

Messenger and Visitor.

THE CHRISTIAN MESSENGER,
VOLUME LX.

{ THE CHRISTIAN VISITOR,
VOLUME XLIX.

Vol. XIII.

ST. JOHN, N. B., WEDNESDAY, SEPTEMBER 8, 1897.

No. 36.

Contents.

EDITORIAL.	Daily Readings.	7
Paragraphs.	Prayer Meeting Topic.	7
Notes.	FOREIGN MISSION.	8
Christian Conduct.	W. B. M. I.	8
CONTRIBUTED.	F. M. Board, Notes by the	8
Convention Sermon, Dr.	Secretary.	8
Trotter.	THE HOME.	10
Gr. Ligne Report, W. B. H.	THE SUNDAY SCHOOL.	10
Letter From Halifax.	Lesson 11.—Sept. 10th. Acts	11
Atto Leaves.	20: 12-25.	11
Eighteen Years Ago and	From the Churches.	12
Now (H. Y. C.).	Marriages and Deaths.	13
Agod Ministers (Selected).	The Farm.	15
Then and Now, and Other	Ordination.	12
Stories.	Sunday School Con- vention.	9
THE YOUNG PEOPLE.	News Summary, 14 and 16	9
Salutatory.		7

The Premier Returned. Sir Wilfrid Laurier has returned to Canada, and has, of course, received a very cordial welcome in the places which he has visited. This welcome is one in which doubtless the people of Canada in general, without regard to provincial or political lines, would desire to participate, for though there are many whose political creed is quite at variance with the premier's, there are comparatively few who do not respond to the charm of his personality, admire his easy and graceful eloquence and respect the purity of his personal character. Probably no public man has arisen in the history of Canada for whom personally the people as a whole have a more kindly feeling. In connection with the report of an interview with the premier, a Montreal newspaper publishes some of Sir Wilfrid's impressions of the Jubilee celebration. He describes it as a sight never to be forgotten, a marvellous revelation of the magnificence of the British Empire and a striking tribute to the personal popularity of Her Majesty, Queen Victoria. "Throughout it was," said Sir Wilfrid, "a wonderful sight, but I think the most impressive portion of it was the service at St. Paul's. I think it was at once an index to the English character and a credit to the English nation that the consummating ceremony of that day should have been a public thanksgiving to Almighty God for the prosperity of the empire. It was truly a great spectacle to see Queen Victoria, dignitaries of state, representatives of the army and navy, and the great men of the nation, all there under the canopy of heaven in the face of that grand cathedral offering their thanks to the Creator for His mercies. The naval review was a spectacle of an altogether different character, and yet it was also most impressive to see the strength of the greatest navy in the world displayed, from the biggest man-of-war to the tiniest torpedo boat. It was a sight never to be forgotten, and made one feel that if there is any one thing more than another that exhibits the strength of the British empire it is a marine display with all the sea forces exhibited in this manner."

Kindly Sentiments. At the banquet given in Toronto to the British Association for the Advancement of Science Hon. Jas. Bryce, M. P., was one of the speakers. Mr. Bryce is a member of the British House of Commons, but is better known as a scholar and particularly as the author of two historical works, *The Holy Roman Empire* and *The American Commonwealth*. In proposing the health of the Governor-General and considering the relations of the colony to the mother country indicated in the office of a Governor-General filled by Imperial appointment, Mr. Bryce was naturally led to make some remarks in reference to the Jubilee celebration and the significance of that event. There were two things he said which marked that celebration. One was the feeling of personal veneration and affection for the sovereign who has stood among us as a pattern of constitutional duty and womanly char-

acter for sixty years. The other was the passionate interest our people from the highest to the lowest displayed in the presence of friends and brethren from the colonies. That beyond anything else, except the feeling of affection for the sovereign, was the note of our Jubilee celebration. In Britain's interest and pride in her colonies there was not, however, anything aggressive or defiant. "We were proud of Canada, of Australia and the Cape. We were proud of Canada perhaps above all, as the greatest of our self-governing colonies; but we were proud, not in respect of the military strength which we conceive our vast dominions would add to our empire, we were proud of Canada, I believe, for higher reasons. We were proud of your splendid territory which stretches from ocean to ocean, and brave men and fair women that people that territory. We were proud of the wealth you possess and of the progress you have made. We were proud of the affection which we believe you bear to us, as we bear it to you. We were proud that you have maintained in this country the best traditions of British constitutional life; that you have preserved the purity of your government; that the reputation of your judiciary is untarnished, and that everywhere a respect for law and order is exhibited." In these feelings, said Mr. Bryce, there was no hostility, no defiance, and least of all to the people of the United States in regard to whom there was only one feeling in Britain—a feeling of friendship and a hope that that friendship may always continue, not only between Great Britain and the United States, but also between the United States and Canada, as being communities whose truest and best interests are indissolubly interwoven with each other. Prof. McGee, of Washington, in seconding the toast to His Excellency, spoke of the friendly feeling which existed not only between British and American Associations of Science, but between the British and American peoples. He wished to express the conviction that the warmest possible feelings existed between the two nations, and also that sixty-nine out of the seventy millions of the inhabitants of the United States rejoiced fully in the recent celebrations of the completion of the sixtieth year of Her Majesty's reign. There were certain barriers that at present existed between the United States and Canada. There was the imaginary geographical line drawn across the continent, there were dissenting political platforms—(laughter)—there was a certain Dingley bill. (Renewed laughter.) But these things were mere trifles, and the great fact still remained that their fathers were our fathers, they were blood of our blood, bone of our bone, one in language, worshipping at the same altars, and in every particular the same, merely different branches of one great family.

In the Klondike. The excitement in regard to Upper Yukon gold fields has not suffered much abatement. What may very properly be described as the mad rush of fortune hunters to the Klondike country continues, and according to reports which come apparently from trustworthy sources the influx of people far exceeds the available food supply and as a consequence great suffering and loss of life during the winter seem inevitable. H. N. Stanley, a newspaper correspondent who has just returned to Seattle by the steamer Portland, after spending some seven weeks at St. Michael's at the mouth of the Yukon, gives information which makes the prospect a gloomy one indeed for the thousands of men who have rushed into the newly discovered gold fields. Mr. Stanley says that the average man requires about one ton of carefully

selected food and clothing for a year's supply. He estimates that there are some 6,000 or 7,000 men in the gold fields, who will be cut off from all outside sources of supply for a winter of nine months duration, with less than 3,000 tons of food to live on. The extreme cold makes warm shelter as well as abundant food a necessity, and it is said that the great number of new comers will find it impossible to secure comfortable quarters before the winter shall be upon them. Mr. Stanley asks that in the name of humanity this mad rush of people to the gold fields at the present time be stopped, and says that no man should be allowed to go into the country who does not take with him a supply of food sufficient for his needs until the re-opening of navigation. From all accounts it would appear that a very large number of persons who have set out for the Klondike country will be unable to reach it this year. Not a few, it is possible, will lose their lives in attempting the overland route, while others will turn back discouraged. A large number, it is said, will find themselves stranded at St. Michael's unable to make the voyage of 2,000 miles up the Yukon before the close of navigation, and with the alternative of spending the winter in idleness at St. Michael's or returning whence they came.

Trouble in India. The news from India of late has been of a character to create a good deal of uneasiness. The trouble is principally in the northwest, and in connection with certain trans-Indus border tribes who have been in friendly relations with the British Government but have now become actively hostile. These people are called by the general name of Pathans, and are divided into several tribes of whom the Afridis appear to be most active in their opposition to British authority. These tribes inhabit a mountainous and—to Europeans—extremely unhealthy country. They are represented as being a hardy and warlike people and many of them are armed with rifles of a modern pattern. Several forts held by the Indian Government have already fallen into their hands, and their subjugation will necessarily involve no little expense and difficulty. This task, however, appears to be recognized by the British Government as a necessary one. The Ameer of Afghanistan has declared that he has done nothing to promote the hostility of the Panthan tribes, and his generally favorable attitude towards British interests dispose the Government to accept his statements. It is quite possible, however, that the hand of the Sultan is making itself felt on the borders of India. The success of the Turkish arms against Greece have no doubt become known, and their importance magnified among the Mohammedans of Asia, and it is not improbable that the Sultan is now stirring up the Mohammedan population of India against the British Government out of revenge for Great Britain's action in blocking the schemes of Turkish ambition in reference to Thessaly and Crete, and perhaps with the expectation that by diverting the attention of the British Government to troubles in India, his own schemes may more effectively be carried out in Europe. Whatever may be back of this revolt of the trans-Indus tribes, it seems altogether probable that it will involve an expensive war.

—The Constantinople correspondent of the London Standard says he has been informed that the Sultan has been in direct communication with the Russian Czar, with the result that arrangements have been made whereby the Sultan agrees never to use his influence against Russia in Central Asia, and the Czar pledges himself to uphold Turkish rights in Europe.

Christian Liberty.

Sermon Preached Before the Baptist Convention of the Maritime Provinces, August 22nd, in the Main St. Baptist Church, St. John N. B.

BY REV. T. TROTTER, D. D.

Text, Gal. 5: 1 and 13. "With freedom did Christ set us free; stand fast, therefore, and be not entangled again in a yoke of bondage. . . . Only use not your freedom for an occasion to the flesh."

The Christian is a freeman. He has escaped from a bondage most grievous into a liberty most blessed. Upon the pages of the New Testament this is an outstanding conception. Our Lord began His ministry appropriating the great words of the prophet, "The spirit of the Lord is upon me, because He hath anointed me to preach glad tidings to the meek; He hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, the opening of the prison to them that are bound," all through His ministry He was the great Emancipator, declaring unto men "If the Son shall make you free ye shall be free indeed." Taking this conception from the lips of their Lord, the apostles one and all gave it currency. Of the apostles, however, it was Paul who elaborated the conception with greatest fulness and instructiveness. So exuberant do his thought and feeling become as he dilated, in the eighth chapter of Romans, on "the glorious liberty of the children of God" that he seems to hear the whole creation groaning and travelling in pain to be delivered from the bondage of corruption, and to share this liberty. This subject of Christian Liberty, considered from certain important points of view, is the theme of the epistle to the Galatians. In this brief letter we have what has justly been styled the Magna Charta of the New Testament. We cannot, this morning, traverse the whole epistle, but must be content to consider two or three salient points furnished us by the fifth chapter.

I. Perhaps it will be well, first of all, to see what that liberty is wherewith Christ makes His people free. I need hardly say that it is a spiritual liberty, quite independent of outward circumstances. Paul in chains exulted in it, Nero, on his throne, the master of the world, with thirty legions at his back, was the veriest slave. There are people in this city of St. John who are in bondage to poverty, to sickness, to every untoward circumstance, who yet glory in this liberty of which the apostle speaks, and there are other people who have wealth, and health, and power to command every social and material comfort, who are "in the gall of bitterness and in the bonds of iniquity." It is a spiritual liberty of which the apostle speaks.

If you ask me more particularly what this liberty is which Christ gives to his people—I answer, it is the liberty of pardon. No man can be accounted a freeman whose conscience locks him up in the fear of death and retribution. But Christ's people are freed from fear. His first great gift to them is pardon, the sense that through the merit of His own sacrifice their condemnation and punishment are passed away forever. It is the liberty of access to God. No man can be accounted free who, hearing of God, has no conscious way of access to Him, but carries about with him a haunting sense of estrangement and separation. But Christ dispels this sense of estrangement from the hearts of His people, gives them the sense of reconciliation through His blood, and puts the spirit of sons within them, whereby they cry in conscious acceptance and fellowship, "Abba, Father." It is the liberty of mastery over sin. No man can be accounted free who, being willing to do what is good, is unable to execute his purposes; who, seeing the right way, and rising up to pursue it, finds himself blindfolded, bound hand and foot, and taken captive by his lusts and passions. But to the believer in Jesus the promise is made that sin shall not have dominion over him, aye and to the believer in Jesus there comes the experience of new divine resources, giving him mastery over his sins, and enabling him to say with Paul "I can do all things through Christ who strengthens me."

It is the liberty of loving service. No man can be accounted free who in his service toils that he may propitiate God, or win the favor of a task-master. Service under such a motive is slavery. But Christ's people serve, not in order that they may be loved, but because they are loved; not by the constraint of external commandments, but by the joyous impulse of a new life. It is the liberty of a blessed and eternal progression. No man can be accounted free who, feeling within him the instincts and aspirations of immortality, has no guarantees which reach beyond time. He is oppressed with the limitation of his prospects as compared with his capabilities. Like a caged bird, he feels the pressure of instincts which testify of infinite heights and distances, yet sees no open way beyond his prison bars. But the Christian has the guarantee of the life to come, as well as of that which now is. His future is a vista running

up to glory. Christ will never leave him. Death will be a little thing. The grave cannot hold him. Heaven will be an eternal progression of blessedness, and finally, this liberty of the gospel is a liberty of which men become possessed, not by any self-effort, or on the ground of the smallest vestige of human merit; it is the gift of God, solely through the redeeming work of the Lord Jesus Christ, to as many as believe in His name.

And now, I ask, what do we know of this liberty of gospel? Are we bondsmen or are we freemen? I rejoice to think that so many of you are freemen in Christ Jesus. I rejoice to think that if any of you are bondsmen this may be the day of your deliverance through Jesus Christ.

II. But having thus considered what Christian liberty is, I ask you now to pass with me to the consideration of another phase of our subject, a phase less inviting, but not less important, viz: The abuse of Christian Liberty.

Liberty always has its perils. There are perils in the liberty you give your infant in its first independent efforts to walk; but the risks must be taken. There are perils in the liberty you give your boy as he passes out from the parental roof into this world so full of incarnate diabolism, to shift for himself; but for the sake of his future manhood again the risks must be taken. It was a great day when the emancipation of the southern slaves was proclaimed; but in the case of many of them, so ignorant and corrupt were they, that liberty meant for them only license, and the first outcome of their emancipation was a deeper degradation than ever their slavery had induced. Yet no one argues that their emancipation was not a blessing. In the revolutionary war the United States delivered themselves from the yoke of England, and won the right to found a free republic. But the external freedom then won, enlarged the opportunity for internal license and anarchy, and the battle for internal freedom was never waged more hotly in that country than it is being waged to-day. Liberty has its perils. It is easily perverted and abused. Christian liberty is no exception. Let us face the situation with all frankness.

1. Throughout the Christian ages there has been a line of thought and contention, sometimes issuing from anti-Christian sources, sometimes from men claiming the Christian name, which has maintained that the doctrine of Christian liberty as set forth by Paul most inevitably lead to abuse, and the impairment of moral standards. The historian Froude, in one of his essays describes a revival meeting at which he heard a hymn, which he quotes as a sample and proof of the immorality of evangelicalism. The hymn is the familiar one beginning

"Nothing either great or small,
Nothing, sinner, no;
Jesus died and paid it all
Long, long ago.
Till to Jesus, work you cling,
By a saving faith,
Doing is a deadly thing;
Doing ends in death."

Misinterpreted, as inculcating indifference to practical righteousness, the hymn is open to condemnation; rightly interpreted, it is a clear echo of Paul's doctrine of justification by faith and is a sincere and poignant putting of the fundamental truth of the gospel. Yet Froude quotes it to prove the immorality of evangelicalism! A little while ago the New York Nation, a most reputable and influential journal, discussing the many breaches of morality made by professing Christian men, affirmed its view that these results were "the product of three centuries of preaching a vicarious atonement, and a gratuitous salvation by faith alone."

This contention that salvation by faith in Christ alone, apart from the works of the law, inevitably tends to moral laxity and license, we deny with the utmost emphasis. Such a contention can only proceed from a purely theoretical and partial knowledge of the doctrine of salvation by faith as set forth in the New Testament.

2. But while we deny this contention, it must be admitted that the facts of life have often illustrated the shocking abuse of the doctrine of Christian freedom. This abuse showed itself very early. There occurs in the epistle of Jude the statement that in his day "Certain men had crept in privily, turning the grace of God into lasciviousness." What does this mean? It means that certain men had stealthily crept into the Christian community who said "Salvation is by grace, through faith. It is not of works. If we do well, we add nothing to that meritorious work which is the ground of our salvation. If we do ill, grace has provided for our forgiveness. Our doings, indeed, are a matter of indifference, to yield to natural impulse cannot be so serious a thing." And so, under cover of the doctrine of salvation by grace through faith in Christ—under cover of the doctrine of Christian liberty, these men were practising and encouraging the grossest sensuality. But these men were not Christians at all—they were, as Jude says, "ungodly men," denying our only Master and Lord, Jesus Christ. They were hypocrites, who had put on the garb of evangelical zeal, that they might have a cloak for their foul doings. And this type have had its line of successors wherever the gospel of God's grace has been preached. This is the type which Burns caricatures with such withering scorn, and which Tennyson in his "Satanstoe" limbo with such a merciless hand.

3. But passing by the contention of the theoretical opposer of salvation by grace, and the grim abuse of the doctrine by the unquestioned hypocrite, what about the abuse of Christian liberty by those whom we must believe are true Christians—is this possible? What do you say?

I can imagine a man of high doctrine, as soon as this

question is opened, slamming it to with a bang, and saying, "No, he who abuses his Christian freedom thereby proves himself no Christian." But such a dismissal of the question ignores very serious facts. It is evident Paul saw the danger of the abuse of the liberty of the gospel by Christians, and was deeply solicitous at that very point. "For ye, brethren, were called for freedom, only use not your freedom for an occasion to the flesh." Thus he exhorts the Galatians. In the epistle to the Romans, the 6th chap., he deals at length with the subject. You will recall in this connection also Peter's words: "For so is the will of God that with well doing ye should put to silence the ignorance of foolish men; as free, and not using your liberty for a cloak of maliciousness." I say the New Testament assumes that in the experience of true Christians there is danger of their perverting the doctrines of grace, and of finding under them cover and excuse for their shortcomings and sins.

And now I appeal to you, if your experience has not revealed this danger? You believe that you have been saved by the grace of God, through faith in Christ, apart from the works of the law. You rejoice in the freedom wherewith Christ has made you free. Standing in that freedom, there has been set before you a thousand times the life that should be its outcome. Your actual attainments have fallen far below it, and as you have realized this, the grace of God has repeatedly humbled you, and rekindled your aspirations after holiness and the will of God. But has that been the uniform experience of your Christian lives? Let us be honest with ourselves. Have we not sometimes been made to see the disparity between our actual lives and the life, that should be, and the vision has awakened but little concern? We have listened to the most cogent arguments, and the most impassioned appeals in behalf of loftier standards, in behalf of Christ's Kingdom and a perishing world, and, listening, we have compromised with our lusts, we have nursed our selfishness, we have indulged our indolence, we have persevered in our indifference, we have played fast and loose with holiness and duty. And how have we been able to do this, we freemen in Christ Jesus? Have we not sometimes done it by a subtle perversion of the grace of God? We have not acknowledged this perversion to ourselves, but working in our hearts has been the subtle thought, that since salvation is all of grace, and our souls are already in Christ, it could not be a matter of such paramount importance whether we did this or did that. We have perverted the grace of God, and used our liberty for an occasion of the flesh. Tell me if it is not so? Ah! we have done it, every one of us, our churches have done it. In some of our churches it is the chronic condition; witness, on the one hand, the smug claim to be the enfranchised sons of God, and, on the other, the covetousness, the worldliness, the uncharity, the scant and reluctant gifts to the Lord's work. Aye! Christian liberty may be abused. Its abuse, however, is a deadly sin, a frightful anomaly in Christian life.

III. And now, having said so much about the abuse of Christian liberty, I must not close without a brief discussion of another topic, viz: How the liberty we have in Christ may be safeguarded from abuse. This is a topic of the greatest practical importance. In speaking to it, I shall confine myself to such observations as the context immediately suggests.

1. The first observation I have to make is in the way of a warning. Let us never seek to avoid the abuse of Christian liberty by denying or obscuring the fact of liberty. It is the same Paul who has pointed out the possibility of abuse, who vehemently exhorts the Galatians, "Stand fast, therefore, in the liberty wherewith Christ has made you free, and be not entangled again with a yoke of bondage." It is a fundamental weakness of the so called New Theology that, while it has done good service in reviving the interest in Christian ethics, it so temporizes with the doctrine of justification by faith, that it entangles men again in the yoke of legalistic bondage, and frustrates the holiest issues. Dr. Dale once said with much truth that the great secret of Mr. Spurgeon's power was that he was always fully conscious of his own full justification before God. He might have added that that is the secret of peace and power and progress in any life. The liberty of the justified is susceptible of abuse, but the abuse of all abuses would be to dilute or deny the reality of justification by faith alone. Oh, no! the safeguards from abuse are not to be found in denial, but in the appreciation of Christian truth in its breadth and fulness.

2. For example, taking Paul as our instructor, one important safeguard of Christian liberty, is the full recognition on the part of Christ's freemen, that they are under moral law. From the way Paul had handled the question of legalism in the earlier chapters it would have been easy for the Galatians to have drawn a too far reaching inference, and to have said, "We have nothing further to do with moral law." Any such possible mistake the apostle will forestall, and in the context he enunciates an all comprehensive law which is binding upon them in relation to their fellow-men, viz: "Thou shalt love thy neighbour as thyself."

In like manner it is of the first importance that all Christians should recognize the binding force which moral law has upon them. They are not under the Mosaic law in its ceremonial prescriptions; they are not under the Ten Commandments in the particular form in which they are embodied in the Mosaic code, for if so then the Seventh-day Baptists would be right; but Christians are amenable to those eternal principles of morality which underlie the Ten Commandments, and which are the expression of God's own moral nature. Christianity is pre-eminently the religion of practical and personal righteousness. Our Lord summarizes the law of righteousness for His followers in these words: "Thou shalt love the Lord thy God with all thy heart and with all thy soul, and with all thy mind, and thy neighbour as thyself." He expounds and applies this law in the sermon on the Mount, and in the moral inculcations which form the staple of so much of His teaching. It was His unchanging purpose

to secure o
pliance wi
footsteps o
personal ri
at once ab
it as a gro
Christianit
out, compl
spirituality
the stone s
teaching a
fulfil the l
mony w
strength to

This, the
the lofty m
acter of Je
morality w
inculcate,
claimed, b
must have
diligently
gical Eth
ethics of t
applied. I
trine and a
out a found
ignores the
tion, and t

3. Final
liberty wh
must not o
morality, b
those glori
justificati
made in th
freemen to

Such was
with the G
moral law,
imposing t
ing it from
He shows,
nal comman
is a law wh
shows how
all, and how
to an unfol

And just
We, too, m
breadth and
of external
only that w
we have rec
the death of
tion, not le
ascension, F
which are d
died with C
with Him, t
with Christ
conformed t
understand
Spirit. Let
ence to the

But I must
do we know
—this liberty
this liberty
service, this
know about

"Free
Jesus
Cursed
Grace
Now v
Jesus j
Come
Come,

Blessed be
if we can sin
liberty thus
an occasion t
And if any
fear, bondsm
impotence, b
Judgment, bl
also, through
sins and lives
He were here
as He said at
upon me, bec
tidings to th
broken-hearted
opening of th

In his report
Ligne Mission
It has often
the most thor
papal church,
and a quarter

to secure on the part of His disciples a full and free compliance with moral law. The apostles followed in the footsteps of their Lord, and strenuously insisted upon personal righteousness as the fruit of faith. The gospel at once abrogates and perfects moral law. It abrogates it as a ground of hope; it perfects it as a rule of life. Christianity was designed to fulfil the law, that is, fill it out, complete it, by revealing its comprehensiveness and spirituality, which it did by giving us the law, not upon the stone slab of Sinai, but embodied in the spiritual teaching and perfect life of Jesus. It was designed to fulfil the law, further, by giving men a nature in harmony with the law, and enduing them with divine strength to obey it.

This, then, we must recognize is the largest way, that the lofty morality embodied in the teaching and character of Jesus is of binding force upon Christians. This morality we who are teachers of the Gospel must zealously inculcate. The privileges of the Gospel must be proclaimed, but not less its duties. Justification by faith, must have its place, but the ethics of Christ must also be diligently expounded and enforced. There is an evangelical Ethics as well as an evangelical Dogmatics. The ethics of the Gospel have been all too little studied and applied. He who preaches ethics independently of doctrine and apart from evangelical motives is building without a foundation; while he who preaches doctrine and ignores the ethics of the Christian life is laying a foundation, and then leaving it naked and useless.

3. Finally, if we would safeguard from abuse the liberty which believing men enjoy in Christ Jesus, we must not only insist upon the binding force of Christian morality, but believers must be more familiar with all those glorious truths which complement the doctrine of justification by faith, and which reveal the provisions made in the Christian redemption for enabling Christ's freemen to fulfil the righteousness of the law.

Such was the method pursued by Paul in his dealings with the Galatians. Having affirmed the obligations of moral law, he goes on to explain how the gospel, while imposing the law of righteousness, simplifies it by ordering it from ten thousand things to just one thing—love. He shows, too, how this one thing is no longer an external commandment written upon stone or parchment, but is a law written in believing hearts. Still further he shows how the new principle comes to be in the heart at all, and how it is sustained in exercise, which leads him to an unfolding of the doctrine of the Holy Spirit.

And just that which preserved the apostle himself, and was calculated to help his Galatian converts, will help us. We, too, must get an appreciation of the gospel in its breadth and fullness. We must grasp the fact not only of external justification but also of internal renewal; not only that we have been redeemed from the law, but that we have received the adoption of sons. If we magnify the death of Christ, which is the ground of our justification, not less must we magnify His resurrection, His ascension, His ineffable intercession in the holy place, which are the ground of our life and hope. If we have died with Christ we must realize also that we are risen with Him, that we are partakers of a life which is hid with Christ in God, and that we are predestinated to be conformed to the image of God's Son. We must seek to understand Pentecost and the ministration of the Holy Spirit. Let no one be impatient with the frequent reference to the Holy Spirit in these recent times. We may differ in our interpretations of Scripture; it may seem sometimes that teachings are advanced which lack adequate Scriptural support; but the study of this and cognate subjects is a sign of the times full of promise. Let the rank and file of all our churches become absorbed in such studies, let them come to a proper appreciation of these glorious truths which complement the doctrine of justification by faith, and by these they will be inspired to use their liberty in Christ Jesus, not abusing it, not as an occasion to the flesh, but for all high ends as the sons of God.

But I must close. As I do so let me ask again, What do we know of this liberty of which I have been speaking—this liberty of pardon, this liberty of access to God, this liberty from the power of sin, this liberty of loving service, this liberty of eternal hope? I say, What do we know about it? Are we bondsmen or are we freemen?

"Free from the law, oh, happy condition,
Jesus hath bled and there is remission;
Cursed by the law, and bruised by the fall,
Grace hath redeemed us once for all.

Now we are free, there's no condemnation,
Jesus provides a perfect salvation;
Come unto Me, 'oh, hear His sweet call,
Come, and He saves us once for all."

Blessed be God if we can sing that song! Moreover, if we can sing it, God forbid that we should ever use our liberty thus dearly bought, and graciously bestowed, as an occasion to the flesh.

And if any of you are still bondsmen, bondsmen to fear, bondsmen to unholy desire, bondsmen to moral impotence, bondsmen to God's holy law and to eternal judgment, blessed be God that liberty is possible to you also, through our Lord Jesus Christ, who died for your sins and lives again to save all who believe, and who, if He were here this morning would stand among us saying as He said at the beginning, "The Spirit of the Lord is upon me, because He hath anointed me to preach glad tidings to the meek; He hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, the opening of the prison doors to them that are bound."

Grande Ligne Report.

In his report to the last annual meeting of the Grande Ligne Mission, Secretary Lafleur said:

It has often been said that this Province of Quebec is the most thoroughly Roman Catholic portion of the papal church. If by that is meant that among the million and a quarter of Roman Catholics living on the banks of

the St. Lawrence there are more truly devout, sincere, living members of that persuasion than among the same number in other countries, I think it is true. It is less tainted with infidel ideas than in France; less an external varnish than in Italy and Spain; less ignorant than Mexico; and, though very superstitious, it is a little less so than some parts of Belgium or Germany. Though far removed from the head quarters of Catholicism, they are in very direct and intimate communication with it; they have here a prince of the church, a Cardinal; they have Jesuits who are the essence of Roman Catholicism, assiduously working among them; bishops and priests are incessantly going to or coming from Rome. There are no sayings or movements of any importance in Rome but we have the echo and the rebound, on our shore. Monks—white, grey and black, with their strange uncouth garments, eccentricities and effrontery, parade our streets, in order to accustom our eyes to the garb of dark gone by days and doings, and stealthily implant themselves in the finest quarters of our City. They come to reinforce the army which fights to perpetuate ignorance, superstition and false pretensions.

We find this sixtieth report of the Grande Ligne work to be full of interest.

FELLER INSTITUTE.

The session of 1895-6 was one of the most successful in the history of the school. There were enrolled among the regular boarders 75 boys and 38 girls, with 10 day pupils, consisting of 5 boys and 5 girls, bringing up the total attendance to 123. Of these 12 were Roman Catholics.

Principal Masse' says:—The progress of the students in scholarship was generally satisfactory; while their improvement in manner and deportment was most gratifying. Four of the students completed the work for University matriculation and intend to take up their studies this autumn in McMaster University or elsewhere. Two of our young men have secured admission into Newton Centre Theological Seminary, and another is entering the Laval University, Medical Department.

Two of the young ladies took their diplomas last June. One of these is now teaching a Protestant dissentient school in the Eastern Townships, and the other is coming to the Institute as assistant teacher.

An excellent spirit seemed to prevail throughout the year, and twenty-two of the students professed conversion, among whom were two who had come to the school as Roman Catholics. Six only joined the Grande Ligne church by baptism, the others preferring to be baptized and join their respective home churches.

Of the French Baptist Church at Grande Ligne village Pastor Parent reports:

A great amount of work has been done, but the results do not yet appear. Of the twenty persons who have testified to having been converted only seven have been baptized, less than half the number of last year. As to finances, the church and congregation have a good report:—towards pastor's residence, including interest, \$160; pastor's salary \$180; general church expenses \$100; Sunday collections, \$52.14, making a total of \$492.14.

In this village, as a result of difficulties connected with the erection of a Catholic Church in direct opposition to our work, nine prominent Catholics have seceded and formally sent in their resignations; and though remaining aloof from Protestants, and apparently uninterested in religious matters, it is hoped through the rent caused by disaffection the truth of the Gospel may find an entrance.

At Marieville, a field embracing 6 parishes, there are 124 French Protestants, 40 of whom are members of the church. The services of the church are quite freely attended by Roman Catholics, and three young people of the congregation were baptized last winter. Nine of the young people of this church are pupils at Feller Institute. The church raised for all purposes \$340.54, a total of \$8.50, per member.

At St. Pie, with its small church of but 7 resident members, there is an average attendance of about twenty at the services, and 7 have formally severed their connection with Romanism, while they regularly attend the meetings of the Protestant Church, and gladly receive the visits of the missionary.

Of Roxton Pond, we regret to report a decrease of members from 59 to 47. This decrease has been caused by emigration and death. Four have died, a deacon of the church, the wife of the missionary, and the father of our Grande Ligne Pastor, Brother Parent, and Colporteur Gendreau, who was imprisoned at Sorel recently for asserting that "Jesus alone could save the souls of men."

Still there is evidence that encourages us, for several young Romanists are receiving instruction in our school, while many Catholics assert in private as in public that Protestantism is the more reasonable and purer faith.

South Ely, rejoices in the fact that Roman Catholics frequent the Baptist Church; sometimes as many as a dozen at a time. This constituency contains some eighty Protestants, counting the children. About 40 are members of the church, and all are French Canadians, most of them having family relations. Mr. Malboenif, who quite lately celebrated with his wife their golden wedding, is a convert of Mr. Roussey. He was the means of his wife's conversion. They have brought up a family of eleven children, 8 boys and 3 girls, who have all become believers. They themselves are now heads of families. So that out of the conversion of one, we have now some fifty adherents to the faith of the gospel.

Maskinonge, has more than held its own. It rejoices in the conversion from Romanism of a prominent farmer; also in the return to the joyful fellowship of the church of an important member, who by the triumphant Christian death of his son, found the courage to resist the opposition of his wife, who for years has been the tool of the priests to hinder him. The pastor says that every one of the converts remain very much attached to the gospel and to their church, growing in their spiritual life.

From Sorel, where Pastor Cote labors comes cheering news. During this year at least five hundred Romanists

have heard the gospel at the services or in personal interviews. A good many copies of the Holy Scriptures have been placed in good hands, and some six thousand religious tracts distributed. As the result of the labors of Pastor Cote and his young helper, J. Nicole, five converted Roman Catholics were received into membership by baptism. Three others who were candidates for baptism died after a short illness, thus preventing their making a public profession of their new faith.

A beautiful chapel has been built at the cost of six thousand dollars, including the land, on which \$1400. remains to be paid. The congregation contributed over \$300 to the building and church expenses. In July the chapel was dedicated with impressive services, at which a large number of Roman Catholics were present.

At Quebec, where our missionaries were stoned 3 years ago, nine have been baptized, and 3 young men and 1 young woman belonging to this mission are pursuing their studies at Grande Ligne Institute.

To the Montreal church, three have been added by baptism. In the Hall the gospel has been proclaimed to 3,241 persons, of whom 1,625 were Roman Catholics.

COLPORTAGE.

This work has been carried on during the whole year at some places and a shorter time at others. Twelve evangelists, including the two Bible women, Mrs. Scott and Miss Northwood, have been engaged by the Board, but some of them being students, could only work during their summer vacation.

As illustrative of this branch of the work, listen to the report of Madame Scott, a Bible woman, with weak body but brave heart, who assiduously labors in the City of Montreal: Testaments sold, 146; Portions of Scriptures sold, 26; Chapters read, 1,185; Religious Conversations, 547; Houses entered, 8,987; Special visits, 355; Tracts distributed, 1,118.

Concerning the labors of Brother and Sister Grenier I am able in reply to my request that they report as to work in their district, to read you the following letter:

WEYMOUTH, N. S., Aug. 11th, 1897.

MY DEAR BROTHER.—The French Mission has two meeting houses where I preach every Sunday alternately, and preaching and prayer meeting at one of these every Wednesday. Lately I was invited to speak at Weymouth Falls, where there are a large number of French Catholics. I hope, by the grace of God, to make arrangements to preach there every fortnight. About visiting, our field is exceedingly large. It comprises thirteen sections, Waggoner, Burton, North Range, Weymouth, St. Bernard, New Edinburgh, Beliveau's Cove, Church Point, Comeauville, Saulnierville, Meteghan, Chetcamp, and Salmon River. There are no Protestant churches from Weymouth to Beaver River, but all along we meet fine Catholic churches. All we can do is to grope our way and visit where we can. I assure you it is hot in every house that we are privileged to read and pray. Remember us at the throne of grace.

C. W. GRÉNIER.

Early in May Bro. C. H. Schutt, B. A., a student of Toronto Baptist College, began work in Madawaska County, occupying St. Francis, Edmundston and St. Leonard's with several outstations, some of which are on the American side. Bro. Schutt has found six Baptist families in Edmundston, where he has had the honor of opening the first Baptist services held in that place. As he is familiar with both French and English his services have been conducted in both languages. The prospects of the work are good and several give good evidence of conversion.

In conclusion we have only to answer a few questions. The Grande Ligne Mission operates chiefly in the Province of Quebec, where, out of a population of one million and a half, one million and three hundred thousand are under the teaching of darkest Romanism. A growing spirit of restlessness under priestly control is manifesting itself among the thinking classes. Mandements and proscriptions are being received with a sullen independence which promises much for future work among this people. Dissatisfaction with the educational status of the Province has resulted in a demand that the educational system shall be wrested from the control of the church, where it has always been. These and many other things fill the missionary with hope. However, this struggle for liberty of conscience and freedom of thought is only just beginning.

About 6000 persons have been converted and added to the churches, many of whom, however, have been compelled to leave their native land because of the vigorous application of the boycott. More than 60 young people have received training for mission work in the school at Grande Ligne, some of whom are laboring in foreign lands. About one-half of the ordained missionaries now laboring among the French in the United States were trained in our schools.

During the past year over 100 Romanist professed conversion as the results of our missionaries' labors. During the past six years, upward of 120 young persons have given evidence of conversion in Feller Institute at Grande Ligne. About sixty per cent of the catholic pupils in this institution profess conversion.

There are now nearly 20,000 French Protestants in the Province of Quebec.

Our opportunities today are only limited by our means. We ought to have \$50,000 this year, and every cent could be profitably spent in the enlargement of this work.

To continue the work as at present, the board requires \$22,000 for the year 1897. Say \$12,000 from Ontario and Quebec; \$4000 from pupil's fees, etc., \$4000 from the United States, and \$2000 from the Maritime Provinces.

The interest on \$1000 will provide a permanent scholarship. Fifty dollars will provide an annual scholarship which will pay for the education, board, room, light, heat and laundry of a Catholic boy or girl for the school year of nearly eight months.

Twenty five dollars will provide a half scholarship. If you cannot give thus largely, give "as the Lord hath prospered you," and thus become a co-laborer in this Christ-like work.

W. B. HINSON.

Messenger and Visitor

The Maritime Baptist Publishing Company Ltd
Publishers and Proprietors.

H. McC. BLACK, EDITOR.
A. H. CHIPMAN, BUSINESS MANAGER.

85 Germain Street, St. John, N. B.

Printed by PATERSON & CO., 92 Germain St.

Editorial Notes

—The Canada Presbyterian, of Toronto, which had been for a long time one of our valued exchanges, has ceased to exist under that name, having become merged in the Westminster. The Westminster, which has just completed a successful year as a monthly magazine, is now issued weekly as a sixteen page paper, with a thicker issue monthly, the paging of weekly and monthly issues being uniform. It is edited by Rev. J. A. MacDonald. Both in appearance, editorial work and the character of its contributed articles, the Westminster takes front rank and promises to be an important factor in the religious journalism of Canada.

—Rev. A. J. Diaz, whose going to Mexico to engage in evangelistic work was alluded to in these columns a few weeks ago, is now at work in that country. He has received a cordial welcome from the brethren there and writes very encouragingly of the beginning of his work in Mexico. Alluding to one of the services held on the day when he began work in the city, Mr. Diaz writes: "At 7.30 I went to another Baptist preaching station and spoke three quarters of an hour. At the end I called the sinners to repentance and fifteen raised their hands at my invitation. Blessed be the Lord! The first day I put my feet on this soil I have the pleasure to see fifteen souls looking for Jesus. This was very encouraging indeed."

—We Baptists of the Maritime Provinces are by no means a perfect people. There is abundant room for our development in the Christian graces. But doubtless we have much reason to be humbly thankful that it is as well with us as it is. A number of our brethren from the United States have visited the Provinces this summer and some of them were present at our convention in St. John. These brethren seem to have been favorably impressed with what they saw and heard. They spoke words of cordial appreciation while they were with us, and no doubt they have carried a good report back to their own country. In evidence of this we find the editor of Zion's Advocate, of Portland, Me., reporting a call from Dr. Chivers, on his return from the St. John Convention. "He reported," says the Advocate, "meetings of great interest and spoke of our brethren across the line in words of the highest commendation."

—At a meeting held on Sept. 1st, the Corporation of Brown University, after extended consideration of the matter, voted to request President Andrews to withdraw his resignation. The following is given as a copy of a note addressed by the corporation to Dr. Andrews upon the subject. "Sir—The corporation of Brown University has today received, with great regret, your resignation as president. It most earnestly desires that you will withdraw it. It conceives that it was written without knowledge of the position of the corporation. With the earnest hope that a statement by it, bearing the formal sanction and approval of the governing body of the university, may bring us again into hearty accord. The corporation desires to inform you that it in no way sought the severance of our official relations, which, so far as it knows, have been most cordial from the time of your acceptance of the presidency of the university."

—An outcome of the subjugation of Madagascar by France and an evidence of French dislike and jealousy of all British influence is seen in the practical expulsion from Antananarivo, the capital city of the country, of the schools of the London Missionary Society "to whose work," says the Outlook

"whatever of Christianity or civilization there is in that country is largely due. Foreseeing that missionary work there must in future be in French hands, the directors of the London Missionary Society had come to an understanding with the Paris Missionary Society to hand the work over to them as soon as they were prepared to undertake it. But the French Governor, being in no mind to wait, forced the London Missionary Society to give up their College and Normal School at a price barely one-half their valuation. On the arrival of the first party of the French missionaries, he presented them with the school, on the condition that no Englishman should ever enter it, saying, 'their influence is so great it is necessary to crush it.' The dispossessed British teachers, looking unselfishly upon their French Protestant brethren as the hope of christianizing Madagascar, promptly yielded to ejection and joined in removing, as required everything from the school that was in proscribed English tongue."

—The visit of President Faure, of France, to the Czar has been made an occasion of great jubilation in France, having resulted, as is believed, in a definite alliance between the two countries. In his farewell speech at the leave-taking of President Faure, the Czar said: "Your stay among us creates a fresh bond between our two friendly and allied nations which are equally resolved to contribute with all their power to the maintenance of the peace of the world." The President in reply used the words "united and allied nations" in reference to the two countries. These utterances are taken to indicate that a treaty of alliance was signed at St. Petersburg during President Faure's visit. Just what advantage will accrue to France from this alliance, if such it be, is not altogether apparent. The autocrat will doubtless, graciously permit his republican ally to follow where he leads and support his policy. But France has been able to do that without any "alliance." It will not settle France's score against Germany, unless indeed we are to understand, as is surmised in some quarters, that France and Germany are to form with Russia a new *drei-bund* and that Germany is to restore Alsace-Lorraine in return for being permitted a free hand in Holland, or some other consideration by which German ambition may be served.

—We must express our regret, at what at present appears to be the fact, that St. John is to lose the services of Mr. G. U. Hay in connection with its public schools. These services have extended over a number of years and have been highly and deservedly appreciated. Mr. Hay has devoted himself to the work of his profession with an energy and ability which have assured success. As principal, for some eight years, of the Victoria School, he has not only won the approbation and high regard of those more immediately and personally interested in his work, but has also achieved a reputation which places him in the front rank of the men connected with the public school systems of these provinces. Our regret is all the more keen at the loss of Mr. Hay's services because it seems to us unnecessary. Certainly, it is by no means to be desired that the efficiency of the city's schools should be sacrificed to the personal interests or convenience of Mr. Hay or of any other man. But, very naturally, a good many people are finding it difficult to believe that the public interest demanded that the two offices of Principal of the High School, and Superintendent should be united in one person, with the result that a teacher of Mr. Hay's experience and acknowledged ability is crowded out by being offered a subordinate position and one which he has felt it impossible to accept.

—Mr. Moody is not among the people who are not in full sympathy with Missionary Boards and who do not regard them as affording the proper and best channel through which to make contributions to the work of world evangelization. At Northfield there was considered a proposition, originally made it is said by Dr. A. T. Pierson, to raise a fund to send out to the foreign field, independently of the boards, volunteers whom the boards were not able to send for lack of

funds. The proposition did not carry, and in connection with the vote on the matter Mr. Moody is reported as saying: "Some of the people have been sending me checks for this fund. I want you to call them back, or I shall send them on to the Missionary boards. I am in sympathy with the boards and have no sympathy with the croakers. I think it is a great mistake to send any money outside of the regular channels. I want to say a word also about plunging one's self to become a Missionary. God does not want everyone to go to China or India. There are several thousand people waiting to go, not a quarter of whom, I think, are fit to go. People come to a missionary meeting and get stirred up, and pledge themselves to go to a foreign field under the influence of flaming speeches. I have a son eighteen years old, and I do not want him to get all stirred up, and then say, 'I am going to India or Africa.' I want God to call him, and not a Convention. When he gets further along in his studies and sees what he can do, if the Lord calls him to India or China or Africa, or anywhere else, I will say with all my heart, 'Go, and God bless you.'"

—The attention of the readers of the MESSENGER AND VISITOR has already been called more than once to Rev. E. O. Taylor and the course of temperance lectures which he has been engaged to deliver in a number of the towns and villages of the Maritime Provinces. We have not had the privilege of hearing Mr. Taylor, but all information that has reached us concerning him and his work as a lecturer are most favorable. We judge from what we have heard that Mr. Taylor is doing very effectively a work that greatly needs to be done, by showing, in a way that is interesting, convincing and educative, effects of the use of strong drink upon the individual and upon society. Rev. W. H. Warren, of Bedeque has met Mr. Taylor and heard one of his lectures, and our readers will be interested in knowing what his impressions are in reference to the lecturer and his work. Mr. Warren writes:

I may say that in my opinion he is far and away ahead of the ordinary temperance lecturer. He does not make orations. He does not rave or rant; nor does he indulge in scathing denunciations and merciless mimicry. His method is that of the scientist who aims at simplifying and illustrating his subject so that the least intelligent of his hearers may fully understand his meaning. By means of well executed diagrams and simple chemical experiments he makes clear to all who hear him the essential nature of alcohol and its effects upon the nerves and tissues of the human body.

The object lessons he presents are very striking and impressive, and are especially adapted to enlighten the young in relation to the physiological aspects of intemperance. Stomach, brain and heart are seen as if illustrated by X rays, and the precise character of the injury wrought upon them by strong drink is made distinctly visible.

Mr. Taylor's logic is inclusive and convincing, and his presentation of the moral and political phases of the temperance question are such as to awaken all good citizens to a sense of their duty in relation to the suppression of the liquor traffic. It is hoped these excellent lectures will receive a wide hearing. The women of the C. T. U. deserve much praise for their efforts in securing the services of so competent a lecturer.

Christian Conduct.

The Bible lesson for the current week requires little exposition, but it will bear a great deal of practising. If all Sunday School scholars could be induced to commit these verses to memory it would mean for them the treasuring of precepts of priceless value for all the years to come. And if all Sunday School teachers would make an honest effort to reduce these precepts to practice, it would afford the world an object lesson vastly more valuable and effective than any other kind of teaching.

We are again reminded here that the true principle of Christian conduct—of all right conduct—is love. Love is to character what the heart, with its incessant throbbing life and warm flowing currents, is to the physical organism. Let your love be without hypocrisy, the apostle exhorts. Do not deceive

yourself in
wears no
hearted. L
a polite gr
incapacity
for the we
Love is fait
even when
one greatly
commend
brethren in
its own, b
honor to hi
wings to l
it inspires
of love, re
Himself for

But lest
and fall th
comes telli
beyond, and
and Faith
prayer. It
upheld and
would have
toward the
thought tha
life such as
which seem
churches of
was possible
only to conc
brethren, bu
to bless and
Christians to
with their fe
glad, and we
it was quite
that the fo
trustful tow
superior to
ion, and hav
prompt them
however hum
sense of super
brother in th
Christian dut
wait for the j
ance belongs
enemies out
ness.

Some peop
notions of Pa
at this stage
that the othe
ouized are th
Paul stood for
become out of
Some may say
ticable. And
worldly max
opposed to Pa
and their ad
It would be
chapter of Ro
in what are cal
mean the solv
embarrassing
seem likely t
next. There
than that the
practical realis

[Dear reader,
columns of this
on the lookout
passage from on
the substantial
me at the outset
lucubrations. I
and a better man
now. I disclaim
the Solomon. T
I will be happy
when thou retire
promise you tha

yourself in regard to this most vital matter. Love wears no masks; it is genuine, open-faced, open-hearted. Love does not mean merely a smiling face, a polite greeting, a gentle voice, an easy temper, an incapacity for anger or denunciation. Love is jealous for the welfare of those on whom it bestows itself. Love is faithful, abhorring evil and holding to the good, even when it means pain and grief, and loss of what one greatly desires to keep. The love which Paul commended manifests itself in tender regard for the brethren in Christ. It does not vaunt itself or seek its own, but teaches each one to prefer others in honor to himself. Love prompts to diligence, gives wings to laggard feet, lightens all labors, because it inspires a fervent spirit in the service of the Lord of love, remembering Him "who loved us and gave Himself for us."

But lest Love should faint under heavy burdens and fail the pilgrim in some hour of need, Hope comes telling in gladdening tones of better things beyond, and Patience also in the day of tribulation, and Faith with face upturned in earnest, constant prayer. It is in such divine companionship, so upheld and heartened by the grace of God, that Paul would have the Christian pilgrim pursue his journey toward the Celestial City. And Paul evidently thought that grace sufficient to enable men to live a life such as becometh saints, and to do many things which seem in danger of becoming lost arts in the churches of the present day. He thought that it was possible by the grace of God for Christians not only to concern themselves with the needs of their brethren, but to be patient under persecution, and to bless and curse not. He thought it possible for Christians to feel and to express a genuine sympathy with their fellowmen, rejoicing with those who were glad, and weeping with those who wept. He thought it was quite within the range of Christian conduct that the followers of Jesus should be frank and trustful toward one another, that they should be superior to worldly ambitions and the pride of opinion, and have such a genuine humility as would prompt them to regard and treat a fellow Christian, however humble his position, not with a supercilious sense of superiority, but as in deed and in truth a brother in the Lord. Paul had an idea that it was a Christian duty to forbear wrath and threatening and wait for the judgment of Him to whom alone vengeance belongs. Paul thought that the best way to put enemies out of the way is to kill them with kindness.

Some people may be inclined to set down these notions of Paul as very old-fashioned and out of date at this stage of the world's history. But the fact is that the other things, the things which Paul antagonized are the old things—old as sin and Satan. Paul stood for new things, for things that will never become out of date, because they are eternally right. Some may say Paul's precepts are visionary, impracticable. And what about the other things, the worldly maxims and practices which are forever opposed to Paul? Have results proved their wisdom and their adaptation to the needs of the mankind? It would be a very different world if this twelfth chapter of Romans were thoroughly put in practice in what are called Christian communities. It would mean the solving of some problems which are sadly embarrassing to the present generation, and which seem likely to be still more embarrassing to the next. There is nothing that the world more needs than that the precepts of this chapter should obtain practical realization in human life.

Attic Leaves.

[Dear reader, constant, practical, always scanning the columns of this MESSENGER AND VISITOR to thy home, on the lookout for that which will help thee in thy passage from one week to another, ever hungering for the substantial of thy life—mental or spiritual—permit me at the outset to avow my want of purpose in these lucubrations. I have no design to make thee "a wiser and a better man." There are too many of that trade now. I disclaim solemnly all attempt to edify, to play the Solomon. There be too many Solomons now-a-days. I will be happy if I can help thee pass a pleasant moment when thou retirest weary with the stress of living. I promise you that there shall be no order, no aim, no

moral. I will teach nothing; I have no "system," no hobby, no plan. Thou honored man, singularly fortunate one of millions who cannot read the MESSENGER AND VISITOR, who takest thy paper and diligently triest to get thy money's worth out of it, mayest without any loss to thyself, pass by these thoughts as they occur. We shall squeeze hands when we meet nevertheless.

Yours dreamily,

AN ATTIC PHILOSOPHER.]

I have built me an house. There are rooms enow and a good cellar; but they are for everybody. The attic is mine. Here I am master; king; I reign, alone, it is true, but still I feel all the power of an absolute monarch. No one can dispute my sway. I do as I like.

The stairs are not the grand staircase of a mansion, but a ladder, by which I ascend to my eyrie near the sky. From the sky-lights there are views of many kinds. The sea with its shimmer in the distance, the hills far away draped in purple, or dark with mist wreaths, or topped with snow. The forest with various shades of green, and the long stretches of pasture lands, the cattle browsing, the colts frisking, the lambs skipping, the rich yellow of buttercups and dandelions giving tone to the scene.

The birds twitter on the roof, the loon from the brook-head calls to me with his quick hu-hu-hu-hu! The "robin debonair" hops on the lawn below and insists in his peremptory way that something ought to be done.

"Dear up, dear up, dear,
Cheer up, cheer up, dear."

Now, within, under the rafters and bare boards, what? Ah, there are the pegs on which to hang my yarn, valises waiting to be stuffed for a cruise to the holy land—all lands are holy to which I want to go, garments cast off—enough to enrich some folk, furniture waiting for something, perhaps for repairs, cushions, mattresses, of which a gay, luxurious divan is arranged for his majesty's siesta, the ancient beaver with flossy exterior and discarded straw hats, the head gear of the monarch in time long past. In one corner many, and going all around—the chief ornament and joy of this attic sanctuary—books, the overplus of library shelves, attic salt indeed. Here is an old edition of John Milton picked out of a London bookstall for sixpence sixty years ago, we have seen new and better printed editions but this one alone we have read and do continue to read; from it alone I can express the quintessence of the "mighty-mouthed inventor of harmonies—God-gifted organ voice of England." Here with him in my hand, of such size is the edition that I can hold him in one hand, with "my lamp at midnight hour" I commune with the "dead but sceptred sovran who still rule our spirits from their urns;" with him

"I oft outwatch the Bear,
..... or unspere
The spirit of Plato, to unfold
What worlds or what vast regions hold
The immortal mind that hath forsook
Her mansion in this lonely nook."

With this old sober poet in my hand I turn from Vanity Fair, from the beating of drums and the iterating symphonies of the brass band, from the procession of all societies which are so rife in these modern times, from all the jangle and tangle of this noisy intermingling of humanity, and give myself to reflection. The old Puritan shall do the "warbling." I can't sing, might possibly make one line but certainly could not accomplish two. It is the second line that always stops me. But this is no loss to me or anybody. There are poets galore—white, brown and grey. Here is Holland's Kathrina skimmed over once for all, and then placed carefully on the top shelf; Pollock's Course of Time, the delight of our sophomore days; Edgar Allan Poe's o.dities and enigmas, with his everlasting croaking raven "nevermore." These starlets appear and shine their little hour, but the planets rise and rule as in the days of the first Pharaoh.

From Halifax.

The summer has passed in Halifax very much as it usually does. The tourists have overtaken the hotels and boarding houses, but, on the whole, they have expressed themselves pleased with the cool weather and the surroundings of the city. They have never been known to criticize unfavorably the Park and the Gardens. The fortifications of the city interest them. Many of them attend the services at the Garrison Chapel. There they see the General and his staff, and indeed about all the officers on the station; and a large congregation of soldiers, coming as the soldiers do to the church in marching form, accompanied by the band playing, attracts visitors, especially the people from the United States. The ships of war in the harbor are another attraction. Among the visitors there is every summer a sprinkling of Baptists ministers. The pastors feel themselves happy if they make themselves known and consent to preach. Among those who have been in Hal-

ifax this summer were Dr. Morehouse, Rev. Mr. Patterson, son of Dr. Patterson of Rochester University, and pastor of the Baptist Church at Hartford, Connecticut, and the Rev. Dr. King, pastor of the first church Providence, Rhode Island. But the pleasure of hearing either of them preach was not enjoyed. The north church has depended on supplies since Rev. J. E. Goucher resigned till the present. Last week they passed a vote to extend a call to the Rev. Zenas L. Fash M. A. of Liverpool. It is not yet known whether he will accept the invitation or not. He is highly esteemed at Liverpool, and has done a good work in that town. The North church is large; has a flourishing Sabbath school, and is swarming with young and hopeful life. A minister, adapted to the place, beside will have a fine field of labour, and good conditions in the church and community for success.

The Rev. W. E. Hall has recruited his health this summer in the country near Dartmouth. His pulpit was supplied for five weeks by G. R. McCurdy, A. B. graduate of Acadia's class of 1895. Mr. Hall speaks in high terms of Mr. McCurdy and the good work he has done as a supply. He has closed his labours and, the pastor is again at his arduous work. Ten members have been added to the church during the summer by letter.

Rev. A. C. Chute spent his vacation at his old home in the beautiful Stewiacke Valley. His pulpit was supplied by the Rev. Dr. Keirstead. His sermons are highly appreciated by the First church. Mr. Chute has returned to his work full of courage and hope. Dr. Kempton has taken his vacation, by doing full pastoral work in Dartmouth and its surroundings; for a change and rest he attended the Convention, doing the work of Secretary for the Board of Governors of Acadia College. Refreshed in this way he has entered with fresh zeal on the campaign of another year.

The Cornwallis Street Church, is still under the pastoral care of the venerable J. E. Jackson. Quietly and hopefully the church and pastor move along in their work.

The Rev. Geo. A. Lawson, has enjoyed a well earned vacation with his mother, at her home near Amherst, the Rev. R. Murray, editor of the Presbyterian witness, kindly offered to supply and get supplies for Mr. Lawson through his vacation. As the church is small and its means limited, these kind and gratuitous services were accepted and have been highly appreciated. Mr. Lawson has returned.

The District Committee has been going forward successfully with their work. In one section of the Preston District, ten miles from Halifax, there has been no common school for twelve or more years. The free provincial system seemed to have no provisions for remedying such a state of things. The provincial Board, Superintendent and Inspector expressed themselves willing to co-operate with any benevolent persons, who might undertake to supply a school to the colored people in this neighborhood. The District Committee saw an opening for religious educational work, and betook themselves to the task of getting a school for these neglected people. A school house is now a fact, and a Miss Williams from Fall River, is engaged as teacher. B. H. Eaton, A. S. Wood, R. N. Beckwith, Dr. Kempton, have been leaders in this successful work.

The Behring Sea Commission is now in session in the venerable Legislative Assembly chamber which has been fitted up for the occasion. Judge Putman of Maine and Judge King of the Supreme Court of Canada, are the arbitrators. There is counsel on both sides, abundance of it, French and English. It is to be hoped that the United States will promptly and graciously pay whatever the award may be for the men who lost their vessels and property so many years ago. REPORTER.

★ ★ ★ ★

Literary Notes.

Among the many clubs and reading circles which abound in these days, none is doing a more admirable work than the famous Chautauqua Reading Circle, which has for eighteen years held steadily to its original plan of the four years broad outlook. The new course for '97-8 promises unusual attractions, treating, as it does, of the period of the Dark Ages which is so generally misunderstood, and showing its relation to the great modern Empire of Germany.

It was a happy thought of the consolors of the famous Chautauqua Literary and Scientific Circle, to include in its course for this year an admirable book on Imperial Germany which was published some years ago in England and now in revised form is to be introduced to the great host of C. L. S. C. readers. This is the standard book on Germany, found in all the great libraries in Europe, and giving an exceedingly fair-minded estimate of the great German people.

* * * The Story Page. * * *

Then And Now.

What! You want grandfather to tell you the story of his life. Well! that's a large order. But still, I'll tell you something of the old and new things I've seen.

Now sit round and listen; and you, young quicksilver Bert, sit in the centre, and see if you can keep your restless energies quiet for a few minutes while I show you these pictures, and tell you the story. Are you all comfortable? No? Well, let Dolly come closer. Mag, cease chattering. There, we are a nice party.

Well, when I was a youngster, some sixty years ago, I well remember the good Princess Victoria being hailed Queen of England. The old king had died in the night and his ministers hastened to Kensington, where the princess was sleeping, and aroused the household. They said they must see her Majesty the Queen. "But said the ladies of the household, 'the princess is fast asleep.'" "Ah! but," replied these gentlemen, "the Queen's business is important, and we must see her Majesty." So the princess was awakened, and hastily putting on a dressing-gown, she came to the room where these gentlemen were awaiting her. They said they were sorry to disturb her Majesty's sleep, but events had happened which rendered it important that they should at once see the Queen of England. And so they delicately made known to her that the King was dead, and she was Queen.

For sixty years has she reigned; a model Queen, a noble woman. And, possibly, she, with others of us old folks, will be looking back over those years, and comparing what then was and what now is. Look at that old wooden battleship. That was the sort, when I was a mite in my dear old mother's arms, which swept the seas of our foes, and made England mistress of the seas. Good old wooden walls! But now what a difference. Wooden ships have given way to steel, and sails to steam.

Our fighting ships now have walls of steel twelve or eighteen inches thick, and are armed with monster guns which cost the country about twenty pounds at each firing, and which will send the destructive bullet to hit and damage at a distance of five or six miles; while for closer quarters, from the fighting tops on the masts, a storm of bullets are poured out as the gunners grind the handle. Terribly destructive are those modern ships of war. We are glad they are seldom called upon to show their teeth. May their strength and might long maintain our peace.

Travelling was slow when I was a boy, go where you would. Lands across the sea were only reached by sailing vessels. And if winds were contrary, it was slow indeed. But steam has altered all that; and we don't wait for favorable winds. The powerful engines thrust the steamer against wind and tide, and rapid travelling is now the order of the day. But more than that. Steam has brought within our reach the fruits and foods of other lands. These are so quickly carried that scarcely anything the world produces can now be considered perishable. Ice is not now sought for, but made; and in these steamships are ice chambers in which these fruits and foods are kept sweet and good. So that even the very poor may now enjoy what in my boyhood's days were considered by the rich as luxuries.

Ah! what a to-do there was when George Stephenson set about changing our ways of land travelling. We were all so satisfied with the coach. Nothing could be faster or more comfortable. What a mad-brained fellow Stephenson was to think of doing better than the coach and horses. What disasters, the knowing ones said, would take place when the first railway was made. Boilers would burst, cattle would stray on the lines and upset the train, and as for the idea of travelling at twenty miles an hour, it was wicked. People must expect to get killed if they rushed along at such a break-neck pace. But now you youngsters coolly step into the modern trains with their palace cars, so different to the stifling boxes of early times, and are whisked along at sixty or more miles an hour, making a journey in a day which we old boys would not have dreamt of doing in less than ten days.

I wonder whether the horse will one day be thought worthy a cage in our Zoo as a specimen of one of the animals which used to inhabit England. People used to ride him a good deal. Now the cycle takes his place. To-day we make him drag our carriages. By-and-bye, I suppose, he won't be wanted at all, for we shall all travel by motor car. And then poor old puss will have to find some other food than cat's meat.

How easily we get our light now. We take our box of matches, strike one, and immediately there is light. You would scarcely believe it, but there was not a match in England when I was a boy. When we wanted a light, we took a piece of flint and a steel, and got a spark like Bert does when he strikes his heel-tip on the curb. But

we took care to have some very dry tinder close by, into which our spark should drop, and then, having caught our spark, we would blow and puff, and puff and blow till we got a flame. Ah! often I've stood shivering with cold, click, click, clicking for the spark. What a feeble light our spluttering, guttering, tallow candles gave. Every few moments they needed snuffing, and sometimes, in snuffing them, out would go the light, because our snuffers had snapped off too much of the wick. And then we would have to go click, clicking again for another spark. At last, Sir Humphry Davy said we should have our streets and houses lighted with gas. Nonsense! how could it be? How could he get the gas to our houses? No; he was a dreamer, surely. But yet, we have got the gas in our houses, so bright with its incandescent mantle, that surely Sir H. Davy would open his eyes in astonishment at its brilliancy. And better than that, electricity is here with its powerful light; and electricity by which we may send messages, in a few moments of time, to any part of the world; and by which we may speak to one another, although hundreds of miles apart.

What an alteration, too, in farm work. The sickle and scythe are old-fashioned implements of harvest. Now the farmer employs a machine, which cuts the corn at one side, and throws it out at the other as a neat, tied-up bundle. And the old flail, shovel, and sieve are laid on one side, for machinery now beats out the corn, winnows it, and stacks the straw. All this is the result of intelligence. The harvest is quickly gathered, little is now spoiled; and so there is more and cheaper food for the people. But we old folks sometimes long for the swish of the scythe, and the song of the harvest home. Ah me! for the old days. But yet it is good to see the free schools and the free libraries, where all may acquire knowledge. What poky little rooms the old dames taught us in; and what a little they taught. What nervous old souls they were. How they cleared the room of all needles, and even the fender and fire-irons, when a storm came, and we all huddled together, shivering with fright, terrorized at each crash of thunder. Wonder of wonders was the penny post, when Sir Rowland Hill enabled us to send a letter to any part of the country for a penny. But you youngsters can beat that, for there is your halfpenny post. It was said the penny post would never do, for everybody would be wanting to write. Yes, it's true; these fine schools and the intelligent teachers are putting knowledge in every one's way.

And is it not good to know that pain is lessened nowadays? With chloroform and ether our surgeons put us to sleep while they cut away or examine our diseases; and our dentists, with their gas, make us unconscious that we are having ever so many of those aching teeth removed. We have police to protect, firemen to save; while out at sea the sailor in peril sends up his rockets, assured that some brave lifeboatmen will bring their unsinkable life-boats to his rescue. And there are papers and books by the hundreds for us to read; and children's books are cheaper, ever so much larger, and twenty times more interesting than when Victoria became Queen. Surely it is good to live to see it. We are all happier and more comfortable for all this intelligence. Let us use our intelligence to make others happier.—Our Boys and Girls.

* * * * *

The Ten-penny Piece: A Story of the People.

(BY WILHELM UNFELD.)

It may be some twenty years ago since I made a journey to the sea shore, and visited a dear friend in the little town of N—, who had a position in a large paper-making establishment. I could merely give him a short salutation at the office, but in the evening we were to meet in the inn where I was to spend the night.

That short visit served to impress upon my mind a picture which kept my thoughts busy all day, and which I still retain to-day in all its freshness. At my friend's office I saw an old hump-backed man, whose snow-white hair was covered with a small velvet cap, a wooden leg completed his crippled condition, but in his head there glistened a pair of eyes which betokened both intelligence and goodness of heart.

Who was the man? How came he in that office? and what might be the history of his life and of his suffering? This thought haunted my mind continually, and when at last my friend came to the inn in the evening, I could scarcely wait until the proper time for broaching this question. My friend smiled and said, "You did not observe badly, and what I have to tell you is well worth the telling." And now he began to give me the information which I here repeat for the benefit of the gentle reader.

"Luke Taylor," he began, "was the son of a day-laborer. He owes his hunch-back to an unfortunate fall

when he was a child, and from that time all that life held for Luke was bodily pain and mental anguish. His school education was that which falls to the lot of the poor, and even if he had a clear head, what was to become of a cripple? He was, like many others, sent out by his poor parents to beg when he was quite young.

"It was midsummer, and Luke might be about fifteen years old when my present master came to this place in order to buy up a water-power and to arrange for this business. The sale, contrary to his expectation, had gone off well, and so at the station he gave a ten-penny piece to Luke who was standing there. Luke was surprised and called the master's attention to the largeness of the gift. He laughed and said jokingly that Luke might buy a little flower business with the money. That was a word in season which fell in good soil.

"Luke went straightway to a gardener, told him of his purpose, and from that time he begged no more, but sold his little nose-gays. As he was kindly and respectful he always had customers, and his life did not seem now to be such a heavy burden. The year long he might be seen now up and down the station as if he was part of the regular staff. My master also was glad on Luke's account, but had no further thought about the future.

"Then was Luke's destiny for all time to be settled. He might be about three and twenty years old, and he stood again on the station steps. Comers and goers pressed to and fro, and my master was among the travellers. He was trying to get out of the way of the post-man's handcart, and unfortunately stepped on the track. A cry of alarm rang through the crowd as a locomotive was just rushing along. All were paralyzed with excitement. Then Luke rushed upon my master and threw him over the rails. My master was saved, but Luke was carried a moment later into the station house; one of his feet had been torn off.

"My master was inconsolable, but Luke's opinion was he was a cripple at any rate, and a little more or less did not matter much. Under the careful treatment provided for him, Luke got better sooner than was expected. Of course he had in future a wooden foot as well as a hump-back. What now? Luke could no longer do business at the station; the thought of it was repugnant to my master; and so a plan was carried out that Luke should buy up rags and old metal. My master took the rags at a good price, and also took the trouble of corresponding with the firms for the sale of the metal.

"Luke paid the rag-gatherers fairly, and so it came about that his business increased more and more. With the help of my master he was soon able to call a little house and garden his own, and so good fortune was drawn out of his many trials. But, strange to say, as Luke's prosperity increased my master went to the bad. A commercial crisis and the failure of friendly firms brought great loss, and when one day a note for \$750 fell due there was no money in the chest. Like wildfire ran the news of the protested note through the town and came to Luke's ears. He said nothing about it, but went quietly home and dressed in his Sunday clothes, and half an hour after he left my master's house the note was paid. Two days after he had sold his house, and for some weeks he might be seen again at the station with his nose-gays.

"But, as if fate had been appeased by such loyalty, my master's business began from that time to improve. The firm ranks today among the most solid and most respected in Germany. But Luke from that time belonged to the house, and is to-day the first book-keeper in the business. Only his white hair, which he got through the railway accident, his wooden foot, and his hump-back, remind him daily of the time when fate greeted him in such an unfriendly fashion. But my master gladly tells this short story again and again, and from that time he has been enrolled among those who are privately counted as benefactors of the poor."

So ends my friend's story. But if it has pleased you, gentle reader, as it pleased me, then be good enough to think constantly when a poor man comes to your door, "It is better to give than to receive" and "Every man's destiny is written in the stars."

* * * * *

Some "Might Have Beens."

(BY SUSAN TRALL PERRY.)

"There, I meant to have sent that coat and hood of Elsie's to the mission rooms!" said Mrs. Warner, as she began to clean out the closet in her little daughter's room, in the early spring morning. "I am sorry, for it would have kept some little body so comfortable during the very cold weather we had. But now the weather has come off so mild, I think I had better pack it away in the camphor chest until another winter."

That was one of the "might have beens." Some little child would have been made very happy by having that

The Young People

good warm coat, which Elsie had out-grown, but just because of thoughtless procrastination it was left hanging in the closet, of no use to anybody.

"I believe there is a funeral across the way. I wonder who is dead," said Mrs. Whiton, as she stood by the window one afternoon.

"It is that little Barton girl's mother," replied the daughter, Agnes. "You know I told you she went to our Sunday-school and was in our class. She always looked as if she felt very sorry and lonely. They are strangers here and our teacher told Mrs. Hunter in Sunday School yesterday that the mother had been ill ever since they came here."

"It must be the very lady that Mrs. Hunter spoke to me about, and asked me to call upon, because she was ill and a stranger," rejoined the mother. "I told Mrs. Hunter I would try to go, but I really forgot all about it, so many other things have taken up my mind and time."

That was one of the "might have beens." "I was a stranger, and ye took me not in." What comfort that strong, well neighbor could have brought into that suffering stranger's life, if she had taken the time and trouble to go and see her during the last weeks of her stay on earth.

And Tommy's tops, which he had grown to old to play with, were stored away in the garret, doing no good in the world to anybody. Around the corner a little crippled boy lived, whose mother went out washing, and he was left alone much of the time. What a fund of pleasure that little fellow would have had with Tommy's unseen tops, if Tommy's mother had only thought of taking them to him.

That oversight was a "might have been." Johnny sat wearily, hour after hour, looking out of the window into the dirty alley, and vainly wishing he could run about and play with other boys. And all the long days of restlessness when the tops would have made life easier for him, they were lying in a chest in Tommy's mother's garret.

Oh, the "might have beens" that have made life lose so much of cheer and brightness! We could have brought joy into a sorrowing heart by speaking a few words of sympathy, but we let the opportunity pass and did not speak them. We might have given a lift to somebody who was carrying a tenfold heavier burden than we were, but we did not consider what help we could give, and passed on by the other side. Why are we so careless of these things that are but small matters for us to do and yet are productive of so much good in the world? Why do we let the moth and rust destroy the things that might have been of such great value to others if given at the proper time and in the proper place? Things that are useful to others should be considered as belonging to those of God's children who need them. They should never be allowed to hang or lie uselessly in secluded places in our homes. We shall be called to account for wrapping up such talents and putting them aside where they are of no use to anybody, as much as letting other talents God has given us lie idle.

Some people make a point of appropriating at once the useful things in the home that are ready to be put aside, to needy ones that could use them to good advantage. Let us all remember the injunction, "Do good as you have opportunity," and then we shall not have to sorrow over the "might have beens" the remembrance of which have come too late too bless and help.—The Evangelist.

Full, Yet Room Enough.

"Mamma," said six-year-old Fred, "I can't love God and you both, I'll choose you."

"Why, my child? what do you mean by saying that you cannot love both? 'Cause that's what the Sunday school lesson says; it says that I must love God with all my heart, and there isn't but one 'all' to it, so if I love Him with all there won't be one bit left for you." Mamma laughed, and only asked Fred to come with her. Going to the cellar she quietly asked him to help her fill a large pan with potatoes.

"There," said he, piling on the last big fellow, "it's full."

"Full, yet there is room," answered mother, as she next took a bag of beans and commenced to shake them into the big crevices between the potatoes. She poured and shook until a quarter or more had disappeared, and the pan was specked with white.

"Neither is it full yet," she said; and, taking up a shovelful of sand, she scattered that over the pan, and it too disappeared, and another after it.

"Not full yet," she said again, as she took up a cup and began pouring water on the pan, and she poured and poured until several quarts were gone.

"Now, you see how a thing can be full and yet hold more—of something else. So your heart may be full of the love of God, and plenty of room left for me, and papa, and sister, and play, and books."

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

Prayer Meeting Topics for September.

C. E. Topic.—Bible directions for practical life, Eph. 6:1-19.

B. Y. P. U. Topic.—Completeness of Christian character, 2 Peter 1:5-9.

B. Y. P. U. Daily Bible Readings.

(Baptist Union.)

Monday, September 13.—Ecclesiastes 1. Wisdom only does not satisfy. Compare Eccl. 7:25.

Tuesday, September 14.—Ecclesiastes 2:1-11. Pleasure and wealth are vanity. Prov. 11:28.

Wednesday, September 15.—Ecclesiastes 2:12-26. Labor alone is vain. Compare Eccl. 1:3.

Thursday, September 16.—Ecclesiastes 3:1-11. God's plan a mystery. Compare Rom. 11:33.

Friday, September 17.—Ecclesiastes 3:12-22. God's work complete, (vs. 14). Compare Jas. 1:17.

Saturday, September 18.—Ecclesiastes 4. Many varieties unsatisfying. Compare 1 John 2:16.

Salutatory.

In this issue of the MESSENGER AND VISITOR the new editors of the Young People's department step into the place vacated by brethren Daley and Chipman. The work which our predecessors have done during the past year has placed us all under a debt of gratitude. They have conducted the department upon a high and uniform plane of excellence, and had it been possible to retain them in this service no thought of change would have been entertained. No one can regret more sincerely than their successors, that they who have so faithfully and efficiently labored in this connection should feel compelled by stress of circumstances to decline a longer term of office. We are happy, however, in the assurance of their continued interest in this department and trust it may be frequently enriched by contributions from their pens.

Concerning ourselves, we are here by compulsion. Thrust into this course at the point of the bayonet we drew our swords and prepared to make a bold fight for freedom. But when we looked about for our adversaries we found only A. Wall, stout, frowning and unyielding against which to direct our ineffectual blows. We knew it would be but labor lost to search for delivering Gates. Nothing, therefore, remained for us but to bow to the inevitable as gracefully as possible, and strive to make a virtue of necessity.

Give heed to us then good friends when we say that we need, we ask, we expect your generous assistance. We need your prayers. Make supplication for us that the words we write may be sober and sensible, sound and spiritual, suggestive and stimulating. We also need your co-operation. Fairville and Fredericton pastors are busy men, and the time at our disposal for this work is necessarily limited. Even if we had nothing else to do we could not make this column serve its purpose without your help. This department ought to teem with news. This is a newspaper, not simply a weekly magazine of religious literature, and we should conform the department for which we are responsible to the controlling idea of the paper as a whole. Remember also that we have declared unification to be the first aim of our organization; but unification can only be attained and maintained by constant intercourse and increasing acquaintanceship. We make an appeal, therefore, to all corresponding secretaries for bright, brief, crisp news items; to members of executive committee for the results of their deliberations, and to pastors and presidents for suggestions gleaned from the field of their experience. Let us make this department more than it has been, a sort of correspondence bureau, a common meeting ground where we shall learn to know each other better and to love each other more.

As heretofore the department will remember the need of prayer meeting leaders in the publication of notes upon the weekly topic. We believe that space may be economized and more real help afforded by providing paragraphs of suggestive points instead of columns of comment, and we shall ask the writers this year to work along that line.

It is too early as yet to speak definitely concerning notes on the C. C. Course. If the suggestion of Dr. Chivers to the International Executive should be adopted we shall have them in leaflet form at a nominal cost. In that case they might be sent out as supplements with the MESSENGER AND VISITOR. But as we have remarked

it is too soon to say what will be done. We can only hope that some plan may be devised by which the helps necessary to the intelligent following of the Sacred Literature Course at least may be placed in the hands of the many who feel themselves unable to take the Union.

Prayer Meeting Topic for September 12.

"Completeness of Christian Character," 2 Peter 1:5-9. (The Revised Version is followed.)

(NOTES BY REV. A. A. SHAW.)

In verses 4 and 8, we have presented, I. A worthy Object. 1. "That ye may become partakers of the divine nature," 2-4; and 2. "They make you to be not idle nor unfruitful." We are to be not "idle," i. e., lazy Christians. A lazy Christian, is one who is barren, unfruitful, see in Gospel Hymns, "Nothing but leaves," and "Must I go and empty-handed." The true Christian is one who is active, and who, becoming partaker of the divine nature gains completeness of Christian character—certainly a worthy object.

In verses 5-7, we have pointed out, II. Wise means of attaining the worthy object. We may keep saying to ourselves, "I must not be idle or unfruitful," we may repeatedly urge others to be not idle or unfruitful, and all to no effect. This negative way of stimulating Christian activity, is of little use. The only way to really stimulate ourselves or others, is to get a vision of our possibilities. If we are Christians at all, we have "faith." In faith, supply virtue, i. e., let your faith be such as to grow into and include virtue of, James 2:14-26.

"Virtue" signifies moral goodness coupled with moral vigor. It means zeal in purity of life. But let your zeal be according to "knowledge," i. e., wisdom such as manifests itself in right living. "The end of learning is to know God and out of that knowledge to imitate him." And let your knowledge lead to "self control," control of the whole life, with special reference to the passions.

It is a terrible thing to see a runaway horse drawing a wagon load of children. A runaway engine is a terrible sight. It is a far more terrible a thing, for a soul to lose control of its passions and appetites. Do you hold the reins over your life or are you in harness and driven by your passions. (see Prov. 16:32.)

But let your self-control be constant. In your self-control supply patience.

The word signifies more than our idea of patience. Our word endurance comes nearer to it than any other single word. "It is the characteristic of a man who is unswerving from his deliberate purpose and loyalty to faith and piety by the greatest trials and suffering." "In your patience (endurance) ye shall win your souls" Luke 21:19. Further see that your endurance manifests, grows into and includes godliness, manifest right relations toward God and become like God.

GODLINESS—GOD-LIKENESS.

Let Godliness manifest itself in "love of the brethren." Love in the church, the new bond of fellowship, of Jo. 13:34. Jealousy and envy are bad in the world. They are much worse in the church.

But don't let your love cease with the church. Let your "love of the brethren develop into 'love,' all inclusive, Godlike love. It seems that we should have in us, constraining to service, the very love which Christ has for the lost. This is possible when, and only when, we are in fellowship with Christ.

All this means a well built life; an unfolding of the life into completeness of Christian character.

The first clause of verse 5 ("For this very cause")

III. Suggests the impelling motive God has given all things that pertain to life and godliness (25:3, 4.) but they are of use to us only as we appropriate them. The purpose for which they have been given can be accomplished only as we use these precious gifts. Be diligent therefore to appropriate and use all his promises and his power.

"This world is given as a prize to the man who is in earnest; and that which is true of this world is still truer of the world to come."—F. W. Robertson.

A Valuable Book.

There is one book which is worth more than all others for it is full of wisdom. It is read more than any other book in the world. It has been translated into all the written languages of the earth. It is full of history, of battle scenes, of biographies, of stories, of poetry. It has its geography, its mountains, its valleys, its rivers, lakes and seas. It has in fact everything in it that could interest man. This is the Bible.

Foreign Missions.

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.

That a great blessing may follow the meetings of the W. B. M. U. and Convention.

Thank God for the missionaries who have decided to go this autumn to India. May the money be freely given to send them.

Jephthah's Daughter.

The preacher rose in his pulpit to plead for God's work in the mission field. It was his favorite topic—foreign missionary effort; and his rare gifts of eloquence and pathos were seldom displayed more to advantage than when pleading with an audience to devote time, money, and talents to God's service among the heathen.

There was a rustle of expectation among the crowded congregation as the preacher rose. Two or three ladies drew out their pocket handkerchiefs in case their susceptible and easily moved feelings brought on a display of tears.

Close under the pulpit sat a lovely girl just budding into womanhood.

"Such a clever girl," said her friends.

"A graduate, too, I hear?" asked one.

"And no wonder," would volunteer another; "she has had every advantage of education and social position, and no money spared on her accomplishments."

"She will marry well," prognosticated many.

But her father always shook his head and smiled, saying: "I hope not; she is the very apple of my eye, and now that school duties are over I hope to keep her many happy years at home, to be my sweet companion and my greatest joy."

The preacher preached his sermon. It was a very remarkable one, famous for its pleading pathos, asking for volunteers for the mission field. He addressed himself to the audience, pleading with overpowering fervor. "I claim all for Jesus," he cried; "he deserves the best that you can give—the fairest flower, the richest gem, the sweetest song, the loveliest gift that man's heart ever conceived. I want your youth fresh and fragrant, your beauty of face and form, the best powers and talents of your redeemed body and soul."

And then he turned to the young among his hearers and pleaded for their personal sacrifice to Christ, drawing a vivid picture of the reward which awaited those who forsook all for Christ's sake, ending with a tender appeal that touched every heart and bowed every head with tears.

The sermon was over, the benediction pronounced, and the congregation dispersed.

The preacher walked slowly home through the darkening streets, to be greeted as he entered the threshold of his home by his beautiful young daughter. Her face was glowing with the zeal of an inspired purpose.

"My father!" she cried; "I have heard the Lord's call today, and I have answered it; I am ready to go forth. Here am I; send me!"

The preacher looked at his child like one bereft of sense, then put his hands before his eyes as though some fearful sight had met him, and said in a voice that he could hardly command: "What did you say, my daughter?"

"I knew that you would be overjoyed," cried the girl, mistaking his emotion. "You who so pleaded for Jesus Christ to-day will be only to glad to give me to his service. I know that you love me dearly, and that is just why you would like me to obey his call, for you said that nothing was too good for him. O father, dear, I love you much, but today I have learned to love Jesus better."

Then the father, with cold, cold hands and dry lips that would not frame an answer in words, put the fair young face away from him, and in silent agony of soul, like one in a terrible dream, made his way to his library. Locking the door, he threw himself on his knees and buried his face in his hands. "Oh God, I cannot, I cannot!" he wildly cried. "She is my child, my darling child, the joy and brightness of my lonely life—take anything but her! Thou hast flocks and herds; leave me my one ewe lamb."

Then he rose and paced the room. He had never thought of this! His cherished daughter laid upon the altar! A small volume of poems lay upon the table. Mechanically, hardly knowing what he was doing, he took it up and read—

"O fond, O, fool, and blind,
To God I give with tears;
But when a man like grace would find,
My soul puts by her fears."

Was it God's voice, God's call to the grudging father? The preacher thought it so, and accepted the heavenly censure as from the lips of a father. Pulling himself together, he unlocked the door and went straight in search of his daughter, whom he found sitting alone, her bright face clouded, for she had been bewildered by his reception of her decision.

"My child," he said, folding her in his arms, "Christ deserves the best, and I freely yield you to him."

From that moment he accepted her sacrifice in the spirit in which it was offered, and which he had himself inspired. His daughter became a missionary, and carried out to the letter, throughout her life, the advice that he had given so bravely to others from his pulpit that memorable day, little dreaming that it would reach the heart of his own child.

Is not this the story of Jephthah's daughter lived out in the nineteenth century? How many of us would like to feel that God might at any moment take us at our word? We sing such solemn words, we repeat such wonderful truths, we call upon others for sacrifice; but how about ourselves? Do we realize the solemn words, do we grasp the wonderful promise, do we make the great sacrifice that we think so easy for others? Christ deserves the best of everything; nothing short of entire consecration to Christ and his service can keep our hearts attuned to his great heart of love!

The August meeting of our W. M. U. S. at Granville Centre, was an interesting one. An invitation had been extended all the sisters of our church to meet with us, and listen to Sister Crowell wife of Rev. W. B. Crowell of Quintan, N. J. She spoke of mission work in general, and particularly of the missionary training school at Philadelphia. The address was pleasing and instructive. Our hearts were touched as she carried us with her to the slums of Philadelphia City, and related her experience of several months mission work there. We were led to thank God and say,—"Truly the lines have fallen unto me in pleasant places." We are praying and believing that the earnest words listened to will help us all, and enlarge our membership. Collection taken for H. M.

CARRIE E. GOODWIN, Sec'y.

Notice.

There will be a meeting of the W. M. A. Societies in connection with the N. B. Convention at Gibson, on Saturday Sept. 11th, at 7.30 p. m.

Will all the Aid Societies take notice, and send in delegates. There will also be a platform missionary meeting on the afternoon of the 12th, at which Miss Gray and other speakers will give addresses. May all come praying for a blessing from on high.

M. S. COX, Prov. Sec'y., N. B.

Foreign Mission Board.

NOTES BY THE SECRETARY.

Elbow Room in Christian Work.

The earliest Christian ministers of which we have any record, were sent out by their master 'two and two, into every city and place whither He Himself would come.' And their incentive to diligence was the magnitude of the harvest and the fewness of laborers. The thirty-five evangelistic pairs did not follow in each other's tracks, or strain for precedence in certain 'centres,' to the neglect of less attractive fields. Imagine a thousand acre wheat field, ripe, and ready for the harvest, and a dozen reapers squabbling over an area of a few rods, cutting each other with their sickles—often in each other's way—some standing still while others were busy—and, instead of binding the sheaves and placing them into stacks, much of it was being trampled into the earth. How can we expect the Lord of the harvest to have patience with such folly! He cannot do it and be God!—a God of infinite wisdom.

There is no doubt a lamentable waste of energy, and power, and money, in these Maritime Provinces by the way Christians of all denominations are cultivating the few rods of the great harvest field, to the neglect of the acres and acres that have never seen a sickle nor an honest attempt to garner the grain that is rotting in the field for lack of reapers, and there are reapers to be found—Surely it would be better and more Christ-like every way to scatter the harvesters a little more, at least get them where they will not be in each other's way and have room for the full exercise of all their powers.

A Conquest Meeting and What it Stands for.

Some of them as they are led do not stand for much—How can they? They are held because the pastor feels that he ought to have one, but he takes little interest in it, makes little or no provision for it—and breathes a sigh of relief when he pronounces the benediction, as also do most of those who were present at the service. Is it any wonder that a number of these young people say—"Oh, it is only a missionary meeting, they are awful dry—I don't think I will go tonight. The wonder is to see any

body at some of our conquest meetings when the sort of preparation for the meeting is known. At the last moment a few missionary magazines are looked over—a half-dozen articles selected almost at random—or a few paragraphs marked—and as the members enter the room, one after another is approached and asked to "read this." Never mind if you haven't seen it before—its our missionary meeting you know and we must have something to fill in the time. A conquest meeting run that way. There is no conquest about that sort of thing. All the conquest there is, is a race to see who is going to be at the death-bed of such a meeting and close its eyes for its long last sleep.

But conquest meetings should have life—should see victory in sight—should be jubilant—should have handfuls of purpose—and should aim high, if it would do anything.

How shall we make our missionary meetings more vigorous and fuller of life and interest? Prepare for it, as you would for anything you deem worth while to try to do. Study variety both as to matter and method. See that your people have a clear and definite idea of the work done by your own denomination—there is always material at hand for this, then you can broaden out and glance at the work of other denominations, in some one country. Then you can have one meeting a year given to the study of systematic proportionate giving, or you can have an evening devoted to the asking and answering of questions on some phase of the mission work—such as, Who should go? Who should stay? What does the Bible say about missions? or an entire evening could be given to an answer to the question, what is meant by the phrase Beginning at Jerusalem? Or an evening with the founders of any one mission, would be most profitable—or the result of 25 years in the mission field of ——— Or we could have the history of a mission field—its needs, its missionaries—its struggles and triumphs for an evening's topic.

The conquest meeting should have more life and more energy and interest and endeavor put into it than in any other meeting of the church. Too often it has less than any other service. Every word, every prayer, every song, should throbb with the impulse of a Christ born purpose. If this were so—then at the close more could tell what it was all about. The fact is that they could not help telling. The meeting has not come to an end with a sigh of relief when the 'Amen' is said. It goes out and walks home with the members, sometimes it stands at the street corner and has a chat with some of the passers by. It is seen to meet in the homes—and in the social circles, and it keeps on meeting in aroused hearts for months and years. A church that has a good conquest meeting is the liveliest thing on earth.

What about your church, brother pastor? Has it a live conquest meeting that stands for something? Has it really? If not, why not?

Pure Blood

Every thought, word and action takes vitality from the blood; every nerve, muscle, bone, organ and tissue depends on the blood for its quality and condition. Therefore pure blood is absolutely necessary

Good Health to right living and healthy bodies. Hood's Sarsaparilla is the great blood purifier. Therefore

Strong Nerves it is the great cure for scrofula, salt rheum, humors, sores, rheumatism, catarrh, etc.; the great nerve, strength builder, appetizer, stomach tonic and regulator. Hood's Sarsaparilla cures when others fail.

Hood's Sarsaparilla

Is the best—in fact the One True Blood Purifier.

Hood's Pills are prompt, efficient and easy in effect. Cure all liver ills. All druggists, 25c.

Baptist Book Room

Halifax, N. S.,

1897. NEW SETS OF LIBRARIES—ALL DUTY PAID. 1897.

"The Crescent"—60 vols.—\$28.00 net.

"The Star"—50 vols.—\$19.25 net.

"The Royal"—50 vols.—\$16.50 net.

"Primary Class, No. 2"—50 vols.—\$8.00 net.

—ALSO—

"Primary Class No. 1"—50 vols.—\$8.00 net.

The above Sets are highly recommended for Sunday Schools. With these Sets let us put up, say, 50 Selected Biographies.

—B. Y. P. UNIONS—

We have had made to order a B. Y. P. U.

Badge.

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.

Eighteen Years Ago and Now.

With a body of police for a guard, surrounded by a howling mob armed with clubs and amidst an uproar of almost Satanic madness. Bro. Armstrong baptized in the river close beside the village, the first member of our little Baptist church in Auklatampara. It was only a few evenings ago that he told a few of us the story of eighteen years ago when he followed his Saviour in His appointed ordinance. From the vividness of his description, after the lapse of so long a time, it is evident, that the scenes of that day made a deep impression on his memory.

During these years, all silently a change has been wrought, you have not heard much about it. It has been so gradual, and the increments of progress from year to year so small that they could scarcely be observed. It is only when the blade thrusts itself above the surface, that we become aware of what has been taking place underground.

About twenty days ago we came to visit the little band of Christians, worshipping here. It soon began to be whispered that there were several secret believers in the village, and they were described as honest, hard-working people. With fear and trembling they confessed their faith to me. A few words of encouragement and the faithful labors of our native brethren gave them strength to confess Christ publicly. Our church meeting was held with open doors. All around stood the Hindus gazing at what was going on within. The candidates were examined and received for baptism and church membership. The sacred lock of hair was shorn from the heads of the men and the jewels removed from the noses of the women. Then we proceeded to the river followed by two or three hundred villagers, including all classes from Brahmins to outcasts. While the whole ceremony was being performed, consisting of singing, Scripture reading, prayer, a short exhortation and the baptizing of thirteen converts three of whom were Brahmins, there was not the slightest disturbance and scarce a whisper among the assembled crowd. So far as all outward appearance would indicate anything, one might have regarded them as an assembly of believers or anxious inquirers. God knows they may be such. Yesterday again in the same manner, I baptized three more who professed faith in Christ. Ten others have asked to be received, many more are showing an interest. They say they have no faith in idolatry, and they believe in Jesus, but like many at home they keep putting off the time of surrender. May the God of love and mercy grant unto us the spirit of wisdom to lead these to Christ.

Although all the members of this little church have not uniformly exhibited the highest traits of character, the scenes we have recently witnessed, bear strong testimony to the powerful influence for good which they have exerted.

PARLAKIMEDI, H. Y. CORRY, Aug. 2nd, 1897

S. S. Convention.

The Kings Co. Baptist S. S. Convention held its annual meeting at Lower Canard on 2nd inst. The attendance was good, and the meetings were much enjoyed by those present. The next meeting is to be in Kentville, in 1898. A. S. McDonald is President. Miss Avory Dickey and Mrs. C. H. Martell presented papers that were pronounced excellent. Rev. D. H. Simpson taught the Lesson for Sept. 5th; Bro. C. W. Rose, of New Minas gave an address, well conceived and delivered, on the choice of best things; Dr. Sawyer spoke on the Teacher's Preparation of the S. S. Lesson. The teacher needs a general and a special preparation.

I. General preparation. (a) A good condition of body and mind. Some go to the school weary in body and mind, just as some ministers study their sermons Satur

day afternoon and evening, and are then not able to preach on Lord's Day. (b) Cultivate sympathy with the young as a class and with the special class you have to teach. (c) Keep in a right spiritual condition. (d) Have a plan of study of the Bible as a whole, every lesson is a part of a larger whole.

II. Special preparation. (a) As to the helps furnished in the Watchman, the Independent, the Baptist Teacher, the Sunday School Times, and the MESSENGER AND VISITOR, Dr. Sawyer considered the portion given in the MESSENGER AND VISITOR the best available to teachers. Make a faithful use of this rather than be lost in the wilderness of the Sunday School Times. Make a few good points and do not try to give a complete commentary. (b) Begin your preparation the Sunday before. Study the lesson for yourself, before reading the helps. This independent mental action will be more stimulating than the best thoughts of others. (c) Facts alone are not enough, each lesson should have a special point. A man may carry an encyclopedia in his head and yet his heart and life be unaffected thereby. The feeling of the teacher will awaken the feelings of the class.

Teachers should not get discouraged, only at the end of life are we fit to teach. But life itself is given to us as a time in which we are to grow.

Lyman Beecher was once asked by a young preacher, how long it took him to prepare a sermon he preached. He answered "forty years," every year's work in study will add power to the succeeding years. Among those present at the Convention, many of whom took part in the exercises, were: Rev. E. O. Read, Rev. C. H. Martell, Rev. W. N. Hutchins, Rev. John Williams, Rev. T. A. Higgins, D. D., Rev. H. H. Saunders.

Thanks.

To the many kind friends who have heard our appeal, and have paid, in addition to last week's acknowledgement, the following sums toward the purchase of a Parsonage for the Lunenburg Baptist Church: J. W. Basse, \$15; Geo. Wallace, \$5; I. B. Oakes, \$5; Mr. Hayes, \$5; W. L. Archibald, \$5; Dr. DeWitt, \$5; Mrs. Beckwith, \$3; Prof. F. Higgins, \$2; Prof. Jones, \$2; W. H. Duncanson, \$2; James Pyzant, \$1.50; Mr. Witter, John Hardwick, James Morse, Mr. Keddie, Mrs. Edward Young, Mr. Hermon, Walter Higgins, W. L. Wallace, Mrs. Deblois, G. V. Rand, C. H. Starr, H. P. Rockwell, John Wallace, Colin Roscoe, J. C. Allen, Geo. Borden, Mrs. W. Haley, Mrs. Denovan, Edward Hales, Dr. A. McKenna, Mr. T. Higgins, Mrs. Fitch, Mrs. I. Freeman, Albert Eldrican, Mrs. DeWit, Fred Johnson, Mr. A. Gates, Everett Sawyer, \$1; Mrs. Jas. Newcombe, Mrs. S. Richardson, R. E. Harris, Edward Johnson, Mr. Herbin, Hugh Logan, Mrs. S. N. Jackson, 50 cents each. Amount \$82. before acknowledged, \$57.50. Total \$139.50. N. B. \$47.50, of this amount was collected in 1895.

If our many friends, who know our real needs and the worthiness of our object, will enclose but one dollar each to my address, it will be gratefully acknowledged. Lunenburg, N. S. E. N. ARCHIBALD, Pastor.

An unpleasant feature of President McKinley's visit to Columbus, Ohio, was a report which gained currency through the publication, Friday, of an anonymous letter to the effect that the President was in bodily danger because of the appointment of Immigration Commissioner Powderly, and that extraordinary precautions would be taken to guard him. The civic authorities regarded the communication as a hoax.

Notice.

The Cumberland County Sunday School Association will hold its eighth annual session at Oxford Tuesday, Sept. 28th, beginning at 10 a. m. A number of interesting topics are to be discussed. Among the speakers expected are Revs. J. H. McDonald and J. L. Dawson, Miss Laura Dickie, John Grierson and Wm. Oxley, Esqs. Delegates by I. C. R. will pay one first class fare going, and ask ticket agent for certificate which must be presented at Convention to secure free return.



PREMIUMS OFFERED FOR NEW SUBSCRIPTIONS

FOR ONE NEW, paid subscription, a choice of the following:

- "The Shepherd Psalm," (small edition.)
Any two of following five books:
1. Vedder's "Short History of the Baptists."
2. Wallace's "Life of Jesus."
3. "Ministry of the Spirit."
4. "How Christ came to Church."
5. Beautiful Joe.
Moody's "Notes from my Bible."
"Bonnie Brier Bush."
"Days of Auld Lang Syne."

Four yards of flowers, (Roses, Pansies, Chrysies, Violets), without frames.
Calendars for 1898, S. S. Cards, Christmas Cards, and Binders for MESSENGER AND VISITOR.

FOR TWO new, paid subscriptions, a choice of the following:

- Northfield edition of the "Shepherd Psalm."
Lorimer's "Argument for Christianity."
Lorimer's "Messages of today to the Men of To-morrow."
Stifler's "Romans."
"Parchments of the Faith."

FOR THREE new, paid subscriptions, a choice of the following:

- Bagster's Bible, Teacher's Edition, extra quality of binding.
Bagster's Self-pronouncing Teacher's Bible.
International, Self-pronouncing Bible.

FOR FOUR new, paid subscriptions, a choice of the following:

- Edersheim's "Life and Teachings of Jesus the Messiah"—two large volumes.
Edersheim's "History"—seven volumes.

AGENTS—Our New Book

"Klondyke Gold Fields" IS A GRAND SUCCESS

and we want active intelligent men and women in every locality to act as agents for this work. There is money in it for those who give up all else and push its sale at once. We never had any book which the people seemed to want as they do this one. Agents at work report great success. One report on our table states: "Received outfit this morning. Have worked 8 hours and taken 48 orders nearly all for the morocco style. Hope to increase my list to 100 by another day's canvass."

The author of this book is evidently master of his subject and gives such information as the people really want to know. He describes the country, climate, mountains, rivers, seal fisheries, native inhabitants and vast deposit of gold and other precious metals in the various sections. A department on practical points for the guidance of fortune-seekers is included.

The book is a large, handsome volume of nearly 600 pages profusely illustrated, and contains a valuable map in colours, showing all the places where gold is found, and red line tracings showing the various routes of getting to the Klondike region, from the outlying Canadian and American territories. Retail price \$1.50 in cloth marbled, and \$2.00 in full morocco, gilt edges. Extra terms to agents who act now. If you want to make money write, or wire at once for particulars; or better—send 24 cents in postage stamps for Canvassing Outfit, and commence taking orders without delay. We guarantee special inducements on this book. Terms will be sent with outfit or mailed on application. Address.

R. A. H. MORROW, Pub. 59 Garden Street, St. John, N. B.

Wolfville Real Estate Agency

Desirable Residences and Building Lots for sale in the town of Wolfville, N. S. Also a number of Farms in the vicinity. Properties secured for persons wishing to purchase or rent. Address: AVARD V. PINEO, Barrister, Real Estate Agent, &c. Wolfville, N. S.

MISSOURI VALLEY RAILROAD CO., CHADRON, N.B., Aug. 6, 1897. GENTLEMEN:— * * * More frequently do I think of my pleasant term at your Business College, and congratulate myself on being thrown at that time into direct communication with ones so well qualified to instruct in the business methods of the world at large as you and your accomplished assistants. The thorough instruction received at your hands has been my great aid in the West, and without it I could not have reached the position of Chief Clerk to the Division Superintendent that I am occupying at the present time. F. W. SHERWOOD. For Catalogues of Business and Short-hand courses address S. KERR & SON, St. John, N. B.

FREE MASONRY IN N. B.

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

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

Address PATERSON & CO. MASONIC TEMPLE, St. John, N. B.

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

AVONDALE, Piefou Co., January 14, 1896. Messrs. C. Gates, Men & 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 94, 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 98th year and is well and hearty. Your CERTAIN CHECK speedily cured a neighbor woman of Cholera-morosa. 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 his 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 held 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 14th day of January, 1896. ANGUS McDONALD, J. P.

WHISTON & FRAZEE'S. Commercial College is practical, up-to-date, and has a full staff of experienced teachers. For free catalogue send to S. E. WHISTON, 95 Barrington St., Halifax.

PUTTNER'S Is the best of all the preparations of Cod Liver Oil. It is pure palatable and effectual. Readily taken by children. Always get PUTTNER'S It is the Original and Best.

Recommend

Your Cousins, your Uncles, your Aunts,—Everybody, to use—

WOODILL'S GERMAN BAKING POWDER.

Settees for Sale.

About fifty, in Black Walnut and Ash, with Iron Frames. H. 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.

FAVORABLY KNOWN SINCE 1828 BELLS HAVE FURNISHED 5000 CHURCH SCHOOLS & OTHER PUBLIC BELL CO. WEST TROY N.Y. PURE BELL METAL CHIMES, ETC. CATALOGUE & PRICES FREE.

The Home

Be Kind

Little children, bright and fair, Blessed with every needful care, Always bear the fact in mind; God commands us to be kind— Kind not only to our friends, They on whom our cares depend; Kind not only to the poor, They who poverty endure; But in spite of form or feature, Kind to every living creature, Never pain or anguish bring, Even to the smallest thing; For, remember, that the fly, Just as much as you or I, Is the work of that great Hand, That hath made the sea and land; Therefore, children, bear in mine, Ever, ever to "be kind."

Smiles.

What a wonderful thing a smile is! How often it is the swift, unconscious revelation of a character to which spoken words have given little clue! There is a gentleman I know, an occasional caller at my house, whom I always welcome for the sake of his pleasant smile alone. He has a homely face, is absolutely deficient in small talk, and from a consciousness of his deficiency he wears an awkward air; he is a busy man, and cannot sit long enough for me to get him fairly launched on some topic of enough real interest to make him talk upon it, and so our acquaintance never gets far. But I really enjoy his fifteen-minute visit if in the course of it appears the smile I like so well; it tells of such a good, kind nature. Many a time I have fallen in love with a smile, and on the strength of it given the owner credit for unproved virtues. The duteous smiles of good society—"company smiles" we call them—are plentiful enough; but dear me! they are not smiles at all, and it is only a mode of speech to say so. Only a few extraordinary clever people can contrive to palm off a counterfeit for the real thing. A smile will sometimes create a sense of fellowship between utter strangers. The fine, frank, generous smile of certain faces is to me one of the most delightful things I see; it wins me at once, and makes me impatient of the slow, conventional approaches to the friendship I have already begun to wish for. Perhaps to a woman the loveliest of smiles, next to that of her own little child's face, is the one she sometimes watches resting on the lips of some strong man, revealing the pleasure of tenderness and sweetness stored away beside his strength.

But if a charming smile is a pretty certain indication of some charming personal quality or qualities, its absence from certain faces does not denote the lack of such qualities: for there are persons who have not had the fortune to be born with the same mobile features as others, fitted to express the emotions are there in strength and abundance, but they cannot come forth and show themselves in the radiance of the eye and the play of flexible lips. So the most genial of people may sometimes appear the least so to the eye, which after all can only take in appearance and needs the corroborating witness of the ear. I know a person who, it is no exaggeration to say, fascinates on first acquaintance men and women alike; and, when he meets you, there is that in his look and tone, his smile and hand-grip, that carries you away and makes you fancy you are sharing his ardor of delight. He is thoroughly sincere, and yet, after a little you are apt to become a bit disillusioned about that glance and smile of his, and you admit to yourself that there is no more real warmth of feeling behind them than you have found to lie in the simple, quiet greeting of some less demonstrative friend.—Atlantic Monthly.

Familiar Phrases.

In spite of Scott's continued popularity,

few people remember that from "Old Mortality" we have "A sea of unturned faces," and Byron is never thanked for "Flesh and blood cannot bear it."

The "most humorous and least exemplary of British parsons" is known to have thought "They order things better in France," and "God tempers the wind to the shorn lamb," but we seldom credit him with "I saw the iron enter into his soul." Yet that keen image of grief, so often on our lips, may also be found in the "Sentimental Journey."

Cowper is comparative little read—the immortal "John Gilpin" always excepted—therefore we may be forgiven if the source of "Hand and glove," or "Her dear five hundred friends" has slipped our memories.

The same may be said of Rogers' "To know her was to love her." Congreve's "Married in haste and repent at leisure," Farquhar's "Over the hills and far away," and Southey's "March of intellect."

Sir Philip Sidney, who was poet, philosopher, and, best of all, hero, should share a better fate. How many can tell that it was he who first said in English, "God helps those who help themselves?"

Little People and Big Words.

Big words are great favorites with people of small ideas and weak conceptions. They are sometimes employed by men of mind, when they wish to use language that may best conceal their thoughts. With a few exceptions, however, illiterate and half-educated persons use more "big words" than people of thorough education. It is a very common, but very egregious mistake to suppose the long words are more genteel than the short ones—just as the same sort of people imagine high colors and flashy figures improve the style of dress. These are the kind of folks who don't begin; but always "commence." They don't live but "reside." They don't go to bed, but mysteriously "retire." They don't eat and drink, but "partake of refreshments." They are never sick, but "extremely indisposed," and instead of dying at last, "they de cease." The strength of the English language is the short words—chiefly monosyllables of Saxon derivation; and people who are in earnest seldom use any other. Love, hate, anger, grief, joy, express themselves in short words and direct sentences; while cunning, falsehood, and affectation delight in wha Horace has called words "a foot and a half" long.—Town and Country.

Truths Told in a Few Words.

A child's respect for its parent is not secured by over-leniency any more than by over-severity.

A daughter should never seek nor be allowed to "outdress" her mother. In every family the mother should be the best dressed member.

The discarded suery of a daughter should never constitute a mother's wardrobe. No one feels especially dignified in the presence of one whose old clothes she is wearing, and a mother should at all times preserve her dignity before her children. The mother who never loses her queenliness will never lose her crown.

Preventable misfortunes consist, chiefly, of manifold things, little to do, but immense things to have done.

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

KDC and K. D. C. Pills the Great Twin Remedies for Indigestion and Dyspepsia. Free sample to any address. K. D. C. Company, Ltd., New Glasgow, N. S., and 127 State St., Boston, Mass.

CANADA'S INTERNATIONAL EXHIBITION, St. John, N. B., 14th-24th September, 1897.

OVER \$12,000 IN PRIZES For Live Stock and Farm and Dairy Products. Competition open to the World. Very Cheap Excursion Rates on all Railways and Steamers. Rates and Dates announced later. Special Arrangements are made for the Cheap transport of Exhibits.

The C. P. Railway will carry Exhibits from New Brunswick points at regular rates and refund all freight charges when goods or stock are returned unsold, thus carrying Exhibits practically free. A special new Poultry Building is in course of erection, and Amusement Hall will be enlarged and improved.

In addition to Industrial, Agricultural and Live Stock Exhibits, five or more nights of Hand & Co.'s Magnificent Fire Works, and an hourly programme of Special High Class Dramatic Effect will be given in Amusement Hall, making together the best and cleanest special attractions ever brought before the people of the Maritime Provinces.

A trip to the Sea Shore, a visit to Canada's Winter Port, and a stay in the cleanest and healthiest city in Canada, can be combined with a visit to the International Exhibition, at the very Low Rates to be later advertised. Arrange Now to Come to Saint John. Entry Forms will be forwarded to every one who applies personally or by letter to—

Chas. A. Everett, Manager and Secretary, St. John, N. B.

S. S. LIBRARIES.

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

T. H. HALL, St. John.

Acadia Seminary, Wolfville, N. S.,

Opens SEPTEMBER FIRST, 1897, with Miss Adelaide F. True, M. A., as Principal and eight Resident Teachers. The Literary or Collegiate Course is very thorough and prepares for University Matriculation at the end of the third year, and the diploma given at the completion of the course entitles the pupil to enter on the second year of the B. A. Course in Acadia University. Pupils can enter on any year of the Course for which they are fitted or may take selected studies. All the advantages of the Collegiate Course, including Board, Tuition, etc., are furnished for \$170. Music, Art, Elocution, Stenography and Type Writing are extras. For Calendar apply to—

A. Cohoon, Sec'y Ex. Com.

TORONTO Bible Training School

Evangelical and Interdenominational. Prepares Christian men and women for mission service at home and abroad. Two years' course of study. Fourth Session opens Sept. 14th. Tuition free. Last year 58 were enrolled in the day classes and 147 in the evening classes. For Catalogues and all information address the Principal, REV. DR. STEWART, 706 Spadina Ave., Toronto. ep15

The Sunday School

BIBLE LESSON.

Adapted from Hurlbut's Notes.

Third Quarter.

Lesson XII. Sept. 19.—Acts 20: 22-35.

PAUL'S ADDRESS TO THE EPHESIAN ELDERS.

(Read verses 3-38).

GOLDEN TEXT.

Remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive, Acts 20: 35.

I. A FAITHFUL MINISTRY. VERSES 22-27.

22. I GO BOUND IN THE SPIRIT.—"A prisoner in chains, but as yet only in spirit, not in body." Paul felt constrained by an irresistible sense of duty to go to Jerusalem in spite of the fact that, from without, the Holy Spirit often declared to him the certainty of coming bonds and afflictions.

23. THE HOLY GHOST WITNESSETH IN EVERY CITY.—We have no record of these predictions, which must have been given at Corinth, Phillippi and Troas; but Rom. 15: 30, 31, written just before this voyage, expresses an anxiety as to its result.

24. NONE OF THESE THINGS MOVE ME.—The perpetual martyr can smile at martyrdom. The soles of Paul's feet had long trodden upon the fear of death. NEITHER COUNT I MY LIFE DEAR.—Most men count their lives to be their most precious possession. But Paul had that present faith which could see that his life was in the care of the Lord, and that he could not die until his work was done. His life was of no account compared with his ministry.

FINISH MY COURSE.—An illustration from the foot race. Elsewhere he refers to the prize, here he dwells upon the endeavor. The word signifies that the race will last as long as life lasts, and that he must not faint in the middle whatever suffering may be in store. WITH JOY.—Joy in tears, peace amid warring elements, contentment under tribulation. So can Christ lift a soul above circumstances. AND THE MINISTRY.—Paul recognised a definite mission as entrusted to Him by the Lord Jesus, that of proclaiming the universality of the atonement. THE GOSPEL OF THE GRACE OF GOD.—The gospel, which manifests God's grace or favor to man by proclaiming His Son as our Redeemer.

27. I HAVE NOT SHUNNED.—The Greek verb is the same with that in verse 20: "I have kept back nothing." ALL THE COUNCIL OF GOD.—All the truth needful for their salvation.

26. I TAKE YOU TO RECORD.—Call you to bear witness. PURE FROM THE BLOOD.—Perhaps a reference to the apostle's mind to Ezek. 33, where the prophet watchman is held responsible for lives lost by his failure to deliver his message, a warning of danger.

II. A WATCHFUL MINISTRY. VERSES 28-31.

28. TAKE HEED THEREFORE UNTO YOURSELVES.—Only the one who has himself received salvation can impart it to others. He is the best leader in war who says not "go," but "Come." TO ALL THE FLOCK.—The church is a fold, its members are the sheep, and its glorified Head the Shepherd.

THE HOLY GHOST.—The Spirit of God is the agent in choosing, calling and sending forth workers in the gospel. HATE MADE YOU.—By his inward call, his recognition through the church, his bestowal of spiritual gifts, and his fruits from labor. OVERSEERS.—The same word is elsewhere translated "bishops." The reference of the word to a distinct order of clergy came long afterwards.

PURCHASED WITH HIS OWN BLOOD.—See margin, Revised Version. The deep ethical meaning of this phrase must not be overlooked. Whatever may be its formal doctrinal significance, it asserts the preciousness of the souls of men, whom in order to save, God was willing to make the utmost sacrifice, even unto blood. He would spare nothing that he might win men to himself.

29. What forms of error from without and from within Paul had in mind it is impossible definitely to make out; but from his experiences at Corinth and in Galatia, and elsewhere throughout his ministry, it is not improbable that Paul would warn the elders of Ephesus against the pernicious teachings of Judaizing Christians, who wished to carry along with them the burden of the Mosaic law, and thus nullify the gospel of liberty which he preached.

30. OF YOUR OWN SELVES.—Dr. Gloag says, "Mention is made of no fewer than six heresiarchs belonging to Ephesus: Hymeneus and Alexander (1 Tim. 1: 20); Phygellus and Hermogenes (2 Tim. 1: 15); Philetus (2 Tim. 2: 17); and Diotrophes (3 John 9)." Here were the Nicolaitans (Rev. 2: 6), and here Cerinthus arose

against the apostle John. SPEAKING PERVERSE THINGS.—Asia Minor was full of self-styled philosophers, some of whom became Christians and originated grave errors in doctrine.

31. BY THE SPACE OF THREE YEARS.—The history accounts for two years and three months of this period. I CEASED NOT.—An honest ministry, "to warn;" a faithful ministry, "every one;" a laborious ministry, "night and day;" an earnest ministry, "with tears." WITH TEARS.—These showed the tenderness of his preaching.

III. A SELF-DENYING MINISTRY. VERSES 32-35.

32. AND NOW.—Now that I am leaving and can admonish you no more. I COMEND YOU TO GOD.—A mighty support, who would more than take the apostles place. AND TO THE WORD OF HIS GRACE.—The truths of the gospel, God's message of grace, which they had received and could remember. The gospel originates in grace; it reveals grace; it produces grace. ABLE TO BUILD YOU UP.—The foundation of faith had been laid, and the structure of a complete Christian character was to be reared by the Almighty Builder through the instrumentality of His Word. Heaven is the abode of holiness, and none but the holy can enter it. TO GIVE YOU AN INHERITANCE.—The final glory of the redeemed, which will more than compensate for all their present trials. THEM WHICH ARE SANCTIFIED.—"Those who have been made holy," or fully devoted to Jesus Christ. It is the Word of God which makes Christians strong; therefore we should feed upon it constantly.

The Egg-Plant.

It thrives in this country exceedingly well, and wherever the tomato grows successfully. The mode of culture is as follows: The large purple variety is the most approved, the fruit growing to a large size and weighing five or six pounds, five to eight fruits being produced on each plant. The seed is sown in the house in pots, and a temperature of 75 degrees is needed for successful germination. When the plants are large enough they are moved into shallow boxes precisely as tomato plants are, when grown for sale. When the open air is warm enough the plants are set in rich soil in beds precisely as tomatoes are, and kept well cultivated. Everywhere in the South this plant may be grown with the greatest ease, and even in the north if care is taken in its culture as above mentioned. There is a white-fruited variety which is thought to be the most highly flavored, but it is small, and a scarlet kind is also grown as an ornamental plant.

As with all other plants of the same natural habit, it is of no use to try to hasten it by too early growth. The seeds sown in April will make better plants than those started a month earlier, and the plants will be hardier and yield larger fruit, as the warmth is the most essential agent in the successful growth of the plant. The soil cannot be made too rich by plenty of old manure, and the plants are to be set two to three feet apart each way, as the soil may be less or more fertile. But it is best to grow a dozen plants well than twice as many otherwise. A row of a dozen well grown plants will be ample to supply a moderate sized family, and some of the excess of fruit may be saved as sweet potatoes are, or sliced and dried in a warm place for use in the winter.—Home and Farm.

The Tesla Plan at Niagara.

Mr. Tesla proposed new methods for the utilization of the power of Niagara. The most interesting single invention brought out by Mr. Tesla is, perhaps, his mechanical and electrical oscillator. This prime mover or motor is in line with modern science, because it seeks to reduce the steam engine to the last simplicity, to reduce the number of its parts, to reduce its cost of construction and maintenance, and to increase its value as a prime mover,

to produce electricity. It is a steam engine joined to a dynamo, but free from all belts, gearing, or other mechanical transformer of power. It is direct acting, its own pistol-rod bearing the armature of the dynamo. Its invention shows the highest skill.—The Chautauquan.

Bacteria in the Refrigerator.

That bacteria may live and grow in melting ice has been shown by Foster. Putrefactive bacteria, once gaining access to the household refrigerator, live and contaminate meat, butter, milk and other foods kept therein. Wash and scald refrigerators often. A butcher's refrigerator may become so contaminated as to taint his meats and lose him customers.—The Microscope.

"Not as I Will."

"Not as I will;" the sound grows sweet Each time my lips the words repeat. "Not as I will;" the darkness feels More safe than light when this thought steals Like whispered voice to calm and bless All unrest and all loneliness. "Not as I will;" because the One Who loved us first and best has gone Before us on the road, and still For us must all his love fulfill, "Not as we will."

—H. H.

The latest report from the Labrador fisheries show that the catch this season is much below the average. The entire cod fishery this season is one-third less than last year.

On Wednesday morning the different sections of the British Medical Association at Montreal began work, many notable papers being read. In the section of public medicine, Dr. E. P. Lachapelle, president of the Quebec Health Board, read a paper on the progress of sanitation in Canada. The annual address in medicine was delivered in Windsor Hall in the afternoon by Dr. Wm. Osler, of John Hopkins university, Baltimore.

Sir Wilfrid and Lady Laurier reached Ottawa Wednesday night and received an enthusiastic welcome from the citizens. The Premier was met at the station by the mayor and common council and conducted to Parliament Hill, where in the presence of ten thousand people an address of welcome was presented. Prominent citizens of both political parties were present, Hon. John Costigan being one of those on the platform, which was very prettily decorated and illuminated by a thousand electric lights.

The man who earns one dollar and spends two, and the man who earns two and spends one, stands, on either side of the hair-line between heedlessness and discretion, between ruin and safety. Parents generally receive that measure of filial respect they deserve—not always, perhaps, but very generally. When a mother allows her daughter to appropriate her wraps, gloves, veils, or other articles of personal attire, she begins a policy of familiarity which, sooner or later, breeds contempt. A respect for one's belongings engenders a respect for their possessor.

MINARD'S PILLS. 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 flaming advertisement, we send these Pills forth to make their own market, as our Linctament 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 pain 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.

To Get the Most

Out of your Farm, Orchard and Dairy produce, it is necessary to consign to a Commission man who is reliable, prompt, and "up-to-date;" one who has good judgment and will use it in the interests of his shippers.

If you can use the Halifax markets to advantage, you will do well to consign to

D. G. WIDDEN,

Commission Merchant.

Wholesale Dealer in BUTTER, CHEESE, etc.

HALIFAX, N. S.

aug 25 3mos

Sea Foam Floats A Pure White Soap

Made of the Finest Grade of Vegetable Oils. Best For Toilet and Bath. Saint Croix Soap Company, Saint Stephen, N. B.

MANCHESTER, ROBERTSON & ALLISON, 27 and 29 King Street, St. John.

Dry Goods, Millinery, Carpets, House Furnishings, Cloths and Tailors' Trimmings. Wholesale and Retail. MANCHESTER, ROBERTSON and ALLISON.

IN CASH! \$18,000 GRAND PROVINCIAL EXHIBITION. HALIFAX Sept. 28 to Oct. 1, 1897.

The Largest Amount Ever Offered in Prizes at any Exhibition in the Maritime Provinces.

In addition to the Grand Agricultural and Industrial Exhibition special attractions have been arranged for every day and night. The Spectacular Siege of Sebastopol every evening,—the most gorgeous and realistic effects ever produced in Canada. An unequalled Half Mile Track for Speed Competition. Exhibits carried at an exceedingly low rate. Very Cheap Excursion Tickets on all Railways and Steamboats. Full particulars later. Apply for Prize List, Entry Forms and all information to— JOHN E. WOOD, Sec'y., Halifax, N. S.

K. D. C. Pills Great Twin Remedy for Indigestion and Peptic. Free sample by address. K. D. C. Company, Ltd., Now York, N. S., and 127 St., Boston, Mass.

INTERNATIONAL EXHIBITION, N. B., September, 1897. PRIZES and Dairy Products. Rates on all Railways and Dates made for the bits. Will carry Exhibits points at regular light charges when tried unsold, thus free. Building is in Amusement Hall roved. Agricultural and or more nights of cent Fire Works, e of Special High will be given in together the best attractions ever e of the Maritime

visit to Canada in the cleanest ada, can be com- the International Low Rates to be

to Saint John. forwarded to every or by letter to— Everett, and Secretary, St. John, N. B.

ARIES. Pub. Society, It will pay me for descriptive St. John.

minary, N. S., 1897, with Miss Principal and eight

Course is very University Matricu- first year, and the tion of the Course on the second year a University. year of the Course may take selected

Collegiate Course, etc., are furnished stenography and Cohoon, Sec'y Ex. Com.

TO School gnominal. and women for and abroad. Two fourth Session opens Last year 58 classes and 147 in Catalogues and e Principal, TEWART, Ave., Toronto.

From the Churches.

LIVERPOOL.—Sunday morning, Aug. 29th, I baptized three believers. Z. L. F.

MILTON, QUEBENS CO., N. S.—On Sunday, Aug. 29, six persons were received into our fellowship, four of them being baptized on that date. W. L. A.

LOCKPORT, Aug. 29.—This morning, I had the pleasure of baptizing the following young ladies: Ethel Peterson, Jessie Whetmore, Effie Ringer. We are enjoying a visit from Rev. H. S. Baker, the evangelist, and Mrs. Baker. The preaching and singing of Bro. Baker, and the Bible readings of Sister Baker, are wonderfully helpful. ADDISON F. BROWNE.

WOLFVILLE.—Rev. W. A. Newcomb, of Thomaston, Me., spent a few days here recently visiting his mother and other friends. On Lord's day, 22nd ult., he preached two very able and inspiring sermons. He is always heard by Baptists here with delight and profit. Mr. H. H. Bligh and Mrs. Bligh, of Ottawa, have visited friends in Halifax and in this vicinity. Mr. Bligh is one of Acadia's honored sons. He holds a good position in the department of Justice, Ottawa, and it is gratifying to know that his strong influence is used for the support and prosperity of the Ottawa Baptist church.

KENTVILLE.—The resignation of the pastor, Rev. H. A. Porter, has been reluctantly accepted by the church, in order to permit him to continue his theological studies. Mr. Porter entered into pastoral relations with the church in October last. His work has been attended with much blessing. The membership of the church, has been increased by 96, of whom 71 were received by baptism, 23 by letter, and 2 by experience. Mr. Porter is very highly esteemed for his ability as a preacher and has won a large place in the affections of his people, who are very sorry to part with him. He purposes to pursue his studies at Rochester, N. Y.

MACCAN, N. S.—Sunday, Aug. 29th, closed my thirteen weeks' visit to the Baptist church here. During that time we felt the blessing of God upon us. Bro. A. F. Baker spent two weeks with us, and God blessed his work. During his stay he baptized eight, Mr. Howe of Parrsboro, also spent a Sunday and baptized five more, and last Sunday, Mr. McLeod of Amherst came to our assistance and baptized two. In all, the church has been strengthened not only in numbers, but in power and spirit. God has heard the prayers of His people and is now answering. Others are on the way. May God direct a servant here to continue the work. O. R. MERRITT, Sec'y.

DORCHESTER.—On the evening of the 8th inst., as already stated in the MESSENGER AND VISITOR, a mother and daughter were received into the Baptist church here, and last evening a father and son, the Hon. H. R. Emerson and his son Henry, by baptism. The baptism was before the regular service, and the church was filled to its utmost capacity by an audience made up of all denominations of Christians. There was an after meeting, the largest part of the congregation remaining, and the very best spirit was manifested. Good results are expected. Two things are generally admitted here, that the Baptists have the proper form of church government, and the New Testament mode of baptism, and this is doing its work in the community. Last evening an educated Roman Catholic said to a Baptist: "I admit that you have the mode of baptism that prevailed in the time of the Apostles, but our church had authority to change it, and did change it." There are evidence that others here are looking to the Baptist church as their future Christian home.

How?

If one desires to know how Quarterly meetings can be conducted with little friction, small waste of ammunition and the largest effect, let him visit the sessions of the Shelburne County Quarterly. This it was the privilege of the writer to do Aug. 10-12. The meetings were held with the Woods Harbor church, of which Rev. Ernest Quick, Th. G., is pastor. Rev. H. B. Dunn is the devoted and efficient Pres.,

and Rev. A. F. Browne, the faithful and enthusiastic Sec'y. The meetings were attended regularly and promptly. They were spiritual from first to last. The evening sessions were strictly evangelistic. The testimony meetings were powerful. The people gathered with the expectation of God's blessing and they were by no means disappointed. Hearts were quickened and souls saved. Rev. C. W. Sables, Rev. H. S. Baker and Rev. J. H. King participated in the services. The sermons preached by Revs. Baker, Dunn and King were of an high order. The pastors are true-hearted men with whom it does one good to become acquainted. TRAMP.

The Marriage Law.

EDITOR MESSENGER AND VISITOR.—I notice Brother H. A. Charlton's article in your paper of 1st inst., on the marriage law of N. B., and his interpretation of the words "having charge of a congregation in the Province or connected therewith." I do not understand the law to mean what he interprets it, but think it means that the congregation the minister has charge of must be either altogether within the limits of N. B., or partly within N. B., and partly within some other province or state, as for instance the congregation may be partly in N. B. and partly in Maine, or partly in N. B. and partly in N. S. In either of the latter cases it is legal for the minister to solemnize marriage. Perhaps my idea of the law is incorrect. If so I should like to get dispossessed of it.

I notice the Con. Statutes say that if a person unauthorized solemnizes marriage he is liable to a fine of 100 pounds,—and if a person authorized to marry neglects to send the certificate to the Clerk of the Peace he is liable to a fine not exceeding 20 pounds. I have not the subsequent amendments to the law and the information in the Con. Statutes N. B. may be incorrect in which case I would be glad for Bro. Charlton to correct me.

Yours truly,

M. ROUNDEL, Issuer Mar. Lic.

Alma 19th.

Our Future Convention.

It has occurred to me that the interest of the denomination would be much more satisfactorily served, if instead of the large number of delegates now admitted from the churches to Convention, the number were reduced to the pastor and one other, or two when churches are large and one of these to also, by appointment, represent the B. Y. P. U's. The churches paying the travelling expenses, and the Convention entertaining committee to provide entertainment. All others to be at their own charges but to have the benefit of excursion rates and reduced board.

1. The said representatives to attend regularly and strictly to the business of Convention, and the body to sit until the business is completed.

2. That friends generally be invited to attend and that accommodation be secured at reasonable rates.

3. That such delegates secure their appointment at least one month before meeting of Convention, so that the president and executive could select suitable chairmen for all the necessary committees, that such chairmen may on Temperance, Sunday School, Missions, etc., carefully prepare the body of a report to lay before their committees when named, and thus secure a well thought-out report for consideration of Committee and Convention.

Too often important matters are hastily considered for want of time, whereas the convener of committee of previous appointment would have time to acquaint himself with facts connected with the subject committed to him and with the wise

counsel of his committee. A better and more condensed report could be presented to Convention for discussion and adoption than is likely to be secured by the present mode. W. J. G.

Ordination.

On the invitation of the Lawrence town church a large number of delegates assembled on Tuesday, the 30th Aug. for the purpose of assisting the church in setting apart to the Christian ministry their pastor elect, Mr. Lew Wallace. Upon the reading of the church minute calling the council the same was organized with the following officers and delegates:

Rev. J. T. Eaton, moderator; Rev. E. L. Steeves, clerk; Rev. J. W. Brown and Deacons Parker and Charlton, Nictaux; Rev. R. D. Parter and Deacon Bishop, Lawrencetown; Rev. J. Webb, Deacon Roop and Bro. W. A. Mason, Springfield; Rev. E. L. Steeves, and Deacon Longley and Elliot, Paradise and Clarence; Rev. J. C. Young and Bros. Neillie and E. C. Young, Bridgetown; Rev. E. P. Caldwell and Deacon Walter Graves, Wilmont Mountain; Rev. G. J. C. White, Annapolis; Deacon S. Pine and Rev. S. Langille, Clementsvalle; Rev. J. T. Eaton, Clements-port; Rev. J. A. Porter, Deacon Jacob Roblee and Bro. John Roblee, Lower Granville; Pastor Irad Hardy and Deacon Caswell and Mrs. Caswell, Granville Mountains.

The following were invited to seats in the council:

Rev. Isaiah Wallace, Rev. Wm. Wallace, Rev. B. H. Thomas, Rev. G. C. Crabbe, Licentiate C. W. Rose, Deacon A. F. Newcomb of N. B., Rev. Osgood Morse, Rev. J. L. M. Young, Brother J. S. Trites and Bro. Isaiah Dodge.

The council then proceeded upon the examination of the candidate on his Christian experience, call to the ministry and views of Christian doctrine. Some two hours were spent in a thorough and exhaustive examination during which brother Wallace not only gave splendid evidence of the Lord's call to this his chosen work, but proved himself well fitted in every way to handle clearly and in orthodox manner his views of Christian doctrine. Upon motion it was unanimously resolved to proceed with the ordination.

An appointed committee consisting of the moderator, clerk and Bros. Young and Wallace, arranged the following programme, which was fully carried out in the evening service:

Ordination sermon, by Rev. Wm. Wallace of Utica, N. Y.; Ordination prayer, Rev. Isaiah Wallace; Hand of Fellowship, Rev. J. W. Brown; Charge to the Candidate, Rev. G. J. C. White; Charge to the Church, Rev. S. Langille; Hand of Fellowship to the county, Rev. J. T. Eaton; Rev. B. H. Thomas, G. C. Crabbe and O. Morse invited to assist in preliminary services.

A large congregation were present in the evening, the church choir gave some excellent music and Rev. Wm. Wallace taking his text from 2 Pet. 1:21 preached an eloquent and instructive sermon.

Brother Lew Wallace has evidently already won the hearts and confidence of his people and enters upon his pastorate in Lawrencetown with exceedingly bright and hopeful prospects.

REV. E. L. STEEVES, Clerk.
REV. J. T. EATON, Moderator.

In the Homiletic Review for September, the reader will find in the Review Section some peculiarly able and timely discussion of important current topics. Professor Sayce, of Oxford University, England, opens with a discussion of "The Limitations" of Archeology as a Substitute for Old Testament History, showing clearly by facts and illustrations that while oriental archeology affords us a test and a measure for Old Testament History, it is not a substitute for it, but has rather restored confidence in the historical accur-

Royal makes the food pure, wholesome and delicious.

ROYAL BAKING POWDER CO., NEW YORK.

acy of the Old Testament. In this third article on "The Apostle Paul as Preacher," Professor Wilkinson, of Chicago University, treats of Paul's "Method and Subject-Matter," and brings to a conclusion his exhibition of Paul as "the Apostle of obedience to Christ." He emphasizes the need of pressing this Pauline idea in the present crisis.

The Sermonic Sections contains among others one of Dr. Alexander McLaren's inimitable sermons entitled "When the Oil Flows"; one of peculiar freshness and originality on "The Trinities," by Dr. Frederick D. Power, of Washington, D. C.; one by the distinguished German Reformed Theologian, Dr. E. V. Gerhart, of Lancaster, Pa., on "Blessedness of Final Communion with Christ"; and one by Dr. George F. Pentecost, late of London, England, on "Christian Unity in Diversity."

The Editorial Section, which is more extended than usual handles many topics of vital importance.

Published monthly by Funk & Wagnalls Co., 30 Lafayette Place, New York. \$3.00 a year.

The Toronto Bible Training school was established three years ago by Rev. Elmore Harris and other earnest Christian workers for the preparation of consecrated men and women for mission services at home and abroad. It is designed for those who, from age or other reasons, cannot pursue a full collegiate and theological course of study. It has been greatly prospered in its work. Already forty-two students, who have attended the classes for longer or shorter periods, are now fully engaged as pastors, evangelists, missionaries, Bible women and Y. M. C. A. secretaries, of these, seventeen are laboring in Canada and the United States; twenty are in the foreign work in China, India, Japan, Africa and Jamaica; and five are missionaries to the aborigines of our own Dominion. The advertisement of the school will be found in another column.

"To the Stranger within our Gates,"

Or who will be soon.

We have two branch stores in every town and village in these provinces—the express and the post office.

Call and see our splendid stock of Fall and Winter Cloths for gentlemen's wear. You will find it the largest selection in the City or Province, and the prices always fair. We give good quality—we emphasize that—good style, good fit, good money's worth.

If you do not order at present leave your measurements—it might help you on your return home.

A. GILMOUR, Tailor
68 KING STREET St. John.



Sep
HINGLE
Aug. 25th,
Harry A.
Clara Cross
of the same
GRIER
1st, by S.
Perth, V.
of Lorne
BURRID
N. B., on
Intyre, G.
Ella J. dau
of Chipman
FRASER
parriage,
Rev. G. P.
Isabel Wal
Co., N. S.
DICKLE
after a ling
age 62.
WILLIAM
Alice Venet
John D. and
and 8 month
PEARSON
S., Aug. 31
of the late
SIBLEY,
25th, Willie
wife, 3 sons
the loss of
GATES.—
38st, Pearl
of Austin I.
aged 3 years
PEACE.—
of Windsor
home on Au
was a mem
church. In
some month
sympathy fr
faith in Chr
through dea
TUFTS.—A
field, Mass.,
sickness, La
son of Amar
The remain
home and in
Larkin had
of Christ, bu
that he had
Saviour. In
scious of wh
his arms aro
we will all m
glimpse of t
took its figh
FELLOWS.
Deacon Benj
fully to his
Our brother
Bridgetown
honorably
quiet and ex
press on his
of few words
church in th
years thro
been able to
side his hon
ready to "st
dearest comp
MESSENGER
ever by his
mourning ch
nacle to its
not as those
from his lab
him.
GRAVES.—
Graves took
residence of
Germain St.
the 1st after
and family n
about 22 year
many years
Germain St.
humbly with
on high. "I
in the Lord
from their la
them." Rev
services at t
interment w
Rural Cemet
ents are bur
are sleeping
coming of G
the dead. M
reaved broth
they all at la
God.

MARRIAGES

HINGLEY-CROSS.—At Port Hillford, on Aug. 25th, 1897, by Rev. R. B. Kinley, Harry A. Hingley, of Port Hillford, to Clara Cross, eldest daughter of John Cross of the same place.

GREEN-VANDINE.—At Andover, Sep. 1st, by S. D. Ervine, Henry Green, of Perth, Vic. Co., to Miss Marjory Vandine, of Lorne, Vic. Co., N. B.

BURRIDGE-LOYD.—At Chipman Station N. B., on 1st inst., by Rev. W. E. McIntyre, George Burrige, of St. John, to Ella J. daughter of Thomas Lloyd, Esq., of Chipman.

FRASER-WALLPOLE.—At the Baptist parsonage, New Glasgow, Aug. 26th, by Rev. G. P. Raymond, Geo. W. Fraser to Isabel Wallpole, both of Trenton, Pictou Co., N. S.

DEATHS.

DICKIE.—At Milton, N. S., Aug. 25, after a lingering illness, Mrs. Geo. Dickie, age 62.

WILLIAMS.—At Canso, Aug. 23rd 1897, Alice Venetia Williams, little daughter of John D. and Jennie Williams aged 4 years and 8 months.

PEARSON.—At Brooklyn, King's Co., N. S., Aug. 31st, Mrs. Eunice Pearson, relict of the late Leonard Pearson, aged 70 years.

SIBLEY.—At Alton, Col. Co., N. S., Aug. 25th, William L. Sibley, aged 68, leaving a wife, 3 sons and three daughters to mourn the loss of a kind husband and father.

GATES.—At French Village, N. S., Aug. 31st, Pearl Elberta Dun Saithe, only child of Austin L. and Lily Gates, of Halifax, aged 3 years and 2 months.

PEACH.—Irene E. Peach, aged 26 years, of Windsor Forks, N. S., died at her sister's home on August 22nd. Our young sister was a member of the Windsor Baptist church. In her illness, which lasted for some months, she received expressions of sympathy from many friends, and with her faith in Christ, she passed triumphantly through death into rest.

TUFTS.—At the Noble hospital, Westfield, Mass., of peritonitis after ten days sickness, Larkin B. Tufts, aged 22 years, son of Amariah Tufts, Kingston, N. S. The remains were taken to his former home and interred in the Kingston cemetery. Larkin had never made a public profession of Christ, but on his death bed assured us that he had long ago sought and found the Saviour. In his last moments he was conscious of what awaited him and throwing his arms around his uncle's neck shouted we will all meet again glory, glory. Got a glimpse of the heavenly land as his spirit took its flight.

FELLOWS.—At Bridgetown, July 2nd, Deacon Benjamin Fellows, passed peacefully to his rest, in the 93 year of his age. Our brother was the senior deacon of the Bridgetown church, which position he has honorably filled for many years. His quiet and exemplary life has left its impress on his surroundings. He was a man of few words, but ever ready to do for the church in the name of the Master. Of late years, through failing strength he has not been able to engage in active service outside his home, but there he was found ready to "strengthen the brethren." His dearest companions were the Bible and the MESSENGER AND VISITOR. These were ever by his side. On Lord's day, 4th, a mourning church followed the frail tabernacle to its last resting place, sorrowing not as those who have no hope. He rests from his labors, his works still following him.

GRAVES.—The funeral of Mrs. Valentine Graves took place on the 4th inst. from the residence of her son-in-law, Mr. Peters, of Germain St. Our sister died in Boston on the 1st after a brief illness. Mr. Graves and family moved from St. John to Boston about 22 years ago. The deceased was for many years a consistent member of the Germain St. Baptist church. She walked humbly with God and her record is now on high. "Blessed are the dead that die in the Lord from henceforth; they rest from their labors and their works do follow them." Rev. Dr. Carey conducted the services at the house and the grave. The interment was in the Harding lot in the Rural Cemetery, where Mrs. Graves' parents are buried. Parents and daughter are sleeping side by side waiting for the coming of Christ and the resurrection of the dead. May the Lord comfort our bereaved brother and his family, and may they all at last be united in the Paradise of God.

COOK.—The Canso church has met with a severe loss in the death of Deacon Thomas C. Cook, which occurred at the Infirmary, Halifax, Aug. 26th. The deceased had been suffering for several months from abscess in the head, and had visited the city the second time for medical treatment. For some days after the operation he was thought to be doing well, but his strength failed, and lapsing into unconsciousness, he passed peacefully away. Deacon Cook was a good man. In the home, in public life and in the church he exhibited, in a marked degree, the qualities of kindness, self-sacrifice, faithfulness and benevolence. He united with the Baptist church, Canso, some thirty-years ago and had maintained an honorable connection with the church to the end. In 1894 he was elected to the office of deacon. A memorial service was held in the church on the occasion of the funeral, which was attended by the very large circle of his friends. He leaves a widow, four sons and four daughter, to mourn their irreparable loss.

NOTICES.

The Lunenburg Co. Baptist Sunday School convention will meet at Mahone Bay, Sept. 21st. Will the superintendents please see that the blanks sent them are properly filled out and returned to me at once, and that delegates are appointed and sent to Mahone Bay upon the above date.
J. W. DIMOCK, Sec'y.

The fourth annual session of the N. B. Baptist Convention will be held with the Gibson church commencing, Saturday, Sept. 11th, at 10 a. m. On the Friday preceding the opening of Convention the N. B. Baptist Sabbath School Convention will meet and the evening will be devoted to Sabbath School addresses. The W. M. A. Societies have a public missionary meeting to be addressed by various speakers on Sunday, 12th, at 2.30 p. m. On Monday afternoon the annual meeting of the Baptist Annuity Association takes place, and on Monday evening an educational meeting will be held, and on Tuesday evening a fraternal gathering of the B. Y. P. U. Societies will take place. Business sessions continue throughout Tuesday. We hope all will arrange to remain until Tuesday evening. The churches, Sabbath Schools, W. M. A. Societies and B. Y. P. U. are urged to send delegates to the respective gatherings. Travelling arrangements will be announced later.
W. E. MCINTYRE, Sec'y.

N. B. Convention—Traveling Arrangements.

The Intercolonial Railway, Salisbury and Harvey Railway, Shore Line Railway and Canada Eastern all return delegates free, if provided with proper certificates. The Central Railway grants return free if five delegates buy tickets at one station and furnish certificates of attendance. If less than five from any one station full fare must be paid on return.

The Canadian Pacific will charge one-third fare on return to all delegates having certificates. If 100 or more attend delegates return free.

Those coming by railroads must ask for the standard certificate when buying their ticket at the starting point. These are given by the I. C. R. and C. P. R., and perhaps by other lines. If a delegate comes by both lines he must get a standard certificate for each along with the regular ticket.

The I. C. R. requires ten having standard certificates on their line for free return.

On most of the other lines the Convention certificate signed by the secretary will entitle the holder to free ticket on return but delegates had better in all cases ask the agent on starting for the standard certificate.

The steamers Star and May Queen and Star Line Co., also Elgin and Havelock Railway grant free return to delegates.

The standard certificates of the I. C. R. are good from Sept. 10th to 17th inclusive, thus allowing those who wish at least two days for the St. John Exhibition.

No answer has yet been received from steamer "Springfield," but it is presumed that a free return will be granted as usual by that line.

W. E. MCINTYRE, Sec'y.

The N. B. Sunday School meets at Gibson Sept. 10th at 2.30 p. m. Blanks have been mailed to the different Sunday Schools for reports, if any Superintendent should fail to receive one please notify me. The following is the programme: Afternoon session, devotional service, led by Pastor Ervine, 30 minutes; enrollment of delegates and election of officers; reports from Sunday School Convention and delegates. Evening session, model lesson, Rom. 12: 9-21, 30 minutes, by Pastor Bynon; the

Great Reduction
In Summer Dress Goods.

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

At 25c. yd. there are some Beautiful Fancy Goods in the Newest Colorings.
At 45c. yd. there are Silk and Wool Mixture, Plain Wool Fabrics, Fancy Chiverette, and many other attractive lines.
At 60c. there are Costume Lengths that were as high as \$1.10 a yard.

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

Fred A. Dykeman & Co.,
97 King Street, St. John, N. B.

qualifications of Sunday School teachers, Pastor M. Addison, 15 minutes; the place that lesson helps should hold in relation to Sunday Schools, Pastor M. P. King, 15 minutes; what doctrines should be taught in Sunday School, and why? Pastor J. A. Cahill 15 minutes.

NOTE.—Each subject will be left open 15 minutes for discussion by brethren present.
S. H. CORNWALL, Sec'y.

Will the delegates to the New Brunswick Convention which meets at Gibson send their names to the chairman of the committee of arrangements, M. S. Hall, so that they may be provided for.
Fredericton, N. B., Aug. 14th.

The next annual meeting of the Baptist Annuity Association, located in New Brunswick will be held with the New Brunswick Baptist Convention in the Gibson Baptist Church at Gibson York County N. B. on Monday the 13th day of September next at 2 o'clock P. M.
Dated this 23rd day of August 1897.
HAVELOCK COY, Recording Sec'y.

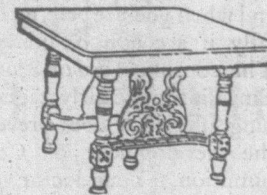
In accordance with the vote passed at the last Convention, I desire to give notice to the churches in New Brunswick that as treasurer of Denominational Funds for New Brunswick and Prince Edward Island I will pay over to the treasurer of the New Brunswick Convention all moneys contributed for Home Mission work in New Brunswick not otherwise designated by the contributors.
J. W. MANNING,
Treas. N. B. and P. E. I.

Quarterly Meeting.

Carleton, Victoria and Madawaska counties Baptist Quarterly Meeting will convene with the Aberdeen Baptist church on the third Friday in Sept. at 7 p. m. Bro. Schut will preach the first sermon on Friday evening, missionary sermon, by Rev. J. E. Cahill; Rev. J. C. Blakney, Quarterly sermon, Rev. C. Currie, alternate. As this will be the Annual Meeting, and election of officers it is hoped there will be a large attendance.

THOS. TODD, Sec'y Treas.
Woodstock, Aug. 28th.

A snowstorm has swept over Scotland. The Grampian hills were completely covered with snow.



Extension Tables

Walnut or Oak Finish.

Prices start at \$4.50.

F. A. JONES,

16 and 18 King Street.
BEDROOM SUITS, \$11.00.

A. KINSELLA,
FREESTONE,
GRANITE

—AND—

MARBLE
WORKS.

Wholesale and Retail.

(next I.C.R. Station)

St. John, N. B.

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



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

Liver Ills

Like biliousness, dyspepsia, headache, constipation, sour stomach, indigestion are promptly cured by Hood's Pills. They do their work

Hood's Pills

easily and thoroughly. Best after dinner pills. 25 cents. All druggists. Prepared by C. I. Hood & Co., Lowell, Mass. The only Pill to take with Hood's Sarsaparilla.

We wish we could make everybody believe that promptness is prevention; that there should be no delay when you are losing flesh and when you are pale, especially if a cough be present. The continued use of Scott's Emulsion in the early stages of lung affections does prevent the development of Consumption. Your doctor will tell you this is true and we state it without wishing to make any false claims or false promises. Free book tells more on the subject.

SCOTT & BOWNE, Belleville, Ont.

Intercolonial Railway.

ON AND AFTER MONDAY, the 21st June, 1897, the Trains of this Railway will run Daily (Sundays excepted) as follows:

TRAINS WILL LEAVE ST. JOHN:

Express for Campbellton, Pugwash, Pictou and Halifax	7.00
Express for Halifax	12.35
Accommodation for Moncton, Point du Chene and Springhill Junction	12.40
Express for New Brunswick	15.05
Express for Moncton	15.30
Express for Quebec, Montreal, Halifax and Sydney	22.30

Buffet Sleeping Cars for Montreal, Levis, St. John and Halifax will be attached to trains leaving St. John at 2.30 o'clock and Halifax at 3.30 o'clock.

TRAINS WILL ARRIVE AT ST. JOHN:

Accommodation from Sydney, Halifax and Moncton (Monday excepted)	6.05
Express from Montreal and Quebec (Monday excepted)	7.15
Express from Sussex	8.30
Accommodation from Point du Chene	12.40
Express from Halifax	15.00
Express from Halifax, Pictou and Campbellton	15.30
Express from Moncton	22.30

The trains of the Intercolonial Railway are heated by steam from the locomotive, and those to Levis, Halifax and Montreal, via Levis are lighted by electricity.

All trains are run by Eastern Canadian Tim's.

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—or 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.

The Toronto exhibition was opened on Tuesday by Lady Kirkpatrick.

Fifteen hundred sea trout were put in Loch Lomond Tuesday by the Local government.

Tuesday morning Robert Morgan, of Petersville, Queens county, shot a grey wolf in his buckwheat field.

Ralph Creighton, trying to swim five miles at Dartmouth, N. S., nearly completed his task when he sank exhausted. He was rescued and revived after hard work.

Steamer Victoria built for the St. John River services, was given a trial trip Tuesday. Her steering gear worked badly and she ran into a raft, but did no serious damage. She promises well.

The Chatham World says Mrs. Cody, whose name figures in the conspiracy case against the Jay Gould estate, was formerly a Miss Fitzpatrick, of Chatham.

A young cariboo captured at Dalhousie has been named Restigouche and will be given the Horticultural Association by the legal gentleman attending the circuit court at Dalhousie.

An order-in-council has been passed permitting the storage of petroleum in bulk. Hitherto oil could be brought in tank cars, but it had to be barrelled immediately.

The corporation of Brown University, Providence, R. I. voted Wednesday after a long meeting, to request of President Andrews that he withdraw his resignation as president of the institution.

Roman Catholic papers in the United States have been full of articles concerning Trinity College, the new woman's college to be established in Washington, D. C., under the protection of the Catholic University of America. American Catholics are demanding a higher education for their daughters than that which the convents afford, and there is a desire for a Catholic institution on a par with Vassar and Smith.

The seamers in all the sardine factories at Eastport, Me., have struck, demanding six cents per case where five cents was previously paid. The strike throws out all the employes in the other departments. The factory owners refuse the demands of the strikers and will close unless the employes go to work. This will throw fully 3,000 persons out of employment.

A schedule of stolen articles was on Monday sent to the chiefs of police throughout New England which shows that thieves reaped a rich harvest in Portland during New England Fair week. The biggest haul was made at a hotel, where they rifled several rooms and secured over \$500 worth of jewelry. Several private residences were also entered and in nearly every instance the loss was considerable.

The imports of the past year show an increase of \$300,000, duty collected a decrease of \$300,000. The dutiable imports fell off a million dollars. Free goods increased two and a quarter millions. The imports of sugar went up from four and three-quarters to seven and a half millions. There are large decreases in the importation of cloths, silks and dress goods. The exports (increased \$16,000,000) the produce of the mine over \$3,000,000 forest, \$4,000,000; animals and produce \$2,500,000; agricultural products, \$7,000,000.

The conference of the labor leaders of the country, which has been in session at St. Louis two days, finished its work Tuesday evening. The convention ordered its president to request President McKinley to call a special session of Congress for the purpose of defining the authority of judges in the matter of injunctions. A resolution calling upon all miners at work to desert their posts, and calling them enemies of human liberty so long as they remain at work, was adopted. A similar conference is to meet at Chicago on Sept. 27.

President Faure arrived in Paris at six o'clock Tuesday evening. Enormous crowds of people lined the route to the Rlysee Palace, and the President was warmly acclaimed. All the balconies were filled with spectators, and the waving of handkerchiefs and flags was to be seen on all sides. Ten minutes after the President had passed the Madeline a bomb was exploded inside the railing around the church. The streets were brilliantly illuminated. President Faure gave a banquet to all the ministers at the Rlysee. At eleven o'clock a band of 150 persons with flags flying proceeded in the direction of Rlysee, shouting, "Down with Emperor William!" The police stopped the procession and the leaders were arrested.

Bitter Disappointments.

And Family Grief That Can Be Avoided.

Paine's Celery Compound Erings Health, Joy and Happiness.

You are willing to confess poor sufferer, that you have been bitterly disappointed with past efforts, and that in your estimation your future seems dark and gloomy.

You and your friends alone are to blame if disease is tightening its chain around you, making you a sure captive for the dark and dreaded grave.

Why keep a wife or husband in feverish anxiety, daily bending over you with tearful eyes and almost broken heart? Why cause your children's voice to be hushed, and their childish sports and games to be disregarded and cast aside? They certainly cannot enjoy life when they see a father or mother in the agonies of suffering and deep in mental despair.

You can change the scene by changing and bettering your physical condition. In other words you can be cured and made well again by the use of Paine's Celery Compound.

Your efforts, up to the present, to throw off the encircling and deadly bonds of disease have been vain and futile. Your doctor's well meaning work has not been productive of cheering results, and you are wasting money on medicines that can never meet your case.

Being assured of new health and life by the use of Paine's Celery Compound, you are sinning against heaven and false to your family and friends if you refuse to make trial of the great agency that has saved thousands in the past.

Paine's Celery Compound is the grandest disease banisher that medical science ever devised, and has the endorsement of our best doctors, lawyers, public men, merchants and others. Its curing powers are wonderful, prompt and sure, and it keeps every man and woman permanently cured.

Hon. Mr. Tarte goes to Europe next month to examine the principal harbors there.

PRECEPTS AND WARNINGS FOR THOSE WHO WOULD DYE WELL.

Let thy faith be fixed in the wonderful transforming powers of Diamond Dyes; the results they give will cheer thine heart.

Never allow any interested or wily dealer to recommend for thy use some inferior or imitation make of dye. If thou wilt hearken to his words, he will rejoice at thy simplicity of character and will delight himself over thy wrath and bitter disappointment.

If thou wouldst avoid handling poisonous ingredients, use only the diamond dyes for the home dyeing work; they are the only harmless and pure dyes.

When times are hard and money scarce, thine heart often craves for new and stylish colours and garments. By the use of the magic Diamond Dyes thy wishes can be fully realized, because Diamond Dyes recreate old dresses and make them look like new.

If thou wouldst have a smiling face, a happy heart and an easy mind, do thy colouring at all seasons of the year with the Diamond Dyes; they never cause worry or grief to those who make use of them.

Bryce Thompson, W. A. Thompson and T. C. Thompson, of Toronto, who were recently arrested and afterwards discharged in connection with the failure of the John Eaton Co., of which they were directors, have entered suits against Chas. Reid, the originator of the charges, for \$50,000 for false and malicious prosecution.

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 giddiness, 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.

Two Ways

There are two ways to go into business. One is to blunder into it. Others do, why not you? No matter whether you have a common school or classical education, you will blunder in business unless you have learned the particular things business calls for. If you are thoroughly in earnest and want to amount to something, write me.

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, Androns brass candlesticks, old pieces mahogany furniture, brass trays and snuffers, brass and iron tall clocks, old oaks, and postage stamps on the envelopes before 1870, old china. Address: W. A. KAIN, 130 Gormain Street, St. John, N. B. Good references.

The Rainfall

I heard a farmer talk of Telling his listeners In the wild, new count The rainfall follows "As fast as they break And turn the heart to As they open the furrows And the tillage is more. "The earth grows more. It holds and sends to A moisture it never has When its face was hid "And so, wherever they The clouds run over And the soil that works sun, With water is always I wonder if ever that The half of his slumber Or guessed the message true, Within it was hidden I fell on my ear by chance But the gladness ling To think it is always G That the rainfall fol

Where Stanchions

In a general way I am opposed to stanchions cattle, especially cows confined for months; the actual time of milking evening—I have no feeding of small calves stanchion should be because it keeps the calf affords it a place to feed as a rule is the strongest and then one can feed they need as individual two or three calves may there, and where any are raised they must be operative plan, if any of labor is practised, bucket method of feed feeder with bucket of the one hand, and a other, dividing up his how much a calf has using the apron and a cendal: "Take that!" a proceeding that usually being worth less in the days of field. It should be taught to sorts, early, and if stanchions is supplied will only be for a few calf will eat a little milk, and with its skin will respond in thrift.

In one respect, calf treated—i. e., fed too much of one thing—and is assumed that the task must be made up by and the calf is often suffocation. So much digestive tract. Milk limited quantities, and solids in grain form. small meases, milk danger, even if it is should be fed at regular grain given dry. When fed, it helps to keep up actions better than if better digested than Fermenting in the system produces bowel often-fatal scours result water will quickly water should be fed as warm 79 degrees. A mess of a calf colic as quick as As soon as the calves milk and eaten their be given liberty, and within reach. When

The Farm

The Rainfall Follows the Plow.

I heard a farmer talk one day, Telling his listeners how In the wild, new country far away, The rainfall follows the plow.

"As fast as they break it up, you see, And turn the heart to the sun, As they open the furrows deep and free, And the tillage is begun.

"The earth grows mellow, and more and more.

It holds and sends to the sky A moisture it never had before When its face was hard and dry.

"And so, wherever the plowshares run, The clouds run overhead; And the soil that works and lets in the sun, With water is always fed."

I wonder if ever that farmer knew The half of his simple word. Or guessed the message that, heavenly true, Within it was hidden and heard.

It fell on my ear by chance that day, But the gladness lingers now, To think it is always God's dear way That the rainfall follows the plow.

-Selected

Where Stanchions are Valuable.

In a general way I am steadily and firmly opposed to stanchions as a fastening for cattle, especially cows in milk, that are confined for months; though, if only for the actual time of milking—morning and evening—I have no objection. In the feeding of small calves I think that the stanchion should be employed, first, because it keeps the calf "in place," and affords it a place to feed in quiet, unmolested by its more greedy associate which as a rule is the stronger little freebooter; and then one can feed those calves as they need as individuals. In a small way, two or three calves may be tied here and there, and where any considerable number are raised they must be raised on the co-operative plan, if anything like economy of labor is practised. By the pail and bucket method of feeding, one sees the feeder with bucket of fluid of some sort in the one hand, and a stout sprout in the other, dividing up his time in trying to see how much a calf has drunk, vigorously using the sprout and shouting, as it decends: "Take that!" and "Keep out!"—a proceeding that usually ends in the calf being worth less in the fall than at forty-days old for field. In the start calves should be taught to eat grain of mixed sorts, early, and if each of these little stanchions is supplied with a clean box it will only be for a few days before the calf will eat a little mixed bran, meal and olleake, and with its skim milk will quickly respond in thrift.

In one respect, calves are often badly treated—i. e., fed too largely with too much of one thing—and, if skim milk, it is assumed that the taking off of the cream must be made up by adding more milk, and the calf is often fed to the point of suffocation. So much caseine upsets the digestive tract. Milk should be fed in limited quantities, and supplemented with solids in grain form. If fed warm, and in small messes, milk can be fed without danger, even if it is a little sour; but it should be fed at regular intervals and the grain given dry. Where the latter is so fed, it helps to keep up the digestive functions better than if fed as slop, and is better digested than if washed down. Fermenting in the system without digesting produces bowel disorders, and the often-fatal scoura result. So long as hot water will quickly warm skim milk, it should be fed as warm—sweet or sour—as 78 degrees. A mess of cold milk will give a calf colic as quick as a baby.

As soon as the calves have consumed the milk and eaten their grain, they should be given liberty, and some fine hay placed within reach. When the grass is good

picking, give them the range of a clean lot, and fix a darkened stable so that that they can go into it to escape the flies and storn.

In one respect cows intended for the dairy should be fed more largely of the lean-meat-producing food, and should not become what might be called fat. Young cattle get fat, then lean, and when flush feed comes again they fatten, and this quickly becomes a habit, and is a bad one.

As remedies for calf disorders, lime water and raw eggs about cover the list, though charcoal mixed in the feed has a good effect where indigestion is suspected. Calves will consume much good water, and should not be restricted in their supply.—[Aurora.

***** A Cow's Teeth.

A certain congressman purchased a fine Jersey cow for his country residence, the farmer to deliver the cow and get his pay. When he brought her, the congressman called out his family to admire the purchase, then turning to the farmer said, "Isn't she a beauty?" "Yes," he replied, she is for a cow that has no upper front teeth." "What! no upper front teeth? Then I don't want her. I don't want a cow on my place with no upper front teeth. I will give you five dollars to release me from the bargain and take her away." The farmer took the money and led the cow away without further words and delivered her to another party who had offered him a higher price.

The joke was on the congressman when the story got out, as it soon did, and he heard a great deal about cow's teeth from all sides, and it even followed him to Washington, where his fellow congressmen rang the changes on upper front teeth in season and out of season, more to their amusement than his.

The cow's teeth are on the under jaw and are very sharp. The grass is pressed between these teeth and the "cushion" on the upper jaw; then, with a forward motion of the nose, these sharp teeth cut off the grass. Sometimes when the ground is very soft some of the grass will pull up by the roots, but the cows like some dirt.

***** Forage Crops.

Bulletin 135 of the Ithaca Agricultural Station treats of forage crops. For some time the correspondence of the station has shown the keenest interest in the relative merits of various forage crops particularly for soiling or feeding green.

Those which have given greatest satisfaction at the station are: First, corn; second, a mixture of oats and peas; third, oats; fourth, a mixture of oats and barley; fifth, rye; sixth, barley; seventh, hungarian or the millets.

Corn for soiling should be planted in succession, and none should be cut till nearing maturity, as it increases in nutritive value very greatly as it approaches maturity.

If the mixture of oats and peas is grown, plough the peas in, then harrow the ground, drill in the oats and roll. Use one bushel of peas and a bushel and a half of oats per acre.

The relative value per acre of the feed grown at the station was as follows: Oats and peas, \$63.11; oats alone, \$57.99; oats and barley, \$43.39; barley alone, \$31.99.

For millet, prepare the land thoroughly, being particular to crush clods of clay soils, and in feeding green millet, begin gradually and guard against bloat.

Crimson clover proved very valuable for late fall pasture and as a cover crop to be turned under in spring. It made a much heavier fall growth than either red clover or mammoth clover, and analysis and weighing on November and showed that while crimson clover had gathered 156 pounds nitrogen per acre, red clover had gathered but 103 pounds and mammoth 146.



Mistress and Maid

both have their part in the great savings that come from Pearline.

Suppose you're the mistress There's the economy of it—the saving of time, etc., and the actual money that's saved by doing away with that steady wear and tear on everything

washed. Suppose you're the maid. There's the saving of labor; the absence of rubbing; the hardest part of the house work made easier and pleasanter.

But suppose you are mistress and maid, both in one, doing your own work. Then there is certainly twice as much reason why you should do every bit of your washing and cleaning with Pearline.



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.

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

Victoria Parlor Matches

Fittingly called Jubilee Matches on account of their high quality; each individual match can be relied upon; hot weather will not affect them...

THE E. B. EDDY CO., LIMITED, SOLE MAKERS.

As the outcome of the arbitration which has been going on in the courts of Massachusetts and other states for several months, Robert F. Strain, president and a director in the United Telegram Company, was arrested at Boston on Monday, on a warrant charging the larceny of \$73,717 of the company.

There is a great boom in New found-land owing to the recent discoveries of coal on the west coast. The deposits are very extensive and the seams vary in width from six to thirteen feet. The quality of the product is believed to be equal to the best Welsh steam coal.

Gold Fields of the Klondyke.

Everywhere all classes, men women and children want to know all about this LAND OF GOLD. Recognizing this intense desire of millions of our people, we have had in preparation and are ready to issue a complete work descriptive of the GOLD FIELDS OF THE KLONDYKE, by Ernest Ingersoll, Esq., author of "Knowing Round the Rockies," "Treat of the Continent," "Guide Book to Western Canada," "The Joe Queen," "The Silver Caves," etc., etc. Also an extensive traveler throughout all the Northwestern region for the Geological Survey and the Smithsonian Institute, assisted by Henry W. Elliott and E. H. Seidmore, who have spent years in Alaska.

It will tell you all about the mines that have been discovered. How they are worked, what fortunes have been made, what fields are yet unexplored, the vast extent and possibilities of the Gold Region, all about the Indians and other natives of the land, the climate, vast riches, etc.

This book, containing over 500 pages, is most richly and accurately illustrated from photographs taken on the spot, picturing every phase of mining, country, natives, mountains, ice glaciers and other wonders of the frozen north.

It will contain a magnificent map of six colors, size 18 x 24, showing the Gold Fields, routes to reach them, etc., and is well worth half the price asked for the book. Not a moment should be lost in securing outfit and pushing the sale. It bids fair to rival the sale of the Johnstown Flood. Price of book and map \$1.50. Map alone worth \$1.25. Secure territory quickly by sending 25 cts. for Prospectus and Outfit to the

EARL PUBLISHING HOUSE,

Box 94, ST. JOHN, N. B.

Mention MESSENGER AND VISITOR when you write.

The Aged Clergyman.

Some of the more thoughtful of the newspapers of the United States are giving their attention to a question which is becoming a matter of more importance in that country, the fate of an aged and middle aged clergyman. In every other profession except the church the years that a man has been employed in it are a factor in his favor. The aged physician, who has kept his knowledge up to the times, possesses a store of experience which is of infinite value to him, and which causes him to be trusted and employed as long as his mental faculties remain unimpaired. The aged or middle aged lawyer possesses similar advantages from his long practice in the courts and his familiarity with the leading cases in which the great principles of law are laid down. So much is this knowledge valued that no man will trust a very important case to a young practitioner alone and without the aid of a man of more experience. The editor who for thirty or forty years has enjoyed the acquaintance of public men, and who has taken an active part in the discussion of the great public questions of his time, has an enormous advantage over a younger man for which no brilliancy on the part of the latter can quite compensate for knowledge is better than rhetoric. But the clergyman who has passed the age of fifty years, has in the United States, it appears, become to a large extent what is termed "a back number," and is frequently hardly more than tolerated by the congregations to whom he ministered when he was a younger man. If he should be so unfortunate as to be forced out of his church by the presence of those who want a young preacher fresh from the college, he finds it almost impossible to obtain another charge. Such is the state of affairs which exists in so many cities of the United States. Are we tending in that direction in Canada? We trust not, but we would be glad to hear from some of our readers on this subject.—Telegraph.

On Wednesday John J. Ross, of St. John, a lumberman, was arrested at Brownville, Me., by Game Warden Nicholas and was taken to Dover and arraigned before Judge Durgin, of the Dover Municipal court, charged with killing moose in close time. Ross pleaded guilty of killing moose at Northeast Carry on September 11 and 12, 1896. One charge was for killing a cow moose and the other case was not pressed. Ross was unable to pay a fine and was committed to the Bangor jail for sixty days.

News Summary.

Mr. Fielding leaves for England shortly to float a loan for which authority was given last session.

The failures in the Dominion last week were twenty-five, as against thirty-one for the same week last year.

A movement is on foot in San Francisco to organize a national league for the propagation of Christian socialism.

Sir Wilfrid Laurier has accepted an invitation to visit St. John and open the Provincial Exhibition on the 14th inst.

South Brant, Ont., election protests were dismissed Thursday without costs. Heyd, the Liberal member, being confirmed in his seat.

Premler Laurier left Ottawa for Arthabaskaville Thursday afternoon. He will be in Montreal to attend the banquet in his honor on the 16th.

Friday evening there was a terrible explosion of coal dust in the Old Sunshine mine near Glenwood, Col. Twelve bodies have been recovered.

Bridgeton, N. S., voted for incorporation on Saturday, the 4th inst. One hundred and thirty-two votes were polled, of which ninety-one were in favor of incorporation.

The preliminary investigation of Henry Davidson, charged with the murder of Charles Bowman at Antigonish, N. S., began on Friday. No motive was shown for the crime.

Frank Pedley, the newly appointed commissioner of immigration, and Deputy Minister Smart are coming east on a tour of inspection of immigration agencies and will visit Halifax and St. John.

Burke Perkins, ninety-four years old—whose children numbers twenty-four, and whose grandchildren are uncounted—the other-day wedded Mrs. Elizabeth Goings, seventy six years old, in the town of Greysville, O.

A man named McKenzie, from Colchester, N. S., got lost in the woods about Lepreaux. He wandered about from Friday until Wednesday, and when found was nearly exhausted. He was sent to the Public Hospital St. John.

Eight Armenians who have been convicted of taking part in the recent bomb outrages at Constantinople have been sentenced to death. Two Armenians who were charged with complicity in the outrages have been acquitted.

Thomas Jefferson Sappington, who died recently near St. Louis, saved Gen. Grant from capture by the Confederates during the civil war. Some men were lying in ambush for the general, but Sappington learned of their plans and warned Grant in time.

Russell D. Ward, an Englishman who created a sensation a short time ago by eloping with the wife of Millionaire John Bradbury, of Los Angeles, California, committed suicide by throwing himself from a Chicago Northwestern railway train at Wheatland, Iowa, Friday morning.

Governor Elleslie, of South Carolina, has given orders withdrawing the State constabulary force from every village, town and city in the State. This action removes the chief cause of friction in the enforcement of the State law, and will save the commonwealth \$50,000 a year.

At a picnic in aid of the Catholic church in Bridgeville, Pictou county, N. S., a few days ago, the flag of Corner Stone Orange Lodge of the same place proudly floated over the field. The Orangemen loaned their Catholic brethren the seats from their hall and assisted them in many ways to make the picnic a success.

The semi-annual meeting of the Bank of British North America took place in London on Thursday, Canada, it was announced, is on the eve of a great business revival. The bank's profits for the half year were £34,031, against £25,941 for the preceding like period. The interim dividend was 2½ per cent., compared with 2 per cent.

The most important matter to come up in the sectional meeting of the British Medical Association at Montreal Thursday was a very interesting discussion on the utility of quarantine. Dr. Montizambert, superintendent of the Canadian quarantine system, introduced the question in a paper giving an expose of our system and contrasting it with that of Great Britain. Dr. Mitchell Banks, of Liverpool, delivered an address on surgery. The members were entertained at luncheon on Mount Royal at noon by Mayor Wilson Smith. In the afternoon the foundation stone of the Jubilee Nurse Home in connection with the general hospital was laid by Lord Lister. The annual banquet took place in the Windsor Hotel in the evening.

Walter Baker & Co., Limited.

Dorchester, Mass., U. S. A.
The Oldest and Largest Manufacturers of



**PURE, HIGH GRADE
Cocoas and Chocolates**

on this Continent. No Chemicals are used in their manufactures. Their Breakfast Cocos is absolutely pure, delicious, nutritious, and costs less than one cent a cup. Their Premium No. 1 Chocolate is the best plain chocolate in the market for family use. Their German Sweet Chocolate is good to eat and good to drink. It is palatable, nutritious and healthful; a great favorite with children. Consumers should ask for and be sure that they get the genuine Walter Baker & Co.'s goods, made at Dorchester, Mass., U. S. A.
CANADIAN HOUSE, 6 Hospital St., Montreal.

Free Invitation

When you come to the City come to Frasers', Cheapside, and we shall be pleased to show you our clothing and tell you our prices. Although they are irresistible you will not be under any obligation to buy. If you cannot come write us, sending breast measure and length of inseam of pant leg. We will please you or return your money.

FRASER, FRASER & CO.

40 and 42 King Street,

CHEAPSIDE.

St. John, N. B.

**MAYPOLE
SOAP.**

MADE IN ENGLAND.

Dyes any Shade!

Will Not Wash out Nor Fade.

DOES NOT STAIN THE HANDS.

DEPOT 49 GERMAIN STREET

SAINT JOHN, N. B.

VIVIAN W. TIPPET, Manager.

Ask Your Grocer for it.

THE CHRI...
Vol. X

The M

The meeting the 11th inst., Baptist S. S. C. ing of Friday. was in the ch delegates were present officer a fuller meeting day morning Ervine in refer counties, and parish of St. M. Albert County the brethren p in their various . The evening reading of the a model lesson lesson was Ron dress by Rev. M. Teachers. In a teach, the spea ful teacher,—R Knowledge of vance: Pray Ghost. After some r ence to Love, out which all address on, Sunday Schools the speaker 2. The Doctrine as taught in the doctrine of R 5. Confession of doctrine of the final authority The addresses sion in which R Davidson and J.

The Conventi pointment on Se president, T. H. spent in devoti to enroll delegat Rev. W. E. McL brethren for Pre the honor confer over the meeting was in the work promote. Mr. M church in Gibso establishing a m ericton church, the prosperity, v the assured posit fire it had now a The address of then delivered. Mr. Hall spok for the way in w opened up to us of success we ha to this annual m of the denomina Baptists are to b they have attain the cause and w congratulated th enjoy and on the work of the deno work of the Ma that there was n in antagonism to auxiliary and hel was not one of di interests of the accounts would