophets, who spoke by the illumination of the Spirit, that going to Jerusalem would mean the loss of liberty, if not worse. His brethren persuaded, entreated, implored, that he should not go. But they did not succeed in turning him aside from his purpose; for the apostle evidently felt that a higher and more authoritative voice than theirs was calling him on. It is not probable that Paul himself understood in full the reason for his going to Jerusalem at this time. But he had been led to form the purpose to go in the service of his Lord, and, in spite of all persuasion of his brethren to the contrary, he felt that it was the Divine will that he should not turn back. It is a great thing for one if he have so fully committed himself to divine guidance as to have received the assurance that his steps are ordered of the Lord. The counsels of real friends are indeed never to be despised. They may often indicate for us the path of wisdom and of duty. But there is counsel, higher and better than theirs, which they who have ears to hear shall hear. He who in singleness of heart goes to God for guidance will not be led astray, and one who takes counsel with his nearest and best friend may sometimes find himself divinely led to act in opposition to the advice of those whom he values most highly. Even within the church, it is sometimes true in a sense that a man's foes are they of his own household.

"The will of the Lord be done." That is what Paul's brethren said when they saw that their counsels and persuasions could not prevail to turn him back. That was a wise conclusion. It is a word not always easy to say, but it is always wise, always appropriate, when said in reverence and faith. It enters into the brief prayer which Jesus taught his disciples to utter to the Father. It should indicate the habitual attitude of our minds toward God. It sometimes is very hard to say these words before God. Everyone who has any experience of life's rougher ways knows that. It was not easy for Paul's brethren to say it here. There had been fierce conflict in Paul's life before he had been able to say "I am willing, not to be bound only but also to die at Jerusalem for the name of the Lord Jesus." It was in agony that Jesus in Gethsemane said "Thy will be done." When we have learned to say these words in faith, reverently, with reference to ourselves and all that concerns us, we have gone far toward learning the secret of living truly.

September 29, 1897.

Editorial Notes.

—How terrible a tax the drink business is upon the industrial and economic interests of the world it is impossible to realize. In Canada, with its five millions of people, scores of millions of dollars are being worse than wasted annually through the use of strong drinks; and Canada is, they tell us, the most temperate of all the countries of Christendom. If the facts afford ground for thankfulness, they indicate also immense room for reform.

—One would think that in Philadelphia, if anywhere, the attempt to establish a dollar Baptist paper might prove a success. About two years ago, The Commonwealth was started there to meet what was believed to be a real need of the large Baptist constituency centering in that city. It has been made an attractive and valuable paper, but it has not met with the encouragement which its promoters hoped for, and its publication at a dollar a year has not only exhausted the capital invested in it, but has involved financial embarrassments which have led to the retirement of Dr. J. S. James from the editorship of the paper, and which seem to make its continuance a matter of very grave doubt.

—"There are few better tests of character," says the Congregationalist, "than the use men make of leisure. Some use that time for improvement, and some for deterioration. With one a holiday is an excuse for dissipation and with another an opportunity of study. One gravitates downward toward the saloon, another climbs by choice and finds delight in climbing. For many, wealth which would suffice to make preoccupied days unnecessary would bring no help, but rather ruin. For some, freedom from the claims of toil would prove an opportunity which they would use for their own uplifting and for the blessing of the world. Every man may test himself not merely by the Spirit in which he fulfils his obligations, but also by the direction which his life would take if he were free from obligation."

—Dr. Calvert in the first of a series of articles in the Examiner on the Baptists of the South, says "They seem to have forgotten that Baptists do not believe in Apostolic Succession; and that they do not believe there is a succession in priest, preacher, creed or church. Baptists find the model of the church in the New Testament, and they hold that the only true successors of Christ and the apostles are found among those who faithfully and practically follow the teachings laid down by them in their lives." This, the Journal and Messenger, of Cincinnati, says, is altogether true, and adds "Fifty years ago it was not difficult for Baptists all over the country to believe that doctrine. But the late J. R. Graves and a few others got the "succession" idea into their heads, and they have succeeded in befuddling the minds of a large proportion of the honest-hearted but unlearned Baptists of the South and Southwest. It will be a long time before the denomination in that section outgrows and overcomes the influence of Graveism. It ought to have been more positively met in its inception."

—The announcement that terms of peace have been concluded between Turkey and Greece, has moved Mr. Gladstone to public utterance again in reference to the policy of the Powers in dealing with Turkey. The London Chronicle publishes an extract from a letter by Mr. Gladstone, under date of Sept. 22nd, in which he says:

"The pain, shame and mischief of the last two years in the eastern policy transcend entirely the powers of any language I could use concerning them. The sum is this: First—A hundred thousand Armenians have been slaughtered, with no security against a repetition, and with greater profit to the assassins.

"Secondly—Turkey is stronger than at any time since the Crimean war.

"Thirdly—Greece is weaker than at any time since she became a kingdom.

"Fourthly—All this is due to the European concert; that is, the mutual hatred and distrust of the powers."

—From a letter which appears on another page, it appears that our brethren in British Columbia are not altogether at one in their counsels as to the best methods of promoting the work of the denomination

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in that province. This in itself is a matter of regret. We cannot pretend to any intimate knowledge of Baptist affairs in the Pacific province, and we may not appreciate all the reasons which led to the steps taken by our brethren at Vancouver in July last. But at this distance it certainly seems as if the connection with the United States was a most important one for Baptist interests in that province, and one which it could not be wise hastily to sever. It is not improbable that some of our brethren in British Columbia have formed expectations as to help from the Eastern provinces, which those better acquainted with the conditions obtaining in Ontario and the Maritimes well understand could not be realized. With the demands that are now upon us for missions, at home, in the Northwest, in Quebec and in India; with our educational work demanding a grand effort on behalf of a forward movement, and with other important interests, both regular and special, to be cared for, our people here will certainly feel that no good purpose would be served by an attempt to extend the scope of their endeavors, however important are the interests in the Pacific province, and however much we might desire to render assistance. The same is doubtless true of Ontario. Both there and here there are so many important interests inadequately supported that no one in the East could for a moment advise the brethren in the West to surrender any source of income they now have for carrying on their work, in the expectation that the loss thus involved can easily be made good by an appeal to the eastern provinces. Our churches here, we feel sure, would be glad to help if they could, but if their present contributions were doubled, the streams of their benevolence would still be far from overflowing the existing channels. If our brethren in the United States are willing, for a time at least, to continue to render aid to Baptist interest on the Pacific coast, without distinction as to international boundaries, it appears to be a matter for gratitude in which all Canadian Baptists can share.

—Rev. Dr. Burrage, editor of Zion's Advocate, the Baptist newspaper of Maine, was in the days of the late civil war an officer in the Union army. Major Burrage took part in several engagements and was wounded at the battle of Cold Harbor. At Petersburg he was taken prisoner and lost his sword. Now, after the lapse of some thirty-three years, Dr. Burrage has recovered the lost weapon with which associations of so great interest for himself and his friends are connected. The sword had passed from one to another and finally had been presented to a Free Mason's lodge in Texas. "There was no doubt as to the identity of the sword," Dr. Burrage writes. "The blood stains on the scabbard, a reminiscence of the battle of Cold Harbor, were still there. It was the long lost sword, restored after nearly thirty-three years of vicissitude and wandering." Dr. Burrage remarks upon the kindness and good will on the part of "those who wore the gray," elicited by the correspondence in connection with the search for the sword, "affording delightful evidence that the bitterness of the past is no longer felt, and that the men who fought the battles of the South a generation ago recognize the fraternal bond which unites us all as citizens of a common country."

Origin of the B. Y. P. U.

If there is ought of honor in having connection with first movements the following claims Scriptural sanction in the words, "Hold that fast which thou hast, that no man take thy crown." In the B. Y. P. U. edition of the MESSENGER AND VISITOR, Charlottetown, P. E. I., was claimed by Rev. J. A. Gordon to be the first place in the Maritime Provinces where a Baptist Young People's Society was organized. The Society there was organized in the summer of '89. The further statement is made by the writer, "In no other place as far as I can ascertain was there an organization at so early a date representing the organizing thought of the B. Y. P. U. except Charlottetown, P. E. I."

While we readily recognize the important position which the Charlottetown Society has taken in the Young People's work, the facts are far from justifying its claim to priority of organization. While my father, Rev. I. E. Bill, was pastor of the Newcastle Baptist church he organized a Society known as the "Young People's Help Society." In its constitution and purpose the Society

was practically identical with the B. Y. P. U. of today. Its object was "mutual improvement and helpfulness in the Lord's work." Now this Society was organized in the year '83 and whether there were Societies organized at an earlier date or not, it is at least certain that Newcastle has a margin of fully six years ahead of Charlottetown wherewith to justify its claim to priority.

The Newcastle Society embodied the organizing thought of the B. Y. P. U. A society after the same constitution was afterwards organized in Liverpool, N. S. This Society in course of time developed into a B. Y. P. U. under the leadership of the present pastor, Rev. Z. L. Fash. If then the presumption was strong in favor of Charlottetown, the presumption almost amounts to a certainty in favor of Newcastle as being the birthplace of the B. Y. P. U. idea in the Maritime Provinces. The statement of these facts are due I think to the Baptist church at Newcastle and my father's work while there.

INGRAM BILL, JR.

Oberlin, Ohio.

From Halifax.

The forty-fourth annual session of the African Baptist Association was held at Bridgetown. It met with the Inglewood church on the 11th at 3 p. m.

The chair was taken by Rev. F. R. Langford. The session was opened by singing, and prayer by the moderator. Of the sixteen churches in the Association fourteen were represented by delegates and two by letters.

The Rev. J. E. Jackson preached on Sunday at eleven o'clock, text Rom. 8:35. The Rev. A. Clements preached in the afternoon on Gen. 26:18. In the evening the Rev. F. R. Langford preached.

On Monday morning the Associational sermon was preached by the Rev. James Borden from Heb. 3:8. In the afternoon the letters from the churches were read and laid upon the table to be taken up for discussion. On Monday evening a missionary meeting was conducted by the Rev. A. Clements. Other brethren took part in this service, Rev. J. E. Jackson, Rev. J. A. Smith, Rev. F. R. Langford and Bro. Jacob Flint, lic. The speaking was interspersed with good singing.

On Tuesday forenoon the letters were taken from the table and discussed. A question was asked by a delegate, what was to be done with members who continuously neglected their duties and persisted in this course after repeated promises of improvement. The question was dealt with in a Christian spirit. It was resolved that after every possible means had been adopted and great leniency extended to the offending member, no other course was open except to withdraw fellowship.

On Tuesday afternoon the circular letter was read by Rev. A. Clements and discussed and adopted. Then followed the hearing of reports from various committees. That on Denominational Literature was thoroughly discussed, and the claims of the Baptist Book Room on the churches was urged with much earnestness. The Committees on Missions, Sabbath Schools and temperance made good reports, which after careful examination and discussion were adopted. The report on obituaries noticed sixteen deaths in the churches. There had been eleven baptized and twelve restored. This made a showing of but small gain. It was thought that this was owing to a lack of isamionary work.

On Tuesday evening Brother William Joseph, a fluent speaker addressed a temperance meeting. His text was Prov. 23:29—the Subject, The condition of the drunkard. He was followed by other speakers. The congregations were large. A collection of ten dollars was taken up to be sent to the Home Mission Board. The Association will meet with the Cornwallis street church, Halifax, next year. The officers for the year 1897-98 Rev. J. E. Jackson, moderator; Rev. A. Clements, assistant moderator; Brother P. E. MacKerrow, Sec'y-Treas.; also Brother Thomas Langford.

The convocation of Dalhousie College was held in Music Hall on the 13th. There were present, Judge King of the supreme court of Canada, and Judge Putnam of Maine, who are in Halifax as the arbitrators of the amount of damages due from the United States to Canadian sealers for the losses sustained about ten years ago. Appropriate addresses were given by these two gentlemen. Others took part in the service. The college is looking out on a year of encouraging promise.

The Epworth League of Nova Scotia is in session in the city. Society which has known Admiral Erskine for years past has bidden him farewell, and now it is their pleasure to make the acquaintance of his successor, Admiral Fisher and his household.

REPORTER.

Attic Leaves.

I have been ruminating on some things which seem plain to others, but which are not so clear to me. In common with a good many who do not make profession

of much religion, I am yet one who is deeply interested in its effects upon men. "Nothing which effects any fellow is alien to me," says somebody. I notice in the Gradgrinder, our old family paper, references to the doings and sayings of those who regard Christianity as mainly, if not solely, a panacea for bodily ills. I suspect that the old editor is influenced by his relatives, who have been taken with this view; for left to himself he is a well balanced man. They regard the church as mostly a hospital, and Christians as the nurses; but some say that if we had sufficient confidence in an Almighty Power that even the hospital would be unnecessary. We have but to pray and believe, and the sick would get well. All forms of disease are thus easily disposable, even to the worst types of physical affliction.

I am not the one to dispute that Christianity is a sanative power, neither do I doubt that there is a law of prayer, nay more, I believe that "the prayer of faith shall save the sick." Whenever I hear a good man praying that disease may be driven out, and that life may be prolonged, involuntarily I say, Amen. My sympathies are with the sick, the infirm, the deaf mutes, the blind, the lame, and those who are "possessed." My heart is touched, deeply moved, as the mother pleads for her diphtheria-stricken boy: "If it be possible, spare the lad," and sometimes, I have thought, prayer has been answered, and the sick has been restored.

But some difficult questions continually present themselves, as I muse in my attic, this calm retreat afar from the fervid convention, or heated camp-meetings. I leave down stairs the papers, with columns after columns of testimonials, from these who have been healed, indeed I place them alongside the column testimonies of the magical effect of the various patent medicines. As testimony without sifting to the bottom, they are both of the same value.

The scepticism that arises within me leads me to doubt the whole assumption of wholesale cures. There are several, per contra arguments, that will obtrude themselves, such as the fact that such cures are wrought by those who are considered hopelessly heretical; and sometimes by those who have no particular belief in Christianity. Another is, why should anybody be sick, or why should anybody die? If Christians can prevent disease and death, by prayer; I, And what would the world come to, if disease and death should cease? But the idea that is at this time clear to my mind is one that I do not remember to have seen before. It is, as I read the records of the doings and teachings of Jesus, the founder of the Christian religion, that there is, to say the least, as much prominence given to the thought that His people must suffer as to this other, that they should be free from suffering or be as people say "happy." When He talked to the multitudes, He told them that if any one would follow Him, he must be ready to be crucified at a minute's notice: "Take up your cross and follow me." It is not of being happy, or free from pain, that He discourses, but of being scourged, imprisoned, and of "losing one's life." When Peter began to rebuke Him for saying that He Himself must suffer, He uttered that sharp rebuke. "You are trying to make me stumble, you savor of the human, not of the Divine, in preventing my sufferings." Peter's intention was a hurt to the Master, a temptation of the evil one. Then there is the case of Paul the Apostle. Here was a most useful servant of Jesus, kept down by some unknown malady, yet of sufficient sharpness to be called "a thorn in the flesh—a messenger of Satan to buffet him." He saved others, himself he could not save. He prayed, Had he faith? Then why was he not answered? May it not have been necessary that he should be kept under the disciplinary power of sufferings? Three times he besought the Lord that this incubus might be lifted from his drooping shoulders. But no! The answer of Christ—which is Christianity's answer to this whole thing—came firm and clear to him: "You must suffer, but I will sustain you,—my grace will but appear in your weakness."

So it seems legitimate to question the teaching, that we are to seek the smooth things. Some people must like their Lord, be "driven to the wilderness, to be tempted of the devil." Some must suffer—the best and the most useful, like Job and Robert Hall, and Spurgeon. In vain the weak cries—the frantic utterances—the hysteric determinations that God shall relieve us. In vain, too, the strong, sober, prayer of faith, the only answer that comes to the petitions for release from the trial: "Be still, my grace is sufficient." May not faith be developed as much by bearing the trial, enduring the pangs of disease, or separation from our dear ones, as by being healed, or having our friends restored to us? Is not this the larger view, the real teaching of Christianity, not that we can, by our shrinking from pain, pray it away, but that by God's help, we can endure it, and from "our dead selves, rise to higher things?" So in my attic, it seems to me.

A Story of St. John, 1846-49.

In the year 1846, a wooden sailing vessel, with passengers from Ireland, was nearing this city. Partridge Island and the old Beacon were passed, and the land of golden promise was near. Among the many families on that crowded deck was that of James McNeil, his wife and only daughter Dorothea, who gazed most anxiously towards the Reed's Point landing, hoping to see their son and brother, William, who had left them two years before to seek his fortune in the New World. Soon these reunited ones greeted each other, but what, think you, was the surprise and sorrow of that sister (who had joined Father Matthew's temperance society in Dublin) when she smelt liquor on that only brother's breath?

The stranger had found it hard to obtain employment. But one business flourished in the little St. John, and it was an easy matter to secure a clerkship with a wine merchant on Prince William Street. He had learned soon to imbibe freely. The family were located on Charlotte street, near Queen's Square, the father plying his tailor trade on Germain Street, near Cooper's Alley, making soldiers' clothes, etc., the daughter assisting. Thus matters went on fairly well, but the unfortunate son went from bad to worse, until at the age of twenty-three he was looked upon as a common drunkard. In a dreadful row he was nearly killed. This did not, however, cure the liquor thirst. A few days of debauch and dissipation, having lost his place, he found himself behind the prison bars, for some depredations committed while under the influence of rum. He was fined £3, or two months' labor in prison. Having no money, his heart-stricken father paid the debt. Standing one day at the end of the South Market Wharf, as the steamer "Maid of Erin" was leaving, he staggered over, floated out with the current, but was finally rescued with much difficulty. Thus he continued on his downward career. All the efforts of mother, sister and father seemed fruitless. He would say to his tried parents, "You taught me to love the cursed stuff in old Ireland, at home; why blame me now?"

JOHN B. GOUGH'S "RESCUE WORK."

In 1847 this reformed drunkard visited St. John, and organized a cold water army of 1,000 boys and girls. In this work he was assisted by such men as Sir Leonard Tilley, Messrs. Pitts, Keans, Smiler, Demille, Reverends Hennigar, Robimson, McArthur and others. With Christian women, young and old, who aided in the movement Miss Rose McNeil was among the number. That was a lively sight when Gough's 1,000 army with banners and badges, marched around old King Square. The royal square was never surrounded by so noble an army. The leading merchants cheered the army and officers as they passed their stores. Hundreds of homes were made happier by this joyful movement. But all effort seemed unavailing so far as poor William was concerned, and so sorrow reigned in the McNeil home.

Two lovely cold water army girls, Blanche B—, 12 years, and Lizzie G—, 14 years, earnestly pleaded with William to sign the pledge, which he finally did. This sent a thrill of joy unspeakable to the sorrowing ones in the McNeil home. The reclaimed man, through temperance friends, soon secured a situation, and in due course redeemed his character. He became an active member of the Y. M. Total Abstinents' Society and a Son of Temperance, and later a church member, and an out and out Christian. By this time he was doing a prosperous grocery business on his own account. Those visiting the old home would think the parents and sister had taken a new lease of life, all so happy and cheerful. The rescued man never forgot those girls, (especially one), who persuaded him to abandon the drink habit.

Finally, to finish this story, William married a lovely wife, the pride of his life, who was also a good Christian, temperance woman. She would toss her head proudly when her cold water friends called, and say, "Don't you think I am well paid for my work that day, in this lovely home and kind husband of mine?" This little temperance wife happened to have a brother—first a cold water army boy, then a Cadet of Temperance, then a Son of Temperance. He also had a pleasant home and a true, loving companion. She would say, and proudly toss her head, too, "I was not left to travel life's path alone. I helped save a husband for you, and found another, too—my husband—your brother." Now my story, too, is told, which is new, yet fifty years old.

My young readers, learn a lesson. Use your good influence to encourage others to sign the pledge and keep it. Even if you cannot save some poor drunkard, you may save some—now innocent—lad from becoming one, by joining the "Band," and who can tell what your reward will be? None knows, not even

AUNT MARY.

The Story Page.

A Strange Story of a Deaconess' Work.

Part of my work is to go to the villages. There is a little village called Anstey, about four miles from Leicester, to which you may get by three or four different routes. One way is to go by brake—sixpence a journey. A second way is to go by a milk-cart, which I have done sometimes, resting my back against two milk-cans. A third way is to walk the distance by the high road; and a fourth to go over twenty-five fields. One night I had been conducting the week-night service at Anstey, and had just got a very few paces from the village on my way home, when I saw a man lying across the pathway. I always try and act up to the words:

"O blessed Lord, use even me."

Just as thou wilt, and when and where."

But somehow, acting on the impulse of the moment, I felt that absence of body was better than presence of mind, and instinctively stepped out of the pathway and passed on. The next moment I was ashamed of myself. I remembered my calling, my Master, my poor brother, and I turned back again, saying, "God forgive me and help me." I stooped over the man. His breath smelt very strongly of the drink, and he was almost unconscious. I tried to remember what I could of the training I had had in giving aid to cases of apoplexy, drunkenness and other kinds of emergency. I took off my cloak and made it into a pillow, raising his head upon it. Then I retraced my steps to the nearest house in the village and, after a little difficulty, was provided with a small canful of hot coffee. A young man returned with me to where the drunken man lay; and after a little while he was brought round to his senses and able to rise. He informed us, to my dismay, that he was going to Leicester that night. It was rather awkward; but the good brother who had come with the coffee said to me, "I will walk part of the way and then you can travel together." We walked some distance, he on one side, I on the other. The man between was very shaky, for he was really ill. He looked a strange sight, for he was cold and I had wrapped him in my blue cloak, and he was leaning now on me, now on the young man. When we had walked some distance the latter had to return, for he was working at the steam forge and had to be there at five o'clock the next morning. We had to rest a number of times by the way, and by-and-by my companion became completely sober, and then I had a little conversation with him. I found he was a cocoanut-shy man and was living in a lodging-house in one of the lowest quarters of Leicester.

He had been to the wake at Anstey with his cocoanut-shy and had been tempted to drink; but he told me that this was the first time he had overstepped the bounds of sobriety. At home he had two little girls—one lassie about eleven years of age, who was dying. They knew, he and his wife, that she could not get better, and were attempting to stay in Leicester long enough to allow her to die peacefully, without being moved from place to place. The second lassie was about thirteen and she could not walk about, because she was lame and her parents could not afford to have her broken crutch mended. After a little talk I told the man about the Lord Jesus Christ. I told him he ought to be living a nobler, better life than he was doing; and when we got nearly into the town we stopped at a stile at the point where you can turn across these twenty-five fields. We knelt down on the stile and he not only signed the temperance pledge, but I believe from my heart he gave himself to Christ.

He signed, and I gave him the pledge and kept the duplicate. I visited him afterwards in the lodging-house before mentioned. It was easy to see that the girl was dying and I commenced a series of visits. Once or twice weekly regularly for weeks I went to that room. The dying girl was unable to read or write, so I began by teaching her to read. I bought a twopenny box of letters and taught her the alphabet, and I got a kindergarten fan, in which there were grooves to put the letters in and so-form words. By-and-by she learned to spell words of three letters. I also collected and got the other lassie's crutch mended and did what I could for the mother. After a time I went away for a week's holiday, and went to see the girl again when I returned. The following week when I called I found the mother in great distress.

The little lassie was dead. She had passed away only one hour before I had got there. The mother told me that the father had been out for hours, hunting everywhere for Sister. I may say that we find it far the better course not to leave our address at these lodging-houses. Then she lay on her pillow, and in her hand she held my kindergarten fan, and there were just a few letters in it, "I luv Im." The mother said, "Sister you don't know how she has been asking for you. She could not think what message I was to give you, so I suggested she should put one on the fan for you. So she put the letters, 'I luv U.' 'But, I said, 'Sister knows you love her. Don't you think she would be gladder if you could tell her that you loved the gentle Jesus?' When I came up, after going downstairs, she was sitting in the same position, but she had changed the words to 'I luv Im.'" The mother wanted me to take the fan and keep it, and I should like to have kept it as a trophy, but I said no. So I tied a piece of ribbon round the bundle and added a text below the child's. "God is love." Then I said to the mother, "Wherever you go, from fair to fair, from wake to wake, from feast to feast, I want you to hang

this up in your room and remember that your little child loved Jesus and that God loves you." And so she is going about with her husband. Just a week before I came up to Convocation I got a dirty post-card from the man, on which he had scrawled, "I am keeping it. We love him."—Highways and Hedges.

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Mabel's Dream.

MAUD TISDALE, IN THE CANADIAN HOME JOURNAL.

As Mabel sat in a chair before the fire, her feet, encased in her last new shoes, were perched on the fender, and a frown was on her face. At first it seemed as if Mabel were enjoying only her own company—and not exactly enjoying it, either—but a close scrutineer might observe, sitting on the fender between the high heels, a dull, grey looking creature, with a heavy frown, whose name was Discontent.

"It is such a wretched day," Mabel was saying to him; "Bob told me there were flowers in the woods beyond the city, and I wanted so badly to get some."

"A wretched day," echoed Discontent, "you are a most unfortunate girl."

"I know," replied Mabel, with a sigh; "Oh, very."

Then Mabel much to Discontent's chagrin, fell asleep in the chair and soon began to dream. She thought she and Discontent were walking together to the woods. They had passed the city, and the path outside was very uneven and muddy, and the sun had disappeared behind a cloud. Discontent had not stopped grumbling once, and Mabel was really beginning to think that there was not such another unhappy girl in the world as she. Then the sun peeped out again, which made Discontent very angry, for he said the light hurt his eyes, which caused Mabel to discover that it hurt her eyes, too, and she wished the sun had stayed behind the cloud. But the sun had a mission to perform and it wasn't an obscure one, either, so he shone forth again in all his noon-tide glory, and right across Mabel's and Discontent's faces he threw his brightest ray. Mabel blinked, and Discontent became almost invisible in the sun's bright light.

"What made you forget me, Mabel?" asked the Ray, "every cloud, you know—" "There, that will do," interrupted Mabel, "I've heard about the silver lining before, and I'm sure there must be rents in it by this time." Discontent loomed larger. The Ray saw he had made a mistake that time, so kept silent for a while and thought of what next he had better talk about.

By and by he said, "Mabel, who is that fellow by your side—he seems to be afraid of me; some new importation, I suppose?"

"No, indeed," Discontent interposed, indignantly. "I am nearly as old as you are; I was born in the Garden of Eden, and I don't see why you have to shine so much."

"Well, it's my business," retorted the Ray, "and it makes the flowers grow."

"Bob said there were flowers in the woods—we were just going to get some," said Mabel, eagerly. "Well, I'll show you the way," said the sun, "come along with me." So Mabel trudged over the uneven path, and held up her skirts so they wouldn't trail in the mud, but she found it difficult to walk in her high heels, so she couldn't help complaining a little. Thus Discontent travelled bravely along side.

At times the sun would suddenly disappear and Mabel would stop in dismay, for she didn't know where to find the flowers herself, and Discontent knew still less about them. Then when the sun came out again Mabel was quite pleased, and forgot to grumble for some time, but whenever she did the sun would as surely hide behind some passing cloud. So in this manner they reached the woods—the three of them, but Discontent had grown so diminutive as to be scarcely noticeable. "Now," said the Ray, "the woods are so thick that I will only be able to flicker along your path at intervals, but if Discontent goes in with you he will make everything so dark and grey that you will not see to find the flowers." Mabel saw the Ray meant what he said, so she smiled and Discontent instantly vanished, and somehow she didn't even miss him, but, seemed pleased at his desertion. "That's right," said the Ray, and Mabel entered the woods while the sun shone serenely on outside, his bright lights dancing down on the green trees, and now and then a sunbeam would steal down through the leaves to flicker along Mabel's pathway. So Mabel found the flowers—little pink May blossoms, and fragrant soft-tinted hyacinths, and she gathered her hands quite full, and twined leaves in her hat, and decked herself all over with May blossoms. Then when she couldn't carry any more she retraced her steps, and as she reached the outskirts of the woods she saw the sun nestling down towards the west, leaving behind a beautiful red glow,

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and all the world about was suffused in its light; even the dirty city was changed and seemed—

"That city of Delight
In Bairland, whose streets and towers
Are made of gems and lights and flowers!"

Mabel thought how beautiful everything was, and that she must always feel as happy as she did at that moment, with her arms full of fragrant May blossoms; the city stretching out before her, and the sun gradually sinking beyond the vermilion-touched clouds.

Mabel was then awakened by a brilliant ray of sunshine that played across her face. She started up and looked around for her flowers—they were all gone, but so had the dull grey creature that was sitting on the fender beside her high heels before she went to sleep and dreamland.

Rough Paths for Little Feet.

One cold day in early winter, a poorly clad colored girl about ten years of age, came into one of our city missions. The meeting in progress was especially for mothers, but the children present were placed in charge of a Christian lady, who talked with them earnestly and lovingly. As this little girl listened, her heart was drawn to the lady, and she asked that she might sit nearer so as to hear better. Permission was granted, and soon the woolly head was nestling against the teacher's arm, and in an indescribably pathetic tone she said: "I wish you were my mother." It was found that the child had a home and a mother, but such a home and such a mother that ten minutes' acquaintance with one whose life was truly a type of the Master's own won the hungry heart of that little one.

The same lady told of another dear little girl, eleven years of age, who, on slight acquaintance, came to her home one morning and said: "My ma is going to give away us kids; will you take me?" "Yes, I'll take you when your mother says so," was the reply. The mother did not give them away, but what a blessing it would have been to the children had she done so. It is a sad home today, a drinking father and erring mother, and four children growing up amid unwholesome surroundings. Sin watching with smutty fingers to soil the purity of those precious lives. Tobacco, liquor and profanity taint the atmosphere in which they dwell. These children will have no blessed memory of home in after life.

Not long ago a cash boy was arrested for theft. One of his boy friends called on him at the police station, and he said to him: "It's better here than being at home, for I don't get scolded and knocked around all the time."

No wonder the children take crooked paths, when the way is made so rough for them by their parents. No wonder that jails, saloons and low places are constantly filled with recruits. No wonder that Christian people stand almost powerless as they grapple with the problem, how to save the children.

Yet how splendid it might be solved if every mother were a loving, sympathetic, tender mother, but first of all, a Christian mother. How many in their struggle to get along in the world and make both ends meet, grow cross and fretful, having no time for the quiet hour, the little confidences the stories and songs that make home life so pleasant.

Among the wealthier classes, there is plenty of time to indulge over fashion and novels and the demands of society, but no time for a little soul culture, no time to impress the young heart with the blessed thoughts of God's Word. "They that seek me early shall find me." "Remember now the Creator in the days of thy youth."

Ah! many a mother has found time in after years for days of sorrow, for nights of agony and months of remorse because of neglect. What would she not give if the years could be rolled back, with the children about her in their innocency!

What we need is a great reformation among mothers, sweeping from garret to palace, from hovel to mansion, making home the most blessed place on the globe, so delightful, so pleasant, so harmonious, that the saloons, the clubs, the theatres and dens of iniquity would fail to entice one white life from the peaceful atmosphere of home.—Cora Howes, in Michigan Christian Advocate.

Health of the Jews.

The marked immunity from diseases of the Jews is noted. It has continued even to the present day, as evinced by the extremely low mortality. This condition of affairs is attributed to the rigid enforcement of the laws of health prescribed by the Hebraic law, and also to the racial sobriety producing a sturdy constitution, capable of resisting disease to a considerable degree.

The Young People

EDITORS, J. D. FREEMAN,
G. R. WHITE.
Kindly address all communications for this department to Rev. G. R. White, Fairville, St. John.

Prayer Meeting Topic for October.

C. E. Topic.—How to make God's will our will, and the result, Phil. 2: 1-13.

B. Y. P. U. Topic.—What shall the harvest be? Romans 11: 4-11.

Will the brethren who read papers at the Educational and Prayer Meetings of the Maritime B. Y. P. U. at St. John kindly lay aside their modesty and forward their papers to the editors for publication in this department? Leaders and Secretaries please read again the "salutatory" and act promptly.—EDITORS.

The C. C. Work.

The time for organizing our C. C. work is now upon us. The fact that the banner for the Sacred Literature course failed to return to the Maritime Provinces this year should prove a spur to prick the sides of our interest and stimulate us to a united and determined effort to recover the trophy. We can do it. But we must lose no time in getting our work in hand. Steps should be taken at once for the organization of the work in every Society in the provinces. If you have not already done so hold a conference upon this work at your next meeting and be ready to begin with the lessons promptly on Oct. 1st. A work well begun is half done.

Never before have conditions been so favorable for large classes in the Sacred Literature Course as they are this year. The general subject is "The Labors and Letters of the Apostles," and those who have examined the prospectus will have noticed that the ground to be traversed is, in the main, the very ground we have been covering this year in our Sunday School work. Of course in the S. L. lessons we shall view the subject from new standpoints and aim at something more exhaustive than could be attempted in the Sunday School; and the fact that the book of Acts is now fresh in the minds of so many in the advanced classes of our Sunday Schools ought to make it comparatively easy to draw many of them this season into the educational work of the Union.

And just along this line a few suggestions may be in order. Why not make a systematic effort to bring the Sunday School into the S. L. class en masse. Let each teacher be button-holed and urged to press the matter upon his class. Let the superintendent represent to the school the immense advantage to be gained by following the work of the Union and thus fixing this portion of the Bible upon the mind. For those who do not take the Baptist Union great help may be derived from the Sunday School lesson helps for the year. Let the quarterlies be carefully preserved. If any have Hurlbert's or Peloubet's notes they will find them splendid hand books on this work. Then there are the '97 files of the MESSENGER AND VISITOR. Bro. Black has done us fine service by following this work during the year with illuminating editorials. With all these aids at hand no one need lack sufficient literature for an intelligent pursuit of the course. If more is needed what hinders the appointment of a small committee whose duty it shall be to place on the blackboard week by week a synopsis of Dr. Wallace's notes on the text lesson? We still favor the plan of having these notes in leaflet form. But if we cannot have that let us make the best use of the abundance of good material already in our possession.

Having said this much we would urge that ample place be given this work in the regular meetings of the Society. One worker is now speaking for himself, and it is his firm conviction that a Sacred Literature class assembling at another time and place than the regular Union prayer meeting night is not the ideal thing. This work ought to be done in the prayer meeting room of the church, on the regular Union meeting night. There are many strong reasons for this. Space will not permit us to name them now. But we can ventilate the subject later if necessary. Just this word now, don't crowd the C. C. work out of doors! Don't tack it on to a prayer meeting! Don't let it degenerate into a drawing-room of a few choice and kindred spirits. Keep it where it cannot smell of clique. "Put the cookies on the lower shelf!"

Secretary Estabrooks informs us that the Executive of the B. Y. P. U. of A., "having decided to publish a leaf-

let that shall give a working syllabus of our Sacred Literature Course." For a lazy or tired student this does not say much, but will be most helpful to those who are willing to "dig." What are our Unions going to demand of the "Column" by way of helps for this course. There are no provisions, as yet, for lessons such as Dr. Steele prepared last year. Are we to have them? If so, "down with your dust."

Award of C. C. Banners.

Three Senior Prize Banners will be awarded annually, one in each course, to the State or Province whose examination papers, as tested by the announced standard of award, entitle it to first place. It is understood, however, that not more than one banner will be awarded to any one State or Province.

The Prize Banner awarded to any State or Province will be placed in the custody of the local society, within the State or Province, whose papers, as tested by the announced standard, entitle it to the first place.

The Banner in each course will be awarded to the State or Provincial Union having—

First: The largest number of successful papers submitted from any State or Province.

Second: The largest number of successful papers submitted from any State or Province in proportion to its Baptist church membership.

Third: These two conditions shall be deemed of equal value and the banner will be awarded the Union having the highest average of both combined.

The local society in the State or Province which is entitled to the banner shall be determined by—

First: The largest number of successful papers submitted by any society in the State or Province.

Second: The largest number of successful papers from any society in proportion to the membership of the church.

Third: These two conditions shall be deemed of equal value and the banner awarded to the society having the highest average of both, save that, at the discretion of the committee, allowance may be made in the case of societies having a high average in two or more Courses.—Baptist Union.

N. S. Central Associational Unioners.

DEAR CO-WORKERS,—At the last meeting of our Associational Union the following recommendation of the Executive Committee was adopted, i. e., "That County rallies be held in September for the purpose of stimulating interest in the C. C. Courses." It was resolved, "That a banner be procured for competition in the Sacred Literature Course among the societies of the Central Associational Union, the banner to be awarded to the society having the largest number of successful examination papers in proportion to its membership." I would like to visit the several counties and assist my fellow-workers in these meetings, but this is an impossibility. I trust, however, that the recommendation will be carried out by all. The present year should be one of advancement along all lines. Everything is in our favor. Our retiring officers have been faithful in their work and success has attended their efforts. It is for us to take up the work where they laid it down and carry it on still further. In order to do this we require the assistance of all our members. Let us feel that we have your support. Suggestions will be gladly received and carefully considered. We are here to serve you. Let us hear from you often and do not forget to pray for us.

I wish also to call attention to the request of our new editors. We must use them White, knowing as we do that they are not Freemen. They call upon our local societies to forward them newsy items. There ought to be a great many things to write about during the year. Let the small society be heard from as well as the large. And then there is our Baptist Union—do not forget to send some postal-card communications to this paper. Dr. Chivers is anxious to give us more space. Let the Central Associational Unions be the first to respond to these appeals.

This communication is already too long so I will have to appeal to you again in the near future.

Yours in the work,

GEO. A. LAWSON, President.

Halifax, N. S., September 10.

The one who will be found in trial capable of great acts of love is ever the one who is always doing considerate small ones.—F. W. Robertson.

Foreign Missions.

Titus; Gibson, Miss Miles; Marysville, Miss Bradley; and Grand Lake, Penly, 1st and 2nd Chipman were reported by the Provincial Secretary. Mrs. Titus then told of Mrs. Heyes and Miss Bradshaw, missionaries to Africa, from St. Martins. Collection \$2.45 from the 19 sisters present. Closed by singing "Blest be the tie that binds" and prayer by Provincial Secretary. It was a good meeting. M. TAYLOR, Sec.

* * * * *

The September meeting of the W. M. A. Society of Bedeque, held at the residence of Mrs. Herbert Leard, was one of unusual interest. Being our first meeting since that of the W. B. M. U. at Sackville, reports of that gathering and the business done there were the main topics for consideration. The sisters here try to keep themselves well informed concerning all matters relating to the Union and the different departments of Mission work taken up year by year, feeling their responsibility as a society for a share in all new enterprises. The estimates for the coming year as accepted by the W. B. M. U. were duly considered, and ways and means for increasing our contributions and membership were earnestly discussed. To many it seemed impossible that we could do more than last year, for it really did look as if we had "done what we could" and no means had been left untried. Still, as one remarked, if we did so much better last year than we had dared to hope at its beginning there was no foreseeing what might come to pass this year, if we all worked with a will. Thus we talked and planned, growing more enthusiastic as our plans matured. But the enthusiasm of the meeting reached its climax when our host came quietly into the room, and after a few words of cordial greeting to the sisters, gave expression to his interest in the missionary cause by laying \$25 on the table for the purpose of making his wife a life member of the Union.

Words failed to express our gratitude to this good brother, and we leave his reward to one who is able to do abundantly more than we can ask or think, while encouraged by this timely aid, we go hopefully forward in the work of the coming year. L. M. WARREN, Sec'y

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Notice.

On Friday, September 17th the Women's Missionary Aid Societies of Colchester county, met in convention in the Baptist meeting house at Belmont with the Aid Societies of the Belmont and West Onslow church. Owing to the serious illness of our County Secretary, Mrs. J. Gunn, the chair was occupied at both sessions by the Provincial Secretary, Miss A. E. Johnstone, of Dartmouth. Our afternoon session opened at 2.30 with a short devotional service before we began the business part of the meeting. The societies represented reported in a good, healthy condition. It was decided to petition our brethren for union with their District or Quarterly meeting, we holding one afternoon session per year, by ourselves, for the hearing of reports. The evening session was a public one. Miss Johnstone gave us an address on "Giving." Miss Effie A. Johnson read some extracts from an address by Dr. Pierson, on the "Progress of Women's Work During the Victorian Era." Miss Fanny King addressed us on "Christian Benevolence." A few remarks from one of the brethren, a solo by Dr. McIntyre, formed our programme, and the meeting was closed with the benediction. We felt that our coming together had not been in vain, but that the Master was with us in our meeting. Thirty-seven delegates had been appointed by the societies. Of course they were not all present, but among them we saw Miss Flossie Johnson, of Acadia Mines, who is the youngest life-member of the W. B. M. U. EFFIE A. JOHNSON, Secretary. Truro, N. S., Sept. 20th.

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Foreign Mission Board.

Missions a Failure.

This is what we hear sometimes, and it is repeated so often that men begin to believe that it has some truth in it. But when the wish is father to the thought men can be made to believe almost anything. Yes, it is said with grave earnestness that the same amount of money expended at home will give better results. Who told these wise people this thing and made it so clear that it cannot possibly be gainsaid by anybody? It is said "It costs so much money to save so many souls. You can save more men and women in this country for the same number of dollars, therefore it is clearly the part of wisdom to expend your money where the best results are obtained." And the thing is proven—Proven is it? How so? Can you tabulate the influence of missions? A missionary preaches the gospel in a heathen city—he scatters the seed by the wayside. This seed is taken up and borne to a distant place, and no one will know until the day of judgment, the amount of good sown or the influence of that scattered seed. Time must be given for Christian missions to work. Let the Telugus of India be the heirs of a Christian civilization as we have been, and then make your comparisons. The leaven is hid in the measure of meal until the whole is leavened. It is, to say the least, not wise to keep turning over the meal to see if the leaven is working.

Besides it is much easier to confess Christ in our home

land, where friends and neighbors are sympathetic, than it is when the dearest friends are openly and bitterly hostile. To be a Christian here calls for some sacrifice, 'tis true, but to be a Christian in India calls for such sacrifices of which we have very little idea. We prefer to go with others even here. Solitary confessions and solitary martyrdoms are not so frequent as wholesale confessions and wholesale martyrdoms. It is much easier to go in a regiment to death than to go up alone and meet it. It is much easier to have the assistance of your friends in turning from heathenism to the religion of Christ than it is to step out from the family and from the home, and from all associations that have made life dear to you and to confess Christ alone. Of the truth of this statement our missionaries have abundant proofs. The beginning of mission work must always seem barren and unfruitful, utterly out of proportion to the time and labor expended or the good done. Who can measure it? Where are the scales that can weigh the subtle influences which have been set at work? Who can calculate the good done and the blessings conferred? He is a bold man who ventures to compute by arithmetical processes what missions to the heathen have already accomplished and what they yet will do. God's word will not return to Him void, and we may be assured that the future will fully justify all the outlay of the past. There is foundation work before the capstone can be laid.

This is what our people are doing in India today. The time is coming when the multitudes will flock to the banner of Prince Immanuel. These are scores of men in our little mission who are at heart believers in Christ but who have not the courage to break away from all the associations by which they are held. Our cry should be daily, to the Lord of hosts—Oh, Lord, how long? There will be a break ere long. As sure as God lives the heathen will be given to His Son for an inheritance and the uttermost parts of the earth for His possession. Then it shall be seen that missions, instead of being a failure, will be seen to be a conspicuous success, and God's muster-roll of worthies will be largely made up of those who have been engaged in rescuing the perishing heathen. May we Baptists in these Maritime Provinces see to it that we part not with our birthright. Let every member of our churches do something for our Foreign Mission work, and do it now.

J. W. MANNING.

Was All Run Down

**No Appetite and a Tired Feeling All the Time—
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Sarsaparilla Has Done For Them.**

"I was all run down and had no appetite. I had a tired feeling all the time. I was advised to try Hood's Sarsaparilla, and it benefited me so much that I would not be without it." MRS. G. I. BARRETT, Central Norton, N. B.
"My father has been in poor health for a number of years. He took four bottles of Hood's Sarsaparilla and it has done him much good. It has relieved his cough and built up his system." EVA G. BENSON, Seal Grove, N. B.

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Is the best—in fact the One True Blood Purifier. Price 75c.

Hood's Pills—cure nausea, indigestion and biliousness. Sold by all druggists. Price 25 cents.

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We have had made to order a B. Y. P. U.
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Very pretty Button Badge with Stick Pin. Just what our Unioners and Delegates will require. Send us 55c. and we will mail you one dozen at once. N. S. Eastern Associational Union adopted them at once.

GEO. A. McDONALD,
Sec'y-Treas.

W. B. M. U.
MOTTO FOR THE YEAR:
"We are laborers together with God."
Contributors to this column will please address Mrs. J. W. MANNING, 178 Wentworth Street, St. John, N. B.

PRAYER TOPIC FOR OCTOBER.

For our Missionaries going to India, that they may have a prosperous journey and the presence of the Lord abiding with them as they enter upon their work. For our W. M. A. S., that they may be more active and consecrated this year than ever before.

* * * * *

Crusade Day.

Please remember Crusade Day October 14th. With what delight and profit special days have been observed among the followers of Christ ever since his advent upon earth! The observance of such days have been honored and blessed of God. Let us earnestly seek for a great blessing this year, that many women among us who have not yet come to know their privilege, opportunity and responsibility concerning the last great command may hear the Master's voice and "come forth." Private prayer in the home during the morning. In the afternoon visiting every woman in the congregation, asking all who are not members of the society to join, encouraging the weak ones, putting in remembrance the careless or indifferent, comforting the bereaved and shut-in-ones. This can easily be done by having the names of the women divided into lists and assigning them to different visitors. Please let us know how this day was observed and what were the results.

* * * * *

A platform missionary meeting under the auspices of the W. B. M. U., was held at Gibson, Sept. 12th, in connection with N. B. Convention, Mrs. M. S. Cox, Provincial Secretary, presided.

The house was filled with an earnest attentive audience. At 2.30 p. m. the meeting opened with singing a suitable selection, by the choir, followed by the reading of the 55th of Isaiah by Mrs. E. L. Strange. Prayer was offered by Rev. A. B. McDonald, and the choir sang "The morning light is breaking."

Miss A. C. Gray, returned missionary, was then introduced to the audience and especially to the sisters of the aid societies who rose to welcome her. Miss Gray then spoke of the work in India, the persecution endured by those who professed Christianity, the miseries of the widows, and concluded with an earnest appeal to Christians to send them the Gospel. All were deeply interested in Miss Gray's address.

Another hymn was sung. Mrs. Belyea, whose home is in Edmunston, was then introduced. She told us of the difficulties to be faced in the North West, the dearth of gospel privileges, the Indians, their superstition and fearful cruelties, committed under the name of religion. Mrs. Belyea awakened an interest in all hearts, by her "plain story, plainly told."

Rev. N. P. Gross, Danish Missionary, in the north west of N. B., told us of his work. No synopsis could give any idea of his address. The hearers alone could properly value its pathetic and convincing eloquence. Mr. and Mrs. Gross also sang a Danish hymn. In his speech Mr. Gross spoke of his need of a horse, in order to reach the distant settlements, and said he had prayed for \$30 to buy one. When he closed his address, Rev. J. W. Manning laid a dollar on the table saying he "would like to help get that horse," and in five or six minutes \$44 were in the hands of the moderator, for that purpose.

Rev. H. H. Hall, of Portage La Prairie, then spoke in his usual forcible manner, urging the importance of the missions in the north west, with its heathen Indians and hundreds of European immigrants. It was getting late, so that before Mr. Hall concluded, many people left, which made the collection small, something over \$9. Meeting closed by singing the doxology and the benediction by Rev. W. E. McIntyre.

* * * * *

W. M. A. S., Meeting at Gibson.

At 3 p. m. the sisters met in the vestry of the Baptist church, the Provincial Secretary for N. B., in the chair. Meeting opened by singing "Nearer my God to thee." The 145th Psalm was read by the Provincial Secretary and Mrs. J. S. Titus (St. Martins) led in prayer, followed by Mrs. Cox. "Sweet hour of prayer" was sung "and many of the delegates took part in the fifteen minutes devotional service which followed, after which Mrs. Cox gave a report of the work and of the W. B. M. U. meeting at Sackville. Reports from the various societies were then in order, as follows: Carleton, Mrs. John Richards; 1st Salisbury, Miss Taylor; St. Martins, Mrs. J. S.

Quarterly Meeting.

The Carleton, Victoria and Madawaska Counties Quarterly Meeting convened with the Aberdeen Baptist church on Friday, the 17th, at 7 p. m. Preaching by Rev. F. N. Atkinson, followed by social service. Prayer meeting on Saturday morning led by the writer. Business at 11. This being the annual meeting the following officers were chosen for the ensuing year: Rev. A. H. Hayward, pres.; Revs. F. N. Atkinson, Worden and Gross, vice-presidents; Rev. Thos. Todd, sec'y-treas.; Committee to report on the state of the churches at next Quarterly, Revs. Messrs Atkinson, Rutledge and Todd. The next Quarterly Meeting is to be held with the Rockland Baptist church on the third Friday in Dec. at 7 p. m. Rev. Mr. Atkinson to preach. Missionary sermon Rev. A. H. Hayward, Quarterly sermon by the writer, Rev. J. W. Rutledge alternate. A very delightful conference was enjoyed in the afternoon, led by Rev. J. W. S. Young; missionary meeting in the evening, preaching by Rev. J. W. Manning, an address by Rev. F. N. Atkinson followed by other ministers. This was a very interesting service, productive we doubt not of very much good. Sabbath services, morning prayer meeting led by Rev. F. N. Atkinson, preaching at 11 a. m. by Rev. J. W. Manning, at 2.30 by the writer and at 7 p. m. by Rev. J. W. S. Young. This was a day we doubt not long to be remembered, the ministers were clothed with power and delivered God's messages with wonderful unction. The following brethren spoke with deep feeling, Revs. Hayward and Atkinson, Corey, Calder and Merritt, Lic. The congregations were marvellous, the kindness and hospitality of the people unbounded. People who never visited this section of the country have no idea of the fertility of the soil, the splendid farms, the large and well filled barns, the beautiful residences, the general thrift and comfort of the people. Only a few years ago this whole section of country was a wilderness, now it is a fruitful field. The Baptist church edifice is neat and well cared for, very much of the spiritual prosperity is due under God to the indefatigable labors of Rev. A. H. Hayward and others, and which if well looked after will yield an abundant harvest. The collections for Home and Foreign Missions were \$7.50

THOS. TODD, Sec'y.-Treas.
Woodstock, Sept. 25th.

A Quick Way to the States

The one and leading idea of the traveling public is, when traveling, to travel as quickly as possible, and it is also one of the peculiarities of the business man that his long journeys must be accomplished during that portion of the day which is of least value to him, hence the necessity arose for the through fast night express trains. The railroads early realized the importance of these demands, and from the large cities we find that expresses leaving during the late evening hours, afford unusual facilities for the business man, and for that matter the general traveler, to cover vast territories and arrive at his destination at a seasonable hour in the morning. So far has this idea extended that the Provinces are now within a fourteen hour ride of Boston. You may leave St. John at 5.10 in the afternoon and arrive in Boston at half past seven the next morning, or leaving St. John at 6.30 in the morning, Boston is reached at 9.20 the same evening. Likewise the train service from Boston over the Boston and Maine, Maine Central and Canadian Pacific Roads is in every way convenient and adapted to suit the requirements of the traveler. The 8 a. m. train from Boston is in St. John at 10.10 p. m., and the night train leaving the Hub at 7 p. m., arrives at St. John at noon the next day. At either end quick connection for all principal points is made, and one traveling between Massachusetts or Maine and principal points, will find the all rail route by far the most suitable way of traveling.

Just Here



We rise to correct a wrong impression that prevails in some minds.

The new subscriber

—and we are receiving a number of him—is not entitled to, and does not get, a premium for his own subscription. He receives for his \$1.50 no more and no less than the old subscriber—for whom we are anxious to get the best that we can find.

The Premium Idea

Is proving a great aid to the circulation of the MESSENGER AND VISITOR, but it is not yet as widely understood as it should be. Let me illustrate: Mr. A. goes over to his neighbor, Mr. B., and induces him to subscribe for this paper and to give him \$1.50, or one year's subscription in advance. For this new subscription this paper gives to Mr. A. a choice of a large list of premiums, valued at not less than 50c. each. He may have books, or pictures, or calendars for 1898, or packets of S. S. cards for his class, or other articles that he especially appreciates.

Look !!

One young lady sent in twenty-seven new subscriptions. For these she received, for her church, a communion service, valued at \$25.00, and she also received \$10.00 in gold. The last was our special prize, in addition to premiums, for the largest number of subscriptions sent in by one person from February to July, 1897. That was profitable work, wasn't it? You can do work for us that will give you a small library of selected books—the best books.

Further

If Mr. A. had sent three new names he could have had (postpaid, always) a very fine Bagster Bible, the self-pronouncing edition. This is a new book, from new plates, in clear, minion type. It is a book that is worth \$3.50. If he had sent four new names he could have had "Edersheim's Life and Times of Jesus the Messiah,"—in two large volumes of 1500 pages—books that have until recently sold at \$6 per set.

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**The Old and the Young
ARE ALIKE CURED BY THE USE OF
GATES' FAMILY MEDICINES.**

AVONDALE, Piton Co., January 14, 1896.
Messrs. G. Gates, Sons & Co.
Dear Sirs.—This is to certify that my father had an attack of the La Grippe, about four years ago. The doctor was called and said he could do nothing for him as he was so old, being then 84, but when there is life there is hope, and having your Bitters and Syrup in the house, we began to give them to him, when he got better, and after about three months was entirely recovered. He is now in his 96th year and is well and hearty. Your CERTAIN CHECK speedily cured a neighbor woman of Cholera-morbus. My grandchild, about two months old, was taken with Diarrhoea and was taking doctor's medicine for some weeks, but it continued getting worse and it became chronic, so that the child got to look like an old person; it was plain to be seen its little life was fast ebbing away. Now I had your CERTAIN CHECK in the house but not at that time being acquainted with its use. I was for some days afraid to give it to a child so young and weak. I was convinced if the child did not get immediate relief it would die, so I told its mother to put 2 or 3 drops of the CERTAIN CHECK in its bottle (as it drank from the bottle) and in about 24 hours it was noticed the child was a little better, this was continued for about a week when it was all right, and is today a healthy child. I am, Gentlemen,
Yours very truly,
DAVID MURRAY.
Sworn before me this 15th day of January, 1896.
ANGUS McDONALD, J. P.

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is practical, up-to-date,
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to use—
**WOODILL'S
GERMAN
BAKING
POWDER.**
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About fifty, in Black Walnut and Ash, with Iron Frames. Ha. of them have reversible backs. They seat six or seven adults and are now in good repair. These Settees are suitable for a Church, Vestry or Public Hall.
Will sell in whole or in part.
ALFRED SEELEY,
St. John, N. B.

The Home

Co-operative Housekeeping.
Mrs. Mary A. Livermore, advocating co-operative housekeeping in the Boston Cooking School Magazine, says: "The general care of the house means more than it once did. It involves a scrupulous cleanliness, which will prohibit the engendering of 'dirt diseases,' like diphtheria, scarlet fever, smallpox, and similar pestilences. It calls for some knowledge of the laws of ventilation, drainage, and sewerage, that the housekeeper may know when there is anything amiss, and so preserve the hygiene of the home as perfect as possible. If it is conceded that there must always remain domestic employments, is there any reason why the cooking and laundering should continue to be performed in the home, at great waste and disadvantage, by the mother of the family, and such assistance as she may be able to procure? Why not take cooking and laundering out of the family, by co-operative housekeeping?"

"How must co-operative housekeeping begin? The very first step in co-operative housekeeping is co-operation in buying. If twenty-five families would unite in the purchase of articles by the wholesale which are indispensable to all, and which each buys at retail, such as fuel, flour, tea, coffee, sugar etc., they would save from twelve to fifteen dollars in every hundred of their expenditures. Experience has demonstrated this to be the gain of the combination in buying. If, now, these twenty-five families would go one step further, and combine their separate bills of fare into one, and then have this one cooked over one fire, they would save two-thirds of the fuel consumed in the separated cooking of the twenty-five families.

"Who can estimate," Mrs. Livermore sums up, "the great gain that will enrich housekeepers, who are mothers of families, when cooking and laundering are eliminated from household industries, and are performed outside the home, by economical co-operation. As a rule, they are greatly overtaxed, and suffer from the daily consciousness that the physical strength and moral vigor they should give to the training of their children go, instead, into the daily cooking and the weekly laundering. With more time, more bodily power, keener moral insight, and increased power of organization, how easily they could combine for the study of enlightened motherhood. . . What might not be hoped of children, born of happier, healthier, and less anxious mothers who would approach maternity happily and intelligently, and with strength and courage adequate to its perils and exhausting duties?"

Women Known By Their Purses.
The Boston Herald finds that "it has been stated, perhaps by detectives, that the age and a great knowledge of the whole character of a woman can be gained from the contents of her pocketbook. The business woman always has a number of receipted bills and a quantity of cash in her pocketbook, while the mother of a family usually has many unreceipted bills, little cash, and the sides bursting with samples and bargain advertisements. The average young lady has a favorite poem stowed away in a corner, and invariably a souvenir of something bordering on the superstitious. For instance, while the writer was in a State Street Jeweller's the other morning a tortoise-shell portemonnaie was found on the floor. It contained eighty-five cents and far back in a secret pocket, a poem entitled 'Soul for Soul.' It began:
Oh, eyes that pierce me through and through
And draw my very soul away,
Your sunshine may not fill my life
Nor turn my darkness into day.
"Next to that piece of sentiment was a small card with the young lady's name and weight printed upon it. On the

reverse side of the card was a date with the words: 'If the sun shines three days after this, you will have good luck for nine days.' About noontime a beautiful little brunette, all anxiety and blushes, hurried in to claim the purse."

Male and Female Brains.
The new woman will have to prove that a big brain is not really necessary for a great intellect. Sir William Turner's presidential address in the Anthropological Section of the British Association shows that among civilized races men have the advantage over women in internal capacity of the cranium, and in weight of the brain itself. While the average brain weight of the European male is from 49 to 50 ounces, in the female it is only from 44 to 45 ounces. The difference in size and weight begins at birth. Nor is the inequality confined to European races. It is observable among savages, though in a lesser degree. Man is not only the larger and stronger animal, but is fitted with a larger and more powerful thinking machine. There is one passage in the paper, however, which may cause uneasiness. Sir William, in speaking of the skulls examined, said that some were known to be the crania of persons of education and position." What persons? How were their skulls obtained? It almost looks as though men of science were little better than body-snatchers. Or is it their habit to arrange with "persons of education and position"—say for a sum down—that after death they shall suffer decapitation?—[St. James's Gazette.

Washing Flannels.
Mrs. G. S. K. sends the following method for washing flannels in cold water: "Allow me to give you my method of washing flannels. Having used it myself for three years, and knowing others who have used it much longer, I know it will not shrink the goods, and that clothes or blankets treated in this way will come out as white and soft as when new, after years of service.
"Prepare a tub with enough cold water to cover the flannels easily. In this dissolve a tablespoonful of powdered borax and about the same quantity of ivory or any other nice white soap in a pailful of water. Let the flannels soak in this over night. In the morning rub the flannels out in the hands, rubbing more soap on soiled places, if necessary. Rinse them thoroughly in cold water and hang them out with very slight ringing. Do not iron them."

According to the latest tabulated statements of the Lloyds, the capacity of the merchant ships of the entire world is 22,820,000 tons. The aggregate capacity of the merchant navy of the British empire, including about 1,500,000 of tonnage in the colonies, is 10,503,000. The American flag floats over vessels with a total capacity of 4,700,000 and third on the list of merchant navies is that of Norway, with a carrying capacity of 1,605,000 tons.

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Are prepared from vegetable Medicines only. The combination is so carefully arranged as to meet all cases when a Cathartic is necessary. They not only evacuate the bowels, but will open the secretions and expel foul humors from the system. Their action is gentle and thorough. Without any blinding advertisement, we send these Pills forth to make their own market, as our Liment has already done.
A Trial is All that is Necessary to Ensure Success.
Are you Bilious, have you a Sick-headache, Colic, Jaundice, Constipation, Nervous Debility, Disordered Stomach or Kidneys, Dyspepsia? Do you feel dull and heavy, or pale or fullness in the head? In all cases use these Pills a few times and all will be well with you. They will often break up a Cold by taking a good dose at night, taking a light supper and bathing the feet in hot water.



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The Sunday School

BIBLE LESSON.

Adapted from Huribut's Notes.

Fourth Quarter.

Lesson II, October 10.—Acts 22: 17-30. (Read chapter 21, 18 to 23, 9.)

GOLDEN TEXT.

If any man offer as a Christian, let him be ashamed!—1 Peter 4, 16.

1. SAUL THE PERSECUTOR, VERSES 17-21.

17. WHEN I WAS COME AGAIN—After three years, Gal. 1, 18, which Paul passes over in silence. WHILE I PRAYED—"Men ought always to pray," Luke 18, 1. IN THE TEMPLE—Notice that as a devout Hebrew Paul still revered the temple and its stately forms of worship. Notice, also, that he received his commission to break the shackles of the Judaic law at the very headquarters of that law. A TRANCE—A psychological condition in which the soul seems to act independently of the body. See Acts 10, 10.

18. SAW HIM—Saw Christ, verses 8, 14. So God had promised the ancient prophet: "While they are yet speaking, I will hear" (Isa. 65, 24.) OUT OF JERUSALEM—A careful study of Paul's life will show that it was never his choice to go to the Gentiles; he seemed to himself to be peculiarly fitted to convince the Jews of the truth. THEY WILL NOT RECEIVE THY TESTIMONY CONCERNING ME—Again our Lord was coming to his own, and his own received him not, John 1, 11.

19. THEY KNOW—Paul's old Jew friends can never doubt his sincerity in persecuting the Christians; therefore he thinks they will not doubt his sincerity in change of conviction; and if they will only listen to his reasons for the change will not they also be convinced?

20. MARTYR—This is the Greek word for "witness." See verse 15. It, however, early became consecrated to those who witnessed with their blood, Rev. 17, 6.

21. DEPART—"It is not in man that walketh to direct his steps," Jer. 10, 23. The ways of the Lord often thwart our best-intended desires. Paul hoped to undo the harm he had done in Jerusalem, but the best atonement he could now make was unconditional obedience.

II. PAUL THE PERSECUTED, VERSES 22-30.

22. UNTO THIS WORD—Not the word "Gentiles," which, indeed, is not the last in the original, but to this doctrine of Gentile salvation, which crossed their national pride and all their religious convictions and prejudices. "When his mission to the Gentiles was announced—though the words quoted are the words of Jehovah spoken in the temple itself, even as the Lord had once spoken so Samuel—one outburst of frantic indignation rose from the temple area and silenced the speaker on the stairs. Their national pride bore down every argument which could influence their reason or their reverence. They could not bear the thought of uncircumcised heathens being made equal to the sons of Abraham." AWAY WITH SUCH A FELLOW FROM THE EARTH—"Kill him!" The language of bigotry in all ages. See the story of the crucifixion, Luke 23, 18. "Where envying and strife is there is confusion and every evil work," James 3, 16. IT IS NOT FIT THAT HE SHOULD LIVE—It seemed to them a shame to have preserved the life of such a wretch. "Judge not, that ye be not judged." Paul had delivered a very instructive and powerful discourse; nevertheless he accomplished nothing. Its results were madness and fury, revenge and malice on the part of his hearers. This case teaches us to form our opinion of a sermon with great caution, and not to measure its value by its visible fruits.

23. CAST OFF THEIR CLOTHES—Not with the purpose of stoning him, as they did Stephen, because he was under the protection of the Roman soldiers, but because of their rage. Even now in the East a man will cast off his garment and trample upon it in a paroxysm of rage. THERE DUST—Another evidence of insane passion. They had no stones in reach. "Be not hasty in thy spirit to be angry, for anger resteth in the bosom of fools," Eccles. 7: 9.

24. THE CHIEF CAPTAIN—This was Claudius Lysias (Acts 23: 26). Notwithstanding Paul's mastery of the Greek this officer concluded that he had committed some capital crime, ordered him into the castle, and was about to put him to torture to make him confess—a common proceeding with criminals. See the scourging of Jesus (John 19: 1).

25. BOUND HIM WITH THONGS—Rather, "bound him for the thongs," or whips. He was bent forward and tied with a sort of gear made of leather, to an inclined

post. Paul mildly and with dignity asked, IS IT LAWFUL? It was unlawful to punish a Roman citizen without formal conviction, and even then he could not be scourged. We must remember that Roman citizenship was very unlike that with which we are familiar—the birthright of all freeborn natives. Few of the people you would meet on any ancient thoroughfare were citizens, and for the masses Roman law had few privileges.

26. CENTURION—Captain of one hundred men. THIS MAN IS A ROMAN—He does not question Paul's claim, for if false it could be detected, and would be punishable with death. If such a privilege as citizenship, in any earthly kingdom, possessed this great value, how precious the privilege of the Children of God must be who have in consequence of their new birth become the citizens of heaven!

28. WITH A GREAT SUM—Dio Cassius states that in the early part of the reign of Claudius citizenship was sold at a high rate and afterward for a mere trifle. FREE BORN—Mere birth in Tarsus would not make Paul a Roman; his father may have purchased his citizenship, or have had it conferred upon him in reward for some service.

29, 30. AFRAID—Violating the rights of citizenship was considered treason, the penalty being death and confiscation of property. But he did not release Paul until the MORROW, that he might lead his crime, if any, by confronting him with his accusers. He afterward claimed to have rescued Paul from his enemies because he was a Roman (Acts 23: 26-30). COMMANDED THE CHIEF PRIEST AND ALL THEIR COUNCIL TO APPEAR—This was not, probably, a regular meeting of the Sanhedrin, but its members were called before Claudius to plead against Paul. The meeting was probably held in a room across the valley from the temple, and so down from the castle.

Piccaililli.

This is simply a mixed pickle, and it is made in various ways. The following is a good rule: Take a peck of green tomatoes, a dozen medium-sized onions, three green peppers and one cabbage. Chop them fine. Sprinkle about two cups of fine salt with the chopped vegetables, and put them in a bag of burlaps or any coarse-meshed, strong material, and lay them over slats, of wood placed in the mouth of a barrel or keg. Lay a heavy plank with weights on it over the bag, and let its contents drain for twenty-four hours. When the chopped vegetables are drained, put them in a large stone jar, add a pound of sugar, a red pepper, chopped fine, one teabspoonful of whole cloves, two of mace, a tablespoonful of black pepper, one of allspice and one of celery seed. Mix the seasoning and spices thoroughly with the chopped vegetables, and cover the whole with boiling hot vinegar. Bottle the piccaililli in wide-mouthed bottles when cold.—(For L. A. K.)

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Observe the following Symptoms resulting from Diseases of the Digestive Organs: Constipation, Liver Piles, Fullness of Blood in the Head, Acidity of the Stomach, Nausea, Heartburn, Disgust of Food, Fullness of Weight in the Stomach, Sour Eructations, Sinking or Fluttering of the Heart, Choking or Suffocating sensations when in a lying posture, Dimness of Vision, Dots or Webs before the Sight, Fever and Pain in the Head, Deficiency of Perspiration, Yellowness of the Skin and Eyes, Pain in the Side, Chest, Limbs, and Sudden Flashes of Heat, Burning in the Flesh.

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JOHN E. WOOD, Sec'y., Halifax, N. S.

From the Churches.

PERNAUX, N. S.—At the close of the Conference meeting on September 18th, we gathered at the baptismal waters and I had the pleasure of baptizing Mr. and Mrs. Mayhew Lyons, Miss Ella Newcomb, and Miss Bernice Newcomb. A sister was also received by letter. W. N. HUTCHINS.

MUSQUASH, N. B.—Rev. J. A. Marple has just closed four weeks labor on this field assisting the pastor in special services principally at the Mace Bay section, as a result seven have been baptized and others are expected to follow very soon. CLERK.

HAMMONDS PLAINS, N.S.—Sunday, Sep. 19th, at the close of the preaching service in Hammond's Plains the ordinance of baptism was administered to four willing candidates. Pray for us that the work of God may go forward in this place and that the blessing may be more abundant. A. WHITMAN.

HILSDALE, Kings Co., N. B.—Again we visited the baptismal waters when a young man put on Christ in the presence of a large concourse. Last Lord's day at St. Martins, a Romanist and head of family, broke the last tie that bound to Popery and publicly identified himself with Christ and his church. A few weeks ago I baptized his wife. God is answering the prayers and efforts of his church here. More will follow. R. M. RYMON.

BOYTON, Guys. Co., N. S.—A correspondent, writing of the resignation of Pastor J. C. Miles, expresses the highest appreciation of the personal character and the work of Mr. Miles and also of his wife who also is beloved for her worth and work. She has been especially active in the W. M. Aid Society and the Sunday School. Six members of her class have been led to Christ. Mr. Miles as preacher and pastor has been most faithful and his ministry highly appreciated. The parting with them will be accompanied with deep regret.

RIVER JOHN, PICTOU Co.—The largest number of spectators that has gathered on the banks of the River John for years, witnessed the baptism of Bro. John Cole and his dear partner in life, last Lord's day morning. All attentively listened to the reading of many of the various passages bearing upon the subject. Soon after baptism we gathered at the Oak church which was filled to overflowing many not being able to enter. After the service, our Bro. and Sister returned to their home in Brule, rejoicing in the Lord and feeling more deeply the responsibility resting upon them in training their little ones for the service of the Lord. Give God the praise. J. T. DIMOCK.

ST. ANDREWS, N. B.—At this writing dead St. Andrews is witnessing God's power displayed through the gospel message as proclaimed by our Bro. Allaby. We are glad that God has led our brother here for the need is truly great. We are looking forward to good times, and waiting upon God for seasons of refreshing from His presence. Bro. Allaby has with him two brethren who assist him in singing, this adds to the interest and attracts a good many, who otherwise would not come. We have with us also, Bro. J. W. Gardner who is looking over the field, and whose presence with us adds greatly to the spiritual strength and power of the services. We humbly request, earnest believing prayer by all our brethren for dead St. Andrews. God has a people here who will hear His voice and follow Jesus, in face of any or all the hindrances that may present themselves. The Lord willing I shall preach my farewell sermon at Bocabec on the coming Lord's day. It is hard to leave these dear people to whom we have become strongly attached. The Lord has been good to us on this field, and while my physical strength is somewhat impaired, yet my spiritual strength is greater than ever before. At present we are waiting upon our dear heavenly Father, for guidance to a field of labor. Where he leads us we will follow. W. A. ALLEN, Sept. 24th.

SHELBURN, N. B.—I spent a few days on this, my old field, recently. Although things have been far from prosperous the last two years, yet some faithful ones have stood firm and the cause in this old town and the surrounding circuit is in good hands. The churches are at present pastorless, Rev. C. W. Sahles having closed his pastorate a few weeks since. May the Lord him-

self send the right man to this very important field at this critical period. Business seems to be reviving and Baptist principles are commanding respect even though many unfortunate things have transpired to mar Baptist influence. Under wise and efficient leadership there is no reason why a flourishing interest should not be worked up. Shelburne is noted for its healthful situation and is destined to become one of the foremost tourist resorts in the province. Our beautiful new parsonage furnishes a convenient and comfortable home for the pastor. The people have labored hard to build this house and have the debt upon it well in hand, but should they find it necessary to ask a little outside help will deserve to be assisted and encouraged by larger and more prosperous churches. Rev. H. S. Baker and wife have been conducting special services of an interesting character at Jordan Falls and their work will probably be more fully reported later. D. E. HATT.

The Constitution of Ministers' Annuity Fund.

1. All legacies, donations, or contributions of any kind made to the Board for the Capital of the Ministers' Annuity Fund, shall constitute the capital, and shall be kept invested in good securities.

2. Ministers' rates, donations or contributions made for the purpose, and the interest on investments, shall be the fund for paying annuities; but any surplus may be added to the capital by the Board. No part of the capital shall be used for paying annuities.

3. Any ordained Baptist minister in regular standing, and engaged in ministerial work within the bounds of the Convention, by complying with the Constitution shall have a legal right to his annuity. Exceptional cases may be considered and judged by the Board.

4. If any minister, having a right to this fund, shall leave the denomination, he shall forfeit all claims on the fund, but he shall receive back half the amount paid by him in yearly dues.

5. If a minister ceases to labor as a minister, and engages in a secular calling, except from some physical disqualification for continuing his ministerial work, he shall forfeit his claims on the funds, but shall receive back one-half of the amount paid in yearly dues.

6. Ministers moving beyond the bounds of this Convention must have the sanction of the Board in order to retain their claims on the fund.

7. Any minister who, on account of accident or ill-health, resigns his pastoral charge and ceases to receive his ordinary salary, or any minister who being 65 years old, or upwards, resigns his position as pastor, missionary or teacher, and ceases to receive his ordinary income for his labors, shall be entitled to his annuity. Every application for an annuity shall be made in writing, either by the annuitant or by some person on behalf of the annuitant; and it shall contain satisfactory information respecting the grounds of the claim.

8. Annuities shall be paid half-yearly, on the 1st of July and the 1st of January.

9. Applicants when eligible for membership may be admitted on the first day of January or the first day of July, at which times their rates are due in advance.

10. No minister receiving an annuity shall be required to pay dues; neither shall he be a member of the Board.

11. Every minister qualified for uniting with the annuity fund, according to article three, shall pay into the fund, as rates, a year amount that he may decide to invest in this way; but no more than ten dollars of the yearly payments of any such annuitant shall be used for paying annuities; the balance shall be added to the capital fund.

12. Each annuitant shall receive yearly, as a maximum amount, the sum of his payments made to the fund; but in no case shall the amount be more than two hundred dollars. The widow of a minister who at his death was connected with the fund, shall receive one-half the amount to which a minister has a right; and each orphan, under sixteen years of age, shall receive one-twelfth of the same amount. If the fund shall not be sufficient to pay the full amount of the maximums above specified, then a pro rata amount of the available funds shall be paid.

13. If a widow receiving an annuity shall marry, she shall cease from the date of her marriage to participate in the fund; but the children of her former husband shall continue to receive their annuities the same as if their mother had remained a widow.

14. Any society, church or person, by paying the rates required of a member, shall be entitled to nominate, as a recipient of the benefits of the fund, any minister within the bounds of the Convention not already connected with the fund, and qualified according to the constitution; and such minister and his family shall have a right to participate in the fund as if he himself had paid the required dues.

15. No minister can join this fund after he is sixty-five years old.

16. No alteration or addition shall be made to this constitution except it be recommended by the Board, or, at the instance of a member of the Convention, who shall give a year's notice in writing to that body of the proposed addition or change.

Churches and benevolent friends can now do two good things at one time. Pay into the funds any amount decided on, and order that it be credited to any minister or ministers. This will make the minister a member of the fund if he is not already on it; and if he is on it, it will add to his paid up rates and give him a larger claim on the funds when he draws on annuity. At the same time this is done, all except ten dollars credited to each minister, will go to capital, and will begin at once to draw interest. So churches and friends can add to the capital and pay ministers' rates at the same time, and with the same amounts. Every minister, qualified to enter as a member of the fund and all now members should now raise their amounts paid in to \$500 so as to make that the maximum when they become annuitants. E. M. SAUNDERS, Sec'y. Treas.

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Personal. Rev. W. C. Vincent, who a few months ago removed from Sackville, N. B. to Rapid City, Man., has accepted a call to the Logan Ave. church, Winnipeg, succeeding Rev. A. J. Vining, who has been called to the superintendency of missions in Manitoba and the Northwest. Pastor Gordon, of Main St. church, St. John, and Pastor Corey, of Charlottetown, are exchanging pulpits for two Sundays. Mr. Corey was heard with much interest at Main St. last Sunday.

"To the Stranger within our Gates," Or who will be soon.

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Government Sale.

The following Pure Bred Stock imported by the Government of New Brunswick, as follows: 20 Ayrshire Bulls, 20 Ayrshire Heifers, 15 Short Horn Bulls, 8 Short Horn Heifers, 15 Jersey Bulls, 4 Guernsey Bulls, 3 Guernsey Heifers, 8 Holstein Bulls, 10 Holstein Heifers, 3 Hereford Bulls, 3 Hereford Heifers. 100 sheep, consisting of Cotswolds, Leicester, Shropshire, Dorsethorns and Lincoln. Will be sold at Public Auction, at Fredericton, on Thursday, the 30th day of September, 1897, at 11 o'clock, a. m. Particulars will be furnished. Terms will be made known at time of sale. CHAS. H. LABELLOIS, Commissioner for Agriculture, Fredericton, 18th September, 1897.

September MA PARKS-HIGGON... STEVENS-GIV... J. A. Gordon, Theresa J. Given... MACNICHOL... by Rev. J. A. G. Nichol, Barris... Abbie M. Davie... PEARSON-LUN... Rev. J. A. Gordon, bride's brother, G. Isaac Pearson, of and Mary M. Lu... NORTH-HARRI... Cornwallis, Aug... tell, Robert North... youngest daughter... Sheffield Mills... CLARK-SHEP... church, Canard... Martell, Arthur M... daughter of Charl... Cornwallis... FAYEAL-BRIL... church, Canard... Martell, Lewis K... to Florence D. Be... Belcher, Upper C... MORROW-MCC... of George McCa... 17th, by Rev. S... Samuel A. Morrow... both of St. Martin... DAVIDSON-HIN... Guysboro Co., N... Vincent, Charles... Annie Hines, both... WHITEWOOD-N... Harbor, Sept. 21st... Stephen Whitewo... Miriah Nickerson... N. S... FREE-CLARE... officiating minist... Young, on Sept... Clark, all of Temp... ALLWOOD-EST... the bride's parents... G. O. Gates, A. M... of Melrose, Mass... Charles A. Estey... SCOVIL-PATRICK... church, on 22nd, B... M., E. Walter B. S... daughter of the lat... son, all of St. John... HATFIELD-COOK... the bride's father... G. O. Gates, A. M... Ada, daughter of... John... ARCHIBALD-FRE... church, Milton, Q... day, Sept. 21st, by... assisted by Rev. Z... Rev. W. L. Archi... Freeman, of Milton... CLAUSSEN-HARD... of B. R. Morrow, E... at Denison, Iowa, A... Osborne, second dau... ing, Esq., Jordan P... Clausen, M. D., * * * DEAR WILSON.—At Piet... beloved daughter... Wilson, aged 18 ye... parents be comfort... presence of the Hol... BALCOM.—Mrs. St... renctown died very... aged 35 years, leav... children to mourn... Balcom was highl... knew her and her s... lamented by a larg... ATKINSON.—At Ac... Sept. 24th, Arthur... aged 18 years. The... ful, studious and ex... In his death a you... has been cut shor... down under this sad... sympathy of many tr... GREEN.—At Cole... Sept. 12th, Willet G... of his age, of paral... stricken down by a s... eral weeks before his... to grow worse until... but sought Christ at... dence that he found... world with trust in th...

MARRIAGES

PARIS-HIGGINS.—On the 21st inst, by Rev. J. A. Gordon, M. A., Alfred A. Parks and Jenney Higgins, both of St. John.

STEVES-GIVEN.—On 14th inst, by Rev. J. A. Gordon, M. A., Harry Steves and Theresa J. Given, both of St. John.

MACNICHOE-DAVIES.—On the 14th inst, by Rev. J. A. Gordon, M. A., Collin MacNichol, Barrister of Eastport, Me., and Abbie M. Davies of the same place.

PEARSON-LUNN.—On the 22nd inst, by Rev. J. A. Gordon, at the residence of the bride's brother, Capt. Lunn, Adelaide St., Isaac Pearson, of Little River, Albert Co., and Mary M. Lunn, of Belleisle, Kings Co.

NORTH-HARRIS.—At Sheffield Mills, Cornwallis, Aug. 18th, by Rev. C. H. Martell, Robert North, of Canning, to Lavina, youngest daughter of Edward Harris, of Sheffield Mills.

CLARKE-SHEFFIELD.—At the Baptist church, Canard, Aug. 25th, by Rev. C. H. Martell, Arthur M. Clarke to Edith, eldest daughter of Charles Sheffield, Upper Dyke, Cornwallis.

PAYEANT-BELCHER.—At the Baptist church, Canard, Sept. 14th, by Rev. C. H. Martell, Lewis E. Payeant, of Dartmouth, to Florence D. Belcher, daughter of Wm. Belcher, Upper Canard.

MORROW-MCCAMBER.—At the residence of George McCamber, St. Martins, Sept. 17th, by Rev. S. H. Cornwall, B. A., Samuel A. Morrow to Gertrude McCamber, both of St. Martins, N. B.

DAVIDSON-HINES.—At Isaacs Harbor, Guysboro Co., N. S., Sept. 18th, by A. J. Vincent, Charles A. Davidson to Mrs. Annie Hines, both of Isaacs Harbor.

WHITEWOOD-NICKERSON.—At Country Harbor, Sept. 21st, by Rev. A. J. Vincent, Stephen Whitewood, of Sonora, to Mrs. Miriam Nickerson, of Country Harbor, N. S.

PIER-CLARK.—At the residence of the officiating minister, by Rev. J. W. S. Young, on Sept. 1st, Ezra Pike to Mary Clark, all of Temperancevale, York Co.

ALLWOOD-ETSEY.—At the residence of the bride's parents, on 21st inst, by Rev. G. O. Gates, A. M., Zebulon G. Allwood, of Melrose, Mass., and Mabel R., daughter Charles A. Etsey, Esq., of St. John.

SCOVIL-PATERSON.—At the Germain St. church, on 22nd, by Rev. G. O. Gates, A. M., E. Walter B. Scovil and Harriett L., daughter of the late Alexander W. Paterson, all of St. John.

HATFIELD-COOK.—At the residence of the bride's father, on 22nd inst, by Rev. G. O. Gates, A. M., Wilfred Hatfield and Ada, daughter of John Cook, all of St. John.

ARCHIBALD-FREEMAN.—At the Baptist church, Milton, Queens Co., N. S., Tuesday, Sept. 27th, by Rev. R. N. Archibald, assisted by Rev. Z. L. Pash, of Liverpool, Rev. W. L. Archibald to Margaret M. Freeman, of Milton.

CLAUSSEN-HARDING.—At the residence of B. R. Morrow, Esq., uncle of the bride, at Denison, Iowa, Aug. 25th, Alexina Fitz Osborne, second daughter of Simeon Harding, Esq., Jordan Falls, to Julius Edward Claussen, M. D., of Omaha, Neb.

DEATHS

WILSON.—At Pictou town, Sept. 7, Ethel, beloved daughter of Henry and Sarah Wilson, aged 18 years. May the bereaved parents be comforted by more of the presence of the Holy Spirit.

BALCOM.—Mrs. Stephen Balcom, of Lawrence town died very suddenly, Sept. 17th, aged 35 years, leaving a husband and four children to mourn her departure. Mrs. Balcom was highly esteemed by all who knew her and her sudden death is greatly lamented by a large circle of friends.

ATKINSON.—At Advocate Harbor, N. S., Sept. 24th, Arthur, son of A. W. Atkinson, aged 18 years. The deceased was thoughtful, studious and exemplary in conduct. In his death a young life of much promise has been cut short. The parents, bowed down under this sad bereavement have the sympathy of many friends.

GREEN.—At Coles Island, Queens Co., Sept. 13th, Willet Green, in the 71st year of his age, of paralysis. Mr. Green was stricken down by a stroke of paralysis several weeks before his decease, and seemed to grow worse until he passed away. He was not a professed Christian through life but sought Christ at the last and gave evidence that he found Him; leaving this world with trust in the Lord. He leaves a

wife, two sons and a daughter to mourn their loss.

JOHNSON.—At South Branch, Middle Stewiacke, on the 19th of August, Mary, widow of Robert Johnson, in her 77th year. For many years this dear sister was a most exemplary member of the Upper Stewiacke Baptist church. Faithful in sustaining the gospel from her scanty means, faithful in her attendance at public worship, her own humble, forest home, very restful to the weary servant of God, was often the house of prayer with and for her aged and much loved neighbors. Without children of her own to care for her she was ministered to in sickness by other loving hands. May God reward them. As patient in suffering as she was faithful in health she rests from her labors.

Notices

The Cumberland County Quarterly meeting will hold its next regular session with the church at Advocate on Tuesday and Wednesday Oct. 5th and 6th. Tuesday evening, Sermon by Rev. J. W. Bancroft, followed by an evangelistic meeting led by Rev. W. H. McLeod. Wednesday morning, Reports from churches. Afternoon Sunday school meeting, Normal class, taught by Rev. J. H. McDonald; "Need of trained teachers, Rev. E. H. Howe; How to hold the young people in the Sunday school," Rev. C. H. Haverstock. Evening, Missionary addresses, "Why a Baptist church should exist," Rev. Dr. Steele; The Bible argument for missions," Rev. Mr. Nowlan; "The reflex influence of Missions," Rev. J. M. Parker. We expect to receive many blessings from these services. Churches are requested to send delegates. WARREN H. MCLEOD, Sec'y Protem.

The next session of the Queens County Baptist Quarterly Meeting will be held with the Lower Newcastle church, commencing the second Friday in October instead of the second Friday in September. This change was made so as not to interfere with the N. B. Convention. C. J. STEEVES, Sec'y.

Several months ago it was resolved by our Kings County District meeting in session at Aylesford, that we urge upon the young people of the churches in the county the desirability of effecting an organization of the Baptist Young People of the county to meet at the same time and place and in conjunction with the District Meeting. In harmony with this resolution I take the liberty as Maritime B. Y. P. U. Associational Sec'y, for the N. S. Central to ask the Young People's Societies of the county to send each two delegates to be present at the next session of District Meeting at Weston on Oct. 5th to take into consideration this matter and if deemed advisable to effect such organization. An hour for meeting will be arranged after we get on the ground. J. B. MORGAN.

The Digby Co. Quarterly Meeting will be held with the Baptist church, Digby, N. S., on Wednesday October 13th. First session at 10.30 a. m. Interesting papers are expected from some of the pastors during the afternoon session, and a sermon in the evening. J. F. SAUNDERS.

The District meeting of King's Co., N. S., is appointed for Weston Oct. 5th, 10 o'clock. Important subjects will be presented for discussion. The evening will be given to education. Addresses may be expected by Pres. Trotter and other. M. P. F., Sec'y.

The Lun. Co. District meeting will meet at Chelsea Oct. 19th. Will all the churches kindly send delegates including the pastor to attend this meeting. As it is the first meeting of the year, it is important that a large number should be present to plan our district work for the present year. H. S. SHAW. Mahone Bay, Sept. 22nd.

The Lunenburg County Baptist S. S. Convention.

The Lunenburg County Baptist S. S. Convention met at Mahone Bay, Sept. 21st. At the afternoon session papers were read which had been prepared by Miss Nellie Barrs, Miss Kate Lewis, of New Germany, and Pastor Archibald, of Lunenburg. Prof. E. W. Sawyer, of Acadia College, was also present and favored us with an able address on "Bible Study." The evening session was occupied by Pastor Jenkins of Chester and Prof. Sawyer in very helpful and inspiring addresses. The Convention though very slimly attended was the best we have held for years. H. S. SEAW, Sec'y.

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HERE'S WHAT YOU ARE TO DO.

There are thirty words in this schedule, from each of which letters have been omitted and their places have been supplied by dashes. To fill in the blank spaces and get the names properly you must have some knowledge of geography and history. We want you to spell out as many words as you can, then send to us with 25 cents to pay for a three month subscription to WOMAN'S WORLD. For correct lists we shall give \$200.00 in cash. If more than one person sends a full, correct list, the money will be awarded to the fifty best lists in appearance. Also, if your list contains twenty or more correct words, we shall send you a beautiful Georgia Diamond Seal Pin (for lady or gentleman), the regular price of which is \$5.00. Therefore, by sending your list, you are positively certain of the \$25 prize, and by being correct to send a correct list you have an opportunity of the \$200.00 cash award. The distance that you may live from New York makes no difference. All have equal opportunity for winning.

PRIZES WILL BE SENT PROMPTLY.

Prizes will be honestly awarded and promptly sent. We publish the list of words to be studied out. In making your list of answers, be sure to give the number of each word:

- 1. - R - A - I - A country of South America. 16. B - S - M - K - A noted ruler. 2. - A - I - I - Name of the largest body of water. 17. - O - T - O - I - Another noted ruler. 3. M - D - E - A - E - A sea. 18. P - R - U - A - Country of Europe. 4. - M - O - A large river. 19. A - S - T - A - I - A big island. 5. T - A - S - Well known river of Europe. 20. M - I - N - E - Name of the most prominent American. 6. S - A - N - A - A city in one of the Southern States. 21. T - A - One of the United States. 7. H - - - - X A city of Canada. 22. J - F - R - N - One President of the United States. 8. N - A - A - A Noted for display of water. 23. - U - N - A large lake. 9. E - E - E - E - One of the United States. 24. E - E - S - N - A noted poet. 10. - A - B - I - A city of Spain. 25. O - R - A A foreign country, same as in Canada. 11. H - V - - - A A city on a well known island. 26. B - R - O - A large island. 12. S - M - E - A well known old fort of the United States. 27. W - M - S - W - R - D Popular family magazine. 13. G - R - L - A - Greatest fortification in the world. 28. B - H - I - G - A sea. 14. S - A - L - E - A great explorer. 29. A - L - N - I - An ocean. 15. O - L - F - - - - One of the United States. 30. M - D - G - S - A - An island near Africa.

In sending your list of words, mention whether you want prize money sent by bank draft, money order or registered mail; we will send any way that winners require. The Georgia Diamond is a perfect imitation of a Real Diamond of large size. We daily experts to distinguish it from real except by microscopic test. In every respect it serves the purpose of Genuine Diamond of Purest Quality. It is artistically mounted in a fine gold-plated ring warranted to wear forever. This piece of jewelry will make a most desirable gift to a friend if you do not use it yourself. At present our supply of these gifts is limited, and if they are all gone your set of answers comes in, we shall send you \$2.50 in money instead of the Seal or Shawl Pin, to you shall either receive the piece of jewelry or the equivalent in cash, in addition to your participative interest in the \$200.00 cash prize. This entire offer is an honest one, made by a responsible publishing house. We refer to respectable agencies and any bank in New York. We will promptly refund money to you if you are dissatisfied. What more can we do? Now study, and exchange slight brain work for cash. With your list of answers send 25 cents to pay for three months subscription to our great family magazine, Woman's World. If you have already subscribed, mention that fact in your letter, and we will extend your subscription from the time the present one expires. To avoid loss in sending silver, wrap money very carefully in paper before inclosing in your letter. Address: JAMES H. PLUMMER, Publisher, 22 & 24 North William Street, New York City, N. Y.

S. S. LIBRARIES.

Published by The Am. Bap. Pub. Society, latest and best books, in sets. It will pay Superintendents to send to me for descriptive circulars and prices.

T. H. HALL, St. John.

A San Francisco woman has sued a dentist for damages because he would not pull her aching tooth when she wore bloomers. He had refused on the plea that bloomers would injure his business.

Biliousness

Is caused by torpid liver, which prevents digestion and permits food to ferment and putrify in the stomach. Then follow dizziness, headache,

Hood's Pills

Insomnia, nervousness, and, if not relieved, bilious fever or blood poisoning. Hood's Pills stimulate the stomach, rouse the liver, cure headache, dizziness, constipation, etc. Sold by all druggists. The only Pills to take with Hood's Sarsaparilla.

There are thousands of sickly school-girls all over this broad land that are dragging their way through school-life who might enjoy that abundant life which belongs to youth by simple attention to hygienic laws and a proper course of treatment with Scott's Emulsion. This would make the blood rich, the heart-beat strong; check that tendency to exhaustion and quicken the appetite by strengthening the digestion. Our book tells more about it. Sent free.

SCOTT & BOWNE, Belleville, Ont.

Intercolonial Railway.

ON AND AFTER MONDAY, the 21st June, 1897, the trains of this Railway will run daily (Sunday excepted) as follows:

TRAINS WILL LEAVE ST. JOHN:

Express for Campbellton, Pictou, and Halifax	7.00
Express for Halifax	12.30
Accommodation for Moncton, Point du Chene and Springhill Junction	12.40
Express for Sussex	12.50
Express for Rothesay	13.00
Express for Quebec, Montreal, Halifax and Sydney	22.30

Buffet Sleeping Cars for Montreal, Lewis, St. John and Halifax will be attached to trains leaving St. John at 9.30 o'clock and Halifax at 9.00 o'clock.

TRAINS WILL ARRIVE AT ST. JOHN:

Accommodation from Sydney, Halifax and Moncton (Monday excepted)	6.00
Express from Montreal and Quebec (Monday excepted)	7.15
Express from Sussex	8.30
Accommodation from Point du Chene	12.40
Express from Halifax	12.50
Express from Halifax, Pictou and Campbellton	13.00
Express from Rothesay	22.30

The trains of the Intercolonial Railway are hauled by steam from the locomotive, and those between Halifax and Montreal, via Lewis are hauled by electricity.

All trains are run by Eastern Standard Time.

D. POTTINGER, General Manager.

Railway Office, Moncton, N. B. 10th June, 1897.

Messenger and Visitor

A Baptist Family Journal, will be sent to any address in Canada or the United States for \$1.50, payable in advance.

The Date on the address label shows the time to which the subscription is paid. When no month is stated, January is to be understood. Change of date on label is a receipt for remittance.

All Subscribers are regarded as permanent, and are expected to notify the publishers and pay arrearsages if they wish to discontinue the MESSENGER AND VISITOR.

For Change of Address send both old and new address. Expect change within two weeks after request is made.

Remittances should be made by postal, or express, money orders—payable to A. H. CHIPMAN—of registered letters. Send no cheques.

All Correspondence intended for the paper should be addressed to the Editor; concerning advertising, business or subscriptions, the Business Manager.

News Summary.

Sir Wilfrid Laurier on Wednesday laid the corner stone of the new St. Luke's Hospital, Ottawa.

Hon. A. G. Jones, in an interview published in the Halifax Echo, strongly objects to the withdrawal of the subsidies granted to the Dominion and Allan Line steamers going to Portland, Me.

Chas. Cann, son of Mrs. Martha Cann, of Ohio, near Yarmouth, N. S., was found dead in a field Monday afternoon. He was subject to fits, was 22 years of age and unmarried.

Among the students at the Male Academy, Sackville, this year is Marid Garcia, a Cuban, 17 years of age. He is a son of General Calixto Garcia, the commander of the insurgent forces.

Several Japanese papers claim that the days of the present cabinet are limited. Its mistakes in the financial policy and also as regards Formosa are said to have caused its downfall.

Henry Conway was on Wednesday found guilty of manslaughter at Woodstock, Ont. A boy named Frost teased Conway, who is an old man, and the latter, angry, hit him on the head with a shovel and afterwards shot him in the breast.

Everett P. Willis, who attempted to rescue his brother, a life prisoner, from the state prison at Charlestown, Mass., recently and in doing so shot an officer, was on Wednesday sentenced to the state house for a term not exceeding 20 nor less than 15 years. The brother died of injuries received in the scuffle.

So profoundly moved is London about the extraordinary letter of the governor of the Bank of England that a meeting of the representatives of all the banks in the clearing house has been called to discuss the situation.

T. G. Shaughnessy, of the C. P. R., says that so far as his road is concerned the idea of subsidizing another line if the Allan and Dominion lines withdraw from Halifax would suit them very well, seeing they have heavy interests at St. John which they wish to conserve.

At Oria, Italy, the railway depot was demolished by a hurricane and all the railway men engaged there were killed. Two chateaux and thirty houses were destroyed in a neighboring village, where twenty were killed and twenty-four injured. Great tracts of country have been devastated by the storm.

Alexander Coon, wanted at Springhill, was arrested at Moncton, Wednesday, for burglary. A number of switch keys were found on his person, as well as a ticket for Boston. He was employed on the Coal Company's railway, and it is thought may have been concerned in the attempted train wreckings.

There is intense indignation in St. George's Bay, Newfoundland, over the action of the British warships in closing down the lobster factories of residents and confiscating the products. On Saturday the cruiser Pelican landed a body of men, who surrounded the factories, ejected the inmates and took on board all the packages of prepared lobsters that were ready for shipment.

A. J. Lejeune, of Petit Rocher, Gloucester Co., employed as a clerk by Mr. Joseph Poirier, of Grand Anse, left home on June 29 last to purchase goods in Quebec. Between July 2 and 9 he was frequently seen there and boarded at the Mountain Hill House, but since the last mentioned date, when he was to have returned home, he has not been seen. He is supposed to have had a large sum of money in his possession.

The political situation in Greece arising out of the conditions of the peace convention is serious. M. Delyannis, former premier and leader of the dominant party numerically in the House, has asserted that if the proposed scheme of foreign control prove to imply any interference with the sovereign rights of the state he would not hesitate to advise the chamber to reject the treaty.

The inexorable, indiscriminating law of China which condemns a patricide to death by the slicing process, whether he be the perpetrator of a wilful crime or the victim of an accident, is terribly illustrated by a case now vexing the people of Shanghai. A boy of eleven was swinging some article in his hand, in play, when it happened to strike his mother, who died from the effects of the blow. He was condemned to be sliced to death, and, though efforts have been made to save him from this fearful ending, so far they have not been successful.

Kidney Trouble Cured

A WELL KNOWN HOTEL-KEEPER RELATES HIS EXPERIENCE.

He Suffered Greatly From Kidney Trouble and Indigestion—He Doctored for a Long Time Without Getting Any Relief.

From the Standard, Cornwall.

The march of the world's progress is forced, protracted and continuous, the competition for supremacy is keen. The man of business must keep rank if he would secure any coveted measure of success. The watchfulness, vigilance and thought involved in modern superintendency produces a severe strain on the physical and mental powers of modern business men, and exposes them to the attacks of certain diseases. Considering that much depends on health in this struggle, it behooves those who would be victorious, to guard against the first approach of disease. Neglect of early adjustment of digestive and kidney disorders is often fraught with dire results, added to this is the unpardonable trifling with health by experimenting with all manner of worthless decoctions. It is simply invaluable to make the acquaintance of a safe and effective remedy such as Dr. Williams' Pink Pills.

James Macpherson, hotel keeper in the village of Lancaster, Glengarry county, has done business for a number of years in Lancaster, and having successfully catered for the patronage of the travelling public therefore is favorably known not only at home but also abroad. In conversation with a newspaper reporter he enumerated some of his ailments and how he was cured. About two years ago he said, "my whole digestive apparatus seemed to become disordered. Some days I could move around, then again I would be obliged to go to bed. I tried several things but with indifferent success. Occasionally I felt relieved, but in a day or two the old symptoms would return with a more depressing effect. This kind of thing went on until I became troubled with my kidneys, which was a very annoying addition to my sufferings. I was restless, with a sensation of sickness at the stomach, with intermittent pain in the small of my back. I was miserable enough when I consulted the doctor who probably did me some good, because I felt relieved. The doctor's medicine was taken and his directions obeyed, but I did not improve. I had heard of the fame of Dr. Williams' Pink Pills. My wife believed in them and urged me to try them. I am glad I did so for after taking one box I felt better, and I continued taking the pills until I was completely cured. This summer I had an attack of the same complaints and I found Dr. Williams' Pink Pills as effective as before. I had this advantage, my knowledge and belief in the pills saved me from costly and tedious experimenting such as I had undergone previously. I may further add that both myself and Mrs. Macpherson have derived much benefit from the use of Dr. Williams' Pink Pills, and I can cordially recommend them to those who are suffering similarly."

Dr. Williams' Pink Pills cure by going to the root of the disease. They renew and build up the blood, and strengthen the nerves, thus driving disease from the system. Avoid imitations by insisting that every box you purchase is enclosed in a wrapper bearing the full trade mark, Dr. Williams' Pink Pills for Pale People.

The department of the interior has had completed and will issue in a few days a new hand book of Canada for immigration purposes. It is profusely illustrated with half tone buildings, natural scenery and scenes from life on the farm, river, forest and mine. The frontispiece contains well executed pictures of Sir Wilfrid Laurier and the late Sir John Macdonald, surrounded by the provincial coats of arms. No part of the Dominion is neglected in the work which is enormously superior to the hand books issued in past years. Mr. Sifton believes in circulating the best.

Coleman's SALT
 CELEBRATED
 DAIRY, HOUSEHOLD
 AND FARM
 PROMPT SHIPMENT GUARANTEED
 CANADA SALT ASSOCIATION
 CLYDE, ONT.

Make No Mistake.

DO NOT DESPAIR
 Until You Have Tried What
SMITH'S...

Chamomile Pills

Can Do for You!

Do you have pains about the chest and sides, and sometimes in the back? Do you feel dull and sleepy? Does your mouth have a bad taste, especially in the morning? Is your appetite poor? Is there a feeling like a heavy load upon the stomach? Sometimes a faint, all-gone sensation at the pit of the stomach, which food does not satisfy? Are your eyes sunken? Do your hands and feet become cold and clammy? Is there a stiffness, a sort of whirling sensation in the head when rising up suddenly? Are the whites of your eyes tinged with yellow? Is your urine scanty and high colored? Does it deposit a sediment after standing? If you suffer from any of these symptoms use

Smith's Chamomile Pills
 FOR SALE BY ALL DRUGGISTS.

FRANK SMITH, DRUGGIST,
 ST. STEPHEN, N.B. and CALAIS, Me.
 PRICE 25 CENTS. FIVE BOXES \$1.00.

If your local dealer does not sell these Pills Mr. Smith will send a box by mail on receipt of price.

MONT. McDONALD,

BARRISTER, Etc.

Princess St. St. John, N. B.

Success in Business.

The young men and women who fall short of success are the ones who did not take the trouble to master some one thing well. There is plenty of room at the top in the world of business. There is a good livelihood even at the bottom of the ladder of business. I furnish the ladder, but you must climb. I do all that my honest business school can do. I expect you to do your part. Ask for primer?

Snell's Business College,
 TRURO, N. S.

We Make a Line of Cheap

**BEDSTEADS
 WASHSTANDS
 TOILET STANDS,
 CRADLES, Etc.**

Write for Catalogue and Price List:

J. & J. D. HOWE,
 Furniture Manufacturers,
 Factory: East end of Union Street,
 ST. JOHN, N. B.

FRED. De VINE,

BARRISTER-AT-LAW,

NOTARY, PUBLIC, Etc.

Office: 99 Prince Wm. Street,

SAINT JOHN, N. B.

Wanted.

Old brass, Androna brass candlesticks, old pieces mahogany furniture, brass trays and snuffers, Grandfather tall clocks, old coin and postage stamps on the envelopes before 1870, old china. Address—
W. A. KAIN,
 130 Germain Street, St. John, N. B.
 Good reference.

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The Farm

The Cheapest Cattle Food.

Corn ensilage has been found the cheapest of all cattle foods, as it can be grown in large quantities and stored in silos for winter use, providing not only a food that is relished by stock, but also one that is succulent and dietary in its effect. Its use enables the farm to grow a quick crop, and with less labor than is required when grain is desired. Of recent years many improvements have been made in the appliances for reducing the green fodder to the proper condition for storage. Formerly the ensilage cutters were bulky, cumbersome, and costly; but they are now light, strong, and easily operated by horse-power or small engines. They are also more serviceable than formerly, as they are adapted for cutting hay, straw, or other material, which permits of their use during the winter season, after the silo has been filled. The cost of the silo may be greater than is apparent, as it can be used for years, but in venting again aids the farmer in that respect, as silo can be purchased and put up according to directions. Large silos may be constructed at less expense, in proportion to capacity, than smaller ones but the cost is not so much in the silo as in growing and preparing the ensilage, and it is important, therefore, that the farmer be well equipped with the implements which will enable him to secure the largest amount of ensilage at the least cost for its production.

The shredder is almost a new machine to farmers. It not only shreds the fodder but husks the corn at the same time. While its use the entire stock is cut up and reduced to shreds, so as to render it in condition similar to excelsior. It can then be baled, used as bedding, or fed to stock, as the portions formerly rejected will be acceptable to stock if the fodder is well cured. But the curing of the fodder is a very important matter. If the stocks are cut when the leaves are green, and just as they are about to take the first tinge of yellow, the fodder will be much more valuable than when the corn is left standing in the field to turn yellow. As soon as the ears are filled, well-glazed, and complete, it is not necessary to leave the stalks uncut, as the ears have only to dry, and they will dry as well after being husked as to remain on the stalks until the leaves are yellow and stripped by the winds. There is a great difference in properly cured fodder, that is succulent, and the indigestible stalks left in shocks in the fields all through the winter exposed to winds, storms, and frosts. The shredder will save its cost in a single season if it does no more than bring the farmer to a realization of the great loss he annually sustains by the ordinary practice of cutting the corn too late and leaving the fodder in the fields to deteriorate, especially as it is now known that well-cured fodder, shredded for stock, is equal to the best hay and much cheaper. —Philadelphia Record.

Preservation of Horse's Feet.

A very simple application of clay for the preservation of horse's feet has been used for some months by the subscriber in the city of Albany. It has been so complete a success that it has been copied in different parts of the country, but as yet a description of same has never been given to the public.

A box is made of inch boards, very strong. The box should be about six inches deep inside and a little narrower than the breadth of the stall in which it is placed, and in length about one-half the length of the stall. In this is placed, filling it up almost to the brim, small pieces of blue clay. Thoroughly show this clay with water several times a day until well mixed and hoe it

in the same manner that mortar is hoed, so as to make the entire mass uniformly soft. The entire body of clay thus wet should be a little more soft than mortar used in building. Daily water and hoe the soft clay so as to preserve its constituency. The box is so large that the horse cannot step out in any direction. The softness of the material enables it to form around the entire surface of the feet. The moisture and the effect of the clay absorbed by the entire feet, particularly along the line of the coronet, stimulate in a remarkable and natural way the growth, removing all fear of any results from concussion experienced by horses in being driven over hard roads or streets of stone. —[Correspondence Country Gentleman.]

Profit in Tillage.

Some fifteen years ago the writer tried to make plain the value of tillage in preparing for a wheat crop, in "The Country Gentleman." The next year a friend in Western New-York reported to the paper that he determined to put in about half as much wheat as he usually had, and put on all the manure and labor that he had to spare. He thus had time to prepare the ground systematically and thoroughly. I do not remember the exact yield, but it was over fifty bushels per acre, about fifty-six bushels I think. It was the greatest yield on record in that locality and, as I remember, about twice as much as he had been in the habit of getting. It so happened that I was in the locality in the fall, and neighbors told me there was no question about the truth of the report. This was a wonderful return, one that could rarely be obtained. It was better than I have ever done. But I know that the direction that friend was working in is the right one for ever so many others to follow. Put in less acres and do it better. There is no profit in a small yield per acre, or even an average one. We find profit in a large yield. —(T. B. Terry, in Practical Farmer.)

Red Raspberry Culture

Many farmers have plenty of ground for everything they wish to raise without this delicious fruit for their table. Anyone who has room for one hundred plants can supply his table at very small cost of time and money. On one fourth acre of land we picked the first year after setting over three hundred quarts; the second year over fifteen hundred quarts. Gross receipts first year, \$50; second year, \$20. This is the way it was done: The ground was in excellent condition, sloped to the northwest; soil was sandy loam. Rows 6 feet apart, plants 18 inches in row; crown set 4 inches below surface; soil packed firmly around roots. When plants were 2 1/2 feet high, tops were cut off. Cultivated once a week from April to August, except during time of picking. Old stalks taken out as soon as the crop was off. Allow no plants to grow on side of row. After two years take out every second plant and set another good one in its place. In this way you can keep the plantation healthy and productive. —(F. T. Warner, in Rural World.)

The hunting schooner Rattler has arrived from the Arctic, having secured 26 sea otter skins, 193 fur seals. Captain Neilson declares that otter are becoming scarce. He got one skin that is entirely white the first one ever taken according to the hunters. The color of the sea otter is black, skins being here and there dappled with silver, have all commanded the highest price. This pure white skin it is expected will bring from \$700 to \$1,000, the highest price on record.



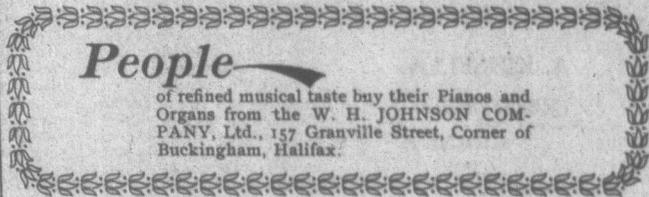
Don't work: let SURPRISE SOAP do the labor for you. It's the way to wash clothes (without boiling or scalding), gives the sweetest, cleanest clothes with the least work. Follow the directions on the wrapper.

**OGILVIE'S
Hungarian Flour.**

THIS FLOUR is the Highest Grade made on this Continent.

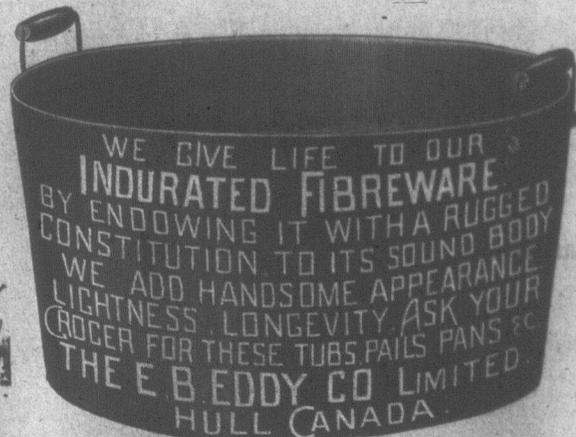
No other Flour will make as much bread to the barrel. Bakers make 150 two-pound loaves from one barrel of Ogilvie's Hungarian. THE PRICE is now so near that of Ontario flours, that you would lose money by buying any other. IT ABSORBS more water than any other known flour; therefore, the bread will keep moist longer. HUNGARIAN is made from No. 1 Hard Manitoba Wheat (acknowledged the best in the world), and scientifically milled by the latest improved methods. MANITOBA WHEAT contains more gluten than any other wheat, and gluten is the property in the wheat which gives strength, and is much more healthful than starch, which is the principal element in winter wheat. ARE YOU using Hungarian in your home? If not, give it a trial, and you will soon become convinced that it is the best and most wholesome flour that you have ever used. THE BEST PUBLIC pastry cooks in Montreal use nothing but Hungarian for pastry, as it makes the very best pastry, if you will only use enough water. FOR BREAD use more water than with any other flour. Give it time to absorb the water and knead it thoroughly; set to rise in a deep pan, and be sure your sponge is soft enough. IF YOU follow the above directions you will have better bread than it is possible to get out of any other flour.

J.S. HARDING, St. John, N. B., Agent for the Maritime Provinces.



People

of refined musical taste buy their Pianos and Organs from the W. H. JOHNSON COMPANY, Ltd., 157 Granville Street, Corner of Buckingham, Halifax.



WE GIVE LIFE TO OUR INDURATED FIBREWARE BY ENDOWING IT WITH A RUGGED CONSTITUTION TO ITS SOUND BODY. WE ADD HANDSOME APPEARANCE, LIGHTNESS, LONGEVITY. ASK YOUR GROCER FOR THESE TUBS, PAILS, PANS, ETC. THE E. B. EDDY CO. LIMITED. HULL, CANADA.

Klondyke Nuggets.

You can pick them up round your own door while the miners are snowed up in enforced idleness, by writing to—Karl Publishing House of St. John, N. B., and enclosing 25 cents to pay for outfit and Prospectus copy with large map and full instructions, and commence selling their book, entitled "GOLD FIELDS OF THE KLONDYKE." One man took one hundred orders in two days. Another eighty in three days. We might quote others did space permit. Agents now out are booming it. Book and map in cloth \$1.50, leather \$2.00. If necessary you can retail the map alone for 50 cents. This doubles the chance to make money.

EARL PUBLISHING HOUSE,

Box 94, St. JOHN, N. B.

Mention MESSENGER AND VISITOR when you write.

An Important Letter

The following letter speaks for itself. Its value lies in the fact that it was entirely unsolicited and the lady who writes speaks from her experience of taking Wyeth's Liquid Malt Extract, the only true Malt Extract on the market:

St. John, West End, N. B., June 19, 1897.

MESSES. DAVIS & LAWRENCE CO., LTD.

DEAR SIRS:—I have been taking Wyeth's Liquid Malt Extract for some time and have now taken seven bottles and at present weigh more than I ever did in my life. It is also excellent for baby, as this one or two days I have not taken it he did not have milk enough, but always when I am taking it has plenty and is just as strong and well as can be. Wyeth's Malt Extract has been so good for us both that I thought I must write and tell you of it. Three people whom I have told of it are now taking it and are highly pleased with it. I thought at first I would not be able to take it, as my digestion is rather weak, and the alcoholic preparations distressed me. Now I take a wine glass full of Wyeth's in a glass of water and it helps instead of hurting my digestion. As the preparation has done me so much good I thought I would let you know this fact.

(MRS.) CHARLES H. CLINE.

292 Duke Street.

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 **Orbitally Reduced Prices.** He guarantees satisfaction with his work, and delivers and sets up free of charge. (mar243m)

Manchester
Robertson
& Allison

SAINT JOHN, N. B.

DRY GOODS, MILLINERY,
CARPETS, CURTAINS,
HOUSE FURNISHINGS,
READY-TO-WEAR CLOTH-
ING for Men and Boys.
HOUSEHOLD FURNITURE of every
Description.

MANCHESTER, ROBERTSON and ALLISON.

News Summary.

The home of Rev. Jas. Strothard, Bridgetown, N. S., was entered a few days ago and \$150 stolen.

There were 28 business failures in the Dominion last week, compared with 39 in the corresponding week 1st year.

The weather in France is severely cold and there have been heavy snowfalls in Auvergne, lower Burgundy, and elsewhere.

The inquest into the deaths of the miners at Hazelton, Pa., shot by Sheriff Martin's posse, reveals that the mob was unarmed. The militia still guard Hazelton and vicinity.

Col. White, ex-deputy postmaster general, has, at the request of Hon. Mr. Mulock, visited the leading post offices in the United States to report on the systems of postal promotion.

The new Grand Trunk bridge over the Niagara river was opened Thursday with imposing ceremonies Niagara Falls. A grand display of fireworks took place at night.

The McKay Milling Company, Ottawa, on Friday filled an order of the Russian government for three hundred sacks of the best Canadian oats. The grain has been shipped direct to St. Petersburg.

An explosion occurred in the Williamson County Coal Company's mine near Marion, Ill., on Friday. Fifteen wounded miners, two of whom have since died, were rescued. Five or six men were left imprisoned in the burned mine.

The damage done by the cyclone in the province of Leede, Italy, on Tuesday evening last will amount, according to the official estimate, to over 20,000,000 lire. In the district of Tarento alone the damage is estimated at several million lire.

It is said in Ottawa that Sir Charles Tupper is so immersed in business matters that he wants to be relieved of the leadership of the Conservative party. Sir Mackenzie Bowell is accompanying him to Winnipeg, where they will offer the leadership of the party to Hugh John Macdonald.

The Robb Engineering Co. have received an order for three Tandem Compound Engines, side crank type, for export to Spain. These engines are to be directly connected to electric dynamos and were ordered by an English Engineering firm for Electric Tramways at Barcelona and Madrid.

Tug Pioneer, which has arrived at Port Townsend, Wash., brings a report of a landslide near Sheep Camp on the Chilkoot Pass last Sunday morning, in which eighteen men are said to have lost their lives. Only one body is said to have been recovered, that of Choynski, the prize-fighter.

Major Carter Harrison, of Chicago, who has been asked to make several speeches in Greater New York during the coming campaign, said he would not take part in the contest if any national views antagonistic to the Chicago platform are to have a plan in the campaign.

While a battery of artillery was passing through the town of Pitesti, Roumania, 65 miles northeast of Bucharest, an ammunition wagon exploded. Four men were instantly blown to pieces and eleven injured so seriously that three have since succumbed. Right horses were killed outright and fourteen badly injured.

Capt. Beckman, of Bucksport, Me., the inventor of a barrel boat, started early Monday morning from Southwest Harbor with his ten-year-old son, for Rockland, Me., in order to prove the practicability of the invention. On Tuesday a heavy gale swept the coast, but Beckman and his boy were rescued five miles off shore by the steamer Pentagost, bound from Eastport for New York.

Hon. W. S. Fielding left for England on Saturday. Miss Fielding accompanies him. When in London the Finance Minister will float a loan for the government amounting to \$10,000,000. Half of this amount is to retire treasury bills now outstanding; the other five millions is to meet the Crow's Nest Past subsidy and to pay for the St. Lawrence canal enlargement.

Fire at Toronto on Friday did \$30,000 damage to the wholesale grocery house of H. P. Eckhardt. Rats nibbling at matches was the cause. In the same city in the evening the Musee theatre was badly damaged by fire and smoke. A jet of steam shot out of the safety valve of a fire engine with a loud explosion. This frightened the horses and they ran away down the crowded street. The heavy engine ran over Bertie Escot, eleven years old, killing her instantly. Seven firemen were so badly crushed between the engine and a wall that they had to be removed in ambulances to the hospital. Half a dozen citizens were also more or less injured.

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