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No. 34.

The Maritime Convention.

P. Y. P. U. Meetings.

The meeting of the Convention on Saturday was preceded by meetings of the Maritime B. Y. P. U. and the Baptist Institute on Thursday and Friday. The Board of Governors of Acadia University held its first session on Wednesday evening, and there were other sessions of the Board on Thursday and Friday. The first meeting of the Union was a devotional service at 6 a. m. Thursday, led by Rev. G. O. Gates. From nine to ten an educational meeting, led by Rev. J. D. Freeman, was held. An excellent address on "The Formation of Christian Character" was delivered by the leader.

At the close of this meeting the first business session of the Union was held. President A. E. Wall, of Moncton, was in the chair. After singing, reading of the Scripture by Rev. Dr. Carse and prayer, the meeting proceeded to business. Rev. G. A. Lawson was appointed assistant secretary. The principal matter before the meeting was the Constitution, which, having been carefully considered during the year by the executive, was reported to the Union for adoption. The constitution defined the name and object of the organization, its membership, officers and committees with their duties, also provisions for amendments to the constitution and for the raising of funds. For the most part it was adopted with but little discussion. The main point at which differences of opinion found expression was in Article VI, Section 6. The recommendation that associational secretaries should assist, so far as possible, in the organization of local B. Y. P. U.'s was objected to by some on the ground that it discouraged the organization of Christian Endeavor societies in churches which might prefer to organize their societies under that name. This, it was held, was not in harmony with Article III. of the constitution, which admitted all local Y. P. societies in Baptist churches to membership in the Union, nor with the genius of the movement which aimed to be a federation of Y. P. societies of whatever name in connection with Baptist churches. On the other hand it was held that the Maritime Union, though it should welcome C. E. societies existing in Baptist churches, ought, as a distinctively Baptist organization, to encourage the organization of local B. Y. P. unions rather than C. E. societies in churches. After a lengthy discussion it was decided by a small majority to amend the section so as not to discriminate against the organization of C. E. societies in churches preferring that form of organization.

Sec. 3 under Article III. having reference to members of the Maritime Union in their own right, was criticised on the ground of its giving an undue representation in the Union to one particular denominational interest. The section, as submitted, read as follows:

"Members in their own right shall consist of the Executive Committee, Pastors of said Churches and the Faculty of Acadia College and affiliated Institutions."

After some discussion it was decided to strike out the section, the effect being that the members of the Union will consist entirely of delegates elected by the churches or local Unions.

At the evening session of Thursday the large audience room of the Main Street church was completely filled. After music by the Main Street quartette and the singing of "All Hail the Power of Jesus' name" by the choir and congregation, Rev. Geo. B. Halsey, of Bangor, Me., read the 143 Psalm and Rev. Z. L. Fash, of Liverpool, N. S., offered prayer. Mayor Robertson welcomed the delegates of the Union to the city, impressing in the course of his remarks the importance of religious and moral character and the value of Christian fraternity and organization in the promoting of national life and unity. The Mayor was followed by Dr. Roberts, President of the St. John Union, in a brief address of welcome on behalf of the city Unioners. To these addresses of welcome Rev. Dr. Steele, of Amherst, responded in appropriate terms, acknowledging the very courteous and hearty welcome extended. He also defended the B. Y. P. U. organization as essentially Scriptural, in line with Sunday Schools, missionary societies, etc., and as of great value as a means of educating the young people in the study of the Bible and other Christian literature. President Wall extended a welcome to Rev. Dr.

Chivers, the General Secretary of the Baptist Young People's Union of America, in the following address:

ADDRESS.

MY DEAR MR. CHIVERS.—On behalf of the B. Y. P. U. of Maritime Canada it is my pleasing duty to extend the hand of welcome. Politically we belong to two nations, but religiously we are one. We represent a monarchy and a republic, but we are here to-night as members of a church which is a Monarchy and a Republic in one; for our head is the Lord Jesus Christ, the King of Kings, while we belong to a household of faith wherein all are brethren. Whatever our political opinions may be we are unanimous in the conviction that the venerable Fawcett, the Baptist preacher, was right when he wrote:

"Blest be the tie that binds
Our hearts in Christian love:
The fellowship of kindred minds
Is like to that above."

We bid you welcome. We strike hands as loyal Baptists and give unhesitating allegiance to the receipt of good will and good wishes. It is well that you have come as official leader of the great host marching under the banner of the B. Y. P. U.

It is well that we each look into the face and clasp the hand; and hear the voice of him who henceforth will be to us a personality as well as a name. We, representatives of the B. Y. P. U. movement in Nova Scotia, New Brunswick and Prince Edward Island, give you hearty greeting in the name of this Baptist brotherhood. It is well that you have come, conveying, as doubtless you do, the good wishes of our brothers and sisters associated in Christian work across the line and receiving, as assuredly you will, the heartiest kind of welcome we can impart.

It is well that you have come to visit us and thus evidence to all that this B. Y. P. U. movement is continental rather than national—broad enough to cross mountains, prairies and rivers; and strong enough to unite men of varied opinions in loving allegiance to Christ, his church and his word.

It is well that you have come. You will not return less of a Baptist than you came. We are a hospitable, folk, and will give you three square Canadian meals a day with an English supper thrown in—if you so desire. You shant get any thinner by attending this convention. You shall see as you mingle among us, and we are privileged to meet with you, that we can grow sound loyal Baptists in these provinces by the sea. We are of a good stock as Baptists. Great names are emblazoned on the pages of our past, and we are accustomed in these provinces to spell the word Baptist with a big B. Close-communication, Calvinistic, Baptists, our fathers called themselves, and we are not a bit ashamed of the name.

It is well for us that you have come. Your position makes certain the fact that suggestions and warnings from your years of experience will be of great use to us and help us to do the work assigned to us by the Eternal, in a less unsatisfied way. And be you assured that your presence in this, our Seventh Convention, is to us a cause of great rejoicing and a fact for which we are sincerely thankful.

So now, in the name of the B. Y. P. U. of Maritime Canada, I have to say to you, as we sometimes say to our Pastors. Come often and stay just as long as you can, and feel perfectly at home with us.

Dr. Chivers on rising expressed his hearty appreciation of the cordial welcome which had been extended to him. Some might be interested in knowing that he had been born under the monarchy, and among those staunchest Baptists of rugged Wales. Continuing, Dr. Chivers spoke of the Young People's movement. When the ecclesiastical historian comes to write the history of the nineteenth century he will rate that movement as the most remarkable feature of the century. Alluding to the inception of the Christian Endeavor movement in the Williston Street church, Portland, Me., fifteen years ago, and its marvelous extension, the students volunteer missionary movement, originating a little later at Northfield, and the Epworth League movement later organized in the Methodist body, Dr. Chivers proceeded to speak of the organization of the B. Y. P. U. of America at Chicago six years ago. The Baptist Young People's movement, he said, was not animated by any spirit of antagonism or rivalry toward other organizations. It was born of the conviction that there was need and room for a work to be carried on within denominational lines. While it does not antagonize the larger fellowship of the C. E., it inculcates loyalty to the church and each Union regarding itself as an arm of the church, and seeks to knit the Unions in closest fellowship with denominational interests. There are three words, Dr. Chivers said, which denote the character of the B. Y. P. U. movement. These are: 1. *Federation*. The aim is to secure the organization of Young People's society in each local church, leaving to the church the particular form and name of the society, and to federate those societies with

the B. Y. P. Union of America.

2. *Education*. This aim differentiates the movement from others. Early in the history of the B. Y. P. U. the educational idea was introduced. It is of great importance. Christianity is a child of the light. It allies itself with all the powers of man and calls them into the service of Christ. Intellectual sincerity is the basis of moral sincerity, and he who plays fast and loose with his intellect will soon be playing fast and loose with his conscience. One feature of the educational work of the B. Y. P. U. is the study of the Scriptures. This, also, the speaker showed, looks to service. Obedience to the Word is a Baptist doctrine of the first importance. The "come" and the "go" of Jesus gather unto themselves the spirit of the New Testament. Those who know that Word and are loyal to it will not be satisfied with having come to Jesus, but will go at His command to give His gospel to the world.

3. *Denomination*. Denominationalism is a fact, and is likely for many years to come to afford the channel through which the religious life of the world shall find expression. A denomination has the right to exist so long as it is the custodian of truth not wrought into the consciousness of the church at large or fully expressed in its practice. This, it was shown, was the reason for the existence of the Baptists as a denomination, and the aim of the B. Y. P. U. was to educate and train the young people of the churches to an intelligent and loyal acceptance and assertion of the truths and principles for which the denomination stands. Dr. Chivers was heard with a great deal of interest. His voice is strong and pleasant, his language simple, his manner deliberate, his points are made with clearness and precision and the impression he makes is that of a man earnest in spirit and thoroughly sincere and honest in speech.

At the close of Dr. Chivers' address, Rev. G. B. Halsey, of Bangor, spoke briefly, giving some information as to the Young People's movement in his State and expressing the pleasure it gave him to be present.

An address from Rev. W. B. Hinson was upon the programme for the evening, but as it was now nearly ten o'clock, Mr. Hinson considered that it would not be merciful to keep the congregation longer, and his speech was accordingly reserved to enrich the programme on the following evening.

At the afternoon session on Thursday the President read his annual address, the report of the Secretary-Treasurer was presented, also the report of the Associational Secretary of the N. S. Western Association, Rev. Z. L. Fash, a report from the N. B. Southern, reports of transportation committee, of the editors of the B. Y. P. U. department of the MESSENGER AND VISITOR and the report of the Executive. We have not space at command for any extended report of this session. President Wall received the thanks of the Union for his excellent address, which dealt with the importance of family worship. The Secretary's report showed a successful year. Of the 122 societies enrolled, 81 had sent in statistics, showing a membership of 3,395 active members and 785 associate members. Fourteen new societies were organized during the year, making 130 in the Union, with a total membership of 6,380.

On Friday morning the Nominating Committee submitted the following names as officers of the Union for the year: President, A. E. Wall, Moncton; Vice-Presidents, Hugh Cox, Bear River, N. S., and John Gordon, Charlottetown; Sec'y-Treas, Rev. H. G. Estabrook, Petitcodiac; Asst. Sec'y-Treas, Rev. G. A. Lawson, Halifax; Auditor, F. E. Flewelling, St. John; Associational Secretaries, Rev. B. H. Thomas, Digby, for the N. S. Western Association; Rev. J. B. Morgan, of Aylesford, for the N. S. Central; Rev. G. P. Raymond, of New Glasgow, for N. S. Eastern; Albert Weidon, of Albert, for N. B. Eastern; W. J. Porter, of Fredericton, for N. B. Western; Dr. W. F. Roberts, of St. John, for N. B. Southern; R. H. Jenkins, for Prince Edward Island; Transportation Leaders, Dr. W. F. Roberts, L. G. Lusby, J. K. Ross; Editors, Rev. J. D. Freeman and Rev. G. R. White. This report was adopted.

At the evening session a very large congregation was again assembled to listen to addresses by Rev. W. B. Hinson and Dr. Chivers. These were of excellent quality. Mr. Hinson's theme was, "Our Young People United." Dr. Chivers spoke on, "Missions; an Apologetic."

—There are in attendance upon the Convention a fairly good number of delegates. Quite a number of visiting brethren have been present. Among these are Rev. Dr. Morehouse, of New York; Dr. Osterhout, of Providence, Dr. Chivers, of Chicago, Dr. Halsey, of Bangor, Dr. Goodspeed, of Toronto, and Rev. W. A. Porter, of London, Ont. The weather for the most part has been very pleasant, a boon to be highly appreciated in a summer in which there is so much weather which is extremely otherwise. Harmony has prevailed in discussions and good progress has been made with business up to the time of our going to press, though much still remains to be considered. The report of proceedings will be concluding in our next issue.

Sermon

Preached before the Western Baptist Association of Nova Scotia, at Milton, Queens Co., June 21, and published by request.

By REV. E. P. COLDWELL, B. A.

TEXT: "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds; casting down imaginations and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ," 2 Cor. 10: 4, 5.

We need not review the steps by which the apostle passes, from a reference to particular difficulties with which he had to contend, to this general statement concerning his warfare with the sin and evil of the world.

In the great conflict between good and evil he viewed himself not as a spectator, but as a participant, an active warrior, leading a great host on to victory. His warfare was entirely different from that which is often carried on among men and between nations. "For though we walk in the flesh we war not after the flesh."

It was a warfare prompted by love for his antagonists; it was intended to help, not harm them; not to destroy, but to save them; not to gain the victory over them so much as to give them the victory over themselves. Moreover it was not against them directly, but against their sins. A warfare against thoughts and desires, principles and purposes, and not against men.

We, too, as Christian workers in the Sunday School and prayer meeting, in the church and home, are in the same great conflict, and when Paul tells us of the weapons he used, as he does in our text, and the means by which he expected to gain victory, we are interested to learn all we can about the subject, that we also may be successful and gain lasting victory through Christ.

Our text leads us, therefore, to speak of "the weapons of our warfare," or, in other words, of the means by which we, as Christians, can overcome evil and advance our Redeemer's Kingdom in the world. In speaking of these weapons we may consider:

I. *Their Nature.* They are "not carnal," but spiritual. That is—

1. They are not material, but immaterial. This must be the case because the things to be overcome are not material. "We wrestle not against flesh and blood, but against principalities, against powers; against the rulers of the darkness of this world, against spiritual wickedness in high places." Our evil thoughts, affections and practices are immaterial things and the weapons used must be such as to reach and destroy them. But though immaterial they are none the less real, for the most real things in the world are immaterial things. "The things which are unseen are eternal." What is so real as the hatred and malice which prompts an enemy to harm us, or the love of a friend or of God that seeks our good. This then shows us why we should antagonize these forms of spiritual evil. Evil thoughts are the secret of countless evil acts, sinful affections are the cause of untold sorrows. By wrong purposes men strengthen themselves against the things that are right and that are intended for their good. These things must be opposed and overcome and the weapons by which they can be conquered "are not carnal."

2. They are not unrighteous, as the term used also implies. They are unlike those which the enemies of Paul used against him, and which he here rebukes. We can not "do evil that good may come." Nor can we overcome unrighteousness by unrighteous methods, nor promote holiness by sin. Sometimes men expect to accomplish something by the manifestation of anger, "but the wrath of man worketh not the righteousness of God." We cannot remove evil passions from human hearts by vindictiveness or a spirit of retaliation—by treating men as they treat us when they do us harm. Men may exalt themselves when they ought to exalt Christ, and hope thus to promote righteousness, but their expectations will be in vain. These methods are carnal and unrighteous, and if our methods are like the apostle's they will not be carnal.

We must be sure that the means we employ to do good are such as Christ would have employed, or would now endorse, that they are such as commend themselves to right thinking men as well as to our own consciences, that they are worthy of the great cause we are trying to advance.

3. The weapons we employ or should employ are not such as we use to accomplish the ordinary purposes of life. They are not natural but supernatural, such as co-operate with supernatural powers and secure aid from on high. We need the power of God to help us in our struggles against wrong. The foes we contend against are such as the power of man can never overcome. To destroy the evil in human hearts, to keep back the encroachments of worldly desire and love, to assail successfully the great systems of organized evil, to overthrow the deadly evil of intemperance and to conquer the great

systems of false religion and idolatry, are works so gigantic, that the powers of men, be they ever so great or so good, can never accomplish. Force of character, power of will, the use of natural means such as argument, entreaty, rebuke and denunciation, are all good in their place, and may become tributary to the work of saving men and elevating society, but are not sufficient for the task alone. We need that which will secure help from God.

II. *The effectiveness of the weapons of our warfare.* "They are mighty through God to the pulling down of strongholds." Our weapons will be effective if we use the right ones and use them in the right way. We may mention some of the indispensable ones:

1. *A righteous life.* It is a power for good, an effective weapon for the destruction of the things that are wrong. Without this all other means are of little account. A person destitute of a righteous character and a Christian purpose can use no means effectively. A righteous life is a power for good, even if it be a humble and obscure one. It disarms criticism and commends itself even to an ungodly man. It attests the power and value of the religion of Jesus Christ by showing what God, through redemption, can do for a man. A person may lack great natural gifts, but if they faithfully and persistently continue in the paths of righteousness their lives have an effect for good that can never be estimated. We have heard of a foreign missionary who was so deficient in mental power that he could not learn the language of the people to whom he was sent. He could not therefore preach to the people in their own tongue "the unsearchable riches of Christ." Let him be recalled by the Board that sent him, said some, but his fellow missionaries said let him stay where he is. Though he cannot preach to the people in their own language he, by his superior Christian attainments and by his marked exhibition of Christian principles, is doing as much for the spread of Christianity as any of us. So on the foreign field he remained and continued, by a godly life, to show what a Christian life should be, and thus was righteousness proved to be an effective weapon for the overcoming of evil. We read in some of Paul's letters of the "breastplate of righteousness," and "the armor of righteousness;" but righteousness is not only a way of defending ourselves, but of benefitting others. To become righteous, and continue so, we must be the subjects of the Holy Spirit's gracious work, but the fruits of the Spirit, "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance," are of great value and wonderful power. If we want to do good in the world and win in the conflict between good and evil, let us see to it that our lives are above reproach and pure enough to show the purity of Christ's religion.

2. *Another effective weapon against evil is that of prayer, prevailing prayer.* It leads our minds away from the things of the earth to God and the concerns of the soul. It turns the current of thought, feeling and affection to the right course. It gives exercise to the emotions and powers of our immortal natures, and by that exercise they are strengthened and matured. It thus becomes an effective weapon of our warfare because it adds power to all the other means used. Prayer is more than a request. It embraces adoration and thanksgiving, gives expression to the deep feelings of the soul, and thus has an effect for good upon the one who listens to it, and who can say that this was not one of the designs of public prayer? But we have not yet mentioned one of the great designs of prayer, if not the chief one, which is to prove God to do for us what we cannot do for ourselves, and which he has not promised to do for us if we do not pray. It brings in this way the otherwise impossible things to pass, and difficulties that could not before be removed, through prayer cease to be. When hindrances to the progress of the Lord's work are found, it is our great privilege to pray until they, as a result of prayer, no longer exist. Many can give testimony to difficulties that have been overcome just in this way.

Prayer is God's ordained means of blessing needy souls and satisfying right desires. Other ways he might have seen fit to use. Without this means He might have chosen to advance His kingdom, but He has not done so. Through prayer alone can we expect to overthrow evil and bring to pass the events that God has promised. By it the riches of God's grace are poured into our sin-impoorished lives. Through it we connect our lives and purposes with His great and beneficent designs. Through it we secure His favor, and power, and co-operation in accomplishing the things that we undertake in harmony with His will. If there is a work we desire to see done, believing it to be according to His will, we may pray until it be brought to pass.

3. *The great means by which the purposes of the Christian warrior are to be realized is truth, the preaching, teaching and living of the truth as God has made it known in His Word.* His Word lays emphasis upon this

great means of benefitting men and bringing to naught the works of Satan. The truth is the means by which souls are regenerated, "Of His own will begat he us with the word of truth." It is also the means by which they are sanctified. The passages of sacred Scripture which directly teach these great facts are numerous and well known, and need not to be here repeated. Our great work as Christians is to make known and spread far and near the great teachings of the Bible. The "great commission" clearly places that duty before all Christians for all time.

We are to be sure that whatever method we employ of doing the Lord's work, the truth is clearly set forth. We may differ as to method but not as to the work for which the method is chosen. The truth we must use whatever the method may be, and any method that adulterates, or nullifies, or scantily uses the truth is of but little use. We may follow different ways of working for Christ, but the truth must be in it all or our work is ineffectual. We must also use the truth in its variety and entirety. Consider what a variety we have in the Bible. Fact and illustration, comment and invitation, entreaty and warning, history and doctrine all blend in beautiful harmony, and we are to use it all. We are not to teach the law chiefly, nor the invitations of the gospel alone, nor theory without practice, nor practical teaching to the exclusion of the great doctrines of revelation, but we are to use the doctrines as did the apostles, as sledge-hammers to drive home to our hearts and consciences the duties presented to us by the Bible everywhere. We believe that it is what it claims to be, a revelation from God to men, and is to be used as God intended to teach men how to live and what to do, to warn them of danger and point them to Jesus Christ as their only Saviour, and thus to mould and elevate, purify and ennoble the characters of men. We should also use the Scriptures freely in all of our religious meetings and Sunday Schools. We should pack all of our sermons and addresses as full of truth as we can and not use it sparingly for there is plenty of it.

All of the weapons that we have just named are closely connected, and other means may be thought of which are associated with them. They are effective—"mighty through God"—because He approves of them and uses them. God makes them mighty. He makes them his instruments and accomplishes his great purposes through them. Other means we may well be doubtful of, and of much that we plan, or do, or say that has not the truth back of it and in it, we must know that it is of no benefit. God's cause may move on in spite of it but does not move because of it.

III. *The victories to be achieved by them.* We view the second verse of our text as explanatory of the last clause of the first. "The pulling down of strongholds" is described more fully by the language of verse five, which shows the kind of victories that have been gained and yet shall be gained by the use of the weapons that we employ. The language is highly figurative, as are the words we have already considered, and we must therefore in speaking of it for our present purposes use more ordinary and direct forms of speech.

The victories to be gained are as follows:

1. *False reasonings are to be overcome.* The word "imaginations" is called "reasonings" in the marginal readings of the text. There are systems of teaching that are in direct opposition to the progress of the gospel and the interest of immortal souls. They are the result of the reasonings and imaginations of men when the great truths of the Bible are disregarded. These we must oppose. Error must be met by truth. Correct reasoning on right principles must prevail against that which is false and vain. We must show to men how much more the gospel offers to them, and can do for them than their own speculations and all the philosophies of the ages. Many of the systems of false teaching have long since been dispelled by the promulgation of the true teaching of the Word of God, and all others will yet we believe meet the same fate, if we use freely the right weapons and trust in their power.

There are other reasonings besides false philosophies, speculations that are in opposition to the progress of the truth and the salvation of soul. We refer to the reasonings by which men try to satisfy themselves as they remain without God and without salvation, or the means by which a man will justify himself in a course of action that is wrong. We also have in mind the thoughts revolved over and over again by which many a Christian will try to make it appear to himself and others that the duties of the Christian life and the obligations assumed on becoming a church member do not devolve upon him. These are hindrances to the progress of the Lord's work, and are some of the things we must assail with the weapons we have named. Another reasoning to be overcome is that by which many a Christian attempts to resist all the appeals coming to him in behalf of a lost world, and the demand for money with which to support Christian institutions and spread abroad the Gospel. Many men do succeed in largely resisting all such calls year in and year out, and they do so by using a certain round of argument and reply, designed to silence the one making the appeal and their own consciences as well. Against all of these reasonings we must use most effectively the weapons at our disposal for these things are in opposition to God's law and human interests also.

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2. All that exalts itself against God must be destroyed. There is much that does. The will of man exalts itself against God and the Spirit of rebellion against God and His holy purposes is engendered. The purposes of the heart of man are often directly opposed to the will of God. There are injurious customs and pernicious habits indulged in by men that are in opposition to the law of God. Intemperance is a mighty evil that must be viewed as an enemy of God as well as of man. Idolatrous systems of religion are spread over much of the earth and a denial of true religion is also current among men, and these things are high against God. These things must be opposed. But can we assail all of these things by the kind of means that we have spoken of and expect to succeed? Yes that is what we are doing with every attempt to establish the kingdom of God more thoroughly at home, or extend it abroad. We have every reason to believe that in this way, and only in this way, can all that exalts itself against God be thrown down and the kingdom of righteousness and peace be built up upon its ruins. If it can not be done by these means it cannot be done at all. Experience has proven this. But great have been the victories in the past achieved through the use of Christian means. The paganism of the Roman Empire lost its power as the early Christians went everywhere preaching the gospel. The savagery and heathenism of some of the Islands of the South Seas has given place to Christian churches and the praises of God during the past fifty or sixty years. The ancient religions of India are feeling wonderfully the power of the gospel preached by earnest men of God. Greater things are yet to be as a result of earnestly using the means that God has ordained to conquer the evil of the world.

3. Every thought must be taken captive that it may be made obedient unto Christ. That means that everything must be made obedient to him. This is the great consummation of all things designed of God through redemption. Obedience is the test of religion. When this is realized Christ will be supreme. He is the head of all men and all things, and when all becomes submissive to Him then will the great purposes of God be fulfilled. When this is done men will live regularly and do right, and attain unto the highest things possible for human beings. In this will be realized the truest freedom for man, the power to do right. Happiness and the highest service will be secured for mankind. To this end we must ever continue with courage, hope and zeal to use the weapons of our warfare, righteous lives, prevailing prayer and the Word of God. All other means are either subsidiary to these or in antagonism to them. Without the use of these means we can never succeed. With them we can never fail. Results may come slowly but they are sure to come at last.

The Late Alex. Grant of Winnipeg.

It is doubtful whether there is another man in all the west whose death would interest so many people, or cause such universal sorrow, as has that of the late Alex. Grant of the First Baptist Church of Winnipeg. I need not give particulars of the unspeakably sad event, as you will doubtless have received them before this letter reaches you. It is of course not possible for the people in the east, to understand how the death of any Baptist pastor, could so deeply move the people of all classes and of all creeds as this death has done. In this town, two hundred miles from Winnipeg, it is almost the only thing talked of wherever people meet, and everyone seems to feel it as a personal loss. His was a remarkable and powerful personality. "His gifts as a preacher" said one of the Presbyterian ministers of Winnipeg "could be regarded as nothing less than brilliant." With such intellectual power as he unquestionably possessed, coupled with piety so deep, and a devotion so intense as to seem sometimes bordering on mysticism, it is not to be wondered at that he had in a remarkable degree endeared himself to the noble church which he has so faithfully served for the past 8 years, and upon which he has left the impress of his strong personality and devout spirit.

His manner in the pulpit was unique, and at first, to many people, was not agreeable, but having heard him a few times you had no longer any disposition to criticise the manner, for there is forced upon you the conviction, that you are listening to a man of extraordinary power; a man of profound thought; of striking originality; of intense nature, and of warm deep devotion.

Every thing he did seemed to breathe the spirit of devotion. The writer some twelve years ago, heard him address the students at McMaster Hall. Having in a kindly way chided that spirit which even in Christ's service, is inclined to seek the most pleasant field of labor, he made a powerful appeal to those present to crucify such a spirit, concluding in the following words, which his dramatic manner, and intense earnestness must have indelibly fixed upon the minds of all who heard them.

"Brethren," he said, "be thankful that you are permitted to preach Christ any where, and see to it, that you preach Him in words so hot that they blister your lips." This intense earnestness and deep devotion characterized his whole ministry.

Last month was recommenced the publication of the Northwest Baptist, with him as editor of course. He wrote a brief "Salutation" that was characteristic; one sentence of it was, "Enough that the Northwest Baptist is here, and, hopes to be able to serve the churches, and through them our Lord Jesus Christ who is blessed forever more."

None of us thought then, that this was his valediction as well as salutation, but so it was. At the close of the last sermon he preached (on Sabbath evening the first inst.) he raised both hands, as was his custom, to pronounce the benediction, and while standing in that attitude, the congregation, the while, waiting for the words, he began singing in a soft low voice the stanza.

"Draw me nearer, nearer, blessed Lord
 To the cross where Thou hast died."

That was characteristic of the man, and done by him seemed perfectly natural and fitting.

When preaching, his sympathy seemed to embrace the whole congregation, and caused each one to feel that he or she was to him, the object of special interest and solicitude, and when he reached a point in the sermon that he was anxious to deeply impress upon the hearts of all, or when appealing to the unsaved to seek the Lord, he would in the most simple and natural manner turn to the members of the church, and ask "Are you helping me now with your prayers? Oh! help me at this point, that I may speak to these unsaved ones just the right words." And then he would resume his appeal in words so tender and so intense in their burning earnestness, that the most indifferent must listen. At the bedside of the sick and dying, he was the embodiment of tenderness and comfort; just as original in his manner and methods then as in the pulpit.

But let no one suppose for a moment that tenderness, sympathy and devotion, for which he was so remarkable, were the only elements entering into this man's character. He was not deficient in those sterner qualities, without which no man could be truly great, however good. He was not the kind of man to deal tenderly with sham or unrighteousness in high places or low, and when he thought it necessary to assail error, or to defend his own views of the truth, he could do it, and often did do it, with the courage and sternness of the old time prophets.

In the sad death of this strong and noble man in the very prime of life (aged 42 years) the denomination has sustained a great loss; so great indeed, that so far as we can see, it is irreparable. He was the one great leader of the Baptist forces of the west; recognized as such by Baptist in all parts of the Dominion, but one had to know him, and meet him in convention in order to understand why his right to supreme leadership in such gatherings had never been disputed or questioned by any. It is needless to say, that the church that he has served so faithfully, and in which his ministry has been so eminently successful; the church that loved him as only such a man is capable of making himself loved; is today overwhelmed with sorrow, and feel that his place can never be altogether filled. Some one more intimately acquainted with this dear departed brother, and more familiar with his work that has been my privilege, will no doubt furnish a fitting testimony of his worth, but I could not refrain from writing what I have concerning our great and seemingly irreparable loss.

We cannot understand the deep counsels of God, or see why this had to be, but we can still trust Him, and pray that the mantle of the late pastor of the First Baptist Church of Winnipeg, may rest upon some other whom God shall choose.
 B. J. GRANT

Boisevan, Man., August 10.

School for the Blind.

DEAR MR. EDITOR.—A few weeks since, when visiting the eastern portions of the Province of Nova Scotia, I heard of a man who was deprived of sight, and being in search of all cases of partial or total blindness I made arrangements to meet him, with a view to seeing whether the School for the Blind could in any way be of service to him. I found that the man was 38 years of age, that he had accidentally lost the sight of both eyes when he was 15 years old, and that for twenty-three years he had been sitting idly all day long, the monotony of his life being broken only by eating and sleeping. Physically and mentally, and might I say spiritually, the man had become a complete wreck. Ambition and hope for the future, and even the power of enjoyment of the present, had vanished out of his life and I found that I had come to him too late and that his destiny on earth at least was simply a dull, monotonous existence.

For twenty-four years every effort has been made to make the School for the Blind known throughout the Maritime Provinces. Every available agency has been used to awaken the interest of the public in the education of those deprived of sight and to stimulate broad-minded and intelligent persons to co-operate with the school and to bring all those for whose benefit it has been established within the scope of the privileges and blessings which it is fortunately able to offer, and yet in the provinces many blind children have been allowed to grow up in ignorance and, like the man referred to

above, are now leading lives of helplessness and enforced idleness. Contrast the lives of the energetic, enthusiastic, self-helpful and self-supporting men and women, who have graduated from this institution, with the miserable, monotonous lot of those who have not enjoyed its advantages and then you will no longer wonder at the constant and unceasing efforts which have been and are being made to obtain information with respect to those who are totally blind or whose sight is so far impaired that they can no longer see to read.

Many persons express surprise that the parents or guardians of those who are partially or totally blind do not at once communicate with the superintendent of the School for the Blind at Halifax and secure for their children the free education which the school affords, but experience has proved that few parents will admit that their children are hopelessly blind, that the one central thought in the minds of such parents is the recovery of sight, and that owing to this oftentimes false hope and to indifference the children are allowed to grow up and reach manhood and womanhood without any effort having been made to prepare them to lead useful lives.

I believe that each reader of this letter, will admit that in this enlightened 19th century, no totally or partially blind child who has average mental capacity should be allowed to grow up in ignorance. I believe that each reader is willing to do his or her best, towards furthering the work of the school, and I believe that as an outcome of this letter, each district in the Maritime Provinces will be thoroughly searched, and that the report of each and every case of blindness existing, will be forwarded to the superintendent of the school for the blind at Halifax.

Do not imagine reader that this can be done without effort upon your part. Unknown to you there may be a blind child, in the chimney corner of a neighbors house, within a stones throw of your own home. Blind children are as a rule hidden away, kept in the background out of sight, and it is only by careful and persistent inquiry that their whereabouts can be ascertained.

Trusting, Mr. Editor, that I may count upon the hearty co-operation of your readers, I remain—

Yours Faithfully,
 C. F. FRASER, Supt.

Halifax.

Rest in Life.

Rest is a soft-sounding, beautiful word that comes from the heart as the breath of peace and sweet contentment. But few words have more meanings, or, rather, more applications. The laborer, wearing with the toil and heat of the day, goes home at night, task done, wages earned, to wife and little ones, to put his strained muscles at ease. He finds rest in cessation from toil. One who has given the day to ease and pleasure finds a great need of change and gets rest in sleep. Hunger and thirst afflict the traveler in the wilderness, and there is no rest for him until he gets food and drink. In the hospital lies a patient whose bones have ached, whose pulse has raced and whose flesh has burned with fever day and night. He finds rest in the flight of the malady. The man of business has had great financial burdens which he could not lay aside; they have tormented his waking and broken his sleeping hours. Rest comes when he has passed the crisis and met the obligations. The guilt of a crime lies heavy upon this man's conscience, he is troubled because he cannot escape. Life becomes a horror to him. At last he confesses, surrenders himself and, having made restitution so far as he can, he has rest. The poor suicide thinks there is rest only in ceasing to be. Greece has been at war. She staked her very existence on her defiance of Turkey. All her resources were strained to meet the enemy which was far too powerful for her. Her rest comes with peace.

What, then, is rest? Is it cessation from toil, or satisfaction of hunger, or the coming of sleep, or the return of health, or the laying down of business burdens, or confession of crime, or declaration of peace, or death?

There is a rest the desire for which has a deeper hold on the nature of man than any of these. We are made with higher longings than the horse or the sheep, which, having food and drink and companionship of their own kind, are satisfied. Rest from toil and all the burdens and ills of life, and even from life itself, does not fill up the measure of our hopes and aspirations. We believe in a life continuous. At death we do but cross a stream to live forever on the other side. God sends our spirits and takes them again. We are anxious, we must be anxious, to understand his purposes and to fulfil the destiny he created us for. When we are made to see how far we have gone astray and to what adverse fate we are tending, there is and can be no rest for us until we have found our way back again. The desire for this rest in God is likened in the Bible to hunger and thirst, to longing for sleep, for health, for cessation of war, for life. It is not of supreme importance that the brief days we spend here should be free from trouble, toil, illness, hunger and thirst; or that they should be lengthened out; but it is the one great object to learn God's will and conform our lives to it. Not to know that will means a blind conflict with the Almighty; to know it and to defy it means the most unequal, hopeless, terrible battle ever waged. How can there be rest when there is "a certain fearful expectation of judgment?"

Rest is the sweeter for the toil or waking, the trouble or agony of pain that precedes it. Rest in God is inexpressibly precious to them who have been tossed and torn with doubt, who have groped blindly in the darkness of sin for a ray of hope, who have learned that it is a fearful thing to confront the living God as rebels. What a rest of peace comes to the troubled soul when it ceases its silly war against God and knows that all its future battles will be fought with him against the common enemy! This is a rest which comforts and sustains through all the troubles and trials which may be cast into our lot. Unless we have it the present is without meaning, and the future utterly without assurance.

Messenger and Visitor

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

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The Convention.

The fifty-second annual meeting of Maritime Convention was opened according to appointment in the Main Street church, St. John, on Saturday, August 21, at ten o'clock a. m., Rev. G. O. Gates, M. A., President of the Convention, in the chair. After the singing of a hymn, the Scriptures were read and prayer was offered by Rev. Dr. Saunders, of Halifax: The Convention then proceeded to the enrolment of delegates. A Nominating Committee was appointed consisting of the following brethren: Revs. J. W. Manning, C. W. Corey, G. R. White, D. G. McDonald, and Messrs. E. D. King, N. B. Cottle and Chas. E. Knapp.

The Convention proceeded to the election of its President for the year, and by a unanimous and very hearty vote Prof. E. M. Keirstead, D. D., of Acadia College, was chosen to that important office. Dr. Keirstead, being presented by President Gates, briefly thanked the Convention for the confidence reposed in him; bespeaking their kindly and earnest co-operation with him in the business to be transacted.

The address of the retiring president was then delivered. It was an extended survey of the field of Baptist interests in these provinces. The address was optimistic in spirit. It acknowledged the debt of the present to the wisdom and faithfulness of those who under God had made our past, and called for unity in spirit and effort and an advanced movement in missions and education and along the whole line of our denominational work. The address was received with applause, further action respecting it being deferred to a later session.

A partial report of the Nominating Committee was received, naming the following as officers: Vice-Presidents, Rev. D. Price, of Tryon, P. E. I., and R. G. Haley, Esq., of St. John; Assistant Secretaries, Rev. W. N. Hutchins, of Canning, N. S., and Rev. J. G. A. Belyea, of Sackville, N. B.; Treasurer, R. C. Elkin, Esq., of St. John; Committee on Estimates, Rev. J. W. Bancroft and Messrs. N. B. Cottle and J. B. Russ. These nominations were confirmed by the Convention.

Printed copies of the report of the Home Mission Board were placed in the hands of delegates preliminary to its discussion at the afternoon session. A telegram was read by the Secretary from Rev. A. J. Vining, of Winnipeg, Superintendent of Missions in the Northwest, respecting the death by drowning of Rev. Alexander Grant, and asking the sympathy of the body for the brethren of the Northwest in the great loss thus sustained. At the request of the President the Convention was led in a prayer of sympathy, touching this matter, by Rev. J. D. Freeman, of Fredericton. The Convention adjourned to meet at 2.30 p. m.

AFTERNOON SESSION.

The report of the H. M. Board, which in printed form was placed in the hands of the delegates at the morning session, was taken up and considered clause by clause.

After alluding to changes in the personnel of the Board, made necessary by removal of some pastors from Yarmouth, the report paid a deserved tribute to the faithfulness of Rev. I. Wallace, who has retired from the work of general missionary. Revs. A. F. Baker and J. Marple have labored during the year and their services are much in demand among pastors. The chief aim in employing general missionaries is to give to new and weak interests the evangelistic services they so much need. The report presents a review of the fields aided through the Board in each of the associations in Nova Scotia and P. E. Island. The work of the year is summarized as follows:

Summing up the work and results as reported to us, we have: 1,235 weeks of labor distributed among 94 churches; 3,114 preaching services; 2,420 other meetings; 6,675 religious visits; 2,600 pages of Tracts distributed; 419 baptized; 59 received by letter and experience.

A church has been organized at St. Peter's Bay, P. E. I. Meeting houses have been completed and opened at West Dalhousie, Anna, Co., Noel, Hants Co., Half Island Cove, Guysboro Co., and Southampton, Cumberland Co.

The supplements of general Missionaries' salaries and grants to the churches amount to \$3,813.05, divided as follows: \$2,505.60 to 30 fields in Nova Scotia; \$383.09 to 6 fields in P. E. Island, and \$924.06 for general Missionary or Evangelistic work.

MESSENGER AND VISITOR.

CHURCH EDIFICE FUND.

A grant of \$60.00 has been given to the brethren at Half Island Cove Guysboro Co., to assist them in the erection of a house of worship. Other deserving applications have been refused because this fund was overdrawn.

If the Board could have even a few hundred dollars per year for this department it would be of great assistance to our mission fields, for a church home is a necessity to the growth and prosperity of a church.

FINANCIAL.

The executor of his estate have paid over to the Board \$900.00, the bequest of the late G. P. Payzant, Esq., of Windsor, less the succession duties paid to the government of Nova Scotia.

The income from the churches, W. B. M. Union, etc., was \$3578.59, a falling off of \$832.82 as compared with last year. Had the \$6500 asked for been given as much of the destitution referred to in the report could have been prevented and the debt paid off. As it is there has been an increase of the debt and it now amounts to \$1412.89.

The Treasurer of the W. B. M. Union paid to us last year \$114.81, which should have been paid to the Home Mission Committee in New Brunswick. By her order that amount has been paid over to that Committee and becomes a charge against the funds this year.

The amount from the 2nd Bradshaw Trust and the income from the Noah Webb fund have been paid to the same committee to be expended for work in New Brunswick.

CONCLUSION.

As has been indicated in the report, five fields that have not been receiving aid from the Board will next year receive assistance, amounting to not less than \$500.00. On the other hand there are but few cases where the grants now given can be reduced. In view of these facts and the present indebtedness the need for larger offerings for this work is apparent. The several district meetings seem anxious, and rightly so, that all the destitute sections in their districts should be cared for. But are you doing all that you can, brethren, to enable the Board to care for them? We do not blame you for pointing out the needs, though in many cases they are already well known. What we ask is that you seek to put the Board in a position to supply the needs. Let the teaching and practice be in accord with the declaration of the Convention, viz., that Home Missions has the largest claim on the regular beneficence of the churches.

A. COHOON

Cor. Secretary.

Wolfville, Aug. 10th, 1897.

TREASURER'S REPORT.

RECEIPTS.

Balance in hand last report, - - - - -	\$ 118 76
From Bradshaw Trust, No. 2, 1895-96 - - - - -	139 09
From Interest Nora Webb Fund, - - - - -	8 40
Legacy G. P. Payzant, less succession dues, - - - - -	147 49
Denominational Funds, W. S., - - - - -	900 00
" " P. E. I., - - - - -	318 77
" " P. E. I., - - - - -	154 82
Special donation, P. E. I., - - - - -	5 00
W. B. M. Union, - - - - -	300 00
Dividend, Avon Marine Insurance Co., - - - - -	25 00
Late Treasurer Convention Funds, - - - - -	35 28
Collections for Supplies, - - - - -	28 42
	\$4,833 54

PAYMENTS.

R. G. Haley, Bradshaw Trust, No. 2, 1895-96, - - - - -	139 09
" " Interest Nora Webb Fund, - - - - -	8 40
" " Order, Treasurer W. B. M. Union, - - - - -	114 81
Missionaries for 1895-96, - - - - -	593 66
General Missionaries and Grants to Fields, - - - - -	3018 64
Salary Cor. Secretary, - - - - -	500 00
Travelling Expenses, - - - - -	79 05
Post Office Order, Postage, Stationery, etc., - - - - -	27 27
West Dalhousie church, - - - - -	116 86
Interest, \$37.90; Guarantee Bond, \$37.50, - - - - -	75 40
Proportion, cost of Year Book, - - - - -	81 57
	\$4,754 75

Balance in hand, - - - - - \$78 79

FINANCIAL POSITION.

Board owes on Notes, - - - - -	\$ 640 02
" " Missionaries, - - - - -	851 66
Cash on hand, - - - - -	\$1,491 68
Total deficit, - - - - -	\$1,412 89

TRUST FUNDS.

The Howard Fullerton Fund, \$3,500. The income of this fund is paid to New Glasgow church.

The Noah Webb Fund, \$140.02. The income is paid to New Brunswick Home Mission Committee.

The James Burgess Fund, viz: One share of Avon Marine Insurance Co. stock. Dividends for work in South Maitland. Expended by the Board.

French Mission Fund, \$1,006.40. The interest of this fund is added to principal. Also \$50 balance due on mortgage. West Dalhousie Church Fund, \$116.86, mentioned in last report has been paid over to church and expended by them in building their meeting house.

A. COHOON, Treas. H. M. Board.

Wolfville, N. S., August 9, 1897.

This certifies that I have carefully examined the accounts of the Treasurer of the Home Mission Board of the Maritime Baptist Convention for the year ending August 7, 1897, and find them to be correct.

A. E. COLDWELL, Auditor.

Wolfville, N. S., August 11, 1897.

The report of the committee in New Brunswick was presented by Bro R. G. Haley, as follows:—Your com-

August 25, 1897.

mittee report that during the year now closed, they have met, in so far as they were able, with the H. M. Board of the N. B. Convention in their monthly meetings. By mutual agreement with that Board we have discussed with those in attendance the needs of the work specially submitted to us. Through our Treasurer, Bro. R. G. Haley, we have assisted financially as we were able as the account will show. During the year two general missionaries have been employed and twenty-two mission fields have received help. On some of these missionary pastors have been at work during the whole year and others for but three or more months. So far as your committee are able to report for eleven months, dating from Sept. 1st '96, to Aug. 1st '97, there have been on these mission fields and through the special work of the general missionaries 216 baptisms, and 51 received into the churches by letter. About \$5,100 will be expended during the year. New Brunswick has many small and weak interests belonging to our denomination, and these for years yet, if they are to be kept ours, must receive help. Our principles are not unpopular in this province and with care and attention good results must follow faithfully performed work.

(Signed) G. O. GATES, Sec'y. Com.

TREASURER'S REPORT.

N. B. Home Mission Committee in account with R. G. Haley, Treasurer.

RECEIPTS.

1896-7.	
Balance from 1896-7, - - - - -	\$469 17
Bradshaw Trust Fund, - - - - -	
per Rev. A. Cohoon, - - - - -	139 09
Interest Noah Webb Fund, - - - - -	8 40
W. B. M. Union, - - - - -	
per Rev. A. Cohoon, - - - - -	\$114 81
per Mrs. M. Smith, - - - - -	131 42
Rev. J. W. Manning, Denom. Treas., - - - - -	246 23
	713 17
	\$1,576 06

EXPENDITURE.

1896-7.	
Salaries of General Missionaries, - - - - -	\$ 380 00
Grant to Student Missionaries and - - - - -	
Mission Fields, - - - - -	1,108 25
Cost of Remitting, - - - - -	3 42
	\$1,491 67

Balance on hand, - - - - - \$84 39

The report on Northwest missions, presented by Rev. F. M. Young, referred to the large number of people coming into the country and the increased responsibilities involved. The Baptists of the Northwest are doing nobly. Of the 53 churches only 7 are yet self-sustaining. They have however raised for mission work \$4,000 and for home work \$40,000.

The year has been a successful one, 474 have been added to the churches, 236 by baptism. The Maritime Provinces have raised for the work \$3,132.74. The report expressed heartfelt sorrow at the news of the death of Rev. Alexander Grant whose life and work meant so much to Baptist interests in the Northwest. In conclusion the report recommended that the Northwest work be given a more prominent place in the Convention.

A communication from Mrs. Emma Atkinson, of Moncton, Corresponding Secretary of the Dominion W. C. T. U., commending to the favorable consideration of the Convention Rev. E. O. Taylor, (formerly a Baptist pastor in Chicago,) who will deliver a number of lectures on Temperance in the Maritime Provinces, was read by the secretary and was referred to the committee on Temperance.

Rev. Dr. Osterhout of Providence, R. I., was introduced to the Convention, by Rev. B. H. Thomas, as charged with the greetings of the Baptists of Rhode Island. Dr. Osterhout was accordingly invited to the platform and made a pleasant speech, telling of the highly favorable impression he had received of the Baptists of the Maritime Provinces from his contact with them, both in his own country and during his present visit. He expressed the highest opinion of Acadia College and said that, if he had a million dollars to bestow on any educational institution, Acadia should certainly have it. By a hearty vote the Convention acknowledged the greetings of the Rhode Island Baptists.

The committee on the Year Book presented its report through J. Parsons, Esq. It recommended the publication of 3,000 copies of the Year Book instead of 2,000 as last year. The report was adopted.

The report of the Board of Ministerial Education was submitted. It showed the receipts of the year to be \$515.05 and expenditures \$490.75. The printed report on Foreign Missions was placed in the hands of delegates looking to its presentation to Convention at the Monday morning session.

SATURDAY EVENING.

The report of Committee on State of Denomination was read by Secretary Creed, and laid on the table for future consideration.

A resolution was presented by Rev. J. D. Freeman of Fredericton expressing the thanks and appreciation of the Convention to Rev. Dr. Chivers for his visit and addresses before the B. Y. P. U. of the Convention and pledging him the sympathy of the Convention in his work. Dr. Chivers being called to the platform responded to the resolution in a happy manner.

Rev. Dr. Morehouse of New York, Secretary of the American Baptist Home Mission Society, being present, was invited to a seat in the Convention. Dr. Morehouse was called to the platform and made a brief address expressing his pleasure at being present and thanking the Convention for the courtesy extended.

After the announcements of services had been made and some remarks from Pastor Gordon in reference to delegates, the meeting was given to addresses on Home Missions. Rev. Dr. Goodspeed, of McMaster University, was the first speaker. After alluding to his pleasure at meeting old friends and mingling with those with whom in the past he had been associated in Christian work, Dr. Goodspeed proceeded to speak of the obligation resting

on all Christians to be careful of the average of their lives. It is necessary to have a certain amount of sympathy should a struggle be necessary. Many of our own doors are not open. After a while who is engaged in French in the President's needs of much support. But they are tactful and interesting. Rev. W. dressing to Ligne Missions for three years would not be neighbors but religious. The blessing to the com-fellow men. French Canada his subject with much work. M. toba, spoke Northwest for some lamented an appearance cause of the address was the hour of resources of growing ne-Northwest. large meas-

In accordance with the pulpits of the Presbyterian pulpits, were churches. The annual at the Main Trotter, D. the Convention Glasgow, R. E. McIntyre there was: Gal. 5: 1 an eloquent and fortably cool form, both his message with large part the readers of have the priv attempt a discoura-

In the after the Main St. Dr. E. D. K. Dr. Chivers of S. Simms, explained the supplemental Rev. J. H. M. of S. S. teach with some vander prayer B. Hinson pro from John 3: galistic service Rev. J. A. M.

The meeting morning and the president The morning dresses. Rev. excellent and sp This was follow ren, of Bedeq verb." This amination of for infant bapti preciated. A tion in the M hoped the writ The third n was an address for Service."

on all Christians in the possession of truth to give it to those who have it not. Speaking of the importance and the results of Home Mission work he had found from a careful study of statistics that in Ontario and Quebec the average of conversions in the Home Mission churches was away above that of the wealthier churches. It is necessary to kindle fires of Christian influence at many points all over the land in order to evangelize the country. It is not only a matter of duty and of Christian sympathy, but of self interest that the stronger churches should aid the Home Mission fields. It is from the little struggling churches that the members come that strengthen the city churches. It is from them too that many of the ministers come. A waning interest in Home Mission work will mean a waning interest in Foreign work. Interest will not leap over perishing souls at our own doors to save those in India. Sentiment may do this but not a vital interest.

After a solo by Bro. Hugh McLean, Rev. Mr. Schutt, who is engaged in Mission work among both English and French speaking people in Victoria Co. was introduced by the President. Mr. Schutt spoke with earnestness of the needs of the people with whom he is laboring. There is much superstition among these priest-taught people. But they are capable of being reached by earnest and tactful ministers of the gospel. The speaker gave a very interesting account of his work and pleaded for a larger interest and support by the Baptists of the Province.

Rev. W. Camp of Hillsboro was the next speaker addressing the Convention in the interests of the Grande Ligne Mission. He urged the earnest support of the work for three reasons: *First*, the needs of the people. He would not deny that many Roman Catholics were good neighbors and that they possess many excellent qualities, but religiously they are in great darkness. *Secondly*, for the blessing that will come to us through the obedience to the command of the Lord to give the gospel to our fellow men. *Thirdly*, we should give the gospel to the French Canadians for Christ's sake. Mr. Camp presented his subject with ability and was heard, as he always is, with much interest.

The next subject presented was the Northwest Mission work. Mrs. H. G. Mellick, who is on her way to Manitoba, spoke a few words on behalf of the work with the Northwest in which Mr. Mellick and herself have been for some years so intimately connected, alluding to the lamented death of Rev. Alexander Grant of Winnipeg as an apparently irreparable loss to the Northwest. The cause of the Northwest was further presented in an address (which was made brief because of the lateness of the hour) by Rev. J. G. White, who spoke of the great resources of the country, its increasing population and growing needs, presenting the pressing interests of the Northwest and British Columbia as worthy to engage a large measure of our sympathy and support.

THE SUNDAY SERVICES.

In accordance with the request of the ministers, the pulpits of the F. C. Baptist, Methodist and most of the Presbyterian churches of the city, as well as the Baptist pulpits, were supplied by ministers attending the Convention. Large congregations assembled in many of the churches.

The annual sermon before the Convention was preached at the Main Street church at eleven a. m., by Rev. T. Trotter, D. D., President of Acadia. The President of the Convention presided. Rev. G. F. Raymond of New Glasgow, Rev. Dr. Morehouse of New York, and Rev. W. E. McIntyre of Chipman, took part in the service. The theme was: Christian Liberty, its use and abuse. Text Gal. 5: 1 and 13. The sermon was rich in gospel truth, eloquent and impressive in delivery. The day was comfortably cool, the preacher was evidently in excellent form, both physically, intellectually and spiritually and his message was heard with great interest, and we trust with large profit by the great congregation. As we hope the readers of the MESSENGER AND VISITOR will shortly have the privilege of perusing the sermon in full, we will not attempt an abstract which could do no justice to the discourse.

In the afternoon a Sunday School service was held in the Main Street church, President Keirstead presiding. Mr. E. D. King taught the lesson for the day, 1 Cor. XIII. Dr. Chivers delivered an address on Soul Saving. Mr. T. S. Simms, Superintendent of Germain Street school, explained the system of graded S. S. work by means of supplemental lessons, being carried on in his school. Rev. J. H. McDonald gave an address on Normal training of S. S. teachers, and the President closed the services with some valuable remarks to the children and a very tender prayer on their behalf. In the evening Rev. W. B. Hinson preached at Main Street an excellent discourse from John 3: 16, and this was followed by an Evangelistic service led by Rev. D. G. McDonald, assisted by Rev. J. A. Marple and Bro. H. McLean.

The Baptist Institute.

The meetings of the Institute were held on Friday morning and afternoon according to appointment. The president, Rev. J. A. Gordon, in the chair. The morning session was occupied with three addresses. Rev. G. R. White of Fairville, read an excellent and suggestive paper on Messianic Prophecy. This was followed by a paper by Rev. W. H. Warren, of Bedeque, P. E. I., entitled "A Baptist Ad-verb." This paper, which turned out to be an examination of the claim of New Testament support for infant baptism founded on Acts 16: 34, was highly appreciated. A desire was expressed for its publication in the MESSENGER AND VISITOR, and it is hoped the writer will forward it for publication.

The third number of the morning's programme was an address by Rev. Dr. Chivers on "Training for Service." This address had been placed on the

B. Y. P. U. programme for Friday afternoon, but the B. Y. P. U. having given up their appointment for the a. m. and p. m. in order to avoid a conflict with the Institute meetings, Dr. Chivers' address had been made a part of the programme for the morning.

Service, manifoldness and enlargement in service, the speaker said, are manifest characteristics of the Christianity of the present. The church is coming to realize not only that it is her business to serve, but that the service is manifold and of great extent. Christianity is being applied to all the problems of the present day. We are coming to feel that the religion of Christ touches human life at every point and concerns itself with the salvation of men, body and spirit, here and hereafter, and wherever man is found in the world. Coincident with this enlarged conception as to the scope of Christianity in relation to human life there has been this drawing out and quickening of the young life of the church known as the young people's movement. The question is, how shall we so train our young people that they may most effectively serve their Lord. The speaker said it was not his purpose to consider methods in this connection. There is a possibility of having too much machinery. It is life we want, we should be more concerned with the spirit than the methods of the movement. In considering training for service we shall do well to study the plan of the Master. He chose a few disciples to be with Him, familiarized them with the Scriptures, revealed the truth to them. The essential to service is truth, apprehended, believed, loved and lived.

A knowledge of the truth is necessary to the strengthening of faith and life. There is a time when love is willing to trust and ask no questions, but a time comes when love will ask questions, and unless love's question can be treated seriously and intelligently the result will be evil. One reason why there is not at present a stronger young life in our churches is that love has not been sufficiently supplemented by knowledge.

Another thing which needs to be emphasized in training for service is devotion. The example of our Lord in this connection is important. It was Christ's way to find rest from labor and strength for labor in communion with the Father. Devotion develops character. What we are is far more important than what we do, and what we are must give character to what we do. It is impossible for us to do our work apart from fellowship with God. We need time for this. In the intense application of this age to business, there is danger of our forgetting how to meditate, how to pray. Lastly the speaker emphasized the importance of recognizing the presence and power of the Holy Spirit in training for service.

At the afternoon session of the Institute two subjects were presented. Dr. Steele spoke on Biblical Preaching and Dr. Keirstead on the Study of Literature as an aid to the preacher. These subjects were presented in an interesting manner and with the ability which the character of the speakers insured. Both were received with high appreciation by the members of the Institute. We regret that lack of space forbids any further report of them here.

Rev. G. O. Gates reported for Committee on the proposed Summer School that it had not been found practicable to arrange for a school the present year. He suggested that the Committee be continued another year. This was agreed to, officers of the Institute for the year were elected as follows:

President—Rev. C. W. Corey of Charlottetown; Vice-president for New Brunswick—Rev. C. R. White; Vice-president for Nova Scotia—Rev. Z. L. Fash; Vice-president for Prince Edward Island—Rev. David Price; Secretary—Rev. B. N. Nobles. Rev. J. H. Foshay of Nova Scotia, Rev. J. D. Freeman of New Brunswick, and Rev. Mr. Warren of Prince Edward Island, together with the officers, constitute the executive.

Paul at Ephesus.

Our last Bible lesson in the Acts that of Aug. 1st, left Paul in Corinth, where he labored many months, not without opposition and persecution, but with results which attested the gospel to be the power of God unto Salvation, both to Jew and to Gentile. Leaving Corinth at length, Paul had gone eastward. Touching at Ephesus and finding there a hopeful field of labor to which he promised to return, he pursued his journey to Caesarea and thence to Antioch, where he remained for a time and from there set out on his third missionary journey. Having passed through the regions he had formerly visited in Asia Minor, establishing the disciples, he had come again to Ephesus and there spent some two or three years in most fruitful labors. So great were the results of his ministry in Ephesus in turning men from heathenism to faith in Christ that the business of making silver shrines of Diana—an industry of no small proportions—was being seriously affected and the result was a tumultuous demon-

stration of the craftsmen, led by Demetrius, a silversmith, against Paul and his teachings.

Demetrius showed himself a skilful demagogue. He knew the men whom he addressed, as a musician knows his instrument, and he knew what chords to touch in order to get the response he desired. There was first the chord of self-interest. He assured them that their trade, and therefore their means of a livelihood and of getting wealth, was in danger. Most men are keenly alive to that kind of argument, the pocket is a very sensitive portion of the human organism. You have gone far to create in men's minds an invincible prejudice against an innovation when you have shown them that it is greatly opposed to their pecuniary interests. At the same time, men like to flatter themselves that they are not moved merely by sordid personal motives, but are acting out of respect to some principles worthy to claim the respect of their fellowmen. So Demetrius in his effort to stir up the minds of his fellow craftsmen, is careful to back up his appeal to their personal interests by an appeal to their regard for the ancestral worship, assuring them that not only is their business endangered by Paul's preaching, but the temple of their goddess also is likely to be brought into contempt.

There are a good many evil things today which owe their support largely to the pecuniary interest which certain classes of men have in them. Men who make fortunes out of breweries, distilleries and the wholesale liquor business are not likely to regard with an impartial judgment the results of the sale and use of strong drink, nor are they likely to take kindly to reforms which aim at the destruction of the business whereby they have their wealth. But these men, like Demetrius, do not feel willing to rest the argument wholly on the consideration of self-interest, but seek to establish a legitimate ground for an evil traffic upon the principle of individual liberty. Like Demetrius, they would claim a celestial origin for something the results of which plainly indicate that has been born from beneath and not from above.

The mob, fierce, fanatical, noisy and unreasoning, represents a force not wholly to be despised. It is capable of inspiring fear, but hardly respect. It is almost infinitely removed in character from the calm and deliberative assembly. But unless a mob stands for more than the expression of selfish greed or blind-devotion to a false principle, all its sound and fury can have but small significance. Great causes do not prevail by means of unintelligent vociferation. The Ephesian mob and all that it shouted for belonged amid the ruins of the past. Diana is today but a name, her temple has long been dust. Of Ephesus their scarce remains enough to be called a ruin. But Paul and his gospel go marching on forever. The record of the Apostle's labors in Ephesus and his Epistle to the Ephesians will remain as long as men treasure the excellent things in human literature, and they will remain not only as literature, but as a most potent inspiration to noblest living.

One cannot turn from this passage without a word of admiration for the man whose noble courage and self-devotion prompted him, for the sake of his brethren in danger and the cause which he served, to adventure himself into the presence and the power of that fierce mob in the theatre. It is instructive to place the two opposing forces which we find here side by side in imagination, Paul and those who were with him on the one side, Demetrius and his mob on the other. Consider their motives, their inspiration, their aims. Here, on the one side, is the missionary of the cross seeking, at the cost of his own life, the salvation of men, and on the other, the mob, with its fierce bigotry and low self interest, ready to destroy him. These have been most significantly connected with the world's history ever since the days of Paul. In the century just closing, more than in any other perhaps, they have been in evidence. Is it not plain to see that if the world is ever to find deliverance from its superstitions and its sordid ambitions—its Dianas and Demetriuses—the deliverance must come through men charged with the gospel which Paul preached and the spirit by which he was inspired? The hope of the world is in the men who have faith and courage to call forth, and to face all the opposition of Satan in the end, and the power of Christ and His gospel.

The Tame Adventures of "a Tame Crowd."

On one of the maps of a certain atlas, Long Island, Nova Scotia, is a tongue shaped piece of land, set well off from the southern shore of Minas Basin, with its tip out-stretched as if to lap up the outgoing waters of the Cornwallis river. As those who have been there know it is not an island at all. One little creek throws a languid arm part way round its neck, but elsewhere it is firmly attached to the mainland by the intervening Grand Pre dykelands. If the dykes were to break, and the sea once more claim that wide expanse of level meadow, Long Island and its inhabitants might escape a wetting; but at present it is only by courtesy that picnickers and other pleasure-seekers are said to go "down to the Island."

It is not so well known, however, that the shortest way there is the longest way round. The discovery of this fact was made by some people who like to take it hard when they do anything easy.

One cloudy August morning, a few years ago, a small hay-wagon, drawn by one horse, might have been seen approaching the bridge which crosses the Cornwallis at Port Williams, three or four miles from the mouth of the river. At the bridge it stopped, and six persons alighted. They unloaded the trunks, baskets, boxes and bundles of all sizes and complexions with which the wagon was piled, and in a short time the road and end of the bridge presented the appearance of a seashore after a shipwreck. Some men at work on the bridge stopped to watch the party, and no doubt wondered what the world was coming to. Such an event had never before happened at that spot; for the village, and wharves, and bar-rooms, and everything that any one of common sense would be likely to stop at, were at the other end of the bridge.

The part of the world immediately concerned, however, had not yet come to the end of its proceedings. Five of us were women, and the sight of a barbed wire fence adjoining the bridge, seemed to furnish us with just the sort of inspiration demanded by a full set of ambitions skirts. We rushed at it in a body, but as suddenly withdrew for consultation and reconnoitering.

Now there are just three ways of getting to the other side of a barbed wire fence, over it, under it, or through it. The first is entirely out of the question for skirts. The second is open to serious objection from a moral point of view. The person who will crawl under an obstacle on his belly, like a snake, is beyond the pale of public respect. For skirts, then, there is but one way open, and that unless there happens to be a wire off, is like the way into Paradise.

We five were soon hanging on the fence in picturesque confusion, resembling nothing so much as a clothes-line on a windy washing day. One, with some rat-like instinct of "neck or nothing," had plunged into it head first, and now stood in the trap, wriggling. Another more cautious, had ventured one foot, then an arm, then the other foot; but, finding this method too complex, was endeavoring to retract and begin over again, a thing that no sane person ever attempts with a barbed wire fence. The others, by dint of skillful squirming, had emerged on the other side, and were engaged in the fascinating task of "unhooking."

"Hullo girls!" called the man, sliding the baggage through the wooden railing at the end of the bridge. "Come down here, these gaps are big enough to walk through."

Fortunately, at this embarrassing moment, a shout was heard from the river, and a large boat came around the bend. Propelled by a lusty young fellow at the oars, and aided by wind and tide, it soon ran its pointed nose into the sloping mud-bank above which we stood.

"Why in time didn't you go over to one of the wharves?" cried Jimmy, who looked ashamed of belonging to the family. "O these women-folks!" grumbled the man. "Never want to do anything the right way. On the lookout for something romantic, I guess." "Well, hope they've got it now. They must be fonder of mud than I am, just look at this boat! Some blamed fellows or other went off in her yesterday, daubed her inside and out, and left her stuck in the mud. Plague take them! It's an hour's work to clean her out again, and it's nearly flood-tide already. Give us a hand there, will you?"

The two men in the boat, throwing in water and sopping it up with rags; the five women wandering about in the marshy ground above; the scattered heaps of canvas and bedding, already bespattered with mud; the forlorn looking horse on the bridge, standing out in relief against a drooping, despairingly gray sky, all combined

The Story Page.

to form a scene exceedingly pleasing to any one with the slightest taste for the picturesque.

By the time the boat was fairly clean, and all our goods had been piled in her, the tide had turned, and was slipping out in a sneaking way that betokened no good to our enterprise. The man offered—not his hand, but his back—and three of us were safely deposited in the boat.

"No thank you!" cried the others, backing away from the shore. "You don't catch us risking our lives in that fashion."

"Risking your lives!" sniffed Jimmy contemptuously. "Never saw a boat or a bit of water before, did you? As for going with that tame crowd! (sniff,) might as well camp out in the back yard and be done with it! Down to the Island!" (Series of increasingly scornful sniffs.)

Jimmy, having done his duty by us, could afford to be scornful. Was he not going on a later expedition of his own, to which, for primeval savagery, ours could not hold a candle?

We were off at last, three women who knew nothing whatever about a boat, and a man who knew everything, or thought he did, which was just as good for all practical purposes. He took the oars, (the wind being dead ahead.) Kate and I took the tiller between us, and all on board proceeded to take lessons in seamanship after the natural method.

"Keep her off a little more," said the man warningly, as we turned into the current close under the south shore.

"Which way is off," whispered Kate.

"Why this way," I returned, proud of my deeper intuition, and the next moment received a blow on the side that nearly knocked me off and out, while the boat, just grazing a projecting mudbank, turned and faced it like a bull showing fight.

"Port your helm!" shouted the man in a voice that would have done credit to the Admiral of the British Navy, at the same time churning the water almost to butter.

Now was my turn. The order might have meant Take off your hat! for all the words conveyed, but I could see that the tiller should have been turned the other way, so I let Kate have as good as she sent. The boat paused, teetered around madly for awhile, and then took a header for the opposite shore.

"Can't you use your common sense?—if you've got any,"—said the man. "All you've got to do is to turn it a little to the right or left now and then. Keep in the current, and a little off shore. It's as easy as wink."

"All! easy!" After mentally placing yourself at table, knife in one hand and fork in the other, in order to determine which is right and which left you perceive that you are going too much to the left. Your first impulse is therefore to push the boat to the right. But whether you can do so by pulling the tiller towards you, or pushing it away, is a question. You experiment a little, trying both ways; but in the meantime the boat has veered too much to the right, and in reversing your ideas they are apt to get upset. What you ought to do is perfectly clear to the others on board, and they give directions from their several views of your standpoint. Ten to one they are wrong, and as you at the same time are endeavoring to act as you think they would do if they were in your place, the result is a hopeless muddle. With a second person beside you, but on the other side of the tiller, trying to accomplish the same end under exactly opposite mental conditions, the situation is confusion doubly confounded.

We made so little headway that the shores, when we gazed at them steadily, seemed to have sat down for a rest. The boat behaved like an unruly cow being driven to market, forever jumping out of the path, making a dive here and a dive there, and keeping her driver on the alert to set her straight again.

"Suppose we run up the sail and try tacking," suggested the man, throwing down the oars and wiping his streaming face and neck.

This sounded nautical, and we thought it might be a good thing.

The sail was accordingly hoisted, the rope-name forgotten—thrown to me to hold, and Kate ordered to steer for a point on the other side of the river, but a little lower down. There was a sound like the shaking of a wet sheet, a sharp wrench that nearly tore my thumb out by the roots, and away we went across the river at a rate that fairly made the water boil.

"Ha! that's something like. Now then, girls, helm right about! Look out for your heads there! Isn't this fun?"

It was fun, but after we had gone back and forth several times in the same track, we concluded that such nautical tricks are only done for the poetry of the thing,

and that it wouldn't answer for people who meant business.

"Head her down the river again! Down flapped the sail, the oars were taken up with a groan, and we crept onward at a pace that would have seemed slow to a second class snail. We discovered that life is longer than we thought it was, and that the Cornwallis river is not much short of eternity. We had lived all our lives in sight of that river, and never before realized its crookedness. Too coy, to spring at once into the arms of the Basin, it leads by ways as tortuous and tantalizing as those of any human coquette. Just as we thought we were getting ahead somewhat, it would even take a jump backward, and then double and twist like a playful colt.

But in real life, as well as in books, something always happens at the nick of time to keep a body from despair. In our case a new turn of the river enabled us to hoist the sail once more and to "tack" with some advantage. By this time, too the feminine portion of the crew had become so expert in steering, and in managing the sail, "keeping her off," "holding taut," "giving her the wind," and all the rest of it, seemed as natural as darn-socks or boiling potatoes. The man still plied the oars, and thus we rounded the Island in triumph.

But our difficulties were not yet over. The wind was now off shore, and blowing stronger every moment. All at once we heard a shout loud enough to wake the dead—if they'd been living to hear it.

"Down with the sail! Head her in shore!"

And there was the man, his teeth gritted together, his eyes fixed and fierce, bending to the oars like a galley-slave. The moment the keel grated, he sprang into the water, carrying the anchor with him, and began to run along the beach as if it were a tow-path. The wind kept the boat well off, and thus we advanced until a bed of rocks caught us and held us fast, rather more than a quarter of a mile from our camping place.

"There!" said the man. "We just missed being blown over to Kingsport, or the dear knows where. I had all I could do to hold our own."

By the time our cargo was carried ashore, it was four o'clock; the tide was coming in again, the wind increasing, and the rain beginning to fall. The tent was hastily put up, and then the man went down to the boat, and began to work with it in the inscrutable, superior-intelligent way that men always assume with a boat or a gun.

Very few people have any idea what pleasure there is in getting wet. The fiction of taking cold is one that has been invented by troublesome mothers to keep their children out of their dues. Everything depends on the mood you are in. At home the man could scarcely get his hat wet without calling for ginger tea and a mustard plaster. Here we saw him standing, for three mortal hours, up to his knees in the cold sea-water, patiently drawing up the boat as fast as the tide would allow, and fairly revelling in the floods from above. At the end of that time he came in drenched and happy, reluctant even to put on dry clothes.

The boat, which he had secured by a heavy stone tied to the anchor line, now lay within a few rods of the shore. We could just make her out, tossing about on the waves, a mere speck in the midst of the foaming surf. The next time we looked, the speck was gone, and we were gazing at one another in consternation.

What would Jimmy say!

But boat or no boat, we must have a bed to sleep in. Some brush had already been piled along one side of the tent, and when a kind visitor from a neighboring tent offered us half a dozen dry boards we were enabled to try a new combination of "bed and board." We placed them at intervals on top of the brush, somewhat after the fashion of railroad ties, set the trunk containing our clothes across one end, a large box of provisions across the other and made up a bed of rugs and quilts between. A hammock was slung for the man, pending the arrival of a second tent, and after a final peep at the wild night without, we lay down and were ready for sleep.

Though we did not know it then, it was the night of one of the worst storms that had ever visited the Basin. The tent flapped and shook in the wind, threatening every moment to turn inside out and blow away. We could hear the trees thrashing about in a frenzy of rage, the waves roaring at our very feet, and now and then the distant booming of guns.

Crash! rip! tear!

Were the skies falling down? We sprang up and ran out to see, though the darkness might have puzzled a cat's eyes. When a lantern was brought we found that a large tree had fallen, just grazing our ridge-pole. We lay down again in a sort of tragical ecstasy. Did we hope, or fear, that the next would fall a little nearer?

For some time I was conscious of nothing more, except that my hips and shoulders felt cold whenever I moved off the boards; but by curling up nearly double I managed to sleep comfortably, as one can do at a pinch, even on a railway. Once or twice I realized dimly that Kate and Anna were sitting up, whispering together, and fussing with the coverings in a way to drive a sleepy person frantic.

"For pity's sake, girls, do lie down and keep still!"

"You stupid! Don't you know we're lying in half a foot of water and likely to drown before morning?"

I sat up, lit the lantern, and stared about.

The tent was completely swamped. The ground was highest where we had been lying, and the boards had kept us partly out of it; but the quilts beneath us, the pillows, and our skirts to our knees, were wringing wet. On the other side of the tent floated a tub (in its native element), a saucepan (not quite so comfortable), and various boxes and bundles enjoying an unwanted spree with a couple of tipsy bottles. Above it all swung the Man, high and dry, snoring in his happiest style.

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The Young People

EDITORS, - - - - - (REV. E. E. DALRY,
A. H. CHIPMAN.)

Kindly address all communications for this department
to A. H. Chipman, St. John.

Prayer Meeting Topics for August.

C. E. Topic.—The idols we are likely to worship,
Ex. 20: 1-6; Luke 12: 13-21.

B. Y. P. U. Topic.—Convention of Ontario and Quebec.
Alternate Topic.—The deceitfulness of strong drink,
Prov. 23: 29-32.

B. Y. P. U. Daily Bible Readings.
(Baptist Union.)

Monday, August 30.—Proverbs 26: 1-12. Children of
folly—the foolish. Compare Prov. 14: 7.

Tuesday, August 31.—Proverbs 26: 13-28. Children of
strife. Compare Prov. 12: 18.

Wednesday, September 1.—Proverbs 27: 1-11. Wise
law of friendship, (vs. 10). Compare Prov. 18: 24.

Thursday, September 2.—Proverbs 27: 12-27. The
prudent man, (vs. 12). Compare Prov. 14: 16.

Friday, September 3.—Proverbs 28: 1-13. Children of
evil, (vs. 5). Compare Matt. 12: 33, 34.

Saturday, September 4.—Proverbs 28: 14-28. The
children of uprightness, (vs. 18). Compare Prov. 11: 6.

Prayer Meeting Topic for August 29th.

The deceitfulness of strong drink, Prov. 23: 29-32.

(NOTES BY REV. H. S. SHAW.)

The first verse of our lesson contains some very striking words and phrases, such as, "woe," "sorrow," "contentions," "babbling," "wounds without cause," "redness of eyes." As one reads them, one thinks of battles fought and won with awful loss of life, and one can in imagination see the rotting heaps of dead and wounded upon the battlefield and almost feel the terrible horror which chills the very soul of the bravest soldier as the swift messenger of death comes screeching through the air on its awful mission; one can likewise imagine, the misery of homes which mourn the loss of a father or brother. One thinks also of the great numbers of poor souls hurled into eternity with scarcely a moments preparation by the cruel engines of war. But stop, the writer does not have in mind a battlefield with its fearful carnage. He is describing an enemy which is making greater ravages upon the human race than, war, famine and pestilence combined; he is picturing the evil effects of the use of strong drink. As we read the verse again with this thought in mind we recall many a sickening scene we all have witnessed where the saloon reigns uncontrolled. "Who hath woe," "sorrow, contentions, etc., they that tarry long at the wine, etc., not those who go to battle in their country's defence.

Wine in the cup is very harmless looking as well as very beautiful; but beneath its beauty and seeming innocence there lies concealed, most dangerous elements, see ver. 31, 32. "At the first it is the wine of pleasant fellowships, at the last it is the wine of the wrath of Almighty God; at the first it is the agreeable excitement of an evening, at the last it is the long-drawn agony of an endless perdition; at the first it is the grateful stimulus of an hour, at the last it is the worm that never dies and the fire that never shall be quenched."

Ah, but you are describing the terrible effects of the use of strong drink; surely there can be no harm from the moderate use of cider, beer or home brewed wines. Not long since the writer was visiting at a home where cider was in use as a daily beverage. During the day he happened to step into the woodshed and there he beheld stretched upon the cold ground, the prostrate form of the hired boy. When he inquired as to what ailed the boy, he was told that he had drunk too much old cider and was "sick." It was a most pitiable condition in which to find a poor ignorant little boy who only a few months before had joined the church. Of course these good Christian people who had furnished him with the vile stuff and encouraged him in its use by their own virtuous example, were highly indignant that he should be seen in that disgraceful condition upon their premises and called him a fool for taking too much, but do you suppose that that answered their responsibility in the matter? I for one, believe, should that poor boy at last fill a drunkards grave, that God will hold those church members to a strict account for their part in his sad downfall.

Is it any harm to drink wine, cider or beer? In the scientists way of thinking, brandy, cider or beer, differ in so far as they are injurious to the human system, only in the degree of alcohol they contain. In the milder beverages there is less alcohol, than in the stronger and hence less power to injure the user. The fact is the milder drinks create the thirst for the stronger. This is proved by the fact that the agricultural parts of our country where cider, beer and home-made wines are most

extensively used produce the largest crop of drunkards. I believe that these "lighter drinks" so common in our homes are making more drunkards today than all other causes combined, and yet these same Christian people are most fervent in their prayers for the suppression of the liquor traffic. I believe that the beer shop, or the place where wine or cider are sold, equally with the whiskey shop, is the gateway to hell, and yet very good church members are not ashamed to be seen frequenting such places. I believe that the curse of God is upon the whole business of making, selling and drinking of alcoholic drinks, no matter what its particular strength may be. If prohibition is ever to come and prove effective, we Christians must first banish from our homes all and every stimulant, no matter what its name. The only successful way to kill the liquor business is to eradicate the appetite for intoxicants.

You, my fellow Unioners, can be depended upon, I am sure, to help in the good cause by being always total abstainers.

The Convention.

At this writing Thursday's and part of Friday's programme have been carried out. The attendance is large and in many respects the interest is greater than at former gatherings of the Maritime B. Y. P. U. Happily the cloud which threatened in the confusion of programme has disappeared. The work yet to be undertaken promises to be well done.

General reference is made in another part of the paper to the platform meeting of Thursday night. Further particulars will appear in a more extended report which we hope to furnish in our next issue.

Report of the Queens Co., N. S., B. Y. P. U. Rally,
Brooklyn, Aug. 9th.

Meeting opened with a devotional service led by Rev. L. W. Archibald, after which Rev. E. P. Churchill took the chair and business followed. The change in the constitution adopted at a previous Quarterly was brought before the Union for approval, a unanimous vote declared the rally henceforth a part of the Quarterly meeting.

The following officers were elected for one year.—Pres. Rev. E. P. Churchill, Kempt; 1st Vice Pres., Owen B. Keddy, Milton; 2nd Vice Pres., Stewart Freeman, Kempt; Sec'y. Treas., Emma Thompson, Liverpool. The Pres., 1st Vice Pres., and Sec'y. to be a committee to co-operate with the executive of the Quarterly meeting.

Board of Managers, Foster Christopher, Annie Stoddard, Eva Manthorn.

Miss Ramsey of Greenfield read a very interesting and helpful paper entitled "B. Y. P. U. Growth."

The evening session was one of deep interest. D. M. Miniard led in a praise and prayer service for fifteen minutes. The first speaker of the evening, Rev. C. R. Freeman, spoke on the responsibility of the young people to the church.

Mr. Gillis of Yarmouth rendered several vocal solo during the evening. Rev. E. P. Churchill delivered a paper on "The young people's movement, its purpose and fulfilment," speaking especially of the object and pledge of our society.

"Higher Life" was the theme to which Rev. Charles Day directed our attention, inspiring those who listened to live out and out Christian lives. In the consecration service which followed, the following societies took part.—Liverpool, Port Medway, Brooklyn C. E., Greenfield, and Milton. Offering of the evening \$2.51. Delegates present 31.

EMMA THOMPSON, Sec'y., Liverpool, N. S.

Why I am a Baptist.

(Written for The Chattanooga Times).

I am a Baptist because I firmly believe that that the churches distinguished by that name approach more nearly to the New Testament idea of doctrine and duty than any others of which I have knowledge. While Baptists hold many principles in common with all evangelical Christians, on the basis of which principles they can co-operate with them in holding to (1) A regenerate church membership; (2) Fidelity to the ordinances of the gospel as given by Christ and His apostles; (3) The independence of the local church from all other bodies, being answerable alone to Christ for its teachings and its practices.

Z. GREENELL,

Pastor Western Avenue Baptist church, Chicago, Ill.

The scene that met our eyes at daybreak had lost none of its charms. For an adequate idea of it, imagine a small brook turned into a combined bed-room and kitchen in house-cleaning time. In fact, this was very nearly what had happened. We had pitched our tent in a dry, moss-grown watercourse, and had actually been sleeping in a brook!

At the first streak of dawn, Anna was off down the beach to see if the boat was anywhere in sight. Her hat, a soft brown felt, of the shape known as "English walking," suddenly found that gait too staid and started off for a run on its own hook, or rather rim. Anna started in pursuit, and the wind careered madly after both.

On Hat! on Anna! There is an advantage in having no legs now, for it takes time to set one before the other. The Hat is as cool as a cucumber, while Anna waxes hot with wrath. There! her hand is almost on it, but the provoking creature takes a fresh spurt and rolls on as if convulsed with laughter. Then it flops down to rest, but is far too sly to be caught napping. Hotter and hotter grows the chase. Over the smooth, wet sand bows the Hat, as easily as a bicycle on asphalt! Not a yard behind come Anna's flying feet, followed by Anna herself, puffing, panting, ready to cry with rage. Her hair blows in her eyes, her clothes tangle about her legs; ever and anon she clatches fiercely at the Hat, but with a graceful turn to the right or left, it is off like a shot, and Anna falls in a heap. By the time she is up the Hat is yards ahead and steering for the sea. All at once a huge rock appears in the path of the runaway. Surely this will stop it. Anna, encouraged, forges ahead valiantly. The Hat pauses at the foot of the rock, gives a little spring upward, and is over in a twinkling, while Anna, rubbing ahead blindly, stumbles and scrapes the skin off her knees. The sea is just ahead and the race seems lost when the Hat suddenly squats down at the very edge of the water and lets itself be caught with an air that says plainly, "What's your hurry? I'm here for all day."

As for the boat, it came back with the next tide—though not with its tail behind it, for both rudder and mast were torn away; as for our sopping wet household stuff, the wind blew, the sun shone gloriously, and dried it all in a jiffy; while to crown all there was a kaleidoscope exhibition on the Basin that exhausted all the adjectives and interjections in the language.

Now, Jimmy, what have you to say? An encounter with a belligerent fence—a perilous voyage, almost ending in a shipwreck—hair-breadth escapes from tempests, floods and falling trees—a night in a brook—a desperate race with the east wind—not to mention a sunrise that would put the Alps, the Bay of Naples, the Mediterranean, and all the rest of them to shame—what more would you have?

This summer we expect to camp in the back yard, and shall consider ourselves more than lucky if we come off with our lives.

BLANCHE BISHOP.

God Everywhere Present.

Lines suggested by a sermon preached in Windsor, N. S., August 8th, 1897, by Rev. Avery A. Shaw, Pastor of Baptist Church. Text: "Whither shall I go from thy spirit? or whither shall I flee from thy presence?" etc. Psalm 139: verses 7 to 12.

Where from thy spirit shall I go?
To Tropic heat or Arctic snow
Or to most distant land?
If from His presence I should flee
To island in remotest sea,
He'd hold me by His hand.
Should I ascend to heaven's vast height
Amid the spheres of dazzling light—
Immeasurably fair—
Or make my bed in deepest sea
Where darkest waves encompass me—
His presence would be there.
Should I like Jonah weakly flee,
From duty He imposed on me,
Toward a foreign land;
A fearful storm might soon arise,
Obscuring sun and stars and skies—
Directed by His hand.
Should I in caverns of the deep,
Hope to escape in dreamless sleep
The searchlight of His eye;
To Him the darkness and the light
Appear alike intensely bright
As in the worlds on high.
Throughout the universe around—
In worlds above or gnifs profound—
In earth, or sea, or air,
Or the vast realms of space; no spot
No place be found where He is not—
For God is everywhere.

Windsor, N. S.

—E. Y.

Your Kingdom.

There is some place for you to fill,
Some work for you to do,
That no one can or ever will
Do quite as well as you.
It may be close along your way,
Some little homely duty,
That only waits your touch, your sway,
To blossom into beauty.
Or it may be that daily tasks,
Cheerfully seen and done,
Will lead to greater work that asks
For you and you alone.
Be brave, whatever it may be,
The little or the great,
To meet and do it perfectly,
And you have conquered fate.

—Priscilla Leonard.

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.

Special prayer that the appeal of our missionaries may touch the hearts of our young men and the missionaries be given in this autumn.

Tuesday noon, Aug. 17th, brought a large number of delegates to Sackville. The reception committee were waiting at the depot with their carriages, and the sight was a novel one to see, so many lady escorts. A very happy company we were. No confusion or uncomfortable crowding. At six o'clock a bountiful repast was spread in the vestry. After singing, "Blest be the tie that binds," about 200 ladies sat down to tea, and the social hour thus spent was most enjoyable.

The Sackville sisters must be congratulated on the perfection of their arrangements for entertainment. Everything was done for comfort and pleasure. The fears of failure, if any were entertained, were quickly dispelled. The meetings were spiritual and helpful. Many sisters participated in the discussions and there were no interruptions so the business could be done in an orderly manner. All will agree that the presence and help of the Master was experienced at every session.

Extracts from the minutes of the annual meeting of the W. B. M. U. held at Sackville, N. B., on Aug. 17th, 19th. On Tuesday afternoon at 3 o'clock the annual executive meeting was held, which was attended by many of the delegates. After a season of prayer and praise the business was taken up. Treasurer reported receipts for the year \$8933.89, of which \$7182.61 were for Foreign and \$1752.14 for Home Missions. The President suggested that as a Union we pray that a mission family be sent to us for the foreign field, and that we attempt to raise his salary, which was heartily agreed to.

A letter from Dr. Sawyer was read asking that this society raise the sum of \$1000 to be used for scholarships to aid young ladies seeking to obtain an education with a view to going out as missionaries. After discussion the letter was placed in the hands of a committee for careful consideration, to report next year.

Tuesday evening the first public meeting of the W. B. M. U. was held. A large attendance. After a short praise service Miss Johnstone gave a Bible reading which was much enjoyed. The secretary's report told of a successful year's work. The treasurer gave the financial report which including the balance on hand was over ten thousand dollars, which called forth the doxology. The president then gave her annual address which was listened to with great attention and appreciation. The provincial secretary for N. B., engaged in prayer. While the collection was being taken all joined in singing "I gave my life for thee." The announcements for Wednesday morning were made by the president who introduced Mrs. W. H. Porter of Brantford, Ont., who was formerly connected with our society. Mrs. Porter after a few pleasing remarks presented the greetings of the Woman's Baptist Missionary Societies of Ontario, and told something of the work done by these societies. The choir sang "God bless you" and Mrs. McIntyre offered the closing prayer.

As requested by our missionaries at 9 o'clock on Wednesday morning a devotional meeting was held, led by Mrs. Gunn, secretary for Colchester County, N. S. This meeting was quite largely attended and most interesting and profitable. Many prayers were offered for our missionaries, and that a male missionary be sent to us in the near future. At ten o'clock the meeting was called to order by the president. The report on Home Missions was read by Miss Johnstone, which called forth considerable discussion on various phases of the work. A note from Mrs. Grenier, our missionary among the French people, was read expressing regret at her inability to be present, and giving some interesting items regarding her work. The question was asked whether all life members of the W. B. M. U. were entitled to a vote in this convention. It was answered in the affirmative. The report of the provincial secretary of N. B. being called for, was given by Mrs. Cox, showing a decided improvement in the work and encouragement for the future. Prayer was offered thanking God for what had been accomplished in N. B. this year. Miss Davis, provincial secretary for P. E. Island presented her annual report which was quite encouraging. A prayer of thanksgiving was offered by Mrs. Clark of Cavendish, P. E. I.

Miss Johnstone provincial secretary of N. S., presented

Foreign Missions.

her annual report giving an account of the work accomplished in that Province, showing an increase in interest as well as in the membership of the societies.

At 11 o'clock, Miss Johnstone took the chair, and conducted a meeting for county secretaries. This meeting, which was instituted last year, has proved very beneficial to these workers who are thus brought into touch with each other, and receive many hints and helpful suggestions relative to the work. After prayer by the president that a great blessing be poured out on all our county secretaries, Mrs. Cox told of the work done by the secretaries in N. B., who were not present and the need of more being appointed. The time was occupied by the county secretaries who in turn told of their experience. Different methods of work were discussed by the sisters. The hour for closing having arrived, Miss Johnstone spoke a few helpful words, prayer was offered and the president returned to the chair, appointed the nominating committee and the tellers. On motion Miss Lenora Barton of Chipman, Queens Co., was appointed superintendent of Mission bands in N. B.

At 2.30 a thanksgiving service was led by Mrs. David Trueman. Many sisters took part and a number of prayers ascended for our missionaries on the field as well as those about to go out.

At 3 o'clock the report of the secretary of the Bureau of Literature was read and on motion accepted. Mrs. Cox then gave a talk on the Constitution and by-laws of the Woman's Aid Society, which was highly appreciated and will prove, we have no doubt beneficial to the sisters, as many points which were not very clear to all were explained. An exercise on our Telugu map was given by Miss Clark, county secretary for Westmorland. The different stations with their populations, the names of the missionaries, and many other interesting facts were given to the children who were present in numbers, and appeared highly interested in all that was told them, answering many questions. The following officers were chosen:—President, Mrs. J. W. Manning; Vice Pres. for N. S., Mrs. P. R. Foster; Vice Pres. for N. B., Mrs. W. E. McIntyre; Vice Pres. for P. E. I., Mrs. M. C. Higgins; Treasurer, Mrs. Mary Smith; Cor. Secretary, Mrs. H. L. Everett. The Provincial Secretaries were re-elected, Miss Johnstone for N. S., Mrs. Cox for N. B., Miss Davis for P. E. I., Miss Margaret Wood of Amherst, N. S., was appointed Secretary of Literature, and a resolution expressing our appreciation of Miss Black's services was passed unanimously.

The estimates for the coming year were then submitted, \$7,300 for Foreign Missions and \$2,000 for Home Missions. On motion these estimates were accepted.

On Wednesday evening a large audience filled the Baptist Church, and the meeting which was presided over by Mrs. Manning was opened by singing "All Hail the power of Jesus name," after which Mrs. Johnstone led in prayer. "Onward Christian Soldier" was sung. Mrs. Alex. Christie read an interesting and well written paper on "Systematic Giving," prepared by Mrs. Robert Christie of River Hebert. While the collection was being taken up, some choice music was rendered by the choir. After this Miss Gray, returned missionary, told of the work in India relating some of her experience. She also spoke of the great needs of the mission fields, and made a strong plea for more laborers to be sent, also for more earnest prayers on the part of those at home. Mrs. Smith read the appeal from our missionaries which has been sent to the churches of the Maritime Provinces setting forth the awful needs of the souls as well as the bodies of these Telegus to whom we have undertaken to give the Gospel. Prayer was offered by Miss Grey that our eyes might be opened to see just what we ought to do in view of all these things. Miss Archibald missionary elect to India, told in a very clear and interesting manner, how she had been impressed at an early age with the thoughts of becoming a foreign missionary, and how, after conversion, while attending the seminary at Wolfville, in preparing an essay on missionary work, the thought was again impressed on her mind more forcibly, that it was her duty to give herself to this work. Eight years had passed, but she would not get away from the conviction that the Lord expects this work at her hands. Prayer was offered by Mrs. Gunn that the presence of the Master might go with, and abide with the missionaries about to leave us for the foreign field. After this Mrs. P. R. Foster spoke a few words of tender farewell to these sisters, bidding them God-speed, and pledging ourselves to pray earnestly and daily for their welfare. The parting hymn "We all shall meet in heaven at last" was sung. The president announced a meeting for Thursday morning at nine o'clock, prayer was offered and thus closed one of the most successful public meetings we have ever held.

At 9 o'clock on Thursday morning after several brief and earnest prayers, the routine business was taken up. The column in the MESSENGER AND VISITOR was spoken of by many of the sisters expressing themselves as being greatly helped by the hints and suggestions given there during the past year.

The President agreed to edit the column for another year, assisted by Mrs. Golding. It was decided "Tidings" be enlarged so as to take in a suggested programme for Mission bands and give more spaces for Home Missions. Our matron Mrs. J. M. Parker was appointed to prepare the suggested programme.

The estimates for printing Tidings and annual Reports were submitted. It was decided to have 1000 reports printed. Then followed a most interesting delegates meeting. A large number of sisters reporting for their respective societies. All these reports showed good work being done, with encouraging results. Much more time could have been spent in this delightful way, but time for separation drew near and the names of those dear sisters who had during the year been promoted to the higher service, were tenderly mentioned,

prayer being offered on behalf of the bereaved families. Some resolutions of sympathy were passed, the closing hymn and prayer ascended to the loving Heavenly Father who had granted such delightful weather, such a successful and pleasant meeting, with such a large number of our sisters and above all the presence of the Holy Spirit, proving unmistakably that the new departure made this year had been in the right direction.

COR. SECRETARY.

—The resignation of Dr. Andrews of Brown University is still a somewhat exciting subject of discussion. Among those who have written in criticism of the course pursued by the corporation, Brown in requesting President Andrews to forbear the public expression of opinions which they judged injurious to the financial interests of the University is Dr. Washington Gladden in the New York Outlook. It will doubtless be felt in some quarters that Dr. Gladden's way of representing the matter is not quite fair to the trustees, since, it will be said, the fact that the financial interests of the University were made prominent in the note addressed to President Andrews by a committee of the corporation does not necessitate the conclusion that the financial side of the matter was the only one considered important. Dr. Gladden has, however, said some things in this connection which ought to be well pondered. It is, he intimates, a most important question and one which must be considered by the governing board of every institution of learning in the land, especially those which must depend so largely on voluntary gifts, how much they are willing to sacrifice in order to secure the money which they seem to need so much. "It is not," Dr. Gladden says, "a pleasant question for college trustees, or college presidents, or college faculties; it is going to require of them some honest searching of heart and some careful estimation of the values committed to their charge. For if this country is to be safely guided through the troublous times that are now directly before it, it will be necessary for educated men to say a good many things that will not be at all palatable to some of those who have money and who are quite in the way of giving it to colleges. I think that the liberty of telling this truth is worth far more to the country and to the colleges than all the possible endowments of the multi-millionaires."

Keep Well

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Baptist Book Room

Halifax, N. S.,

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

Temperance Lectures.

DEAR EDITOR,

I sent to you in another enclosure circular and testimonials concerning the work of the Rev. E. O. Taylor, M. A. formerly a Baptist Pastor in Chicago and other places in the West who is now engaged in delivering lectures on Temperance throughout the eastern part of the Dominion after having travelled extensively in the United States. As he is about to visit many of the villages and towns of the Maritime provinces, many of your readers will have an opportunity to hear for themselves and judge the value of his lectures. He has been resting for a short time in this place where his family have also been spending their vacation and while here has delivered two of his lectures and my purpose in writing is to assure your readers before hand that the lectures are of a great value as it is claimed by the circulars. The lecturer discusses from a scientific stand points the questions in issue. He proves by Argument—Illustration, Experiments and the use of charts the injurious effects of Alcoholic liquors upon the human system. The subject is presented in a new way and made more interesting and convincing. I am sure that those who hear him will be of my opinion after the lectures are over. Yours very truly,

E. P. COLDWELL.

P. S. His address while in the Province will be care of Mr. E. R. Atkinson.

Moncton N. B.

Lectures on Armenia.

Mr. Gregory Baghdasarian is an Armenian lawyer. He and his family made their way to America a few months after the massacre. Lord Aberdeen, the Governor-General of Canada, kindly intervened through the British Government for the rescue of this gentleman and his family from the clutches of the Turks. Mr. Baghdasarian was for many years the representative head of the Armenian Protestant community before the Turkish authorities in the province of Kharport, Armenia.

Mr. M. Baghdasarian is a young man and a son of this gentleman. He has been in America nearly eleven years, and has been educating himself by his own exertions, for the ministry of the gospel, both in the United States and Canada, having spent some two years in Moody's School at Northfield, Mass., and the last five years in Woodstock College and McMaster University, Toronto. From the Theological department of the latter institution he graduated last spring. He is a Baptist, being baptized by Rev. Sowerby, of Aylemar, Ont., five years ago.

Mr. Gregory Baghdasarian and his son are now on a mission of relief work for a number of their acquaintances, friends and relatives in their native province, who were stripped of that they possessed at the time of the massacre, and are now almost starving. Mr. M. Baghdasarian has already devoted considerable portion of his time in the past gratuitously to the Armenian relief work as a collector of the Evangelical Alliance Committee of Toronto. At present these gentlemen purpose to spend several weeks in holding union meetings through Nova Scotia and New Brunswick, and raise funds for the relief of their destitute friends, and secondly assist those financially who are anxious to emigrate to America. Mr. Baghdasarian story is a thrilling one as he speaks of the massacre as an eye witness. Their work is uncertain and independent all relief societies. They come with the highest testimonials from the leading men in Canada, such as Principals Grant and Caven, of Ontario, Dr. Rand, Chancellor Burwash, Rev. C. A. Eaton and W. W. Weeks of Toronto and many others.

S. S. Convention.

A Baptist S. S. Convention of the parish of St. Martins was organized in the First St. Martins Baptist church at 10.30 o'clock Friday, August 13. Officers were elected as follows: Pres., Dea. Titus; Vice-Pres., Pastor Bynon; Sec'y, L. G. Bradshaw. Two very interesting and profitable sessions were held in the morning and afternoon. In the evening the following programme was carried out: Devotional service, led by Pastor Cornwall; Missionary work, its relation to S. S., Miss L. G. Bradshaw; essay on Missions, Miss Steves; Music, Choir; Why we need a Baptist Sunday School Convention, Deacon Fownes; Address, Pastor Bynon; essay, "The Sabbath," Miss Wanamaker; "Benefits Derived from Bible Study," Deacon Floyd; essay, "Immortality of the Soul," Mr. Chas. Fowler; essay, "The Holy Spirit as a Teacher," Mrs. Evans; "Why Parents Should Attend Sabbath School," Pastor Cornwall. We wish to express our gratitude for the essays given us by the Hillsdale friends which were very interesting and timely. The other essayists and speakers handled their subjects credibly. We realize that this Convention has already helped our Sunday Schools.

L. G. BRADSHAW, Sec'y.

Notices.

The next session of the Albert County Quarterly Meeting will convene with the church on Caledonia Mountain on Tuesday, Sept. 7th, at 2 o'clock. As it is the annual session a large representation is desirable. T. BISHOP, Sec'y.

The fourth annual session of the N. B. Baptist Convention will be held with the Gibson church, commencing Saturday, September 11, 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 a fraternal gathering of the B. Y. P. U. Society is held. 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. Unions are urged to send delegates to the respective gatherings. Travelling arrangements will be announced later. W. E. MCINTYRE, Sec'y.

The York and Sunbury quarterly meeting will convene with the Lower Prince William Baptist church on Friday, September 3rd, at 7.30 a. m. Rev. F. D. Davidson to preach the introductory sermon on Friday evening, and Rev. J. D. Freeman to preach the quarterly sermon on Sunday morning. We hope to see a large delegation from all the churches within the bounds of this quarterly meeting. F. D. DAVIDSON, Sec'y-Treas.

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 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 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.

The next session of the Albert Co. Baptist Quarterly Meeting will be held with

the Caledonia church commencing on Tuesday, Sept. 7th, at 2 o'clock p. m. The Sunday School Convention will be held at the same place, commencing on Wednesday Sept. 8th, at 2 o'clock p. m. We sincerely hope that the churches and Sunday Schools will send delegates to these meetings. S. W. KERSTAD, Sec'y. pro tem. Dawson, Aug. 16th.

The next Quarterly session of the Hants Co. Baptist Convention will be held at Brookville, Hants Co., Sept. 7th and 8th. All the churches, Sunday Schools, Young People's Unions and Aid Societies in the County are requested to appoint delegates. Delegates going to Summerville by boat will find teams there to convey them to Brookville. The following is a condensed programme:—Tues. Sept. 7th, 10.30 a. m., devotional; 2.30 to 5 p. m., W. M. A. S.; 7.30 p. m., B. Y. P. U. platform meeting. Wed. 9.30 to 12 a. m., Auxiliary Board, reports from churches, papers and addresses; 2.30 to 5 p. m., Sunday Schools; 7.30 p. m., evangelistic service. All the sessions to begin with a half hour devotional service. A. A. SHAW, Sec'y. Windsor, Aug. 17th.

F. E. Island Baptist Conference will meet (D. V.) at Eldon at 8 p. m. Tuesday evening and Wednesday, Sept. 7th and 8th. Delegates from the westward will take the boat at Charlottetown at 3 p. m. Tuesday, Sept. 7th. DAVID PRICE, Sec'y.

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. Date of this 23rd day of August 1897. HAVLOCK COY, Recording Sec'y.

A Word to the Down East Boys.

The summer with its pleasures and pastimes will soon be over and the chill of the evening remind us that autumn is just at hand. In a very few weeks "old time" will bring the College student face to face with another year of arduous mental toil.

No doubt some of our down east boys who have completed their intended preparatory work are now debating the question, as to where they shall take their theological course.

The domes of many institutions are in sight. Various centres of religious thought invitingly and truthfully say "Come thou with us and we shall do thee good." Among these is McMaster, our Canadian University.

This school is beautifully situated in Toronto, "the queen city of the West," is richly endowed and last but not least is thoroughly officered with cultured and consecrated men.

I shall never forget my first impressions when two years ago I entered McMaster as a student. I was impressed with the homelikeness of the Hall, the sympathetic relation existing between teachers and taught and the high spiritual tone which pervaded all the exercises. These impressions were not transitory, destined to change as I became better acquainted with the heart life of the school, but they became deeper and more real as the days and weeks passed, and now it is with the deepest affection for McMaster and the highest confidence in the men who are her professors and directors, and a devout thankfulness to God for the privileges I have enjoyed within her walls that I earnestly solicit for McMaster a place in your thoughts when settling the place for your theological course. "A down easter"

HARRY S. EBB.

Lakefield, August 19, '97.

I'm an old man now and they call me Past. In youth my name was Furture and as a child was loved by all. But only those who knew me well in manhood's strength when known as Present can reverence my hoary locks.

YOURS ALONG LIFE'S JOURNEY.

The Baptist Sunday School Convention for Annapolis County meets in Clarence on the 7th of September at 10 a. m., for three sessions. Teachers and Sunday School workers are urged to attend. L. W. ELLIOTT, Sec'y. Clarence, Aug. 23rd.

Judge McDougal at Toronto on Friday delivered judgment allowing the appeal of the city to have the street railway assessed for \$103,500 on rails, poles and wires owned by it in the seventh ward. The judge held that the property belonging to the company and situated on public highways is assessable in the same way as it is situated on land belonging to private individuals.

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

AVONDALE, PICTOU CO., January 14, 1896.
Messrs. C. Gates, Son & 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 96th year and is well and hearty. Your CERTAIN CHECK speedily cured a neighbor woman of Cholera-morbus. My grandchild, about two months old, was taken with Diarrhoea and was taking doctor's medicine for some weeks, but it continued getting worse and it became chronic, so that the child got to look like an old person; it was plain to be seen its little life was fast ebbing away. Now I had your CERTAIN CHECK in the house but not at that time being acquainted with its use I was for some days afraid to give it to a child so young and weak. I was convinced if the child did not get immediate relief it would die, so I told its mother to put 2 or 3 drops of the CERTAIN CHECK in its bottle (as it drank from the bottle) and in about 24 hours it was noticed the child was a little better, this was continued for about a week when it was all right, and is today a healthy child. I am, Gentlemen,
Yours very truly,
DAVID MURRAY.
Sworn before me this 15th day of January, 1896.
ANGUS McDONALD, J. P.

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The Home

The Grasshopper and the Ant.

A grasshopper sat in his plush-covered
chair,
And extended his feet to the fire;
He had slippers of felt and a cap of red
silk,
And all that one's heart could desire.
And he was just thinking, with satisfied
mind,
Of his larder's bounteous store,
When the butler announced, with a look
of disdain,
A little black ant at the door.

This little ant's tale was distressing to
hear,
Her cottage was covered with snow,
And all the provisions, laid in for a year,
Were eaten and gone long ago.

The grasshopper leaned his chin on his
hand,
And he thought of that day in the past,
When an uncle of hers told an old aunt of
his
She could dance in the wintry blast.

But he gave her some mittens, a hood and
shawl,
A box filled with everything nice;
As he tenderly helped her down the front
steps,
He added this parting advice:

"I fear, my dear aunt, you work too slow
When the summer days are long;
Whenever I find things are falling behind
I brace myself up with a song.

"Now, here is a point, just bear it in mind,
When you start out again in the spring;
You can do more work, in much less time,
If you merrily whistle and sing."

How to Take out Stains.

Stains from fruit, coffee, tea, grass, ink,
iron-rust, mildew, grease, and blood should
be removed before the articles are put into
the wash, or the spots will come out more
unsightly looking than before.

Fruit Stains.—Those which come from
berry juice should be soaked in milk be-
fore wetting for the laundry.

Other fruit stains may be removed by
pouring boiling water through them.
Stretch the stained part over the top of a
mixing bowl, and pour over it boiling
water from the tea-kettle.

Tea and Coffee Stains.—Turn boiling
water through the stains.

Grass Stains.—They are difficult to re-
move. Boiling water has no effect. Dip
them in molasses, letting them remain a
few minutes until the fabric is thoroughly
saturated, then rinse the molasses out with
clear, warm water. In most cases the
stain will have disappeared. Repeat the
process once or twice if obstinate.

Ink Stains.—When the stain is fresh dip
in milk, and let it soak for two hours.
Then wash in clear, warm water.

If the ink has dried, dip it in sour milk,
let it stand four hours, and wash in clear,
warm water.

Iron-rust Stains.—Draw the spot over a
board so that it will lie smooth, cover it
with salt, and squeeze over it lemon juice
forming a paste of the salt.

Another method is to tie a little cream
of tartar into the spot, forming a ball, and
boil it in clear water.

Mildew Stains.—Soak the spots in sour
milk or buttermilk for several hours, then
wash in clear water.

Grease and Oil Stains.—Cover the spot
well with soap, and rub vigorously in cold
water.

Blood Stains.—Soak about an hour in
tepid water to which borax has been added
in the proportion of a teaspoonful to a gal-
lon of water. Then wash with soap and
warm water.—Household.

The Cheerful Soul.

How different it is when one is habitu-
ally cheerful! Wherever such a person
goes he carries gladness. He makes it
easier for others to live. He puts encour-
agement into the heart of every one he
meets. When you ask after his health, he
answers you in a happy, cheerful way that

quickens your own pulse. He does not
burden you with a list of complaints. He
does not consider it necessary to tell you
at breakfast how poorly he rested, how
many hours he heard the clock strike dur-
ing the night, or any of the details of his
miserable condition this morning. He
prefers only to speak of cheerful things,
not staining the brightness of the morning
for you with the recital of any of his own
discomforts.

The cheerful man carries with him per-
fume in his presence and personality, an
influence that acts upon others as summer
warmth on the fields and forests. It wakes
up and calls out the best that is in them.
It makes them stronger, braver and hap-
pier. Such a man makes a little spot of
this world a lighter, brighter, warmer
place for other people to live in. To meet
him in the morning is to get inspiration
which makes all the day's struggles and
tasks easier. His hearty handshake puts
a thrill of new vigor into your veins. After
talking with him for a few minutes, you
feel an exhilaration, a quickening of energy,
a renewal of zest and interest in living, and
are ready for any duty or service.

The blessing of one such cheerful life in
a home is immeasurable. It touches all
the household with its calming, quieting
influence. It allays the storms of per-
turbed feeling that are sure to sweep down
from the mountain of worldly care and
conflict even upon the sheltered waters of
home.—Exchange.

College-Training and Home-Making.

In the discussion which does not end
concerning the value of a college education
for girls, the words of Mrs. Margaret E.
Sangster, writing in the Congregationalist,
are pertinent as well as interesting:

I have great faith in the simple common
sense and the Christian dignity and balance
of the average college girl. I do not doubt
that when and where she is wanted there
she will be. If the home people do need
her presence, her loving, daily ministries,
her strong hand under their feeble should-
ers, she will resign cheerfully all other
plans and stay where Providence appoints
her place.

In such case her years of study and her
intercourse with clever and cultivated
minds will be far from wasted. One can
order a household better for an acquaint-
ance with geometry. A familiar friendship
with Browning or Tennyson will hurt no-
body's bread or cake. In any subsequent
role—from that of amateur nurse or trained
attendant on the sick to that of astronomer
or professor or surgeon, from the most
obscure to the most conspicuous field of
service—the training of a good college will
prove itself a decided advantage.

As for the girls who will marry early,
their husbands and their homes will receive
great benefit from the mingled drudgery
and delight of the years in cap and gown.
An educated man needs a comrade, open-
eyed, candid, lovingly critical, as well as
a wife subservient to his every wish. Rather
he does not want a too subservient wife,
though sweetly serviceable she may be.
Comradeship in marriage insures its high-
est happiness. Our college women as
wives shine from their homes like candles
which shed golden light afar afield. They
are at our mission stations, in our parson-
ages, in stately and in lowly homes, for
they are too self-respecting to wed for any
but sacredly pure and unmercenarv reasons.

The college training thus far has touched
home life like a benediction, elevating and
broadening it, giving it a flavor of new in-
terest and proving, if proof were required,
that the thoroughly educated woman fits
well into whatever worthy sphere may
beckon her. She is more practical, not
less so in her conduct of affairs because her
mind has been made facile by dealing with
studies and problems involving thought
and reasoning. As a wife, as a mother, as
a friend, as a member of society, the wom-
an who went to college in her girlhood will
equal, if she do not surpass, her acquaint-
ance whose school life was abridged.



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from New Brunswick points at regular
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course of erection, and Amusement Hall
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Class Dramatic Effect will be given in
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brought before the people of the Maritime
Provinces.

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da's Winter Port, and a stay in the cleanest
and healthiest city in Canada, can be com-
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Resident Teachers.

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thorough and prepares for University Matricu-
lation at the end of the third year, and the
diploma given at the completion of the Course
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of the B. A. Course in Acadia University.

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for which they are fitted or may take selected
studies.

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including Board, Tuition, etc., are furnished
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vides at moderate cost comfortable residence
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the Home, promoting quietness and diligence
in study, and assisting the boys in their work.
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Board and Laundry \$2.00 per week.
Apply for Calendar to

I. B. OAKES, Principal.

BIBLE

Adapted from
Third
Lesson X. Sept.
GENTILES GIVING
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The Sunday School

BIBLE LESSON.

Adapted from Huribut's Notes.

Third Quarter.

Lesson X. Sept. 5.—2 Cor. 9: 1-11.

GENTILES GIVING FOR JEWISH CHRISTIANS.

(Read chapters 8 and 9).

GOLDEN TEXT.

Ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich, 2 Cor. 8, 9.

I. LENDING TO THE LORD. VERSES 1-5. 1. THE MINISTERING.—The contribution for the benefit of the Christians in Judea, which Paul was taking up throughout the Gentile churches. THE SAINTS.—Literally, "the holy ones;" a common name for disciples of Christ in Acts and epistles; referring to believers as separate from the world and consecrated, set apart to God. The very name applied to Christians tells what their character should be. It is SUPERFLUOUS.—Unnecessary, because he had already talked and written to them about it, and had sent Titus to stir up their liberality. Yet because the Corinthians were still remiss in this duty he writes once more, but with an implied apology for referring to it. Note the courtesy and tact of the apostle, traits which followers of Christ should cultivate.

2. I KNOW THE FORWARDNESS OF YOUR MIND.—Revised Version, "your readiness." When the contribution was first suggested they took it up eagerly, so that Paul presented them as a model to other churches. I BOAST OF YOU—"I am in the habit of boasting concerning you." Paul was at this time in Macedonia, probably at Philippi, and he was calling the attention of the Macedonian disciples to the good example set by their brethren in Corinth. MACEDONIA.—The northern province of Greece, situated south of Thrace, and having Philippi and Thessalonica as its centers of Christianity. ACHAEA.—The southern province of Greece, of which Corinth was the capital. READY A YEAR AGO.—From their earlier enthusiasm he had supposed that such was the case.

3. SENT THE BROTHERS.—These were Titus, Erastus, and probably Luke, "the brother whose praise is in all the churches" (2 Cor. 8: 18).

4. IF THEY OF MACEDONIA COME.—Paul was at this time on his way southward toward Achaia and Corinth; and with him would perhaps come certain brethren from Macedonia as companions in travel. WE, THAT WE SAY NOT, YE.—A stroke of exquisite tact! "How ashamed would I be, after all my taking of you, to find you unprepared! And I say nothing of how you would feel!"

5. YOUR BOUNTY.—This should be as in Revised Version, "Your afore-promised bounty." The word "bounty" strictly means "blessing;" that which gives a blessing; beneficence." OF BOUNTY, AND NOT AS ON COVETOUSNESS.—Revised Version, "of extortion." As that which you give freely to bless others, and not that which wring from you by the importunity of myself or others.

6. He that soweth niggardliness shall get a great harvest of niggardliness by and by, while he that soweth with blessings shall reap also with blessing. Our deeds are seeds, of which each shall grow to a harvest. We receive from others what we bestow upon others. As a rule he who loves is loved; and the hated is hated.

7. AS HE PURPOSETH IN HIS HEART.—Our giving should be deliberate and thoughtful, the result of purpose, and not of impulse. Too much of giving in the church is spasmodic, from appeals and excitement. It is just as much a duty to purpose as to pay when we have promised. When the purse only opens as the tremendous oration of a master flings us into a spasm of generosity it is proof that we have not taken the first step to know our duty. NOT GRUDGINGLY.—Literally, "not with grief," as if grieving over the loss of money. OF NECESSITY.—As if by the compulsion of an obligation. GOD LOVETH A CHEERFUL GIVER.—The only service acceptable to God is that of the heart, which is willing and glad.

Bible Rules for Giving: 1. By principle and habit. 2. In spirit of stewardship. 3. According to ability. 4. Willingly and cheerfully. 5. Sacredly, as unto the Lord, not men. 6. As an act of worship kindred to prayer and praise. 7. In faith, venturing on God. 8. Intelligently as to the object.

8. GOD IS ABLE.—Lest anyone may fear that his giving will reduce his means Paul adds that God, to whose cause he contributes, has abundant means to aid him. ALL GRACE.—God's favor, manifested in his gifts, both temporal and spiritual. AROUND TOWARD YOU.—God will give liberally to you so that you can give liberally to his cause. He who lends to the Lord may feel sure of his pay, for he never dishonors a loan. HAVING ALL SUFFICIENCY.—Notice that the apostle regards a sufficiency as desirable, not for purposes of display or of accumulation, but for its opportunity of doing good to others.

9. AS IT IS WRITTEN.—In Psalm 112: 9. The statement of Paul, that he who gives shall have wherewith to give, is the thought of this psalm. HE HATH DISPERSED.—As seed is scattered abroad without anxiety where the grains will fall. The grace given had grown into the grace of giving. HIS RIGHTEOUSNESS.—His goodness as shown by his works. REMAINETH FOR EVER.—His liberal spirit shall not fail, nor time means be wanting.

Illustration 185.—Nathaniel Cobb, more than half a century ago sat down in his counting house in Boston and wrote the following solemn covenant: "By the grace of God I will never be worth more than fifty thousand dollars. By the grace of God I will give one fourth of the net profits of my business to charitable and religious uses. If I am ever worth twenty thousand dollars I will give one half of my net profits; if I am ever worth thirty thousand dollars I will give three-fourths, and the whole after fifty thousand. So help me God, or give to a more faithful steward and set me aside." This covenant he subscribed and adhered to with a conscientious fidelity as long as he lived. On his deathbed he said to a friend, "By the grace of God, nothing else, I have been enabled, under the influence of these resolutions, to give away more than forty thousand dollars. How good the Lord has been to me!"

II. ENRICHED IN EVERYTHING TO ALL BOUNTIFULNESS.—Better, "liberality." Riches are given to men not to be hoarded, but to be used in doing good. Getting money is accounted by the world prosperous, but God calls him prosperous who rightly distributes money. WHICH CAUSETH THROUGH US.—Through Paul and his co-workers, by whom the gifts were to be conveyed to the recipients, the Christian Jews of Palestine. THANKSGIVING TO GOD.—As another motive to giving he names the praises in Jerusalem which will echo the gifts in Corinth.

A Simple Kinetoscope.

Make two drawings or take two negatives of a person performing any energetic action, one at the commencement and one at the finish of the operation. A man pumping water, sawing wood, or driving a nail will do. Mount each upon a circular piece of stout cardboard, one on either side, in reversed positions, like the impression on a coin. Attach a length of string to each side of the cardboard in the line of the diameter. Then rapidly twirl the card by means of the string, and it will appear that the two images combine and the man works most energetically.—Photographic Journal.

Bees' Venom as a Remedy.

A novel undertaking in the manufacture of drugs has been begun by two young pharmacists who have commenced the extraction of the poison from honey-bees. They have two different ways of collecting. The bees are caught and held by the abdomen in a small glass tube until the poison sacs have been emptied. In the second, they are placed in a bottle on wire netting, and enraged until the tiny drops of venom fall into the alcohol which fills part of the bottle. This venom is said to be a remedy for cancer, rheumatism, snake-bit, and a hundred other ills of humanity.—Medical Press.

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

A Winona Lady

SAVED FROM A LIFE OF TORTURE.

Paine's Celery Compound Conquers After Years of Failures With Other Medicines.

Mrs. G. H. Parker, of Winona, Ont., was for eighteen years a complete martyr to neuralgia, that cruel and merciless tormentor of thousands of old and young in Canada. During her long years of agony she had the services of some of the best medical men, and consumed any quantity of patent medicines, but all failed to drive off the tyrant that was making life a burden. At last she was persuaded to test the power and virtue of Paine's Celery Compound, and the happy results that rewarded her faith are described in the following letter: "I have been a great sufferer from neuralgia for nearly eighteen years; these sufferings at times were so bad that words would fail to describe them. After having tried every known remedy and different physicians, and receiving no help, I was persuaded to try your Paine's Celery Compound, which I have been using for the past four months. I am happy to say that I am now a different woman and completely cured. I can recommend your Paine's Celery Compound to all my friends, for it has been worth hundreds of dollars to me."

Dizzy Spells.

THE EVIDENCE OF RHEUMATISM REACHING FOR THE HEART.

MRS. WELDON A VICTIM, KOOTENAY HAS CURED HER.

Dizziness and fainting spells when associated with Rheumatism are indications that the Rheumatism is beginning to work its direful influence on the very centre of life itself—the heart.

Mrs. Martha Weldon, of 25 Bowen St., Hamilton, Ont., was in a condition of this kind, when on the recommendation of a friend she began taking Kootenay Cure.

In her sworn declaration she says: "I was so weak and sore that it took me from 15 to 20 minutes to get out of bed, and once the pain in my knees was so severe that I nearly fell down stairs. My appetite was very poor and I was at times seized with such dizziness that I thought fainting would surely follow. On the recommendation of a friend, I commenced to take Ryckman's Kootenay Cure, and immediately began to gain strength and recover the use of my limbs. Now there is no pain or soreness whatever in my legs. I am willing and anxious that all my friends should know what a grand medicine Kootenay Cure is, and I sincerely recommend it for Rheumatism as a general tonic."

Sold by all druggists, or The S. S. Ryckman Medicine Co., (Limited), Hamilton. Chart book sent free to any address.

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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.

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An Important Letter

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

St. John, West End, N. B., June 12, 1897.

MESSRS. DAVIES & LAWRENCE CO., LTD.:

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

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

From the Churches.

KENTVILLE, N. S.—Nine received the hand of fellowship on Sunday morning. August 15th. Three promising young men were baptized in the evening.

FAIRFIELD.—Last Lord's Day another put on Christ in baptism. Also one in Hillsdale not previously reported. More will follow. R. M. BYNON. Aug. 16th.

FIRST ST. MARGARET'S BAY, N. S.—On Lord's Day 15th inst. I had the privilege of baptizing Mr. Edward Cochran in accordance with the teaching of the New Testament.

UIGG, P. E. I.—On Sunday Aug. 15th, a sister was baptized and received into the fellowship of the Uigg church. We are holding special services there and the outlook is promising for further ingathering. J. C. SPURR.

PARADISE, N. S.—The work of Christ moves steadily forward. On the 8th three happy converts from Paradise West were added to our number by baptism. There is much interest manifested in our social meetings. We trust there are more to follow. Our Pastor Bro. Steeves is a strong man and a faithful pastor. May God lay bountifully to his hand in the pray of this church. CLERK.

MILTON, QUEENS CO., N. S.—Sunday Aug. 15th, was a day long to be remembered by the people of Milton. A great throng of many hundred persons witnessed the baptism when 44 happy converts followed Christ in this beautiful ordinance. Many wanderers have also been reclaimed and are returning to their place and work in the church. Of the 47 who received the hand of fellowship on the above named day, 33 are men and boys and only 14 are women, 14 of the men are heads of families, 6 of whom were baptized with their wives. I wish to express my appreciation of the kindness of Rev. C. H. Day for his assistance at the baptismal service and during the other services of that memorable Sunday. Other churches in the community also share largely in this blessed work. W. L. ARCHIBALD.

MIDGIC, WESTMORLAND COUNTY, N. B.—The Spirit has been moving the heart of the people here of late and indifference has given place to the inquiry "What Shall I do." At Harper's Brook, an out station of this field, in the prayer meeting last week over thirty rose for prayers. Others have received the light. At Midgic our prayer meeting last week was one of great interest. Six offered themselves for baptism yesterday in the presence of a large number of people, four of them were baptized and were afterwards received with two others into the church. It is sometime since the ordinance has been administered here, but we have faith to believe it will not be long before others will follow. As my time is occupied on the Sackville field four nights in the week I have only one to devote to Midgic so that we have had no special meetings. Brethren pray for this field that the Lord may bring light to hearts long in darkness. Aug. 18 the corner stone of the new church was laid by Mrs. D. A. Steel, prayer being offered by the pastor. Addresses were delivered by Rev. D. A. Steel, J. B. Connell, Samuel Howard, Methodist, and H. A. Powell, M. P., J. L. Black, Esq., ex-Mayor Reid of Amherst, Mr. McCready, editor of Chignecto Post, A. B. Copp, Esq. and Sheriff McQueen. The ladies furnished a bountiful tea.

MONTAGUE AND MURRAY RIVER, P. E. I.—As I have relinquished the pastoral charge of the Montague and Murray River churches, P. E. I., and am now settled with the Greenville and Wentworth churches, Cumberland Co., I thought it would not be amiss to write a line or two about the churches which I have just left. I spent three years in the Montague and Murray River field, and in spite of the long drives through snow and drift, enjoyed very much my labor among the kind people of these churches. During the stay among them

both my family and I received nothing but kindness and appreciation, and some close and I believe lasting friends were made. During my three years of pastoral labor on this field, eighty-two were added to the churches, 53 of whom came by baptism, of the 53 baptised 30 were brought up in other denominations. Two branch churches were organized, one at Sturgeon, the other at Georgetown. The churches advanced fairly, financially also. Better work might have been done, along all lines, but for the largeness of the field which required so much time to be spent in travelling. But the field has been divided, and with some help from the Home Mission Board, they will be able to have two pastors instead of one, which I believe will be a great blessing to the churches. Rev. J. W. Keirstead is now settled with the Murray River church and has entered into the work with heart, mind and hands. I hope the Great Shepherd of the sheep will send an under shepherd to the Montague church. J. E. TINKER.

The Shelburne County Quarterly Meeting.

The annual gathering of this organization was held with the church at Wood's Harbor Aug. 10th, 11th and 12th. Nine clergymen and an unusually large number of delegates and other visitors were present. From first to last the exercises were of a peculiarly spiritual character. The meetings convened at 2.30 p. m., Aug. 10th. First came a very interesting devotional service conducted by the chairman, Rev. N. B. Dunn. The reports from the churches indicated that we are nearing the time of a glorious harvest, a harvest which has already begun. Baptisms were reported from First Sable, Second Sable, Lewis Head and Pubnico. On the subject of temperance Rev. A. F. Browne and Rev. C. W. Sables gave very practical and very pointed addresses; an impressive solo was sung by Rev. J. Harry King. In the evening a powerful and convincing sermon was preached by Evangelist Rev. Harry Baker on the mission of the church. Aug. 11th began with an early morning prayer meeting, conducted by Deacon J. G. Locke. No one present will ever forget this season of lofty spiritual enjoyment, it was one of those times where the frontiers of heaven and earth merge into one, and Christians stand upon the mystic border. From ten until noon was occupied by an experience meeting, led by Deacon Thomas Hardy, which beautifully repeated the blessed experience of the earlier gathering. The afternoon was mostly given to the sisters, their exercises being in charge of Mrs. A. F. Browne. The reports from the Missionary Aid Societies showed that the devoted sisters are still keeping up the high standard of their work and are not diminishing the quantity. Rev. J. Harry King spoke in a very informing manner on Manitoba and the Northwest, while Evangelist Baker gave a fine account of a Home Missionary's experience. A letter from Mrs. Captain Lyons, who is now in China, told of the great benefit which has come to a Chinese woman from the use of money gained by selling printed copies of an address delivered by Mrs. Lyons at a Quarterly Meeting in Wood's Harbor two years ago. The woman, who has become a Christian, also sent a short but grateful letter. A. F. Newcomb, lic., of Acadia University gave a remarkably able address on the claims of our educational institutions at Wolfville. In the evening the Quarterly sermon was preached by Rev. N. B. Dunn, a tender and persuasive discourse founded on Heb. 9:22. Thursday morning, Aug. 12th, we enjoyed another early prayer meeting which with a large attendance, proved an almost perfect duplicate of the spiritual feast on previous morning. The meeting being directed by C. L. Foster, lic. The exercises of the B. Y. P. U. will be described in the Young People's column. The afternoon was occupied by the first meeting of the Shelburne County Baptist Sunday School Convention, of which Deacon J. G. Locke is president. The reports showed that

there are sixteen Baptist Sunday Schools in the county, with a total membership of about 800. It is hoped that in a short time others will be organized, as there are several localities where the children are without Sunday School privileges. Pastor Dunn gave a very pleasing talk to the children in language that the little ones could clearly understand, and yet containing good sized chunks of solid wisdom. Rev. A. F. Browne spoke on the "Dead line in Sunday Schools," presenting reasons why such a hindrance exists and suggesting the remedy that should effect its removal, better teaching, better precept and example by parents, and better improvement of opportunities by the scholars. A. F. Newcomb, lic., spoke on the relation of the church to the Sabbath School, showing that the school should be the best feeder for the church and a constant help in every department of its work. Rev. Wm. Halliday gave a fine word picture in explaining the real meaning of the term Bible. In the evening Rev. J. Harry King preached a sermon founded on 2 Chron. 14:8-15. The plainest truth was stated in the plainest language, and the figures regarding the proportion between our giving to Christian work and our income proved extremely uncomplimentary to the Baptists of the Maritime Provinces. The inquiry meetings on each of the evenings were very successful, quite a number requesting the prayers of God's people. The farewell service, in charge of Pastor Quick, being peculiarly solemn and heart searching. The November meeting will be at Osborne. Collections for Christian work, \$20.35.

ADDISON F. BROWNE, Sec'y.

Quarterly Meeting.

The Queens Co., N. S., Quarterly Meeting was held at Brooklyn Aug. 10th, 1897. The morning session began with a short time for prayer, led by Pastor Fash. The rest of the time was taken up with a discussion as to a better grouping of the churches in North Queens.

We were glad to see a larger attendance at the afternoon session. The short service for prayer, led by E. P. Churchill, lic., helped us forward in the work. Sabbath Schools then occupied our attention. The first speaker was Rev. C. R. Freeman of Tennersee, N. S., who addressed us on the various methods employed. The discussion being open, several spoke their experiences along that line of work. One part of the work was particularly spoken of, that of the "Helps" in the Schools, some doubting their uses. Out of the different opinions we trust strength was gotten. We were pleased to have some remarks from Rev. C. Duff, resident pastor of the Congregationalist church. Rev. Z. L. Fash then read the report of the committee on Sabbath Schools which was as follows: Schools 16, scholars 805, average attendance 548, scholars joined the church 75, teachers 65. Two of the schools had no report. Of the churches four had reports and four had not. Much was said of the work of grace under Evangelists Hunter and Crossley. At Liverpool a number had been baptized, while Milton expected a large addition to the church.

The evening session opened by a short service of song. After reading of the Word Rev. C. Duff gave an address on the subject "The Higher Life." E. P. Churchill, lic., then preached the sermon from the words, "I live," Gal. 11:20, which was an instructive discourse. After singing the doxology, and the benediction was pronounced the meeting closed to meet at Caledonia Nov. 9th and 10th.

LUCIUS D. DEKTER, Sec'y pro tem.

Personal.

Rev. F. D. Davidson after a successful pastorate of some years at Gibson has resigned his charge and is ready to accept a call to some other field of labor. Mr. Davidson has been very successful in his pastoral work and no doubt some church will be eager to secure his services.



Celebrated for its great leavening strength and healthfulness. Assures the food against alum and all forms of adulteration common to the cheap brands.

ROYAL BAKING POWDER CO., New York

New Brunswick Convention Receipts.

First Hillsboro church, for H. M., \$32.54; Rev. Charles Henderson, French Missions, \$5; Ludlow church, for Home Missions, \$15; Doaktown church, Home Missions, \$7.48; Cloverdale church, Home Missions, \$2; Rockland church, Home Missions, \$3.21; Rev. J. W. S. Young, Home Missions, \$5; Caledonia church, Home Missions, \$6; Valley church, Hillsboro, Home Missions, \$12; Eastern Association, Home Missions, \$22.96; Newcastle church, Home Missions, \$13; Northesk church, Home Missions, \$11; Southesk church, Home Missions, \$16; Mrs. Mary Smith, Home Missions, \$18.40; Ladies Aid Society, of 1st St. Martins church, Home Missions, \$7.32; Carleton church, Home Missions, \$7; St. John, and Kings Quarterly Meeting, \$1.58; 1st St. Martins church, Foreign Missions, \$9.55; 1st St. Martins church, Central School, Foreign Missions, \$3.32; Miss Evelyn Cox, Foreign Missions, \$5; Ladies Aid Society, of 2nd Chipman church, for French Missions, \$7. Total \$210.56. Before reported \$1,374.61. Total \$1,585.17. J. S. TITUS, Treas. St. Martins N. B., Aug. 12th.

It Pays to Buy at Gilmour's.

You will be visiting the city soon. We would be glad if you will call in to see our splendid stock—full lines of staple cloths and novelties for suits, vests and overcoats. We find that most folk consider choice more important than price; that is, they don't want and won't buy unless able goods because they are being sold cheap—they must have merit, style and quality—then the price part counts, and we are doing it that way with gratifying results. Our prices for Black Suits start at \$20, Business Suits from \$15 and \$17.

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Furniture Manufacturers,
Factory: East end of Union Street,
ST. JOHN, N. B.

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BIRTHS.

TOWNSEND.—On the 24th inst. at the Narrows, Queens Co., N. B., the wife of Rev. C. W. Townsend of a daughter.

MARRIAGES.

PORTER-CANN.—At the home of the bride, Aug. 17th, by Rev. J. W. Tingley, M. A., Charles A. Porter, to Annie H. Cann, all of Hebron, N. S.

CRAWFORD-JARVIS.—At Pleasant Lake, Aug. 4th, by Rev. M. W. Brown, James Crawford, of Yarmouth, and Annie Jarvis of Weymouth.

HAYWARD-SMITH.—July 7th, at the residence of bride's father, Rockland, C. Co., by Rev. J. C. Bleakney, Marvin L. Hayward, of Brighton, C. Co., to Carrie I. Smith, of the same parish.

CORMIE-BUDD.—At the residence of Rev. M. Normandy, McLaughlin Road, Kent Co., N. B., Aug. 8th, Chipman Cormie, of Victory Road, to Phoebe Budd, of Moncton.

KINSMAN-WEBSTER.—In the Baptist church, Cambridge, N. S., on the 18th ult., by Rev. E. O. Read, J. Everett Kinsman, of Centreville, and Lulu E. Webster, daughter of the late Albert Webster of Cambridge.

MCBRIDE-FISK.—At the Baptist parsonage, St. Stephen, Aug. 10th, by Rev. J. E. Goucher, M. A., Thomas Burton McBride and Mary E. Fisk, both of St. James' Parish, Charlotte Co., N. B.

DUFFY-MILTON.—At the residence of the bride's mother, Dawson Settlement, Aug. 11th, by Rev. S. W. Keirstead, Clarence Duffy to Etta Milton, both of Dawson Settlement.

BAILEY-DELONG.—At 24 Paddock street St. John, N. B., on the 12th inst. by Rev. Dr. Carey, William Bailey, of St. Mary's, York Co., N. B., to Mrs. Clara Delong, of Lincoln, Sunbury Co., N. B. (Boston papers please copy.)

HANLON-HARDING.—At the residence of the bride's mother, Hardingville, Aug. 11th, by the Rev. R. M. Bynon, Alexander Hanlon to Lillian O. Harding, all of Hardingville.

SARTY-SPIDLE.—At the residence of the bride's father, Aug. 18th, by Rev. J. L. Read, Wallace C. Sarty to Laura E. Spidle, both of New Germany.

DEATHS.

DIMOCK.—Corey H. Dimock, youngest son of Albert and Sarah Dimock, died at his home in South Rawdon, Aug. 12th, aged 11 years. His end was peace.

CLARKE.—Ethel, aged 12 years, daughter of W. G. and Annie Clarke, was drowned at Bear River on the afternoon of Aug. 3rd. A beautiful child has been called away from earthly home and loved ones. May the consolations of Him who comforts as a mother comforts find their way to the hearts so grievously wounded.

CAIN.—At West Scotch Settlement, Kings Co., N. B., Aug. 10th, Mrs. Hilah B., aged 64 years, beloved wife of Willot Cain, leaving a sorrow stricken husband, two daughters and two sons. Deceased was a member of 1st Springfield church. Her illness was long and severe, but borne with Christian resignation. Her end was peace.

JEFFERY.—At Pleasant Lake, July 21st, Albina, beloved wife of George Jeffery, aged 44 years. She died trusting in the merits of Jesus. She was a faithful wife and a tender, loving mother, and will be greatly missed by husband and family. God bless them in their deep affliction.

RICHARDSON.—At Halifax, on the 16th inst., in the 33rd year of his age, Joseph T. Richardson, of Indian Harbor, St. Margaret's Bay, N. F. The body of our friend was brought home and buried in the locality where he was born and at the funeral service, which was largely attended, Pastor Ingram earnestly exhorted the people to prepare to meet their God.

NEWALL.—At Argyle Sound, July 20th, Archibald Newall, aged 57 years. For many months Bro. Newall, who was a member of the Argyle Baptist church, suffered much, but bore it all with Christian fortitude, more than once remarking to his pastor, "I am not afraid to die." May the Lord sustain the widow and family in their affliction.

BISHOP.—At Harvey Bank, Aug. 8th, Judson Bishop, aged 59 years, a loving wife four sons and a daughter mourn his departure. Our brother's illness was long protracted and intensely severe, amid it all he was sustained by the grace of our Lord Jesus Christ to that degree that not a murmur or complaint escaped his lips. The eye of faith was fixed on the goal. The grace of patience helped to wile away

the wearisome days and nights of suffering, and as he became conscious that the end was approaching gratitude was his prevailing cry.

MILLER.—The second son of Rev. and Mrs. E. T. Miller, of Groton, Conn., (formerly of these provinces) was drowned in Thames River, near his father's residence on Aug. 10th. The father was absent in Virginia at the time. The body was recovered next day, and the funeral took place on Friday Aug. 13th. The many friends of the afflicted family did everything in their power to assist in the time of sore trial. The little boy, Guy Stewart, was 9 years and 5 months old.

MACLAUGHLIN.—At Hampton, Aug. 13th, John MacLaughlin, in the 76th year of his age. He was baptized during the pastorate of the Rev. Geo. Howard. He experienced a change of heart for many years previous to uniting with the church. He was a firm friend of the temperance question, and as magistrate did effective service for the suppression of the liquor traffic in this place. The church and community has suffered a loss by his removal.

GILES.—At Greenville, N. S., Aug. 17th, Jane, widow of the late Thos. Giles, aged 76 years. Her last sickness was very short and severe, being in her usual health on the previous Sabbath evening. The summons came early on Tuesday morning, but found her prepared for the great change. She was converted some 45 years ago, united with the Methodist church and maintained a consistent Christian life till called away. The funeral services were largely attended at the residence of her son, with whom she resided, conducted by the Rev. Mr. Crowell.

HARTLAND.—At Roxbury, Mass., on the 12th inst., in the 23rd year her age, Ella May, daughter of Edward Hartland, of Mason's Point, Halifax Co., N. S. The deceased had resided for some years in the United States and intended returning to her native land in the home of her beloved parents, but God ordered it otherwise, and after a brief illness our young friend was suddenly called away. A beloved brother went from the home to care for her during her illness, and the Rev. Mr. Page, pastor of the Dudley Street Baptist church, Roxbury, Mass., was very attentive to her spiritual necessities, and spoke very cheerfully of her hope in Jesus. The remains were brought home to her sorrowing parents, and appropriate funeral service conducted by Pastor A. E. Ingram.

Church Organization and Recognition.

On Wednesday, July 21, a number of baptized believers in and about the town of Innisfail, Alberta, met together in the Presbyterian place of worship for the purpose of organizing a New Testament church. About 2 p. m. the meeting was brought to order by the appointment of Dr. Good as chairman and Bro. Keast as secretary. After a season spent in prayer and praise, those present with letters of dismission from various churches gave in their letters, numbering in all seventeen. The chairman then read the declaration of faith, as found in the Baptist Church Manual, to which all gave acquiescence as embodying their views of doctrine. The church covenant in the Manual was read also and received the unanimous assent of the body as expressing their mind and purpose. Three deacons were then elected to attend to the temporalities of the church. A clerk was appointed to keep the record of the church's proceedings from time to time, and a treasurer to attend to the finances. Pulpit supply was arranged for until such time as a settled and permanent pastor can be procured. After the completion of the organization two members were received on Christian experience into the body, making the full membership with which they begin nineteen. This newly organized church assumed as their name "the Innisfail Baptist church."

After the above proceedings, a small council, representing the Baptist churches in Calgary, South Edmonton and Innisfail, that had witnessed the organization of the church, met together in deliberation and passed a resolution re-organizing the body thus constituted as "A Regular Baptist Church," and so declared it by their chairman to the audience present. The hand of fellowship was given 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.

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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.

The Farm

The Pig for Bacon and Family Pork.

After an acquaintance with the characteristics of most of the prominent breeds actual experiment proves to me that a cross between the Chester white boar and medium Yorkshire sow will produce animals of the highest quality and most desirable type in the majority of cases. Pigs of this cross, if from good animals individually, are wonderfully symmetrical and blocky, with broad backs and springing ribs, a property which indicates at once a good feeding quality. Nearly every pig will retain the lopped ear of the sire, and if anything, the fineness of bone is equal to that property which is so characteristic of the pure blood. This style of pig suggests, in the market, the choicest quality of pork.

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clean and sterilized. The milk should be promptly strained through fine wire mesh and cloth, and after being cooled be kept in a place free from contamination at a temperature not exceeding fifty degrees F. It should be served in glass jars which have been thoroughly cleaned and sterilized—Prof. R. H. Pearson of the Department of Agriculture.

A Good Breed of Chickens.

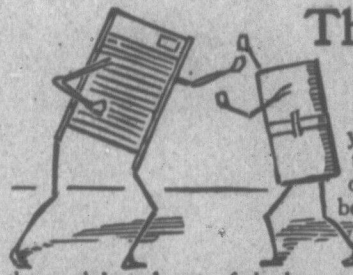
In selecting a breed for an all-purpose fowl I have been unable to find one excelling the barred Plymouth Rock, one of the old standard breeds. They are good layers of large brown eggs. Mine lay exceedingly large eggs, as large as the Brahma, and continue nearly the entire year. The hens weigh from six to eight pounds each, and the only trouble I have is keeping them from getting too fat. However, there will be no trouble if fed properly and given plenty of exercise.

I feed my hens a mash of bran and meal mixed with scraps of vegetables and meat every morning, giving it rather dry than too wet, for if sloppy it will give them diarrhoea. At noon I give a light feed of wheat and oats, thrown into a litter in the coop, which they have to scratch for, giving them exercise. Around four o'clock I feed cracked corn. Never give it whole, for it is too fattening and too easy for them to find. Hens should be kept at work most of the time, and then they will be healthy, the eggs will be more fertile, and the chicks stronger.—N. C. Grant in the Orange Judd Farmer.

Summer Pruning of Trees and Shrubs.

With the approach of the spring season, it is well to remind our readers of former reasons given regarding the advantage of summer pruning. If plants could be properly pruned in the summer, they would need but very little pruning in the winter time. In many cases they would need no pruning at all in winter. All we have to remember is, that by pinching and cutting out very strong and undesirable growths extra strength is given to the weaker ones. Every observer must have noticed that the strongest growth is always at the top of the plant. The lower branches are always the weakest ones. If we check this strong upper growth, the lower branches gain a strength which would otherwise go to the top. This is the great secret in trimming hedges. The general evil in the hedge is that, in the course of time, all the growth is at the top, while the lower portion of the hedge is naked, and thus it ceases to be a pleasure. If such a hedge had been cut at the top early in the season, soon after the young growth was made, the lower portion would be as thick as the upper. Nothing shows better the intelligent skill of the gardener than a hedge which has the lower branches just as densely thick and healthy as the upper ones.

In evergreens, grown as specimen trees on lawns, we find excellent illustrations of this lack of pruning, with all the strong branches at the top, and at the bottom a very few weak ones. The great beauty of evergreens consists in having a good healthy foliage to the ground. The nakedness referred to could have easily been avoided by checking the strong growth at the ends of the branches. The finger and thumb are the only pruning implements required in these cases. Pinching out the ends of the very strong shoots towards the top, when these young growths are from three to four inches long, is all that is required. Even a leading shoot in a pine tree may be pinched back at this period, as a new leading bud will be formed at the point where the pinching occurs. A check to the upward flow of the sap is all that is necessary. This lesson may be carried to the orchard, as well as practised in the flower garden. No one shoot should be allowed to become more vigorous than another, and pinching back or even taking out entirely the strong growths will accomplish this. One must not forget that the phrase "early in the season" means a great deal. Nothing is gained if the work is deferred until the young growth is matured.—Mechan's Monthly.



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