

MESSANGER AND VISITOR

Saint John, N. B.



THE AMHERST UNION.

Volume
13.

B. Y. P. U.

Number
32.

Are Your Eyes Right?

We've a book on **EYE TESTING** and another on **EYE SIGHT**. They will tell about defects of the eyes; how you may detect these faults; when it is well to put on glasses; the proper methods of examining



the eyes, and incidentally of our facilities for testing. Send your name on postal for them, and during Convention call and see us about your eyes. We test them for you **FREE**.

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that a visit to St. John is incomplete without a call at **DYKEMAN'S**.

Will you have any Dry Goods to buy when you attend the Convention?

If you have or have not, we will be glad to have you take a walk through our store and look around; you won't be forced to buy.

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department is brim full of the best that is in the market. You know our reputation for small prices. You know our reputation for satisfactory business methods, then why not buy here.

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These new ones are just the prettiest that ever were made—the price is very low only \$7.30 and \$9.00.

Of course the \$3.00 ones are new, too, and just as good value as this low better ones, but hardly as much style.

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At 55c., they are as good as you'll find in any other store at 85c., we say that because this lot was bought away under price, and they go out at the price to help advertise the store.

They are made from a fine American sateen and are perfect fit.

FRED. A. DYKEMAN & CO.,
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AN OPEN LETTER.

Mr. Baptist—

We want to see you when you come to your Convention. Your Garden or your Farm would blossom as the rose if you used **ALBERTS' THOMAS PHOSPHATE POWDER**. As Canadian agents for this fertilizer we know how to show you what it is and what it will do—so we want to see you at our store.

Prof. Faville, of Wolfville, considers it of great value in bearing orchards.

Paul Wagner, Ph.D., says: "A starved meadow which supplies only a scanty crop of grass can be transformed into a productive meadow, thickly covered with clover, by the copious application of Phosphoric Acid in the form of **THOMAS PHOSPHATE POWDER**."

We have Circulars and Leaflets and Booklets that give interesting facts. They are yours for the asking. It will help the Messenger and Visitor people if you tell us that this letter induced you to call upon us. We are nearly opposite the Messenger and Visitor offices, on Germain street at Number 90.

Yours truly,

WALLACE & FRASER.

COLWELL'S CANDY IS PURE CANDY

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ST. JOHN, N. B. AGENTS FOR MARITIME PROVINCES.

Messenger and Visitor.

THE CHRISTIAN MESSENGER,
VOLUME LX.

{ THE CHRISTIAN VISITOR,
VOLUME XLIX.

Vol. XIII.

ST. JOHN, N. B., WEDNESDAY, AUGUST 11, 1897.

No. 32.

Origin of the B. Y. P. U.

The world is not yet quite agreed upon the birthplace of St. Patrick, nor the time and place in which many great men were born and good things originated. It may be just as well that the human origin of things Providentially intended to produce great results should remain unsettled.

The discussion as to where and by whom the idea was originated which has crystallized into the organization of the B. Y. P. U. has not as yet been satisfactorily closed. Perhaps as a result of an almost universally felt want it came into existence simultaneously in many places, and with passing days it is being adapted and adjusted to the universal need. Like Topsy "it just grew."

The institution known to-day as the "Baptist Young People's Union" was once known as "The Young Loyalists," and its present organ "The Baptist Union" was then known as "The Loyalist." With the lapse of time it was discovered that such designations were suggestive to the International Baptist Brotherhood of historic facts, not helpful to the unification of the whole body; as a result the names of both the organization and its organ were changed to the more appropriate ones at present borne by them.

I think that Charlottetown, P. E. I., can claim the honor of being the first place where the Society of Baptist Young People under the direct control of the church, "operating through denominational channels already existing" and known as the "Loyalists" was organized.

During the summer and autumn of 1889, while pastor of that church, I drafted a constitution in all its essential features similar to that of the B. Y. P. U. A. of today, and outlined a course of study. Subject, "What we believe and why we believe it." Subsequently the organization took permanent shape, and continues to this day under the wise and energetic leadership of the present pastor, Rev. C. W. Corey. It is worthy of note that when the Maritime B. Y. P. U. was organized, this Society furnished its first president, Mr. J. K. Ross.

The name by which this organization was at first designated, as well as its subsequent change, somewhat suggest its British origin.

Further, in no other place so far as I can ascertain was there an organization at so early a date representing the organizing thought of the B. Y. P. U. except Charlottetown, P. E. I. These facts give a strong presumption to Charlottetown as the birthplace of the present organization, or at least giving this idea that is now becoming such an influence and power for good, an organized form at a date that justifies its claim to priority.

J. A. GORDON.

How a Sacred Literature Class Was Organized and Conducted

Now that the Amherst B. Y. P. U. is no longer the custodian of the Sacred Literature Banner, it may not be considered immodest if a representative of that Union complies with a request of the MESSENGER AND VISITOR and briefly relates how he organized and conducted a Sacred Literature class.

At the Bridgetown Convention in 1892, Dr. Frank L. Wilkins, late Secretary of the International Union, outlined the proposed course of study for the coming year on the Life of Christ. The pastors and executive of our Union were quick to see that such a line of study would be eminently beneficial to our young people. A number of subscriptions were accordingly secured for the Baptist Union, notice given, and a class organized. At first the class work commenced in a modest way, about twenty meeting after the Tuesday prayer service to study the first lesson. It was not long before others, including some of the older members of the church, dropped in to listen to the discussions; and desiring to see a larger number benefited by the instruction, suggested that the class be held at an earlier hour and an invitation extended to all comers, whether following the outline given in the Union or not. The committee in charge decided to devote the prayer meeting every second week to Bible

study, taking two lessons in one evening. This plan we carried on during the remainder of the year, the number increasing from the minimum of 20 to the maximum of 200. At the close of the year the examinations offered were considered but the natural fruitage of the course, and more than one-twentieth of the papers sent in to the Board of Examiners at Chicago came from the Amherst Union.

The winning of the banner at the Indianapolis Convention gave additional zest to the work, which during the next two years was carried on along the same lines. In '95-'96 the study was conducted with good results each week at the close of a short prayer meeting. This year the fortnightly system was again adopted, and although it has its disadvantages is, upon the whole, considered with us the most satisfactory.

We are sometimes asked as to the method of teaching. Following the line of the material given in the Union, a simple but comprehensive outline is made and placed on the black board. The regular students are then called upon for a discussion of each topic, which is followed by question and elucidation. When problems arise require

The Scythe and the Mowing Machine

Paul—a veteran—and Timotheus—a recruit—servants of Jesus Christ, were associated in Christian work in the early times. Is there just a little danger of Paul and Timotheus running each his own separate business in these days, instead of running a joint stock company as in the bygone age.

Has not Paul in some few quarters evidenced a disposition to crowd out Timothy and keep him in the rear, bidding him tarry at Jericho till his beard be grown, and furnishing him with a good supply of razors, along with a strong recommendation to shave every morning?

And Timothy has sometimes been heard to suggest that Paul might get tired of being in the front rank; and as the platform was a little bit crowded, he has been thoughtful enough to tell Paul the aged that there was a lot of unoccupied room in the rear of the building!

Timothy has sometimes needlessly talked about new methods and being "up to date" and "keeping abreast of the times." And Paul has occasionally retorted that "tried methods are the only methods," and rung the changes a little monotonously on the "good old times."

In a meeting, a little time ago, young Timothy talked glibly about new ways of doing things, and the necessity of "accommodating ourselves to our new environment!"

ASSOCIATIONAL PRESIDENTS.



DR. W. F. ROBERTS,
N. B. Southern.



ALBERT WELDON, N. B. Eastern.



REV. W. L. ARCHIBALD,
N. S. Western.



REV. G. A. LAWSON, N. S. Central.



HOWARD RICE, N. S. Eastern.

ing further study, the subjects are assigned to members of the class, and taken up with the review at the next meeting. In '94-'95 the classes were conducted by Rev. H. G. Estabrook, and in '95-'96 by Rev. Dr. Steele along the same lines, the keenest interest obtaining throughout the entire five years. There is no vague road to knowledge. Only those who studied out of the class room received the greatest good; but many who were deprived of the privilege of the paper, but who came night after night, Bible in hand, received, according to their own testimony, lasting profit. It is not the province of this article to dilate upon the advantages of Bible study. Suffice it to say that while the interest in other subjects may wane, those considered in the Word of God are so vital as to constantly demand our best attention; and no one who sees an opportunity of organizing a Sacred Literature class need entertain the fear that it will fall through for the lack of interest. Let this testimony be verified during the coming year by all our churches.

J. H. MACDONALD.

Northfield, Mass., August 5.

—whatever he meant by it—until I was a little glad when Paul vented his indignation by suggesting that the next choir sing—

"And 'father' is 'governor,' 'old man,' 'dad,'

And his old day is done;

We run things fast and a little bad,

Since we put our new hat on."

But I was sorry when after the hymn Paul asserted that all new things were bad things; and young people were like young potatoes mushy and of little worth.

And wondering why Paul and Timotheus wrangled thus, I went out to the barn and heard a conversation between a scythe and a new mowing machine. And the scythe said to the mowing machine: "You are doing good work, my young friend; and I rejoice to hear your click, click, click, and see the tall thick grass fall before your sharp knife." And the mowing machine answered, "And when I think of the fields you have mowed, of the stumps you've dodged, and the stones on insufficiently cleared land that you have had to strike, I feel a respect for you that is simply boundless." And then both agreed that there was work for the scythe and work for the mowing machine, and determined each to do as much and as good work as possible; and—but my little girl nudged me and said, "Papa, you're asleep, and mumbling a lot of stuff about Paul and Timotheus!"

W. B. HINSON.

B. Y. P. U. Convention.

The seventh annual Convention of the Baptist Young People's Union of America and Canada held its opening service in the auditorium of Chattanooga on the morning of July 15. Of course you all know that, but you don't begin to know the good time that followed, and (this to our Baptist young people) it quite serves you right for not having our own flourishing Unions represented. However, I must tell you about it now, and scold afterward.

The opening ceremony was most inspiring. The decorations of the building were all that could be desired. As company after company marched in, bearing their State banners and singing patriotic or religious songs, their mighty purpose to conquer "the whole world for Christ" seemed not impossible. Upward of five thousand earnest faces confronted the platform of distinguished speakers, while behind them in tiers were grouped five hundred singers. At the conclusion of the devotional exercises the mighty assembly, as by one impulse, lifted up its voice "like the sound of many waters," and sang "There's sunshine in my soul to-day." Other hymns rendered at this service with inspiring effect by the great trained choir, under Prof. Porter, of Baltimore, were "Holy, Holy, Holy," "To God be the Glory" and "Faith is the Victory."

After the formal opening by President Chapman, the following addresses of welcome were delivered: On behalf of the churches of Chattanooga, by Rev. Dr. Garret; Rev. M. D. Jeffries, of Knoxville, on behalf of the B. Y. P. U.'s of City and State; Mayor Ochs, on behalf of the citizens of Chattanooga. A few short extracts from these brief speeches will convince you that their brevity was not all their wit, and give you some idea of the depth of feeling peculiar to this gathering and the mellowed memories associated with it. Dr. Garret spoke in part as follows:

"In the name of the 47,000 Baptists of Chattanooga I greet you. You are doubtless surprised to find that there are so many of us here, but you will find, during your stay, that every man, woman and child is a Baptist. I do not mean by this that our people are fickle, but that in the warmth of our welcome you will see no difference. We all ought to be Baptists all the time of course, but it is better to be a Baptist for a week than never to be one at all. I have made an important geographical discovery which also may surprise you. It is that Chattanooga is the exact centre of the earth—Baptistically. Three states centre on Lookout Mt., and from its summit, on a clear day, you can look into seven. In these seven states there are 1,871,394 Baptists, more than one third of all the Baptists of the world. A native of Georgia, when asked by Gov. Northern what was the most prominent geological formation of the mountain region, replied after some study, 'Baptists, sir, nearly all Baptists.' . . . And you have come to this centre of the Baptist world; don't you feel at home already? . . . We are proud of our beautiful city, proud of our homes and churches. When a Chattanoogaan sings 'There's no place like Home' it is not a matter of faith with him, but knowledge. He knows there is no place like his home."

From another address:

"We take you by the hand and give you a good old southern welcome. We know who you are; you have good blood in your veins, and they say good blood goes a long way down here. You young people have not visited us before, but your fathers have. A third of a century ago your fathers came down, and our fathers gave them a warm welcome. Your father and our fathers, each contending for what they thought sacred and right, learned to honor and respect each other. Somehow, I need not stop now to explain, your fathers got the best of our fathers in that great struggle. I am prepared to do honor to the children of fathers who could conquer our fathers. They ought to be men and women indeed. What an army for the Lord these children of theirs should be! And now that the sword stained with the blood of the fathers has been laid aside, we, the children, stand here shoulder to shoulder, enrolled under Immanuel's banner and armed with the sword marked with the blood of the Lamb, for the conquest of the world."

From Mayor Ochs's address:

"To-day we greet the swelling hosts of the triumphant army of young Baptists. It is a victorious host, proudly marching beneath the banner of mercy and love, representing a vigorous, aggressive and manly Christianity, diffusing principles that are civilizing, lessons that are inspiring and morals that are purifying. It unites patriotism with piety, reason with righteousness, and stimulates a loyal, moral citizenship which guarantees the safety of our country and the perpetuity of its institutions. Guided by such lofty inspiration, your meeting will rest as a benediction upon this community. . . . What better spot on earth to meet and rededicate yourselves to your transcendent, liberty-loving principles, than here? Within sight of us, a short generation ago, brother met brother in deadly combat, and these hills then resounded with the awful clash of fratricidal war. With such scenes before you, with such memories crowding upon you, your own Union becomes doubly consecrated, . . . becomes our National Union, the more perfect for the sacrifices endured, the heroism displayed and the victories achieved in its name."

Dr. Conley, of St. Paul, in response to these warm greetings said, "You have made us so welcome that we feel somewhat as the old lady did who received a most

cordial reception at the meeting of a church that knew how to welcome strangers. Someone asked her if she felt at home. "Oh yes," was the reply. "I feel just as if I owned the whole concern." You have given us a home feeling almost like that of this old lady. . . . Thirty-four years ago the Union and confederate forces met here in awful strife. To-day we meet, not as Union and confederate, but as a confederate Union of young Baptists from all parts of the land, not to strive against each other, but to earnestly contend together for the faith once delivered to the saints. . . . It is the day of the obliteration of dividing lines in our Baptist hosts and the meeting of the entire country in one grand federation. This fact is full of promise of large prosperity for the cause of our common master." His fine address, which followed these opening remarks, was based on the keyword of this seventh Convention—stewardship. Following this came an address by Dr. Carter Jones, of Kentucky, on "The Christ Conception—Person, not Proxy," and a third on "Divine Ownership," by Rev. Dr. McLaurin, of Michigan. All three were grand, soul-stirring addresses, calling to higher levels of Christian thought and conduct.

The afternoon session opened with praise service, followed by annual reports and short discussions, after which came three brief addresses on "Distinctive features of our B. Y. P. U. A.," and a longer one by Dr. Eager, of Alabama, on "The Young People's Movement an Inspiration and Prophecy." In the reports, some notable features of the year's work given were the unification of the B. Y. P. U.'s of north and south, the extension of territory in the establishment and further development of the Union on the Pacific Coast and elsewhere, leaving only the following states unorganized: Utah, Idaho, Nebraska, Wyoming, Mississippi, and the territory of New Mexico. The increasing hold which the C. C. Course is gaining was noted as another gratifying indication of progress, the total number of examination papers received for the year being 13,407. Dr. Eager's address was eloquent and inspiring, as were also the three shorter ones following. After music, the Convention scattered to the various churches for the purpose of holding state rallies.

At the evening service the banners for junior C. C. work were presented and the general Secretary, Dr. Chevers, outlined the junior work for the ensuing year. Rev. W. W. Weeks, of Toronto, then delivered an address on "The Permanence of Home Impressions"—a declaration of the power and heaven-born sanctity of the home, a picture of the ideal home, and an earnest appeal to the young to lay the home foundations upon faith in Almighty God. The annual address of the President, John H. Chapman, consumed the remainder of this service. His words to his young people were based upon Matt. 16:19. "I give unto thee the keys of the kingdom of heaven." From such an address it is hard to give an adequate idea, by scraps and selections, of its force and power as he pictured the kingdom of heaven shut and locked, and the children of God holding the keys, and continued in a masterly appeal for individual missionary effort at home and abroad. "The keys of the kingdom of heaven! Oh young disciple, tremble at the power that rests in your hands! To you it is given to open to teeming millions the kingdom of heaven. Will these young people unlock the doors for Mexico? Will they bid Cuba—poor suffering Cuba, enter? Will they send the message to Alaska? Will they open the portals for the millions of every nation standing at our own doorway? "Lift up thine eyes round about and see; all these gather themselves together; they come to thee." Convert the Chinamen of this land and they will carry the gospel to their countrymen. Young people of America, there is a peculiar sense in which you hold the keys of the kingdom of heaven. The eyes of the whole world are turning toward you. "Arise, shine, for thy light has come, and the glory of the Lord has risen upon thee; the Gentiles shall come to thy light and kings to the brightness of thy rising."

The second days proceedings opened with, first of all, the same delightful weather. Those who stayed away from this Convention have doubtless pictured the great gathering as a sea of frantically waving fans, wilted collars, and sweat-bedewed humanity, and been filled with pity for their miserable estate. How surprised they would be to look in upon the great congregations often only comfortable in cloth raiment; at all times cooler than they have been for weeks in their northern homes. The weather-man is a member of one of the Baptist churches here. See?

One of the most inspiring meetings of the occasion took place Friday afternoon—the salutation of state banners and responses of delegations. Quite a geographical aspect was given the huge building by the names of states and provinces reared over the sections where sat their representatives, and again, as at the opening service, the delegations marched in "as an army with banners."

A young man from each delegation to make the response, and a young lady bearing the banner, took their places upon the platform. Your correspondent had the—well, the distress, of being the only representative present of the Maritime Provinces, and not being a maker of speeches, had also the pain of seeing an Ontario man announce that we were not represented, leaving these benighted Americans to continue thinking that the snow was so thick our dog-sledges could not drag us from our ice-huts to embark for civilization. Whereat this same loyal Bluenose and staunch Canadian oozed mortification and indignation at every pore, and was almost moved to brave the terrors of the stage and extol her native land and Baptist young people as they deserve. Send your delegates next time, I beg of you, that honor may be given where honor is due.

The most impressive feature of this meeting occurred when a speaker who touched upon the difficulties overcome in accomplishing this Union, called forth the song, "Faith is the victory that overcomes the World." As the grand chorus swelled forth again and again by the thousands of voices, thousands of handkerchiefs suddenly fluttered aloft in the Chattanooga salute to the Author and Finisher of our faith. Wonderfully touching were the reverent, upturned faces as this greeting was waved to the King invisible and eternal.

Friday evening, after the presentation of C. C. banners for senior work and the announcement of educational plans for the coming year, addresses were delivered on the subjects of "The Stewardship of Service" and "The Stewardship of Culture." Each one in its place was best, and the earnest, attentive faces of the hearers testified to their heart-reaching power.

One of the most notable sessions of the Convention took place on Umbrella Rock, Lookout Mt., as thither the tribes went up on Saturday afternoon to an Outlook meeting. You need to see the place to understand the influences surrounding a religious meeting in such a spot. The altitude alone is sufficient to quicken the finer qualities and sensibilities. Add to that an already devout, fervent spirit, an outlook of natural beauty unsurpassed perhaps in the land, and you will not wonder that the spiritual counsel given by the gifted speakers sank deep, that hearts felt more akin to heavenly things and souls were uplifted. The last address was delivered by Rev. F. Witter, M. D., of Boston, an earnest appeal in behalf of medical missions. At its close a physician of Detroit stepped forward, and in a few earnest, touching words expressed his determination to devote himself to this work wherever God should direct. The audience were not too busy with their handkerchiefs to notice that just at this point the sun streamed out from behind the clouds in a halo of brilliance, as if to crown this act of consecration with the approval of heaven.

Saturday morning was devoted to Worker's Conference and Departmental Rallies.

By no means to be called least in this feast of good things was the grand sacred concert of Saturday evening by a trained chorus of five hundred voices, several fine soloists and orchestra. Such choruses as "The Heavens are Telling" and the "Hallelujah Chorus" by such a choir can be better imagined than described.

Sunday afternoon the auditorium was crowded for the Convention sermon, by Dr. Hawthorne, of Nashville. His text was Proverbs 4:18; his subject, the ideal Christian man. His sermon was a surpassing effort of eloquence and spiritual fire, and more than once his vast congregation forgot its denominational dignity and the reverence due the day, and gave vent to their feelings in fervent amens and ill-subdued applause.

Sunday evening was devoted to the roll call and consecration service, which ended the Convention. The meeting was well attended, and surely it was the best of the wine for the last of the feast. During its progress the Missionary Volunteer of Saturday's meeting spoke again, and hearts were so touched, and pocketbooks too, that sufficient money was raised on the spot to send him to his work. At the close of this service the delegations said good-bye and scattered to their various ways.

In many respects this Convention was the most successful held in the history of the Union. The next will be held at Buffalo, New York.

KATHERYN C. McLEOD.

Chattanooga, Tenn., July 19.

Our Maritime B. Y. P. Union.

Before the Christian Endeavor movement began we were—although not in an organized capacity as now. We had our young people's prayer meeting, with leaders and subjects provided. To some of us grown-up folk these were precious seasons; we grew in grace and to-day thank God, but in an organized capacity more work and thorough study along Bible and doctrinal lines has been done. Our young people are becoming better acquainted with church life and accept responsibility with firmness and determination. But I am off the track—pardon me. I am to say something about what has transpired since the organization of the Maritime B. Y. P. U.

I, with a great many others, attended the Maritime Convention at Bridgetown, August 19, 1892, Friday

August 11, 1897.
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evening, at 8 o'clock. Bro. C. W. Williams was in the chair. Dr. Wilkins, Chicago, U. S. A., was present. We met to organize the Maritime Baptist B. Y. P. Union. There was an overflow house sure enough, just aglow with this new movement, and all were ready to hear the Advisory Committee's report, which favored the formation in highest terms. We were just itching to vote when the chairman announced "only appointed delegates allowed to vote." A sort of chill came over us, but in a moment, that giant in the work, Dr. Wilkins, with his foreseeing American eye, suggested that all delegates to the Convention vote. Hurrah! "We're all in it," as the boys say, and away went the vote with such a bang that the old ship has been going straight along ever since.

The first officers of the ship were: Pres., J. K. Ross, Charlottetown; 1st Vice-Pres., H. E. Halsey, Yarmouth; 2nd Vice-Pres., Dea. Ira Keirstead, St. John; Sec'y-Treas., Rev. J. H. McDonald, Amherst; and three of an Advisory Committee: Rev. C. W. Williams, W. F. Parker, Esq., R. H. Bishop, Esq.

Dr. Wilkins made the address of the evening. The Constitution of American B. Y. P. U. was adopted and all sail set for the breeze. We at once undertook the Christian Culture Courses, a series of studies in Sacred Literature, Bible Reading and Christian Missions. Some local organizing was done among the churches, and in August, 1893, when in session at St. Martins, N. B., we were surprised and delighted that the Maritime Union had won the International S. L. C. Banner against the competing States in the Union. Amherst is the possessor of the Banner, having sent the largest number of examination payers, but we all enjoyed the honor and congratulated Amherst heartily.

The Nominating Committee gave us a new staff of officers, consisting of: Pres., Rev. C. W. Williams, St. Martins; 1st Vice-Pres., Rev. Geo. Lawson, Amherst; 2nd Vice-Pres., Jeremiah Clark, Cavendish; Sec'y-Treas., Rev. W. C. Goucher, St. Stephen; Editor, Rev. I. J. Baker, St. John, with three others to aid and give counsel.

During the year the local Unions were informed and instructed in relation to duties and obligations, organization urged, and the three C's were emphasized. Long before we start for Bear River the programme for '94 Convention is placed before us and delegated Unioners are requested to be on hand Friday evening, August 24; and they were there. The evening was warm. Our delegates to Toronto reported a glorious time, and we were inspired and enthused for greater work—especially enthused when we listened to the addresses on the Maritime B. Y. P. U. again waving the International S. L. C. Banner—I tell you we felt proud. Amherst again knocked out Uncle Sam—and we helped—and we thought we heard some of those Uncle Sam's boys say, "Those Maritime boys are hard to beat," and an American gentleman, addressing the meeting, said that "Pennsylvania was preparing to get that Banner."

We elected our officers for 1895: Pres., Geo. A. McDonald, Halifax; 1st Vice-Pres., J. N. Schurman, Summerside; 2nd Vice-Pres., A. H. Chipman, St. John; Sec'y-Treas., Rev. W. T. Stackhouse, New Glasgow; Editor, Rev. G. O. Gates, St. John, with three others on Executive Committee. Having received an uplift at the meetings and an outlook upon the grand possibilities before our young people, we go home to organize every church without a B. Y. P. U. and plans for more active, vigorous work all along the line are adopted.

The editor urges some suggestions, as follows, in substance: That every church shall have a B. Y. P. U., also a Junior Union, the C. C. C. studied by all; we are to pay up 3 cents each; report freely our work, and make things lively, which as you all know was attempted.

Bro. Stackhouse is the first officer to break the ranks and Bro. Beals accepted the Secretary-Treasurership for remainder of year. Bro. Stackhouse was a hustler and is yet so.

Bro. Ralph Trotter says:

"The work of organizing Local Unions went on and 27 new ones were reported and nine Junior Unions. The total number of societies now reaches 89. Quite a number of societies reported the special features of their work through the columns in MESSENGER AND VISITOR and a magnificent programme is announced for the coming Convention. Silk badges are to be worn, names enrolled and delegates are to be on time.

Unfortunately the beautiful steamship Prince Rupert broke down which detained a very large delegation, including President McDonald. The Convention convened in Germain St. church. A brilliant platform meeting was held. An overflow house listened for hours to excellent addresses, and the climax was reached when it was announced that the Maritime Baptists held the International S. L. C. Banner. Amherst is again called for and the banner is carried away amid hearty cheers and congratulation. The nominating committees re-elect President Geo. A. McDonald, Halifax; 1st Vice, Ex-Pres., J. K. Ross, Charlottetown; 2nd Vice, W. C. Cross, St. John; Sec.-Treas., Rev. F. H. Beals, Canis; Editor, Rev. G. O. Gates, St. John; re-elected by acclamation, and three others an Executive Com. Over 200 delegates wore

badges. Greater determination is manifest, and a vote is taken to enlighten every church in the B. Y. P. U. work. Literature is mailed freely and good work is done. 122 Unions are reported now, and some one said "6,000 strong." Pastors preach about the C. C. C., and addresses are delivered at various times and places urging the value of this grand enterprise. The young people themselves now find it a power in their own lives. They are alive to our Baptist principles, to the needs of the church, and her missionary enterprises. The entire denomination feels its young blood coursing quickly and freely through every channel of its existence.

A full house of the very heart of the churches is present at Berwick, on Friday evening, Aug. 21st, '96. President in the chair. That old song "Bless be the tie that binds our hearts in Christian love" was sung with fervor, and the service was one that shall linger in our memory for many a day. Where is the International S. L. C. Banner? Why, Maritime Unioners have won it. What! again? Yes. Those Amherst boys are 120 strong, and they are here to take it, and amid loud applause it is presented on behalf of the Maritime B. Y. P. U. Of course we all helped. Grand meetings, full of enthusiasm and spirit. The officers for the year are declared elected: Pres., A. E. Wall, Moncton; 1st Vice, Miss Ina Hooper, Summerside; 2nd Vice, Miss Lottie Parker, Berwick; Sec.-Treas., Rev. H. G. Estabrook, Petitcodiac; Editors, A. H. Chipman and Rev. E. E. Daley, St. John, with assistant secretary, Rev. J. W. Brown, Nictaux, and three of an Ex-Com. to aid the officers. More might be written on this beginning of our Maritime B. Y. P. U. I have simply touched upon the subject, and those who attended any or all will recall with delight the thrills of the heart, the hearty amens, &c.

Yours in the work,
EX-PRES. GEO. A. McDONALD.

★ ★ ★

Junior Unions.

A "Junior department" in a Sunday School is classed as a part of the nursery of the church, but a "Junior Union," it seems to me, is a step in advance. It is an organized force. Boys and girls banded together with a definite object, with officers and committees; with a programme consisting of prayer, patience, persistency and perseverance. Among the important features are character building, an early training in Bible knowledge and study of the principles and doctrines of the church.

Whilst the Sunday School is rightly termed "nursery," Junior Union can be called "the drill shed," for in this department are the young soldiers taught to wield "the sword of the spirit which is the Word of God." To keep bright the armour of the Lord by daily devotion which they pledge themselves to do, walk as those wearing the uniform of the king of kings and labor for the extension of Christ's kingdom. Loyalty to Him at all times and in all places "cannot fail to produce men and women whose lives will tell for God and humanity both in the church and the world. Blessed is such a church whose youthful membership is thus engaged. Let us who are older give the hearty hand shake and "God speed you" to these, let the smiles of approval be seen on your face, let the tears of sympathy and the warm tender glow of your aged heart be so manifest that it shall lend inspiration and make courageous these who are so soon to take your place.

In order that a Junior Union may do effective work and that the training shall be of a lasting kind, much will depend upon competent teachers. Those only who love the young and are exceedingly anxious that God's kingdom may come upon earth, His will be done as in heaven, who would give themselves to such work unreservedly and live, walk and act in the presence and power of the Holy Spirit; those who have a large measure of "tact, push and principle," having executive ability and sticktoative never-give-up force, a Bible student and lover, in full sympathy with the pastor, the church and all that pertains to holiness. Happy churches with such leaders. Happy Junior Unions that can secure such leaders. Such persons as have given up all for Jesus and engage in this work are, without doubt, gratified, and success is sure. With such leaders and Junior Unions the future looks bright for the church of God marching to victory. There are always some doubting ones, and some who read these lines may fear the color is too bright, but just let me say in conclusion that if you want to test the force of these statements ask permission to attend one of these Junior prayer meetings, listen to infant voices singing the songs of salvation, praying for blessings upon the church and exercising faith which for childlike simplicity and trust in a loving Father makes your old heart stagger, you will probably get an uplift heavenward that will make your last days be the best. If you can afterward stay away from these little meetings you can do more than the writer can.

Yes, my experience in this work is that God's smile of approval is upon every such effort, and the call comes from heaven in trumpet notes for the church to awake to duty, cease tugging and trying to convert the old stumps and seize the golden opportunity to save the young. Oh! men and women redeemed by Christ awake, arise and be doing, and God's name will be glorified.

GEO. A. McDONALD, Ex-Mar. Pres.

The Banner Associational Union.

The oldest Association of Baptist churches in British North America dates from the year 1800. In that year nine churches organized themselves at Lower Granville into the Nova Scotia Baptist Association. From this the present Associations are descended. In 1827 New Brunswick separated to form its own Associations, and in 1850 the remaining territory was divided into Western, Central and Eastern. From the Eastern in 1868 the Prince Edward Island organization was taken. The Nova Scotia Association of 1800 has thus been divided into seven.

Of these the Nova Scotia Western is considerably the largest in membership. It is not surprising then that this Associational Union should carry the banner. It had an advantage at the start. But its record apart from the noble Associational history has given the Union a right to the title.

We cannot look back half a century over the history of this Union. Like all the young people's work it is of recent years.

A Maritime Union of the Young People's Societies was formed Aug. 19th, 1892. To stimulate and enlarge its work the organization of Associational and County Unions was encouraged. From the larger body, as in the case of the Associations, the smaller grew, though the relationship is different.

At North Brookfield, Queens Co., June 15th, 1894, the Nova Scotia Western Associational B. Y. P. U. was organized in connection with the annual meeting of the Association. Little more than organization was effected. The first president was Rev. A. F. Dykeman, the first secretary-treasurer, Rev. F. H. Beals. It was largely through these brethren and a few others that the work was begun.

The second year found the Union at Digby. It was there the aggressive spirit of the young people began to show itself. The returns from the societies were very imperfect and few. To remedy this printed forms were prepared. The Union made itself felt in the spiritual life of the Association by taking charge of devotional services. The need of greater devotional spirit in the Associational gatherings was thus supplied. The Union gave its young and vigorous life to these meetings. A change was felt at once.

Encouraged by the successful meeting at Digby, the Union made thoughtful preparation for the next annual session at Nictaux. The missionary obligation of the Young People's Societies was discussed, and a resolution adopted bringing the matter before the Maritime Union at its next session in Berwick. The constitution was thoroughly revised, and the Union was placed upon a firm working basis. The years of experiment were past. It was cheerfully conceded that the Associational B. Y. P. U. was a most important and helpful part of the Associational gathering. The Union has proven its right to exist, and was thoroughly furnished for aggressive work.

This year the most successful meeting of all was held at Milton, Queens Co. The delegates came expectant and they were not disappointed. Perhaps the name, "Banner Associational Union" was suggested to the editor as he looked at the fine display of banners, one for each County, at the meeting. This attractive exercise cannot fail to develop a deeper interest in the work of the Union.

Then the title of this article seems appropriate from a resolution adopted at Milton providing for the purchase of a banner to be awarded in connection with the Culture Courses. The Associational Union has always endeavored to encourage the study of these courses.

Advance work was also done in connection with the receipt of returns from the Societies. The meeting at Milton showed the interest of the young people of the Western Association in the work of the Union.

It is asked, "What makes the Union so successful?" The answer must be, "The young people themselves." As long as they maintain active, spiritual local Unions, it will be easy to maintain an active, spiritual Associational Union. With a wide-awake membership, the executive have little difficulty in securing abundant material for successful meetings.

Another factor in the successful working of the Union has been the active sympathy of the pastors. They organized and they have nobly stood by the work. The painstaking labors of the officers has had no small influence in shaping the success of the Banner Associational Union."

It may be interesting to know the number of societies. There are 48 in all, of which 47 are B. Y. P. U. and 1 C. E. Six Senior Societies and one Junior have been organized this year. There is a Senior membership of 1827 Active and 443 Associate, giving a total of 2270. In 1811 the entire membership of the Baptist churches of the Maritime Provinces was only 1221. Now there are in the Young People's Societies of one Association nearly twice as many as in the entire membership 86 years ago. What hath God wrought for the Baptists of the Western Association. The membership was doubled in the first thirty years of its existence. When the next thirty years are accomplished it will be found that the Societies of the Banner Associational Union have greatly helped to make this period as successful as the first.

Z. L. FASH.

Messenger and Visitor

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The Maritime Convention and Home Missions.

At the approaching meeting of our Maritime Convention important interests of the denomination will necessarily, as in other years, come up for consideration. Our Foreign Mission work, with its vast field and great opportunities, but comparatively meagre equipment, will doubtless be strongly pressed upon the attention of the body.

In connection with our educational work it is understood that plans looking to some extension of the field of operations and an increase of efficiency are to be submitted, and these will doubtless demand special attention at the hands of the Convention. It is, however, with another highly important denominational interest connected with the Convention that we are principally concerned in our observations at present.

The Home Mission department of our work has been connected with the Convention for more than twenty years, during which much faithful work has been done, and valuable results have been secured. It must, however, be felt on all hands that the connection of this branch of our work with the Convention, under existing conditions, is in some respects far from satisfactory. The difficulty is of course chiefly on account of the conditions which now obtain in New Brunswick, where, for two or three years past, a large part of the home mission work of the province has been carried on through the agency of the N. B. Convention. The H. M. Board of the Maritime Convention has not at all sought to interfere with the work of the N. B. Convention. But, to meet the wishes of those churches which have not desired to come into connection with the latter, the Maritime Convention has from year to year appointed a committee on Home Missions in New Brunswick, through which committee churches not connected with the N. B. Convention might co-operate in this work. The result has been a kind of two-headed executive in Home Missions in this province. The Board of the N. B. Convention and the Committee of the Maritime Convention have met and worked together. There has been little or no friction, we are informed, in their relations. But there is a general feeling on both sides that the present arrangement cannot be perpetuated with advantage, and that it will be of great benefit to the interests of the Baptist cause in the province, if some common ground can be speedily found on which the full force of the denomination shall co-operate through a single executive in home mission work.

At this point it seems worth while to ask two questions. 1. Are the Baptist churches of New Brunswick generally willing to unite in a provincial organization for the carrying on of home mission work and the promotion of other local interests? 2. Provided they are willing to do so, are the churches of the other provinces willing to do likewise, thus taking the subject of Home Missions out of the Maritime Convention and committing them to provincial management?

We are of course not in a position to answer these questions. A few years ago they seemed to receive their answer in the negative. But it is not certain that that answer was final. Some misunderstandings and opposing counsels have occurred, which would have been avoided we believe if brethren had known each other better and trusted each other more. But perhaps some mist has now been cleared away, some prejudices removed, some irritations allayed, and there may be a more general disposition and ability to consider the whole situation dispassionately and with regard to the best interests of all concerned.

If the Baptists of New Brunswick are willing to sink all differences of opinion and bury all prejudices so far as cordially to unite in a provincial organization for home missions and other local work, is there any reason why those of the other provinces should not organize in like manner and for the same purpose? We do not see that there is. It may be said that it would be multiplying organizations; but that would not necessarily be the case. If each province shall have a convention or a general association—with the larger provinces judiciously districted (as in part they now are,) and holding district meetings quarterly—there would be no need of retaining the present associations. One convention or general association in each province, with the district meetings, would certainly be organization enough for all local purposes and would serve local interests, we believe, more effectively than under the present arrangement. Then the transference of home mission work to provincial organizations would relieve the now overcrowded Maritime Convention of a part of its work. Besides it would probably be found that under the proposed arrangement biennial meetings of that body would be sufficient. Considering the difficulty which is being experienced from year to year in obtaining entertainment for the Convention there would be in that a very appreciable gain. The grand aim, however, of the change in organization here suggested would be to promote uniformity and harmony of operation, and to hold the denomination in these provinces together in bonds of peace and united endeavor.

In view of the considerations here briefly presented, it would seem to us advisable that, at an early session of the approaching Convention in St. John, a large and representative committee should be appointed to take into consideration this subject, with a view to advising the Convention what changes, if any, are desirable in our present organization.

The Christian Conscience and Wine Drinking.

The proper attitude of Christians to the drinking customs of the present day is a question of importance on which every Christian should be willing to receive sound instruction. The remarks of Dr. Schaeffler in the *Sunday School Times* of July 31st respecting the application of Paul's teaching in the Bible lesson of the current week to this subject, appear so judicious and well expressed that we take the liberty of presenting them to our readers. Dr. Schaeffler says:

"There is no question of conscience in these days, that I know of, that is so nearly like that of which the Apostle speaks; as that of total abstinence. In those days, there were some Christians who thought that it was idolatrous for them to eat meat that had been offered to idols. In this they were wrong, but until their consciences were enlightened, it was really wrong for them to eat such meat. Paul first strove to enlighten their conscience by telling them that an idol was nothing, and that it made no difference whether they ate or whether they abstained from eating. But to the brethren he also wrote, that if they came in contact with any of these 'weak brethren,' and saw that they would be led into sin by the example of those who eat, for the sake of Christ they had better yield to the weak consciences of the unenlightened brethren. This was most considerate, and showed that the Apostle was filled with the spirit of the Master who pleased not himself. Now in the matter of strong drink, we may take the same stand, and be willing, for the sake of the weaker brethren, to yield our own opinion. For example, I may be able to use wine in moderation, and not in any way injure myself. And yet for the sake of others over whom I have an influence, I may be, and ought to be, willing to give up this right, lest my brother should stumble through me, and fall. But there is another side to this whole matter of our conduct in the matter of total abstinence. In some respects the question of drink is not at all like that of meat offered to idols, for no man ever was enslaved by eating such meat as many are in the drink-habit. This is the essence of the whole temperance question. It is safe for me to abstain from all intoxicants, not only for the sake of my weak brother, but for my own sake as well. History tells of such grand men, who have gone to ruin by means of the drink habit, that no one can really consider himself perfectly safe who is a moderate drinker.

What man is there in any community who cannot look back and see the playmates of his youth, who now are ruined by this one gigantic evil? What calling is there which does not furnish its quota of drunkards? Even the sacred rank of the ministry has its victims, as we all know. In this city of New York in the denomination to which I belong, I have known at least three such wrecks in the past twenty-five years. It may be that our scholars have the idea that drunkards belong only to the ignorant and coarse classes. In this they are much mistaken. If we could, in any large city form a procession of all the drunkard doctors, drunkard lawyers, drunkard business men, drunkard ministers, that had been in the city for the last twenty-five years, the procession would be one of the most appalling that has ever marched the streets of any city. This is what should make all our scholars feel that, since the danger is so great, they had better take the only perfectly safe course, and abstain from all strong drink, before it has gained any power over them. Prevention is so much better than cure, and so much easier, that we may well push with all our might today, to get our scholars to become total abstainers."

Knowledge and Love.

In the Bible lesson for next Sunday two grandly important things are set forth by way of contrast.

It is hardly necessary to say that there is no conflict between knowledge and love any more than there is between faith and works. One cannot be a Christian without love, neither can he without knowledge; these two essentials of Christian character must always go together, and each should help the other. There was danger, however, in the church of Corinth—a danger not confined to that church or age, that love might not keep pace with knowledge in the development of christian life and character. No one who has observed the life and writings of Paul as given us in the New Testament can doubt that he valued knowledge, and especially all knowledge having reference to Christ and his salvation. He would have his brethren abound in knowledge and rejoice in the full liberty of the gospel. But he would not have them ignorant that there is something more important than knowledge. Divorced from love, knowledge is likely to minister to self-conceit and to puff up rather than to build up. All human knowledge is at best partial, and the man who thinks he knows anything absolutely and prides himself on his understanding has yet to acquire the beginning of true knowledge. But love is the same here and forever. The man who loves is linked by his love to God and to his fellow-men, and thereby held in true relations. Love is universal. God loves, and His humblest human child may answer Him in love. Love is divine, for God is love. Love, therefore, not knowledge—is for the Christian, the supreme guide, the grand unifier and edifier of the church.

The practical subject to which the apostle immediately applied this principle was the eating of meats sacrificed to idols. The conditions prevailing in Corinth were such that food which had been consecrated to some heathen god was constantly being offered for sale in the markets of the city or formed a part of the bill of fare at tables where Christians might find it convenient to eat. The question with which the Corinthian church was troubled was—"Were Christians free to eat such food or should they abstain?" What Paul says in this passage and elsewhere certainly implies that, in the nature of the case itself, there was no reason why they should not eat. Knowledge said, "The case is clear. The heathen divinities have no real existence. The idol is but an *idol*—it is nothing in the world. The food is God's good creature, and the fact that superstitious hands have consecrated it by an unmeaning ceremony, to an idol, does not make it less so. Therefore, I may eat without fear and without offence."

Paul seems to say that such a conclusion would be quite correct, if only all men had this knowledge. But all have not. Here is a brother who has not been able to climb up to the grand height. Some clouds of superstition still hang round him. He cannot get rid of the feeling that an idol is something, and that to eat food consecrated to an idol is a sin against Christ. Here, then, love must be

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heard as well as knowledge. Love says, "This man is a brother in the Lord. He is, it may be, weak, ignorant, superstitious, but whatever he may be, Christ died for him. Surely you are bound in the love of Christ to respect his conscience and not do anything needlessly that shall cause him to sin or to make it hard for him to do right. To eat the meat from the idol's temple will not commend you to God, and if you do not eat it you will not suffer. Liberty in such a matter is to be limited by love." "Wherefore," says Paul, "if meat make my brother to stumble, I will eat no flesh for evermore, that I make not my brother to stumble."

One thing which is worthy of special emphasis in connection with this passage is the sacred authority of the Christian's conscience in the Apostle's view. His conscience may be "weak" it may be poorly instructed, it may fail, therefore, to guide him in accordance with absolute truth, but obeying it, he will be held steadfast in his love and loyalty to his Lord. But the man who does *what he believes to be wrong*—even though it be not wrong in an absolute sense—does that which defiles his conscience and mars his fellowship with God.

The application of Paul's doctrine in this passage to present day questions is dealt with in another article.

Editorial Notes.

The present number of the MESSENGER AND VISITOR is made a special issue in the interest of the B. Y. P. U. work. The editors of that department, the officers of the Maritime Union and others who have assisted are to be congratulated we think upon the result of their efforts. The report of the Chataouoga Convention and the other articles on various subjects will, we doubt not, afford much interest to a very large number of readers, both the younger and the older. The symposium on the sixth page, in which some thirty persons—pastors and others—present briefly their views as to the "success" of the B. Y. P. U. movement is not likely to be skipped. "When wisely directed it strengthens the church," says one, and most of his brethren and sisters agree with him, though some are more enthusiastic about it than others. Doubtless this testimony is true. But there is not much that tends to edification without wise direction. There is room no doubt for the exercise of a good deal of wisdom in connection with the Young People's work. Let pastors and all leaders keep in touch with the young. They will surely repay what is expended upon them in the way of wise and sympathetic guidance.

Senor Canovas del Castillo, Prime Minister of Spain, has fallen by the bullet of an anarchist. The assassination took place on Sunday last at Santa A gueda whither Senor Canovas had gone for his health and to enjoy the benefits of the baths at that place. The assassin fired three shots, one of which struck the premier in the forehead and another in the chest. The wounded man fell at the feet of his wife, who had accompanied him, and after lingering an hour passed away with the words, "Long live Spain" upon his lips. The murderer, who was immediately arrested is said to be a Neapolitan. He gave the name of Rinaldi; but his real name is said to be Nichele Angino Colli. He declared that the deed is the outcome of a vast anarchist conspiracy. It is thought possible that the removal of Senor Canovas may have an important influence on Cuban affairs.

A despatch which appeared a few days ago in Montreal and St. John papers stated that on Wednesday of last week, Rev. Alexander Grant, pastor of the First Baptist church in Winnipeg, was drowned at Nepigon, Ont., by the upsetting of a canoe, while shooting the rapids at that place. We have no information as to this very sad event beyond that which the very brief despatch afforded. Few men in the Baptist ministry in Canada were more widely and favorably known than Mr. Grant. He was an eloquent and impressive preacher, and a man of great boldness in his advocacy and defence of the truths in which he believed. For some years he has been pastor at Winnipeg, a part of the time editor of the North-West Baptist also, and his influence was widely felt in the Baptist interests in Manitoba and the territories. Both in the Northwest and in Ontario the news of his sudden taking away, while still comparatively a young man, will be received with profound sadness and a deep sense of loss. Five years ago, Mr. Grant made a very brief visit to the Maritime Provinces and was present at the Convention at Bridgetown to present the claims of the North-West work. Those who heard his sermon on the Sunday evening of that Convention will not have forgotten the man or the occasion.



PASTOR GORDON.

A Question.

NAME.	No. of Churches	Total Membership	No. of Churches contributing	Amounts contributed.	W. M. A. Soc. and Miscellaneous contrib.	Am't. per Member.
N. B. Western...	70	6,087	10	\$872.02	\$867.00	\$0.14
N. S. Western...	72	11,064	08	3,304.12	1,000.92	.28
P. E. Island....	25	2,110	22	641.02	604.50	.25
N. B. Eastern...	60	6,947	21	932.10	600.20	.18
N. B. Southern...	45	4,300	26	1,107.05	939.70	.22
N. S. Eastern...	67	6,064	03	2,180.25	1,700.21	.25
N. S. Central...	54	6,065	50	4,310.05	2,787.05	.43
Africa.....	16	621	5	22.0000
	405	48,800	208	13,310.01	9,700.01	.27

In looking over the above one is persuaded to come to the conclusion that it is not only necessary to have "religion in business," but that we had better get some "business into our religion."

It certainly is a deplorable fact to find that out of the 405 churches, with a membership of 48,830, of the Convention less than two-thirds (268) are contributing, or in other words, more than one-third of our churches are not giving a cent to denominational funds. We find that all the Associations taken together give an average of but 27c. per member annually for the support of our Convention fund. We ought as far as possible make it our aim to give on an average of \$1 per member, and how are we going to do it, or at least how are we to make better the present condition?

Might not our B. Y. P. U. local societies act as committees to their individual churches, and immediately after our Convention ascertain what their church has done for the Convention fund, and say, for example: Society B finds that their church has given 25c. per capita during the last year. Let them there and then resolve to increase this per cent. to twice that for the year of '97-8, and with this end in view make a thorough canvass of their church and congregation for moneys for the various departments of the Convention fund, and at regular intervals say every three months, have a special collection with envelopes distributed for subscriptions.

In this way we believe that the membership of our churches throughout would not only have a more intelligent idea of the financial needs of the denomination, but it would make a great work for our Young People's Societies by increasing yearly contributions of their individual churches and this would be in keeping with our object, viz., doing work "through existing denominational organizations." It is our idea also to have our local Societies to report on some prescribed form to the secretary-treasurer of the Maritime B. Y. P. U. Union the amount of work done as a result of the efforts put forth by the B. Y. P. U. and to this end would suggest that the Maritime Executive consider this and issue a form to every local Society in the Convention and this would aid them in carrying out the plan. ONE INTERESTED.

Provisional Programme of the Maritime B. Y. P. U. Union Convention.

Main Street Baptist Church, St. John, N. B., Aug. 19-21.

THURSDAY, AUGUST 19.

6-7 a. m. — PREPARATION SERVICE.
Topic: "The Advent of The Spirit."
Leader: Rev O N Chipman, Great Village, N.S.

9-10 a. m. — EDUCATIONAL MEETING.
Topic: "The Formation of Christian Character." Leader: Rev J D Freeman, Fredericton, N. B.
10-10.30 a. m. — PRAYER AND PRAISE SERVICE.
Singing: "Coronation."
Scripture Reading: Psalm 90. (In Concert). Leader: Pastor J A Gordon, St John, N. B.
Prayer: Geo A McDonald, Halifax.
Singing: "Oh, Worship the King."
10.30-12 Noon. — ROUTINE BUSINESS.
(a) Reading of Minutes.
(b) Adoption of the Constitution, etc., recommended by the Executive.
(c) Election of the Nominating Com.
(d) President's Report.
(e) Report of the Secretary-Treasurer.
(f) Vice-Presidents' Reports.
(g) Report of the Executive Committee.
Singing: "Stand up for Jesus."
Prayer: Rev W H Robinson, Summerside, P. E. I.

THURSDAY, 2-5.

Singing: "Arise My Soul, Arise."
Prayer: Blair Fulton, Truro, N. S.
Reading of Minutes.
Reports of the (a) Nova Scotia Central.
(b) Prince Edward Island.
(c) New Brunswick Southern.
(d) Nova Scotia Western.
Asst'l Secretaries. (e) New Brunswick Eastern.
(f) Nova Scotia Eastern.
(g) New Brunswick Western.
Report of B Y P U Editors.
"Transportation Leaders."
"Nominating Committee."
Singing: "Doxology."
Prayer: Rev W E McIntyre, Chipman, N. B.



REV. J. H. McDONALD.

THURSDAY, 7.30 P. M.

Male Trio: "Praise Ye."
Singing by Choir: "All Hail the Power of Jesus' Name."
Scripture Reading: Psalm 145. Leader: A H Chipman, St John, N. B.
Prayer: Rev Z L Fash, Liverpool, N. S.
Addresses of Welcome: (a) Mayor Robertson.
(b) Pres. St John Local B Y P U.
(c) "Main St. B Y P U."
Responses: Rev D A Steele, D D, Amherst, N. S.
Singing by Choir: "From Distant Places of our Land," (736 C B H.)
Address to Dr Chivers, General Secretary B Y P U A, by President A E Wall, of the Maritime B Y P U.
Response by Rev Dr Chivers, Chicago: "Our B Y P U: What it Stands For."
Greetings from Maine by Rev George B Halsey, D D, Bangor, Me.
Address by Rev W B Hinson, M. A. Moncton, N. B. Subject: "Our Baptist Young People United."
Singing by Choir: "Dismiss me not Thy Service Lord." (499 C B H.)
Offering and Anthem: "Dear Father in Heaven," Male Quartette.
Singing by Choir: "Brightly Gleams our Banner." (386 C B H.)
Prayer and Benediction: Dr J C Morse, Sandy Cove, N. S.

FRIDAY, AUGUST 20.

6-7 a. m. — PREPARATION SERVICE.
Subject: "The Embodiment of the Spirit." Leader: Rev J H McDonald, Amherst, N. S.
9-10 a. m. — EDUCATIONAL MEETING.
Subject: "The Young People and Public Worship." Leader: Rev A A Shaw, Windsor, N. S.
10-12 Noon. —
Singing: Choir.
Scripture Reading: Psalm 103. Leader: Rev W L Archibald, Milton, N. S.
Prayer: Rev D G McDonald, North Sydney, C. B.
Reading: Minutes.
Address by Rev Dr Chivers. Subject: "Training for Service."
Singing: Choir.
Discussion (continued from last year) on the advisability of making the MESSENGER-
(CONTINUED ON PAGE EIGHT).

A SYMPOSIUM

Has the B. Y. P. U. Been a Success, How?

From my acquaintance with the operations of the B. Y. P. U. Societies I regard their influence as salutary and helpful in the churches with which they are connected.

ISA. WALLACE.

The B. Y. P. U. is doing a good work in stimulating Bible study and training our young people to work intelligently in the service of Christ.

J. W. BANCROFT.
Springhill.

I consider the B. Y. P. U. in the interests of the denomination, and the greatest educator that we have today. Time alone will reveal the benefits and worth it has been. God prosper it.

W. S. SAUNDERS.

The B. Y. P. U. has evidenced to the Baptist young people the fact that they need not "board out," but may find good fare and ample accommodation in the "Baptist" home. Amen.

W. B. HINSON.
Moncton.

The societies of the B. Y. P. U. of whose work I have had any knowledge have done good service in securing study of the subjects suggested by the several courses arranged by the organization.

E. M. KEIRSTEAD.
Wolfville.

In my opinion the B. Y. P. U. has been measurably successful in stimulating our young people's thirst for knowledge and developing their powers for service, and it is better farther on.

D. G. MACDONALD.
North Sydney, Cape Breton.

In my experience the B. Y. P. U. has proved a helpful means of interesting young people in Christian Culture, and a fine machine for turning out good work of a social, spiritual and financial nature.

J. D. FREEMAN.
Fredericton.

I believe our B. Y. P. U. has been a success, as I believe it has been the means of deepening and developing the spiritual life of both old and young who have been connected with it, and to some extent at least it has led to a greater study of God's word.

MRS. A. GUNN.
Belmont.

The B. Y. P. U. is doing a grand work. That it could accomplish more is true. Where properly led the young people have grown in spiritual power and service in the church. The movement is the hope of our churches. By their latent powers will be developed.

Z. L. FASH.
Liverpool.

As far as my information goes the Young People's Societies in our churches are acknowledging in fact as well as in theory the supremacy of the local church to the Society, and emphasizing the need of character and the power of the Spirit as well as culture for service. In so far as this is being done they are fulfilling gracious mission.

B. N. NOBLES.
Bear River.

In vain do I search the New Testament—that infallible and immutable standard of Baptist faith and practice—for any organization suggestive of, or corresponding to the B. Y. P. U. I have not, therefore, watched the operations and results of such societies very carefully. Nevertheless I sincerely hope they may have done some good.

J. DEWAN.
Wolfville.

My opinion of the Young People's Societies is that they are good, are helpful to the church, and to a wise pastor a great blessing. There may be evils connected with them, but it has not been my misfortune to find them. As I have seen them in experience, they ought to be encouraged and fostered by every live pastor.

J. W. MANNING.
St. John.

The Young People's Society supplies a long felt need in our churches. It gives the young Christians something to do and they are better Christians for doing it. In a few years our churches will become more spiritual, more Scriptural, more aggressive and more missionary, as a result of the special effort among the young people.

C. H. MARTELL.
Canard.

I am happy to inform you that our B. Y. P. U. has done much to stimulate and encourage our young people to fuller consecration and to more earnest effort in the cause of Christ. Our society is doing good work among the young people, and they, of course, are the hope of the church.

E. C. BAKER.
Brookfield, Queens Co., N. S.

Yes. How? By giving occupation and guidance in the critical teen-period. By working young Christians in from the outskirts toward the thick of the fight. By increasing sociability, sympathy, enlightenment and faithful and fruitful effort in the winning of the world to Christ.

A. C. CHUTE.
Halifax.

B. Y. P. Union.

I think the B. Y. P. U. has been a success in these respects: It has made the young more intelligent Christians; has brought them into closer touch with the pastor and with our denominational interests and life; it has also helped to make the young feel and share more largely in the responsibility of church work.

Summerside, W. H. ROBINSON.

It has been a success, but in many cases only to a limited extent, on account of only partial work outlined being taken up by the societies. How? Principally from its C. C. Courses. Young Baptists have been made more intelligent and brought into closer church relations, while older Baptists have become stronger in the faith.

Amherst, MARY SMITH.

Increased knowledge of our Lord, attachment to His church and loyalty to His work, with a consequent growth of grace, has been the unfailing result in every really active member of the B. Y. P. U. Unions with which I have been identified. But, O, for more really active members. God bless and prosper the B. Y. P. U. in the prayer of

Yarmouth, W. P. PARKER.

B. Y. P. U. has been a success: 1. In strengthening the Christian life of young Christians. 2. In giving them confidence to take part publicly. 3. In giving them Scriptural coherence in their prayers and testimonies. 4. In giving them increased interest in Bible study and missions. 5. In helping young people to come to Christ. Out of 15 who were baptized at Tryon during Association year just closed, 12 were associates of our Union.

Tryon, P. E. I. DAVID PRICE.

The B. Y. P. U. in connection with the First Baptist church of Truro has been in successful operation for some years. It has been the means in God's hands of developing the young people in the Christian life, and their initiation into Christian work. They have availed themselves of the Christian Culture Courses to a limited extent, which, as an educator, has been of great service and interest to those who have taken the courses.

Truro, N. S. T. M. KING.

We can never put the full value on our blessings when we look at them in the abstract. Only by comparing what we have with their former absence, and the two states incidental to both can we estimate the value of our B. Y. P. U. In my church the advanced condition of many of my young people is notable as compared with the young of a former generation. This augurs well for the church of the future, which ought to be strong, aggressive and victorious in its onward march to glory.

Truro, H. F. ADAMS.

The B. Y. P. U. movement has been a grand success in many places, whilst in other communities its benefits have been comparatively meagre, and there are sections in which the enterprise has proved to be a complete failure. Success in this work depends on the manner in which it is dealt with by pastors and interested helpers. When the movement is vigorously and systematically pushed forward it results in awakening new life in the young, increasing their love for Bible study and leading them step by step into the fellowship of the church.

Central Beedeque, W. H. WARREN.

In reply to question: "Has the B. Y. P. U. been a success and how?" would say that from careful observation, and from actual contact as president, I believe it to be a potent factor in binding together all our young people in Christian unity and love, in developing their unused talents, in inspiring to study along denominational lines, in stimulating to greater activity in all branches of church life and work. Thus it strengthens the weak and encourages the strong to earnest, loving service for God and humanity.

GEO. A. MCDONALD.
Halifax, N. S., July 16.

One cannot well pronounce a judgment upon the work of the B. Y. P. U. from an isolated case like that of our own, which I regret to say has not as yet realized our expectations. My personal knowledge of other Unions has assured me of their usefulness and necessity. Our young people need the Union in every church, or, at least, a society that shall do so much for them in the way of Christian culture, and of instruction in the principles of the New Testament; and that shall keep them in constant touch with all our church and denominational enterprises.

Billtown, July 16. M. P. FREEMAN.

In reply to your question, I beg leave to say that in the peculiar kind of work that has providentially fallen to my lot as pastor—reconciling, reconstructing, building, paying debts, and laboring for the Spiritual interest of the churches, I have in all these departments invariably found the young people's societies sources of help and inspiration. I recognize in this organization, if wisely directed, possibilities of great success. If not wisely directed, possibilities of division and final disaster to the best interest of the church of Jesus Christ. Knowing as I do the intelligence and consecration of our young people, I anticipate not the latter but the former.

Yours, J. A. GORDON.

Without a doubt the B. Y. P. U. has been a success. I became a member in 1891, and since then have watched it very closely. In every church, both large and small, city or country, where the B. Y. P. U. has been properly

organized and looked after, I have found an increased interest in all the church work. The regular prayer meetings have been more largely attended. Bible study has been carried on more regularly and systematically. Christian beneficence has been developed, the interest in both Home and Foreign Missions has been deepened and the faithful study of the S. L. Course has strengthened our Baptist back bone.

Halifax, G. A. LAWSON.

I firmly believe in their utility, if properly conducted of course. I have had to do with several, and was a member of one in the infancy of the movement, and have seen it grow into a good, healthy, large signed organization, still with the "dew of youth" upon it, and the "vigor of youth in it."

"Christianity at work"—new lightism used to be called by some, and from that great movement we have the Organized Baptist churches, and their great interests of today. And let our B. Y. P. U. show itself to be "Our young Christians at work for God and for human souls," preparing for the great battle which the churches must always wage.

A. H. LAVERS.
St. George, July 15.

Most things (movements) in this world have good and evil mixed, B. Y. P. U. has less evil than any known to me. Some of the good. 1. Socially, in bringing all the young people into acquaintance and friendship. 2. Business education, as to committee work and the management of meetings, speaking for or against a motion or announcement, placing our thoughts before others, learning to talk and differ without personal feelings. 3. Devotional, by enabling the young and diffident to break the ice and take part in their little gatherings, after which their voices and influence go into the church meetings. 4. To the elders the activity of the young people has served as a spur and encouragement.

J. PARSONS.

At the end of one, and that my first, year's connection with a Young People's Society, our own B. Y. P. U., I consider it an unqualified success. 1. In awakening in young people that active interest which comes only through knowledge of its workings and affairs and naturally results in a sense of responsibility for its maintenance and progress in things material and spiritual. 2. In developing in them a true sense of kinship in Christ, with a loyal rallying, as a body, in His service. 3. In educating a real obedience to the Divine commands. 4. In nourishing a progressive, quickening and deepening of their spiritual life, with fruitage of good work. "Our sons are as plants grown up in their youth; our daughters as corner stones, polished after the similitude of a palace."

Truro, N. S. J. C. SIMTH.

The B. Y. P. U. movement has made the young members of the churches to realize as never before, that they had something to do, and has led them to assume a definite share of responsibility. The educative work has been of the highest good to us; we have been led to understand the Bible better, to see things in their historical settings; we have been developed in charity, and especially in that aspect of charity which consists in bearing our proportion of financial burdens; while the specifically devotional element has taken on new fervor.

The progress of all young people's societies has been phenomenal, and will, I think, be continuous if they will 1. Keep it young. Don't be governed by the older element in the churches. 2. Keep among the older members. Don't segregate to yourselves. Be a part of the church in everything.

D. A. STEELE.

What is success? As I would define it the society is not a success and will not be. A church and congregation has only so much energy to expend. If this is expended in B. Y. P. U. the church feels the drain in proportion as they have an interest in B. Y. P. U. do they lose interest in regular church work. It tends to belittle preaching service and lessen congregation on such. It weakens and makes less effective the regular prayer meeting of the church. "I am interested in B. Y. P. U. prayer meetings, hence as I can't take in two I can't say amen, but so far as my observation goes this is the tendency. What we wanted in the church was not more societies and more meetings but to put more power and life, spiritual, into what we had. It to my mind has been like a fifth wheel on a coach. As a religious institution you can't very well improve on the church of Christ. I think it as well to bring your people to that standard at once. I have known many cases with result I have indicated."

JOS. A. CAHILL.
Centreville, Carleton Co., N. B.

The young people's movement embodied in the Baptist Union, the Y. P. S. C. E., the Epworth League, etc., marks an epoch in church history. It is both an indication and an instrumentality of progress, not of decadence. Where wisely directed it strengthens the church. The younger members of the churches felt their capability and perceived their inactivity. The older people were doing all the work. So the young people organized themselves to undertake by themselves what the older ones were doing for them or not doing at all. They have already learned to do these things well—better in many cases than their elders—to carry on better in many cases than their elders—to study the Scriptures and conduct prayer meetings, to study the Scriptures and other sources of Christian knowledge systematically, to plan and to work on a larger scale in conventions. Through all this has doubtless been gained much spiritual growth. But there is need that the young people keep constantly in mind that, as they are only a part of the church, it is their duty to act always *with and in*, not *apart from* the church.

HERBERT C. CREED.
Fredericton.

The Young People and Acadia.

BY PRESIDENT TROTTER.

This is what the homilistical teachers call a "rhetorical topic." It is so flexible and comprehensive that it can be turned in any direction, and its treatment may legitimately embrace any one of a hundred things that might be written. Since, however, it is forbidden to write a hundred things today, I shall write a few words on the more particular topic, "Some things our Young People ought to know about Acadia."

1. They ought to know that Acadia and its affiliated schools constitute a magnificent provision specifically for them.

Not for the aged men and women of the body, not even for the men and women in middle life, do these schools exist, they are specifically a provision for the young people. Many who have grown old, and many more who are in middle life, are what they are in the breadth and fulness of their lives, because, when they were young, they secured the advantages offered at Acadia. Those who are young people today must adjust themselves to this opportunity while they are young, or with the lapse of a few years they will have passed beyond it. What a gain it would be if every boy and girl in the Baptist homes of the three provinces could be made keenly sensible of the fact that the thought and toil and prayer and self-sacrifice of the past sixty years in connection with the schools at Wolfville has been all for the young people. A keen sense of this would deepen the conviction of the importance of the youthful years. Whatever the young people think of themselves, the older people among the Baptists of these provinces believe in them, believe that their claims are paramount, believe that they are the hope of the future, and have provided for their education such ample facilities that if they go into life unequipped for service they can have but themselves to blame for it.

2. The young people ought to know just what these provisions are which the schools at Wolfville offer.

Well, there are three institutions. There is the Academy for boys and young men. Here the student is prepared for College, or is given a general academic course. If he is thinking of engineering, or has a turn for mechanics, he can get, along with his literary work, the benefits of the Manual Training school. Then there is the Seminary, for girls and young women. Here the student is fitted for College, or is given a general seminary course. If one wishes to specialize in the Fine Arts, or in music, vocal or instrumental, first class facilities are provided. Crowning the system there is the College, which takes the matriculants from the Academy and Seminary, and from other schools throughout the country, and leads them through a four years course up to the degree of Bachelor of Arts.

In these institutions there are nearly thirty professors and teachers. The intellectual work is comprehensive and thorough, and added to this is a constant earnest care over the moral and spiritual development of the students. Multitudes of young people have been converted at the institutions, and many more have had their ideals of life greatly broadened and ennobled. Forth from these halls have gone men and women to serve in almost every walk of life, prepared not only in mind, but in most cases dominated also by high principle and noble sentiment, and fitted to make a worthwhile contribution to the life of the world. Many of the graduates have distinguished themselves by their high services.

3. The young people ought to know that it is not difficult for almost any young man or woman to get something of the benefits which these institutions offer.

To many young people College life seems remote and impossible. Perhaps they have never seen a College. They have no intimate friends who have been at College. There is no one who troubles himself to question them about their plans to drop the seed of high purposing or to give the information which might turn the course of life. Perhaps the expense looks like an insuperable obstacle. A boy or girl, however, who is ambitious and will ask questions, can hardly fail, in these times, to find somebody possessed of the needed information, and able to put the aspirant into touch with the right people; and as to the expense, where there is thrift and determination, the difficulty in most cases can be overcome. If one cannot take a full course, even a year at one of these schools will be a life long benefit. If one aspires to a full course, it is not necessary that one's savings be big enough to cover years before the start is made. Indeed, to get started, to get into the current is often the great thing. Having got started, ways of pushing on will discover themselves. The majority of those who have graduated from these institutions have had to fight against heavy odds, and have conquered by thrift, self-denial, patience, pluck and faith in God. Those who have a good stock of these graces will find no insuperable obstacle in the way of the best that Acadia and the associated schools have to give.

A most helpful medium for the dissemination of this knowledge about Acadia is the Young People's organizations. From what has been said it is peculiarly appropriate that they should busy themselves with this work. We shall confidently count upon their intelligent and enthusiastic co-operation.

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.—Stumbling blocks, Matt. 18: 1-14.
B. Y. P. U.—Au upright life, Psalm 15.

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

(Baptist Union.)

Monday, August 16.—Proverbs 20: 18-30. A beautiful contrast, (vs. 29). Compare Prov. 16: 31.
Tuesday, August 17.—Proverbs 21: 1-15. A man and the Lord, (vs. 2). Compare Luke 16: 15.
Wednesday, August 18.—Proverbs 21: 16-31. Two types of men, (vss. 25, 26). Compare Prov. 28: 20.
Thursday, August 19.—Proverbs 22: 1-15. The young foreshadows the old, (vs. 6). Compare 2 Tim. 3: 15.
Friday, August 20.—Proverbs 22: 16-29. The fate of "the old man" (vs. 16). Compare Ezek. 18: 18.
Saturday, August 21.—Proverbs 23: 1-18. Counsel for "the new man." Compare Prov. 4: 26.

Prayer Meeting Topic For August 15th.

"An Upright Life." Psalm 15.

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

We are all trying to live an upright life. A careful study of this beautiful Psalm will, I am sure, greatly assist us in our daily struggle.

I. The writer tells us first that an upright life is consistent only with truthfulness. "Lie not one to another, seeing that ye have put off the old man with his deeds." Falsehood surely is totally incompatible with the renewed life, seeing that the devil is the father of all lies. From the mouth of the Christian one would expect to hear the truth at all times, and nothing but the truth. Righteousness presumes that one is all right in speech as in other respects, and tolerates no deviation whatever from the exact truth. I do not believe that a lie is ever justifiable, whether in business, in social or in ordinary life. God must be displeased when His children resort to deception in order to gain their ends. Prevarication is surely as bad as outright story telling. The only course compatible with uprightness is the truth at all times. (See ver. 2).

II. Again, uprightness forbids slandering one's neighbor. It is pretty hard to believe that one Christian would out of whole cloth invent and give currency to false reports concerning another. We have a better opinion of most redeemed men and women, but it is so easy to repeat what we have heard from others concerning our neighbors, especially if it be injurious to his character that we fear many Christians are often unintentionally guilty of a very serious offence. Verse 3 seems to prohibit even listening to gossip which may exhibit a brother in an evil light. The upright man is no slanderer. A woman who was much given to circulating scandalous stories concerning others, once came to Mr. Moody for a remedy for her bad habit. He advised her every time she transgressed in this respect to go to the person injured and confess her fault and ask to be forgiven. I imagine if all who are alike afflicted would take this practical saint's advice, there would be less actions for slander entered at court. Let us check our evil tendency to defame our neighbors' good character by exercising a careful watch of our tongue.

III. But another test of uprightness is shown in one's estimate of men. How often do you hear people say, "Well, he is a good fellow in spite of his faults." Now this is a false estimate of human character. A few prominent good qualities do not "cover up a multitude of sins." How many men of doubtful reputation have gained admittance to the best families where they have worked untold mischief and wrecked the happiness of the inmates, simply because they were able "to shine in society." A few attractive, social qualities do not constitute a test for suitable companionship, but righteousness. The upright man will not "call good evil, and evil good." See Isa. 5: 20. He will abhor evil wherever he finds it, while he will exalt the good even if the person in whom it centres itself possesses none of the refinement of the parlor. See verse 4.

IV. But furthermore the upright man will be faithful in the fulfilment of all his vows. It was very common for God's people to vow unto the Lord. See Gen. 28: 20 and numerous other instances in the Old Testament and the New. Some people today question the right of leaders of religious meetings to call upon the people to consecrate themselves to the work of the Lord, or to promise to pray steadily and regularly for the advancement of Christ's Kingdom, but the Lord has settled this matter for us by setting the seal of His approval upon it. There is not a word in the Bible against the custom which is

becoming so common among us, but much to encourage it.

The prophets everywhere urge the people to perform their vows. See Eccles. 5: 4. In fact it is far better not to vow, than having vowed not to fulfil it. How many of us have vowed unto the Lord? The upright will pay his vow, even though he hath sworn to his own hurt, as the last part of this verse, (verse 4) may be translated he will not fail to do as he has promised the Lord.

V. But once more uprightness will not abide a mercenary spirit. God's ancient people were forbidden to charge their brethren interest for the use of their money, though they might with impunity exact it from a stranger. I do not suppose that the conditions of society being such as they are today Christ would condemn a lawful rate of interest, but He would denounce, were He upon earth, with all His might, usuriousness against whomsoever it might be practised. To charge an exorbitant rate of interest is wholly contrary to the spirit of Christianity, and ought to be severely punished by the proper authorities. The upright man will never demand from his investment more than the law allows, and often much less.

VI. But a second way in which the mercenary spirit manifested itself among Israel was in the taking of bribes. In this way justice was perverted and evil encouraged. Is it not a shame that any of God's people can today with all our enlightenment be tempted to sell their vote. Surely such people can have little idea of the sacredness of their franchise. The upright man will scorn the politician's base offer.

But in conclusion the upright man is he who is blameless in all conduct. Righteousness consists in righteous doing. See 1 John 3: 7. The perfect man is he whose conduct is regulated by the strictest principles of justice and integrity. Have you the virtues which the Psalmist has been depicting, then you are righteous, if putting in practice these principles you are in possession of the upright life.

Work of the B. Y. P. U.

Written for The Chattanooga Times.

Never in the history of the Baptist denomination has there been any organized effort made to discipline and drill its young members. The Sunday-school undertakes to instruct them, using our one text book—the Bible—and then the work of the B. Y. P. U. is to take a step further, introducing, as we say in educational circles, the "laboratory method." It takes these young recruits and gives them a camp and battlefield experience. Its work is to instruct and drill them for the making of skilled and consecrated ushers, Sunday-school officers and teachers, prayer-meeting leaders, pastor's aids, and to becoming themselves efficient pastors and home and foreign missionaries. The waste of the church raw material is awful. The work of the B. Y. P. U. is to save this waste and to turn it to good account.

J. N. PRISTRIDGE,
Williamsburg, Ky., Vice-President Southern Union.

Written for the Chattanooga Times.

The work of the B. Y. P. U. is to educate the young people of our churches in the finest elements of Christian character and consecrated labor for the cause of our Lord Jesus Christ. The union has no mean mission in the direction of developing of denominational fidelity along with interdenominational fellowship.

KERR BOYCE TUPPER,
Pastor First Baptist Church, Philadelphia.

Written for the Chattanooga Times.

The work of this organization is to unify the young people in our Baptist churches, to promote their enlightenment in scripture knowledge, in denominational enterprises and in need of and the past accomplishments of the truths we stand for; to assist in their culture for more efficient service for Christ and to furnish pastors and leaders of young people's societies with helps in this end.

JOHN H. CHAPMAN,
President Baptist Young People's Union of America.

Written for The Chattanooga Times.

The courses of study prepared by the B. Y. P. U. in Chicago marks the movement as unique. In the Bible Readers' Missionary Conquest, Sacred Literature Courses and the monthly symposium and social, it is intended to cultivate the entire Christian life of our young people. In the Bible Readers' Course a deeper consecration of life and higher type of piety may be expected. In the study of the conquest course, missionary zeal and enlistment in service should be looked for. In the prosecution of sacred literature should result better information, riper judgment and broader intelligence; and that our young people of today shall turn away from the world for their pleasures and to the church for entertainment, as well as service. Too long have we grieved over the hasty return of many who have come to the churches, from the world, without making any effort to establish these, by giving them the healthful entertainment and pure pleasures their nature demands. Properly directed, the B. Y. P. U. will to a large degree meet this demand.

R. VANDEVENTES,
Pastor Baptist church, Hawkinsville, Ga.

Foreign Missions.

W. B. M. U.

MOTTO FOR THE YEAR: "We are laborers together with God."

Contributors to this column will please address Mrs. J. W. MANNING, 178 Wentworth Street, St. John, N. B.

PRAYER TOPIC FOR AUGUST.

For our Convention and the W. B. M. U. annual meeting that a special blessing may be given to all present and wisdom to guide all its affairs.

The annual meeting of the W. B. M. U. will be held at Sackville, N. B., on Tuesday and Wednesday, August 17 and 18. Let us have a large number of delegates from our W. M. A. S. and Mission Bands. All the County Secretaries should be present as far as possible. The County Secretaries meeting will be of great profit and interest to them. More money has been raised by the W. M. A. S. this year than ever before in its history. We should have a season of thanksgiving and renewed consecration. All delegates are welcome to the Executive meeting on Tuesday, at 3 p. m. The first public meeting will be held on Tuesday evening at 7.30. The arrangement on railways and steamboats may be seen on page 9 of the MESSENGER AND VISITOR. All wishing to attend these meetings send their names and addresses to Mrs. Willard Estabrook, Middle Sackville, N. B., stating on what train and at what time they expect to arrive.

Programme for Annual Meeting of W. B. M. U. held at Sackville, N. B., August 17 and 18.

- TUESDAY. 3 p. m.—Executive meeting. 7.30 p. m.—Opening Exercises, Enrolment of Delegates, Appointing Committees, Secretaries' Report, Treasurer's Report, President's Address, Greetings from other Societies, Home Mission Report, Address on Grande Ligne and Northwest. WEDNESDAY. 9.30 a. m.—Special prayer service for our Missionaries. 10 a. m.—Provincial Secretaries' Reports, Nova Scotia, New Brunswick, Prince Edward Island. 11 a. m.—County Secretaries' Meeting. 2.30 p. m.—Praise Service. 3 p. m.—Report on Literature, Mission Band Meeting, Reports from Band Delegates, Address on Mission Band Work, Map Exercise. 4 p. m.—Chalk talk on the Constitution, Reports from Delegates, Election of officers. 7.30 p. m.—Paper on Systematic Giving, Addresses from Missionaries and others. 9.30 p. m.—Consecration Service.

Mission Band Organized.

A Mission Band was organized at Bellisle Creek, Kings Co., N. B., July 29. A number of sisters met in Mrs. Hughes home and organized the "Maud Harrison Mission Band." Mrs. C. W. McKennelly, Pres.; Mrs. Hughes, Vice-Pres.; Mrs. C. E. Miller, Sec'y; Mrs. S. J. Northrop, Treas. They have prospects of doing good work.

W. M. A. S. of Immanuel Baptist Church.

The annual meeting of this society was held in the vestry on July 7. After singing, responsive reading of Scripture and prayer, Mrs. John A. Dixon was elected President for the ensuing year. On taking the chair the new President, followed by Sister King and the ex-President, Sister Mrs. L. B. Layton, led in prayer; then Vice-Presidents Mr. J. E. Price and Mrs. Ross Cummings, Sec'y Effie A. Johnson, Coll. and Treas. Mrs. C. J. Carter, Auditor Miss H. M. Layton were elected, with Mrs. T. B. Layton, Mrs. W. H. Kemp, Mrs. C. E. Graham and Mrs. H. F. Waring as committee of four. After this we listened to an interesting address from our County Sec'y, Mrs. J. Gunn, of Belmont. We have made one life member this year, in the person of our dear sister, Mrs. W. D. King, who is about leaving us for a home in Windsor. We have adopted the plan of taking a collection at each meeting for a life membership fund, and this is the result this year. We have a good average attendance. Twenty sisters were present with us at this meeting. EFFIE A. JOHNSON, Sec'y. Truro, July 20.

Moneys Received by the Treasurer of the W. B. M. U. From July 21st. to July 29th.

Digby Junior W. M. A. S., support of Grace Digby in Mrs. Churchill's school, \$15; Little Bras D'or, F. M., \$3.75; H. M., \$1.75; G. L. M., 25c; Clementsport, Mission Band, Miss Newcombe's salary, \$21; Brooklyn, Miss Newcombe's salary, \$5; Mrs. M. C. Beels, Miss Newcombe's salary, \$1; West Jeddore, F. M., \$6.50; H. M.,

\$1; Woodstock, F. M., \$3.75; H. M., \$10.96; Lockeport, F. M., \$13.25; H. M., \$3.30; Mission Band—support of Lingi church on Mrs. Archibald's field, \$50; Billtown, F. M., \$13.45; H. M., \$4; Reports, 10c; Mission Band, F. M., \$1.50; Falmouth, F. M., \$10; Bass River, F. M., \$14.50; H. M., \$4.50; Clementsvalle, G. L. M., \$6; H. M., \$1.85; N. W. M., \$1; Reports, 15c; Springfield, Anna Co., F. M., \$6; H. M., \$4; Tidings, 13c; Ludian Harbor, F. M., \$3; H. M., \$1; Collins, F. M., \$8; Mission Band, F. M., \$31.75; H. M., \$9.65; Reports, 60c; Tryon, Mission Band, H. M., \$4.50; 2nd St. Margarets Bay, F. M., \$4; H. M., \$1.35; Berwick, F. M., \$13.12; H. M., \$5.87; Weston, F. M., \$2.05; 41 M., \$3.25; Aylesford, F. M., \$11.25; H. M., \$5.60; Halifax, 1st church, H. M., \$47.30; North Sydney, F. M., \$20.50; H. M., \$2; North Range, F. M., \$5; Truro, 1st church, H. M., \$7.05; Truro, Miss Kate McCullough, S S Class, support of M. Gouraman, \$10; Port Greville, Mission Band, toward Miss Harrison's salary, \$4.23; St. John, Main St., F. M., \$12.90; Newport, F. M., \$15.50; H. M., \$2; Tidings, 25c; Reports, 20c; Chelsea, F. M., \$2; Little River, F. M., \$1.20; H. M., \$1.40; Tusket, F. M., \$1.75; H. M., \$1.75; Tidings, 25c; Arcadia Mission Band, F. M., \$15.70; G. L. M., \$2; H. M., \$2; Arcadia, F. M., \$9.25; H. M., \$5.80; Reports, 15c; Chebogue, F. M., \$2.50; Mission Band, F. M., \$5; balance on Bahera Kroopah, \$4.10; and Cambridge, F. M., \$8.03; G. L. M., \$1; Sunday School, Mr. Morse's salary, \$13.45; Amherst, H. M., \$11.20; Summerside, H. M., \$3.45; F. M., \$3.45; Deloilois Clarke's mite box toward Mr. Morse's salary, 30c; Lawrenceton, Mission Band support of Mabel Held, \$19; East Mountain, F. M., \$2; H. M., \$1; Summersville, F. M., \$11.25; G. L. M., \$4; H. M., \$1.75; Deerfield, F. M., \$3.50; H. M., \$5.40; Tidings, 25c; Chance Harbor, F. M., \$1.74; H. M., 26c; Forest Glen, Tobique River, F. M., \$3.50; Coll. Crusade evening, F. M., \$3; Mrs. J. O. Curry's mite box, H. M., \$1; Canning, F. M., \$3.50; H. M., 75c; New Canada, F. M., \$6; Paradise, F. M., \$13; support of Biblewoman Miriam, \$13; Miss Newcombe's salary, \$1; St. George, 2nd Falls, F. M., \$11; St. John, Brussels St., F. M., \$26.35; H. M., \$22.45; Reports, 70c; Windsor Junior B. Y. P. U., toward Mr. Morse's salary, \$10; Advocate, Miss Harrison's salary, \$2; Mrs. C. F. Clinch, Clinch's Mills, F. M., \$2; Great Village, F. M., \$7.25; H. M., \$4; Tidings, 25c; A Friend, Mr. Morse's salary, \$1; Kingsboro, F. M., \$12; H. M., \$10; Tidings, 12c; Reports, 30c; Milton, F. M., \$8.25; salary Biblewoman \$1; Sunday School, F. M., \$2; G. L. M., \$1; H. M., \$2.20; Tidings, 25c; Canard, F. M., \$9.70; H. M., \$9.70; Canard to constitute Mrs. Albert Eaton a life-member, G. L. M., \$25; Reports, 60; Lower Aylesford, F. M., \$32.24; H. M., \$7; Harmony Mission Band, \$11; Tremont Miss. Band, \$3.26; Meadowvale, 50c., (moneys from these bands goes toward support Biblewoman Harinah); Berwick Miss. Band support Mr. Morse, \$11.50; Yarmouth, 1st church, F. M., \$38.50; Mission Band, F. M., \$29; Westport, F. M., \$3.25; Tidings, 25c; Nictaux, toward Miss Newcombe's salary, \$29; H. M., 55c; Moncton, N. W. M., \$25; G. L. M., \$25; H. M., support French missionary in N. B., \$8; River Hebert, Mission Band, toward Mr. Morse's salary, \$4; Brookfield and Forest Glen, Col. Co., F. M., \$9; H. M., \$7; to constitute their pastor's wife, Mrs. J. J. Armstrong, a life-member, F. M., \$25; Hopewell Hill, F. M., \$4.

MARY SMITH, Treas. W. B. M. U. Amherst, P. O. B. 513.

JULY 29TH TO AUGUST 3RD.

Amherst, F. M., \$2; H. M., \$1; Pugwash, F. M., \$6; H. M., \$1.50; Miss Gray's meeting, \$3.63; Jacksontown, F. M., \$8; H. M., \$1.72; G. L. M., \$1; Graeville Centre, F. M., \$4.50; Freeport, F. M., \$3; H. M., 50c.; 2nd Chipman, F. M., \$12; proceeds of public meeting, F. M., \$29; Freeport, Mrs. Frank S. Lent S. S. Class, support of Eva Stewart Allaby, \$10; Wolfville, H. M., \$37.80; Carleton, F. M., \$12.50; N. B. Con., \$3.40; G. L. M., \$3.40; N. W. M., \$3.40; Five Islands, F. M., \$14; reports, 7c.; Billtown, Tidings, 25c.; Nictaux, Co-workers Mission Band, toward Mr. Morse's salary, \$11; North West, F. M., \$8.70; Melvern Square, F. M., \$9.70; support of S. Sara, Miss Wright's Biblewoman, \$12.50; reports, 30c.; Liverpool, F. M., \$5.22; H. M., \$10.28; Port Williams, F. M., \$7; Torbrook, F. M., \$14; Mary Neilly S. S. Class, toward Miss Newcombe's salary, \$2.55; New Germany, F. M., \$16.50; New Germany to constitute Mrs. William Caldwell a life-member, H. M., \$25; amounts received from Miss Gray's meetings in Cape Breton, (expenses deducted) Homeville, \$2.15; Mira Bay, \$1.05; Gabarns, \$2.85; Fourchie, \$1.65; Sydney, \$2.60; Glace Bay, \$3.65; North Sydney, \$2.05; Greenfield, F. M., \$4.22; H. M., \$4.22; proceeds of S. S. concert, F. M., \$1.56; Farmington, Mission Band, toward Mr. Morse's salary, \$5; Doaktown, F. M., \$2; Overton, F. M., \$7.25; H. M., \$2.09; Woodville, F. M., \$21.87; H. M., \$1.27; Middleton, F. M., \$10.40; H. M., 50c.; Miss Newcombe's salary, \$1.50; Lawrenceton, F. M., \$12.25; H. M., \$2; Miss Newcombe's salary, \$9.50; Centreville, (Anna Co.), F. M., \$4; H. M., \$2.50; Miss Newcombe's salary, \$9; Mission Band, Mr. Morse's salary, \$5.43; Digby, F. M., \$4; St. John, Brussels St. Mission Band, scholarship in Feller Institute, \$50; salary of Chinna David, India, \$50; Pugwash, Mission Band, support of scholar in India, \$10; Macnaqua, F. M., \$5; H. M., \$5; Wittenberg, F. M., \$2; Amherst, S. S. F. M., \$11; H. M., \$5; Fredericton, F. M., \$14; H. M., \$6.42; Cumberland Bay, F. M., \$9.50; Cumberland Bay, to constitute Miss Maude M. E. Harrison, missionary in Bobbitt, a life-member, F. M., \$12.50; N. B. Con., \$12.50; 2nd Kingsclear, F. M., \$6.80; Tidings, 25c.; Truro, Immanuel church, F. M., \$15.65; H. M., \$7; Canso, F. M., \$10; St. John, Leinster St., F. M., \$9; H. M., \$2; St. John Leinster St. to constitute Mrs. J. F. Masters a life-member, F. M., \$25; Wolfville, F. M., \$40; Yarmouth, Temple church, F. M., \$16.75; H. M., \$4.81; Infant class, Mr. Morse's salary, \$2.05; Hebron, F. M., \$8.40; H. M., \$2.80; Mahone, F. M., \$12.75; H. M., \$2.05; Walton, H. M., \$5.25; Weymouth, F. M., \$6.50; St. John, Germain St., F. M., \$43; H. M., \$3;

Bellisle Creek, F. M., \$5.40; Ohio, F. M., \$3.65; H. M., \$1.07; North Temple, F. M., \$5.50; H. M., \$1.39; St. Mary's Bay, F. M., \$2.50; Brookfield, Tidings, 25c.; Windsor, F. M., \$32; H. M., \$1; G. L. M., \$2; Mr. Gullison's salary, \$10; Fredericton, Mission Band, F. M., \$15; Bridgewater, F. M., \$7; H. M., \$3; Jenseg, F. M., \$13.25; Tidings, 25c.; New Germany, Mission Band, \$21; Annandale, F. M., \$1.65; H. M., \$1; Lockhartville, F. M., \$8; H. M., \$1; Centreville, (Digby Co.), F. M., \$3; H. M., \$1; Halifax, North church, F. M., \$41.50; H. M., \$9; Miss Vera Mailing, proceeds of childrens bazaar, F. M., \$2.20; Tidings, 25c.; Truro, Immanuel church to constitute Mrs Emily King a life-member, F. M., \$12.50; H. M., \$12.50. MARY SMITH, Amherst, P. O. B. 513. Treas. W. B. M. U.

Amounts Received by the Treasurer of the W. B. M. U. During Quarter Ending July 31st.

Table with columns: Rec'd from, F. M., H. M., Total. Rows include N S W M A S, N S S Schools, N B W M A S, N B Mis. Bands, N B S Schools, P E I W M A S, P E I Mis. Bands, Parla Kimidi, Paid J W Manning, A Cohoon, H E Sharpe, Joseph Richards, Rupert Haley, J S Titus, Miss Gray's travelling exp., Johnstone, Mrs Cox travelling expenses, Miss Johnstone, Mrs Cox, County Secretaries' expenses, Printing Tidings and blank reports, Drafts, discounts and postage.

MARY SMITH, Treas. W. B. M. U. Amherst, July 31.

(CONTINUED FROM PAGE FIVE).

MESSENGER AND VISITOR the organ of the B Y P U. Singing: Prayer: Rev F H Beals, Canso, N. F. FRIDAY, 2-5. Singing: Prayer: Rev G A Law, Halifax, N. S. Reading of Minutes. Discussion of Resolution re support of a Foreign Missionary, taken from the table and continued. Leader: Rev W V Higgins, Wolfville, N. S. General Discussion on "What can we do for Acadia?" Leader: Rupert Haley, St. John, N. B. Discussion on recommendations made by the Executive. Singing. Prayer: W D McCallum, Truro, N. S. FRIDAY, 7.30 P. M. Male Quartette: "Lead, Kindly Light." Singing by Choir: "From Greenland's Icy Mountains." (644 C B H). Scripture Reading: Psalm 145. Leader: Rev G O Gates, St. John. Prayer: Rev F T Snell, Havelock, N. B. Address: Rev Dr Chivers. Subject: "Missions an Apologetic." Singing by Choir: "Jesus Shall Reign," etc. (649 C B H) Offering and Anthem: "There's light at the Cross." Male Quartette. Singing by Choir: "Awake my Soul, Stretch every Nerve." (452 C B H). Prayer: Rev A W Sawyer, D. D.

SATURDAY, AUGUST 21.

6-7- PREPARATION SERVICE. Topic: "The Endowment of the Spirit." Leader: Rev J D Spidel, Oaslow, N. S. 9-10- EDUCATIONAL SERVICE. Topic: "Types of Christian Character." Leader: Prof E W Sawyer, Wolfville, N. S. SUNDAY, AUGUST 22. 6-7- PREPARATION SERVICE. Topic: "The Communion of the Spirit." Leader: Rev G R White, Fairville, N. B. 9-10- EDUCATIONAL MEETING. Topic: "The Young Christian's Reading." Leader: Rev H F Waring, Truro, N. S. MONDAY, AUGUST 23. 6-7- PREPARATION SERVICE. Topic: "The Administration of the Spirit." Leader: Rev W C Goucher, St. Stephen, N. B. 9-10- EDUCATIONAL MEETING. Topic: "Consecrated Recreation." Leader: Rev W N Hutchins, Canning, N. S. TUESDAY, AUGUST 23. 6-7- PREPARATION SERVICE. Topic: "The Conviction of the Spirit." Leader: Pastor H F Adams, Truro, N. S. 9-10- EDUCATIONAL MEETING. Topic: "Doctrine and Life." Leader: Rev C W Corey, Charlottetown, P. E. I.

Notes To the Baptist time Prov As the time we are getting about its success that it is the L ber that he use carrying on of people of our that this is their purpose of fur If we can succe this fact the re assured. It is each young peo with our chur our Conventio churches which to have a youn titled to send a they will do. the use of can' me when I impr of coming up spirit of prayer not already be gathering at the society send as i material available pay the expense you are not abi delegation and good friends of right royal welo of your represent the entertainme may have ample Notes fr THE In accordance last year—(see V 203)—your com gramme with this AND VISITOR. As a "bill of far healthy and stim comes from pres that a difficulty s ministers see su our programme fo the meetings of t Too late to c already out of p only leave the settled during Co mitted to you ope str Of the 120 or 6 time Provinces, 6 As a Union we statistics go thro ought not to b they are import having a society concerning it? If you cannot (three cents,) let exist as a society. Statistical cards on application, A which to attend to PER C Only 23 societie warded their propo



PRESIDENT WALL.

SECRETARY ESTABROOK.

Notes from the Executive.

To the Baptist Young People of the Maritime Provinces:

As the time for Convention approaches we are getting correspondingly anxious about its success. While we remember that it is the Lord's work, we also remember that he uses human agencies for the carrying on of the same. Will the young people of our constituency bear in mind that this is their Convention for the express purpose of furthering the cause of Christ. If we can succeed in impressing you with this fact the success of our Convention is assured. It is not asking too much that each young people's society in connection with our churches within the bounds of our Convention be represented. Our churches which are not fortunate enough to have a young people's society are entitled to send a delegate, which it is hoped they will do. The writer is not given to the use of can't, so you will understand me when I impress upon you the necessity of coming up to the Convention in the spirit of prayer. Let us all (if we have not already been doing so) remember our gathering at the throne of grace. Let each society send as its delegation the very best material available, and in so far as possible pay the expenses of such delegates, but if you are not able to do this send your delegation and we are assured that the good friends of St. John will give you a right royal welcome. Send in the names of your representatives at an early date to the entertainment committee, that they may have ample time to locate you.

A. E. WALL.

Notes from the Secretary.

THE PROGRAMME.

In accordance with the resolution of last year—(see Year Book for '96, page 203)—your committee submit the programme with this issue of the MESSENGER AND VISITOR.

As a "bill of fare" it ought to furnish a healthy and stimulating feast. Just as it comes from press, it seems unfortunate that a difficulty should arise. Some of our ministers see such in the conflicting of our programme for Friday—Aug. 20—with the meetings of the Ministers' Institute.

Too late to change the programme already out of press, the committee can only leave the matter to be amicably settled during Convention. It will be submitted to you openly at that time.

STATISTICS.

Of the 120 or more societies in the Maritime Provinces, 67 have sent in statistics.

As a Union we are making history. The statistics go throughout the world. They ought not to be treated with indifference, they are important. Will not every church having a society let us know the main facts concerning it?

If you cannot send a per capita tax (three cents), let us know at least that you exist as a society.

Statistical cards will be sent anywhere on application. A week still remains in which to attend to this.

PER CAPITA TAX.

Only 23 societies of the 120 have forwarded their proportional contribution to

the treasury of the Union. The total amount is \$33.80. We cannot meet squarely in the face the demands upon us unless we have the help of all.

DELEGATION.

It is hoped, indeed it is expected, that every Baptist church within the Convention will be represented at the B. Y. P. U. gathering in St. John, August 19. In so far as possible let the suggestion of Pastor Gordon and others that delegates from the young people's societies be delegates from the church; that all churches or societies sending delegates provide expenses of such while in the city. Art 3 of the Maritime Constitution reads thus:

SEC. 1 Representation shall be on the basis of 1 to every 20 members or fraction thereof in each Young People's Society, but no society shall be entitled to send more than three delegates.

SEC. 2 In a church where no Young People's Society exists the church shall be entitled to one delegate.

SEC. 3 Members in their own right shall consist of the Executive Committee, Pastors of churches, and said faculty of Acadia University and affiliated institutions.

For travelling arrangements see notice of Maritime Convention, which applies to delegates for the B. Y. P. U. Convention.

H. G. ESTABROOK.

Petitcodiac, Aug. 7th.

Our Illustrations.

It is fitting that the banner Union of the the Provinces should be represented on the cover of this issue. Amherst has won deserved honors in securing four times the International S. L. C. banner. We regret that an unexpected rain storm prevented the taking of a photo which would have included the entire class, and Pastor McDonald being unavoidably absent from Amherst appears alone, and not among his students as he would wish.

The presidents of our Associational Unions are grouped. Pastor Robinson of Summerside should have been among them but his photo has failed to reach this office.

President Wall and Secretary Estabrook stand side by side in photo as they have done during a year of hard work. We are inclined to think that their services have been appreciated and that the Convention is to feel the result of their efforts.

Of the pastor of the entertaining church but little need be said. He is older than the youngest and younger than the oldest. Hard work and faithful work have placed him among the leaders in our Baptist body. He is always ready to lend a hand.

In brief, these men are eminently respectable in appearance. They do not embody the brains or the bone and sinew of the young people's movement. They are at this time in positions of duty over and among us. Let us touch our hats to them, one and all, and wish for them many years of successful service.

Our Advertisers.

There is news for readers in our advertising columns. Just now we want them to read especially the cover pages.

Mr. Sharpe, the Jeweler, presents an attractive advertisement, in which he calls attention to his new equipment for eye testing. In one of his many booklets (which are yours for the asking) we note the following:

"We use all four of the scientific methods of testing—the trial lenses, the ophthalmoscope, the retinoscope and the ophthalmometer, and by the way our ophthalmometer is the best instrument of the kind

in the market. It is made by F. A. Hardy & Co., of Chicago, and while constructed on the same principles as the French instruments yet in several important particulars its construction is more simple and the results more readily and exactly obtained."

The dry goods firm of F. A. Dykeman & Co. is widely and favorably known. Many of our subscribers are regular mail-order customers of this house.

A dairying and farm supply depot is always a place of interest. St. John has one on Germain Street, and Messrs. Wallace & Fraser, the proprietors of this establishment, are receiving a large patronage from Maritime farmers.

C. Flood & Sons store on King Street is always worthy a visit of inspection. They sell goods that are attractive and valuable. Their pianos please.

Notices.

The 52nd annual meeting of the Baptist Convention of the Maritime Provinces will be held with the Main Street Baptist church at St. John, N. B., commencing on Saturday, Aug. 21, at 10 o'clock a. m.

H. C. CREED, Sec'y.

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 Baptist Institute will convene in the auditorium of the Baptist church, St. John, North End, on Friday, August 20, at 10 a. m. The following is the programme for the day: Messianic Prophecy, Rev. Geo. R. White, A. B.; a Baptist Adverb, Rev. W. H. Warren, A. M.; Biblical Preaching, Rev. D. A. Steele, D. D.; Report of Com. on Summer School and discussion.

B. N. NOBLE, Sec'y-Treas.

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. Unions are urged to send delegates to the respective gatherings. Travelling arrangements will be announced later.

W. E. MCINTYRE, Sec'y.

There will be, D. V., a meeting of the Board of Governors of Acadia University, on Wednesday the 18th inst. at 8 o'clock p. m. in the vestry of the Main St. Baptist church, St. John, N. B. By order of the Board. S. B. KEMPTON, Sec'y. Board. Dartmouth, July 31st.

Will all who have any intention of going to Northfield, Mass., to attend the Moody Bible Conference in August next, report at once to me, you will probably obtain valuable information as to special rates etc. Box 115, Digby. B. H. THOMAS.

The annual meeting of the Maritime Baptist Publishing company, will be held at their office 85 Germain street, St. John N. B., on Monday morning Aug. 23rd at 9 o'clock. B. A. STAMERS, Sec'y. P. S. The Directors of the company will meet at 85 Germain St. Saturday morning Aug. 21st, at 9 o'clock.

All who are interested in the general Conference for Christian workers at Northfield Mass., from July 29th to Aug. 16th, will please note that the International Steamship Company will give a 30 day limit excursion return ticket on their line between St. John and Boston, for \$5. Purchasers will inform the Purser that they intend going to Northfield Conference. The Dominion Atlantic Railway will charge one first class fare on their line and will return delegates free, providing 10 delegates go, otherwise 1/2 return fare will be charged. The party should take the St. Croix on Thursday July 29th or Tuesday Aug. 2nd from St. John to Boston direct. The writer expects to go on Tuesday Aug. 2nd. Entire expenses guaranteed to be under \$25. Let there be a large party.

B. H. THOMAS.

Northfield, Mass.

Sarsaparilla Sense.

Any sarsaparilla is sarsaparilla. True. So any tea is tea. So any flour is flour. But grades differ. You want the best. It's so with sarsaparilla. There are grades. You want the best. If you understood sarsaparilla as well as you do tea and flour it would be easy to determine. But you don't. How should you? When you are going to buy a commodity whose value you don't know, you pick out an old established house to trade with, and trust their experience and reputation. Do so when buying sarsaparilla. Ayer's Sarsaparilla has been on the market 50 years. Your grandfather used Ayer's. It is a reputable medicine. There are many Sarsaparillas—but only one Ayer's. It cures.

The Newton Theological Institution, Newton Centre, Mass.

Year begins September 8, 1897. Entrance examinations in Colby Hall at 9 a. m. Students admitted Thursday at 9 a. m. Regular course three years. English course two years. Instruction in the two courses separate. French department. Large range of elective studies in regular course and for resident graduates. Elevation through the whole course. Excellent library facilities. Furnished rooms.

ALVAH HOVEY, President.

FRED. De VINE, BARRISTER-AT-LAW, NOTARY, PUBLIC, Etc. Office: 99 Prince Wm. Street, SAINT JOHN, N. B.

Wolfville Real Estate Agency

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

Wanted.

Old brass, Androns brass candlesticks, old pieces mahogany furniture, brass trays and snuffers, Grandfather tall clocks, old coin, and postage stamps on the envelopes before 1870, old china. Address: W. A. KAIN, 120 Germain Street, St. John, N. B. Good reference.

TORONTO Bible Training School

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

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

AVONDALE, Pictou Co., January 11, 1896.
Messrs. G. 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-morosa. My grandchild, about two months old, was taken with Diarrhoea and was taking doctor's medicine for some weeks, but it continued getting worse and it became chronic, so that the child got to look like an old person; it was plain to be seen 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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TEACHERS who would like, during the summer vacation, to extend their knowledge of Book-keeping, or learn Shorthand or Typewriting, or both, are hereby notified that we will, beginning July 5th, give a six weeks' course covering these branches. Write for particulars to—
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The Home.

Strawberry Syrup.

A strawberry syrup should be made of sweet richly flavored berries and sugar. Allow about seven pounds of fruit and five and a quarter of sugar. Pick the berries over carefully. Do not wash them unless absolutely necessary, and let them be as fresh from the vines as possible. Mix half the sugar with the berries in a stone jar, mashing the berries a little. Let them heat slowly at the back of the stove for half an hour, but do not let them boil. Strain them through a coarse strainer, but one fine enough to strain the seeds. Put this juice over the fire, and add the remainder of the sugar. Heat the syrup to 200 degrees Fahrenheit, and let it remain at this temperature for one hour. It should be remembered that this is almost the boiling point. It is necessary to measure the temperature, as the syrup will not be properly sterilized if it is cooked below this point, and if it is allowed to boil it loses flavor. Sterilize the cans by allowing them to stand, completely covered, in boiling water for half an hour. It is as important that the covers of the cans be soaked as the cans, but it is not necessary or desirable to soak rubber rings, if used, as they do not come in contact with the syrup. Use about one-third or one-quarter of this syrup, and then fill the glass with plain soda water, taken from a syphon which has been on the ice, or else fill the glass with ordinary drinking water, adding a little crushed ice. A large spoonful of whipped cream may also be added, in either case.

Fruit Sauces.

There are two sauces of fruit that should always appear on the dinner table in autumn. One is the regular cranberry sauce that accompanies turkey, and the other a perfect apple sauce, representing the chief of the fruits of the harvest. The rules for moulding cranberries have been so frequently given that no Tribune reader of these columns need complain that instead of being a perfect crimson mould of jelly her cranberries boiled to mush. The rule is a quart of cranberries, a pint of sugar and a half-pint of water. If any more water is added the cranberries will not mould. After cooking the cranberries twenty minutes in the water add the sugar, and cook them ten minutes longer. Mould the cranberries in earthenware. Any departure from this rule, simple as it is, will result in failure.

There are a great many cooks who never have prepared a perfect apple sauce, such as our old Puritan grandmothers considered essential to the Thanksgiving table. Select fine flavored apples—the Spitzenberg apple was universally used in old times for this sauce, and none is better. Peel and quarter the apples, carefully removing the cores. Lay them in a thick two-quart stoneware bowl or an earthenware pudding dish and put half a cup of cold water over them. Cover them with a thick plate. An old-fashioned earthenware pipkin with its cover of the same ware costs but 10 cents in a two-quart size, and is one of the best dishes for cooking any fruit sauce. Set the quartered apples when they are ready in a hot oven. Let them cook covered in this way from half to three-quarters of an hour. As soon as all the quarters of apples are cooked clear and nearly transparent add about a cup of sugar to a quart of the cooked apples. The amount of sugar depends upon taste. Some people like apple sauce very tart and will prefer less sugar. Let the apples cook ten minutes after adding the sugar. A great many cooks commit the error of adding sugar to fruit sauces at the beginning. This is a chemical mistake. A large amount of the sugar used is evaporated and wasted by this method, while the fresh flavor of the fruit is seriously impaired.

Virtue in Onion and Beef.

The most life-giving and digestible food that can be given to one just recovering from an illness is chopped beef. Take a pound of the finest round of raw beef, cut off all the fat, slice two onions, pepper and salt. Chop the onions and meat together, turning them over and over, until both are reduced to a pulp. Spread on slices of rye bread, and eat as sandwiches. There is nothing which quiets the nerves without bad results, like onions. The use of them induces sleep, and much strength is obtained from them. That is the ideal food for convalescents, or for any one who is in a weak state of health.—The Evangelical.

Digestible Eggs.

Eggs to be readily digested should either be boiled very soft or hard enough to crumble readily. In the intermediate stage albumen is so tough as to be insoluble by the gastric juice. There is no happy medium between the three or four minute egg and the twenty. Boiled eggs, however, to be at their best, should not be boiling point for twenty minutes. For soft eggs, put in cold water, allow to just come to a boil, and they will be creamy and delicious all the way through.—Good Housekeeping.

Chocolate Bavarian Cream.—Soak half a box of gelatine in cold water for half an hour; boil one pint of milk, add the gelatine, two ounces of grated chocolate and stir until dissolved, then add half a cupful of sugar and a teaspoonful of vanilla; pour into an earthen bowl until it thickens, then add a pint of whipped cream. Pour in a mold and let it stand on ice over night; serve with cream.

Snow Cream.—Beat the whites of four eggs until stiff, then add slowly, beating all the time, four tablespoonfuls of fine sugar and one tablespoonful of pear or peach syrup. Have ready a pint of cream, whipped stiff, and mix with the eggs. Place on ice until ready to serve in small glasses.

Spanish Cream.—One pink of milk and half a box of gelatine, heated until the latter is dissolved; add the yolks of three eggs and five tablespoonfuls of sugar; remove from the stove and cool before stirring in the beaten whites of the eggs; pour in a mould and place on ice; serve with whipped cream. This can be made on Saturday for Sunday dinner.

Raspberry Cream.—Let a pint of sweet cream come to a boil in a double boiler; mash a pint of red raspberries and rub through a colander, to get out the seeds; pour the hot cream over the berries, sweeten to taste and cool; whip a pint of cream until firm, then add two or three tablespoonfuls of powdered sugar; fill sherbet glasses partly full of the raspberry cream, and then pour over it some of the whipped cream.

Raspberry Float.—Mash a pint of red raspberries and add two-thirds cupful of sugar; beat the whites of four eggs stiff, add one-third cupful of fine sugar, rub the raspberries through a strainer, and add the juice gradually to the eggs beating constantly; serve piled up on a fancy dish.

According to latest native reports from Saechuan, Japan, the famine there is still at its height, and people are dying from starvation by the hundreds every day.

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

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T. H. HALL, St. John.

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The Sunday School

BIBLE LESSON.

Adapted from Huribut's Notes.

Third Quarter.

Lesson VIII.—Aug. 22. 1 Cor. 13. 1-13. THE EXCELLENCE OF CHRISTIAN LOVE.

[Read chapter 12.] GOLDEN TEXT.

And now abideth faith, hope, charity, these three; but the greatest of these is charity. 1 Cor. 13, 13.

I. LOVE ESSENTIAL. VERSES 1-3.

1. THOUGH I SPEAK—From "tongues" the apostle ascends to prophecy, then to faith, then to benevolent and self-sacrificing deeds; a climax. WITH THE TONGUES OF MEN AND OF ANGELS—This miraculous power would seem to have been abused at Corinth—used for purposes of mere ostentation. HAVE NOT CHARITY—Love, the purest and most spiritual affection, free from earthly taint. AS SOUNDING BRASS—Better, "bronze," or copper, either pure or alloyed with tin. What we call brass, that is, an alloy of copper and zinc, has not been found among the many metallic relics of the past. TINKLING CYMBAL—Better, clanging cymbal. The cymbals were two cups of metal which gave a sound, though scarcely musical, when clashed together. So the highest eloquence about the Gospel is but empty words without love in the heart.

2. PROPHECY—Divine inspiration, a higher gift than that of tongues. ALL MYSTERIES—Those truths which no man can find out by his own reason, but which is revealed by Christ through his Spirit. ALL KNOWLEDGE—The highest knowledge and the most penetrating insight into the Gospel is of no worth unless inspired by love; for mere knowledge has no saving power, while love brings us into fellowship with God. THOUGH I HAVE ALL FAITH—Not saving faith, for that works by love; but the miracle-working faith, perhaps like that possessed by a Balaam. Faith connects the soul with God that man may become like God. But God is love. Hence faith, the means, is in order to love, the end, and the end is greater than the means. REMOVE MOUNTAINS—There may be a spiritual gift which can overcome spiritual obstacles and cast out devils of sin (Matt. 7, 22), and yet leave the workers themselves unsave.

3. BESTOW ALL MY GOODS—Literally, "dole away in handfuls my property;" just what many understand by the word "charity." There may be almsgiving without true Gospel charity. Such good deeds may benefit the recipient, but not the doer. HAVE NOT CHARITY—Not that we are saved by love, but that, being saved through faith, love is the motive that should impel our lives. Neither natural gifts, nor acquired knowledge, nor earnestness of zeal, nor liberal contributions, nor acts of self-devotion, can take the place of love to God in Christ.

II. LOVE AT WORK. VERSES 4-7.

4. Having exalted love as "the golden key which opens the place of eternity," he proceeds to describe it. This he does as a man might describe gold, by showing its effects and the marks by which it may be distinguished. Of these characteristics fifteen are pointed out. SUFFERETH LONG—Endures patiently all kinds of evil without taking affront or attempting to retaliate. IS KIND—Gentle in conduct and pleasant to deal with. Much of Christ's life was spent in merely being kind. ENVYETH NOT—This seems directed against the envious spirit with which the possessors of the higher gifts were regarded by those who had the lesser or none at all. We are never vexed at the success of those whom we love. The father is willing to have his son greater than himself. VAUNTETH NOT ITSELF—Does not parade before others any supposed superiority of its own. For boasted superiority separates, whereas love unites.

5. DO NOT BEHAVE ITSELF UNSERVILELY—True love has courtesy for others; and thinking of others rather than of self will inspire true politeness. "The man will make the manners" is a better maxim than "Manners make the man." The one secret of politeness is to love. SEEKETH NOT HER OWN—It is the deepest trait of love not to be selfish, but to give rather than to gain, and to gain for the purpose of giving. Let love rule, and there will be an end of fraud, oppression and worldly ambition. This was the master principle in Christ's life and teaching; there is no happiness in having or getting, but only in giving. IS NOT EASILY PROVOKED—The Revised Version omits the word "easily," which is not in the original; for when love is provoked to anger it is love no longer. An eminent

bishop has said, "Temper is nine-tenths of Christianity." No form of vice, not worldliness, not greed of gold, not drunkenness, does more to unchristianize society than evil temper. But love changes the inmost nature, and the angry humors die away of themselves. THINKETH NO EVIL—Revised Version, "taketh no account of evil;" that is, is not prone to see evil in the one who is loved. It sees the brightest side, and puts the best construction on every action.

6. REJOICETH NOT IN INIQUITY—It is not love, but envy, which is pleased when a Christian falls, or a church falls, or a rival makes a mistake. REJOICETH IN THE TRUTH—"The truth" here means the Gospel, as elsewhere in the New Testament; and the meaning is that the one who is influenced by love is glad when the Gospel is extended, even though it be through rivals or enemies. See Paul's testimony in Phil. 1, 15-18.

7. BEARETH ALL THINGS—Literally, "covereth all things." The word "bear" refers probably to ungrateful conduct in the person loved. BELIEVETH ALL THINGS—Not suspicious of men. HOPETH ALL THINGS—Looking at the bright side. ENDURETH ALL THINGS—Is not fickle in its attachments, but clings to its purpose and patiently endures evil, as Paul in his endeavors for the salvation of his own people.

III. LOVE ABIDING. VERSES 8-13.

8. CHARITY NEVER FAILETH—In comparison with the transient nature of other gifts. PROPHECIES, THEY SHALL FAIL—As soon as the body of revelation was complete and the written Scriptures were distributed throughout the church, the gifts of inspiration were no longer needed, and ceased. TONGUES, THEY SHALL CEASE—The gift of tongues passed away with the apostolic age, and the languages of earth shall be lost in the speech of heaven. KNOWLEDGE, IT SHALL VANISH AWAY—A schoolboy to-day knows more than Sir Isaac Newton knew; his knowledge has vanished away. The stagecoach has been superseded by the use of steam. Electricity is sweeping steam into oblivion. At a workshop you will see in the back yard a heap of old iron, wheels, levers, cranks, eaten with rust. Twenty years ago that was the pride of the city; now its day is done. I suppose that in heaven all our human learning will seem to be as naught.

9. WE KNOW IN PART, AND WE PROPHESY IN PART—We can speak only a little of the truth of God, and can comprehend but little more.

10. Just as the dim sight of the morning gives place to the clear view of sunrise, so shall heaven supersede earth. Knowledge and prophecy are but torches amid general darkness. Therefore when dawns the eternal day they will become useless. They who now know most will then have no advantage over others.

11. WHEN I WAS A CHILD—While these gifts of tongues, prophecy, and knowledge belong to the infancy of the church, love is the grace, not only of its infancy, but of its maturity also. I SPEAK AS A CHILD—In language broken and unintelligible; like the first accents of childhood is the gift of tongues. I UNDERSTOOD AS A CHILD, I THOUGHT AS A CHILD—The knowledge and the prophecy of the early church, as compared with the fuller light of the world to come. The child first learns to speak, then to observe, then to reason. WHEN I BECAME A MAN—Revised Version, "Now that I am become a man, I have put away childish things." In heaven will we lay aside much that we prize on earth; as a man ceases to care for the blocks and a woman for the dolls, of her childhood. The Greek asserts the permanence of the change from childhood to manhood, and the permanent dismissal of childish things.

12. NOW WE SEE THROUGH A GLASS—Rather, as in the Revised Version, "in a mirror." The ancient mirrors were not made of glass, but of polished metal, which gives only a dim reflection of the object. DARKLY—Literally, "in an enigma." Even the Gospel is a mirror which gives but dim revelation of things to come.

13. NOW ABIDETH—Paul here turns away from the transient gifts to name the three graces which abide, here and hereafter. FAITH—Spiritual insight, which comes from the soul's relation of trust, casting itself on God. Dependence upon God, and a spiritual insight, through him, will abide forever. HOPE—Both in this world and the world to come there will be a looking onward and upward to something higher and better. "That our happy state will continue forever we shall know simply because God has promised it, that is, by a faith similar to our present belief in the Gospel. And we shall have the joy of looking forward to a further and ceaseless and infinite development of happiness and

glory. Thus amid glory already seen and possessed there will still be further glories not yet seen and matter of continued faith and hope." CHARITY—Or love, as elsewhere in this chapter. THE GREATEST OF THESE IS CHARITY—Greatest in extent, embracing all things; in endurance, eternal; in glory, like God; in manifestation, resulting in fruits; greatest, especially, because embracing the other graces.

A special from Tacoma, Washington, says: "Five hundred reported killed up to July 1 is the record of the terrible outbreak of the great volcano of Mayon, on the island of Luzon, one of the Philippine group. All night of June 24th this volcano began throwing up ashes and lava in immense quantities and flames were thrown upward considerably over 100 feet above the crater. The next day 56 bodies were recovered at a considerable distance, and the most recent despatches to Hong Kong up to July 8 stated that not less than 500 were known to be killed. It was probable said the despatches, that the loss of life would reach into the thousands, depending on the length of the eruption. On that date lava streams and ashes had reached the cities of Bacacay, Malhet and Libog and their destruction was certain. Fifteen smaller towns between these and the volcano had been destroyed and scores of the agricultural population had been overwhelmed while attempting to escape.

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The inmates of charitable institutions and our deserving town and city poor are with us at all times.

Many of us yearly send the poor our cast off and half worn garments, such as dresses, jackets, capes, skirts, coats, vests and pants. By this work hundreds of half-clad people are made warm and comfortable, and are enabled to appear on the streets. In this work of charity, many donors are making their gifts bright and attractive by the use of the Diamond Dyes. The old garments are dyed some suitable color and look quite as well as new ones.

New and fresh colors add to the joys and pleasures of the poor, and the garments do not have the appearance of cold charity.

This work of brightening up old and faded clothes is done at a trifling cost with the Diamond Dyes. Think of this special work, dear ladies, when your bundle of clothing is being prepared for the poor. One packet of Diamond Dye, costing ten cents, will add wonderfully to the value of your donation.

Knights of Maccabees Delighted.

SIR KNIGHT JAMES OSBORNE, OF BARTON TENT, NO. 2, CURED OF BRIGHT'S DISEASE.

"Kootenay" was the Remedy.

Word was received by Barton Tent, No. 2, of Hamilton, Ont., that Sir Knight James Osborne was very ill, and the "sick committee" was instructed to wait upon him.

It was found that he was suffering from Bright's Disease, a disease heretofore pronounced incurable by the medical profession, and it was accepted as a matter of course that death was inevitable, and his life insurance would have to shortly be paid. What was their surprise to have him enter the lodge some time afterwards in good health.

His cure he ascribed simply to Kootenay Cure, as he took no other medicine. Before starting its use he had all the characteristics of much-to-be-dreaded Bright's Disease. His skin was pale and puffy. He had indigestion, Heart Palpitation, Shortness of Breath and great weakness. There was puffiness of the face and swelling of the legs. His urine was scanty, painful to pass and loaded with albumen.

He felt that life was slipping from his grasp with great rapidity. Kootenay Cure came to his rescue. It restored his kidneys to healthy action. It cleared out all the poisons that were pent up in the blood. It made him well. Chart book free on application to the S. S. Ryckman Medicine Co., (Limited), Hamilton, Ont.

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.

MESSES. 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.

COOKVILLE AND MIDGIC.—Since writing MESSENGER AND VISITOR have baptized two at Cookville and some are awaiting baptism at Midgic.

TRYON, P. E. I.—Sunday, August 1, I baptized two sisters in the Tryon River. The same day these, with five others, three by letter and two by baptism, received the right hand of fellowship. We have visited the river four times since May.

OAK BAY, N. B.—Four have recently been baptized and given the right hand of fellowship, one at Bartlett's and three at Oak Bay. Several others have taken a stand for Christ, but have not as yet offered themselves for membership. Our work is moving encouragingly.

DOAKTOWN, N. B.—Rev. R. A. Allaby closed evangelistic service with the churches on this field last evening at Doaktown. Four persons were baptized here yesterday, making in all twenty-five in connection with the different churches. We can commend our brother as a workman that "needeth not to be ashamed, diving aright the Word of God."

LIVERPOOL, N. S.—The Hunter and Crossley meetings are over. Liverpool has been greatly blessed. The church life has been wonderfully quickened. We thank God for sending us those men, they are true servants of Christ. Sunday morning, Aug. 1st, I baptized 15 candidates. In the evening these, with one received on experience, were given the right hand of fellowship. Others have been received for next Sunday.

MONCTON FIRST.—We had baptism last Lord's day, one young lady followed her Master in His own appointed way. Our new parsonage is under way. It is hoped that Pastor Hinson will be in his new home shortly after October 1st. Notwithstanding the hot weather, and the fact that a number of our people are out of the city, our services are largely attended and the usual interest manifested. We are able to close the Denominational year by remitting Bro. Manning \$200 for Convention fund.

CHARLOTTETOWN.—Baptized Bro. S. J. Cann Sunday, Aug. 1st. This brother has been engaged in school teaching at Breadalbane and elsewhere for six years. During 3 years past he has been doing acceptable work for the Methodist district as a local preacher. Until recently he has entertained the idea of entering Mount Allison as a ministerial student. The necessary preliminary examinations were taken, and he was appointed by the Conference to a circuit for a year. But convictions which he had sought to set aside, asserted themselves, and he was moved to obey the voice of God. Now he will enter Acadia as soon as possible, still seeking to prepare himself to preach the Word. There is no Baptist church in Bro. Cann's home community, notwithstanding this conviction is not impossible. We bespeak for this brother the warmest sympathies of the brethren to whom he has joined himself. The struggle through which he has passed, we are convinced, will serve to strengthen him for larger and grander service for the Master for whom he has taken this step.

DORCHESTER, N. B.—Two members were received into the Baptist church here last Sunday, Sister Mrs. Harley Sears by letter and her daughter Emma by baptism. The giving the right hand of fellowship to the mother and daughter was a very impressive ceremony. The congregation, as it always is in the Baptist church here, was large and appreciative. The church is about to expend one hundred dollars in repairs on its vestry. Two violinists have lately been added to our choir, Sisters Ethel Emerson and Mary Burgess. Our choir contains a number of sisters who play nicely on the organ and the singing is excellent. While the Baptists here are not very demonstrative, they have nevertheless been able to more than hold their own, and there are not many in the community who do not give them credit for their strict adhesion to the teachings of the New Testament. Brother Burgess has a large field to preach to but he fills the bill.

BRIDGETOWN, N. S.—Yesterday was a happy day with us, when it was our privilege to welcome our pastor to his own pulpit once more, after the severe trial through which he has been passing. The church welcomes him with open arms and warm hearts, and though he has been with us for about eight years, it seemed yesterday as though he was but beginning. He preached two appropriate sermons, the first from the words, "Stand still in the midst of Jordan," his subject being "Trusting God in trial." In the evening an audience which packed the house greeted him, when he again preached from the words, "Come into Me and I will give you rest." After the sermon he baptized five young converts, two of them being his own little girls. It was an impressive service and one long to be remembered. We know it has been a hard trial to our pastor to come back to us, but we believe he has done right and we are looking for a large blessing to follow his efforts. The church are as one in rallying around him. He expects to visit the baptismal waters again soon, as there are quite a number who are anxiously inquiring the way to Jesus.

MACCAN, N. S.—We have been in a very low state as a church spiritually for a long time and without a pastor for nearly a year. We have since June had Bro. Merrit, lic., spending his vacation with us. God has blessed his labors, and also those of Bro. Baker, general missionary, who was with us nearly two weeks, they labored most earnestly and faithfully from house to house, holding meetings every night. Thirteen persons have been baptized, half the number of our previous membership, those baptized are all young persons with one exception. Two were baptized by Bro. Baker July 18th, six by him 25th and five yesterday by Rev. E. H. Howe of Parrsboro who kindly came to our help in the spirit and power of the gospel. Looking back over our past history twenty-five or thirty years, we cannot but exclaim, "The Lord hath done great things for us whereof we are glad. Our hope and prayer is that some of those present who witnessed their children surrender themselves to the claims of Christ may be led to follow their example. One more pleasing fact. All the Sabbath School class taught by Miss Harrison when she left for India are among those who have witnessed a good confession. May the good work extend far and wide is the prayer of the

RIVER HERBERT, N. S.—On June 26th we had our second roll call. A precious season was enjoyed, forty-two members were present, eleven non-residents responded by letter, twenty were absent, total membership seventy-three. Sister Hayes, the only charter member living and having passed her eighty-fifth year, had a very special season recounting the mercies of God to her, and His care for the church through all its waxings and wanings. Previous to the roll call the sisters had arranged for a free social after the conference, in order that the church and congregation might become better acquainted and experience the blessedness of the "tie that binds our hearts in Christian love." Invitations were sent to old and young, strangers and fellow citizens, and as a result eighty-nine met at the parsonage where a good tea was served. The choir entertained us with fine music accompanied by the organ and violin. After three hours of social enjoyment the company dispersed realizing "how good and how pleasant it is for brethren to dwell together in unity." On Lord's day, Aug. 1st, we had a very interesting baptism at the Joggins Mines, when twelve converts were immersed, seven of whom are heads of families, in the presence of a very large concourse of people. It is estimated one thousand were present. As far as we can learn it was the first time the ordinance of baptism was administered at the Joggins Mines. Other candidates have been received. We thank God and take courage.

DEAR BRO. BLACK.—Will you kindly allow Mrs. Saunders and myself to convey, through the MESSENGER AND VISITOR, to our many friends who have written us in sympathy with our great sorrow by the death of our son, our very high appreciation of these assurance of Christian love and

fellowship in trial. We ask them kindly to accept this as the reply of our gratitude. Our own dear people, and our brother ministers of the county have abounded in kindness toward us, and our dear Heavenly Father has put under us His everlasting arms. J. H. SAUNDERS. Yarmouth, Aug. 6th.

The fourth session of the St. John and Kings County Quarterly Meeting was held with the Baptist church at Rothesay. The meetings began Friday evening, the 30th ult., and were continued during Saturday and Sunday. Friday evening was given to a preaching and social service. Pastor Ervine preached from Sol. Song 3:4. It was a season of refreshing. A profitable conference, followed by a business meeting, occupied Saturday afternoon. Pastor Coombs preached in the evening, text, John 14:3, 4. Appropriate remarks were made by a number of brethren. Sabbath morning and evening sermons were preached to attentive congregations by Pastor Goodwin. Sabbath School service was held in the afternoon, addresses were made by Pastors Coombs, Ganong and Goodwin, also by brethren Leonard and Logan. Adjourned to meet with the church at Kars last Friday in October.

N. B. Home Missions. Will all the churches kindly remember this department of our work? Our year closes Sept. 1st, and all moneys sent in to the treasurer before that date will be acknowledged in this year's accounts. Please remit funds, whether for the French Mission or for regular Home Missions, to Bro. J. S. Titus, St. Martins. W. E. McINTYRE, Sec'y.

The Convention—Travelling Arrangements. The Railway and Steamboat lines will carry delegates to the Baptist Convention to be held at St. John, N. B., 20th to 25th August, at one first class fare as follows: Steamer Cann, Churchill Line, Steamer City of St. John, Steamer Alpha; N. B. and P. E. I. Railway, Salisbury and Harvey Railway, Cumberland Railway and Coal Co., Central Railway of N. B., Canada Coal and Railway Co., Star Line, Elgin and Havelock Railway; full local fare to be paid going and return free on presentation of a certificate of attendance, signed by the secretary to the ticket agent or purser. The Canadian Eastern Railway will issue return tickets from 17th to 20th, on Charlottetown Steam Navigation steamers; ask for a delegates ticket and get their certificate which you will present to the purser on your return.

The Intercolonial Railway, Canadian Pacific Railway, Shore Line Railway, Dominion Atlantic Railway, Prince Edward Island Railway and Central Railway of N. S., will provide standard certificates to delegates at the starting station, which must be filled in by the ticket agent delegate and secretary to present to the ticket agent for a ticket to return. The Canadian Pacific Railway will return delegates at one third fare, the other lines free. Certificates for all lines good until 29th August. The same arrangements will apply to the meeting of the Womens Baptist Missionary Union at Sackville N. B. on the 18th and 19th August. Certificates to be good for return until 21st August. J. J. WALLACE, Chairman Com. Trans., of Arrangements. Moncton, N. B., July 15th.

History of the County of Annapolis including Old Port Royal and Acadia, With Memoirs, &c., &c. By the late W. A. Calne; edited and completed by A. W. Savary, M. A.: Toronto: William Briggs. This is a somewhat bulky octavo volume of 660 pages. In type, paper, press-work and binding, the book does credit to its publisher, and its literary merit is very considerable. The part of the work completed by Mr. Calne bears testimony to his excellent ability as a writer. Judge Savary, who reluctantly undertook the completion of a work left in a sadly unfinished



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condition, has apparently performed the arduous task with a faithfulness and ability which should insure a favorable reception for a book which, first and last, must have involved a very large amount of labor. As the earliest permanent settlements in the country were at Port Royal—afterwards named Annapolis—and as it was the seat of such government as there was in the province until Halifax was chosen as the capital in 1749, the history of Annapolis county for 150 years after its first settlement by the French involves very largely the history of the province during that period. The first part of the book, therefore, embracing nine or ten chapters relating the history of discovery and settlement and the frequent conflicts and varying fortunes of the English and the French, is of much more than local interest. About one-half the book is devoted to memoirs of public men, who have been prominent in the history of the county, and some of them leaders in the political affairs of the province, and to genealogical sketches of its early English settlers and their families. Brief histories are given of the several religious bodies in the countries. It cannot be said that the author has been prodigal of space devoted to Baptists, for although they outnumber in the county all the others put together, he has been able to dismiss them with a page, while it takes three times that space to relate what he has to say about the Church of England. However, this is not a very important matter. The book has one serious deficiency. It is without a map. A good map of the county and especially one showing the Basin, the River and the relative positions of the fort at Port Royal and the other points of interest mentioned in connection with the first settlements would have added greatly to the interest and value of the book.

Let's Buy at Gilmour's—Why? You have the largest selection in the City of Fashionable and desirable cloths to choose from; all garments will be cut by experienced cutters and made by skilled tailors; you are assured of fit and satisfaction because we stand back of every garment that goes out of the store—if anything turns out wrong we want the opportunity to make it right. We do not profess never to make a mistake, but we spare no pains to come as near perfection as possible. The prices are always fair; we try rather to see how much value we can give than how much we can make out of you. A great many have found it profitable to buy here and we think you will. A. GILMOUR, Tailor. St. John. 68 King Street.

RAYM... New Gl... Raymon... CUM... Morga... to Eva L... PERRY... parsonage... 21st, Ben... of Tryon... McCO... June 16th... Albert M... both of C... WIRRE... Oak Bay... of St. Ste... Bay... MATTH... sonage, O... B. Dunn... to Lily D... burne Co... MCPHAI... at the hou... Rev. T. M... Eincardin... Maggie S... Co., N. B... Ross-Ba... bride's par... Davidson... Bridge, Na... daughter of... N. B... JOHN-M... bride's fat... Giffin, Fred... to Fannie A... HUNTER... ber of Led... departed thi... FOSTER... July 26th, Vi... and Mrs. Alo... town, N. S.,... Victor was a... fellow, and h... to his parents... DURKER... Co., July 31... in the 38th y... brother knew... early days... by the late B... twenty year... intelligent u... Bro. Durker u... "sure found... doctrines of... they regulat... to the house o... 25th, he was t... fatally injur... suffering he w... ship of heav... Manitoba... COLLECTED... Fairville churc... Surrey churc... 1st Hillsboro ch... Damanselle Cree... Jacksonville ch... St. Stephen chur... St. George chur... Hampton Villag... Cumberland Ba... Hartland churc... Woodstock chur... and Chipman ch... Marysville chur... Gibson churc... Fredericton ch... Geo. Colwell... 3rd Hillsboro ch... Long Creek chur... Summerside ch... Turtle Creek ch... quarterly me... York County q... Cardigan Sh... East Florencevil... Florenceville ch... Centreville chur... Hartland churc... Upper Gagetown... Henderson... Queens Co. qua... 2nd Johnson... Brussel Street ch... Total,

BIRTHS.

RAYMOND.—Aug. 2nd, at the parsonage New Glasgow, to Rev. and Mrs. G. P. Raymond, a son.

MARRIAGES.

CUMMINGS-YOUNG.—By the Rev. W. H. Morgan, at Oak Bay, Clarence Cummings to Eva L. Young, both of Ledge Dufferin.

PERRY-CARR.—At the Tryon Baptist parsonage, by the Rev. David Price, July 21st, Benjamin Perry to Carrie Carr, both of Tryon, P. E. I.

MCCOUBERY-STANHOPE.—At Oak Bay, June 16th, by Rev. W. H. Morgan, George Albert McCoubery to Mamie E. Stanhope, both of Oak Bay.

WEBBER-MURRAY.—June 23rd, at the Oak Bay Baptist parsonage, James Webber, of St. Stephen, to Ella Murray, of Oak Bay.

MATTHEWS-SWIM.—At the Baptist parsonage, Osborne, July 28th, by Pastor N. B. Dunn, Leonard Matthews, of Rockland, to Lily D. Swim, of Little Harbor, Shelburne Co.

MCPHAIL-KENE.—On the 20th of July, at the house of the bride's father, by the Rev. T. M. Munro, William McPhail, of Kincardine, Victoria Co., N. B., and Maggie S. Kene, of Penfield, Charlotte Co., N. B.

ROSS-BREWER.—At the residence of the bride's parents, July 28th, by Rev. F. D. Davidson, Charles R. Ross, of Covered Bridge, Nashua, and Alice M., second daughter of Kyle Brewer, of St. Mary's, N. B.

JOHNS-MULLEN.—At the home of the bride's father, Aug. 4th, by Pastor H. A. Giffin, Fred L. Johns, of Weymouth, N. S., to Fannie A. Mullen, of New Tusket, N. S.

DEATHS.

HUNTER.—Mrs. Frank Hunter, a member of Ledge Dufferin, N. B., church, departed this life, July 18th.

FOSTER.—Very suddenly on Monday, July 26th, Victor V., youngest child of Mr. and Mrs. Alonzo Lee Foster, of Lawrence town, N. S., aged one year and six months. Victor was a remarkably promising little fellow, and his sad death brings great grief to his parents and brothers and sisters.

DURKEE.—At Beaver River, Yarmouth Co., July 31, Bro. John Freeman Durkee in the 58th year of his age. Our departed brother knew the grace of God from his early days. When a lad he was baptized by the late Rev. J. A. Stubbert, and for twenty years enjoyed the faithful and intelligent ministrations of this pastor. Bro. Durkee understood and built upon the "sure foundation." He reveled in the doctrines of grace, they gave him hope, they regulated his conduct. On his way to the house of God on Sabbath day, July 25th, he was thrown from his carriage and fatally injured, after six days of intense suffering he was released to join the worship of heaven.

Manitoba and Northwest Missions.

Table with 2 columns: Church Name, Amount. Lists various churches and their contributions to the Manitoba and Northwest Missions.

Grande Ligne Mission.

COLLECTIONS BY REV. E. BOSWORTH—N. B. AND P. E. I.

Table with 2 columns: Church Name, Amount. Lists various churches and their contributions to the Grande Ligne Mission.

Denominational Funds N. B. and P. E. I. From July 11th. NEW BRUNSWICK.

Mrs. C. T. White, per Sussex church, F. M., \$50; St. Stephen church, (D. W., \$16.37, Ac. Un., \$2.) \$18.37; St. George 1st church, D. W., \$29.25; Second Falls, St. George, F. M., \$5; R. L. Phillips, D. W., \$10; Mrs. C. F. Clinch, F. M., \$3; Alma church S. S., N. W. M., \$1.50; Clements Calhoun, F. M., \$4; Forest Glen S. S., \$50; Alma church, H. and F. M., \$2; Havelock church, per Pearl Mullin, \$1.40; LeBaron W. Corey, F. M., \$1; Hillsboro 4th, F. M., \$2.76; A Friend, Albert, F. M., \$1; coll. N. B. West. Asso., F. M., \$13.80; Hopewell church; (H. M., \$3.83, D. W., \$3.60.) \$7.43; coll. N. B. East. Asso. F. M. and Ac. Un., \$45.91; Bartlett's Mills S. S., F. M., \$2; Gibson church S. S. class, F. M., \$1; Main St. church B. Y. P. U., F. M., \$16.92, D. W. \$24.08, \$41; Springfield 1st church, N. W. M. and G. L. M., \$3.25; Hampton Station church, F. M., \$8; Leinster St. (S. S., F. M., \$28.25, church D. W., \$21.75, F. M., \$24.31.) \$74.31; Jacksonville church, D. W. \$7.75; Mr. and Mrs. T. Whit. Colpitts, (F. M., \$5, N. W. M. \$2, G. L. M., \$2, \$9; (Buctouche church, F. M., \$4, St. Mary's church, F. M., \$5.50, Centre Village, \$1.30; reported to J. S. Titus.) coll. N. B. South. Asso., D. W., \$3.95; Leinster St. Primary class, S. S., F. M., \$7.50, Emma and Nettie Secord, F. M., \$2; Mrs Rowland H. Corey, F. M., \$1; Germain St church, D. W. (\$28.90, Y.P.S. C.E. M.R.A., \$10, N.W.M., \$10, F.M., \$13.10) \$52; Moncton 1st church, D. W. \$200; Fredericton church, \$171.56; Carleton church, (D. W. \$6.50, F. M. \$2.50; G. L. M. \$50, N. W. M. \$50.) \$10; L. L. Sharpe's Bible class, support native preacher, \$33.18; A Friend, N. W. M., special, \$25. Total \$953.32. Before reported, 2333.52. Total 10 July 31st, \$3286.84.

PRINCE EDWARD ISLAND. Murray River church, D. W., \$7; coll P. E. I. conf, D. W., \$1.50; Charlottetown church D. W. \$25.28; A Friend, D. W., \$10; coll at

Great Reduction In Summer Dress Goods.

We are making great preparation for Fall Business and soon there will be a shuffling to find room for the new goods. The goods that are here now have got to go regardless of their first cost. At 25c. yd. there are some Beautiful Fancy Goods in the Newest Colorings. At 45c. yd. there are Silk and Wool Mixture, Plain Wool Fabrics, Fancy Chiverette, and many other attractive lines. At 60c. there are Costume Lengths that were as high as \$1.10 a yard. Send for Samples at once if you want an excellent dress at half its worth.

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Extension Tables

Walnut or Oak Finish. Prices start at \$4.50. F. A. JONES, 16 and 18 King Street. BEDROOM SUITS, \$11.00.

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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)

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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.

A volume of 428 pages royal octavo, bound in paper blue full cloth, with embossed cover and embellished with seventeen full page half tone illustrations, comprising a history of St. John's Lodge of St. John from 1822 to 1894, particulars of the old Provincial Grand Lodge (Ashol or Ancients) of Nova Scotia, a synopsis of all Craft Lodges, Royal Arch Chapters, Knight Templar Encampments, Royal and Select Master's Councils, Ancient and Accepted Scottish Rite Bodies, etc. organized or existing in New Brunswick from 1784 to 1894, together with descriptions of the principal halls occupied by the Craft in St. John, and other matters of interest to Free Masons. This work should be a valuable acquisition to any library. Sent postpaid to any address on receipt of price, \$2.00.

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



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.

Biliousness

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

Hood's Pills

Insomnia, nervousness, and, if not relieved, bilious fever or blood poisoning. Hood's Pills stimulate the stomach, rouse the liver, cure headache, dizziness, constipation, etc. 25 cents. Sold by all druggists. The only Pills to take with Hood's Sarsaparilla.

Your cough, like a dog's bark, is a sign that there is something foreign around which shouldn't be there. You can quiet the noise, but the danger may be there just the same. Scott's Emulsion of Cod-liver Oil is not a cough specific; it does not merely allay the symptoms but it does give such strength to the body that it is able to throw off the disease.

You know the old proverb of "the ounce of prevention?" Don't neglect your cough.

Your druggist keeps Scott's Emulsion of Cod-liver Oil. Put up in 50c. and \$1.00 sizes.

Intercolonial Railway.

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

TRAINS WILL LEAVE ST. JOHN:

Express for Campbellton, Pugwash, Pictou and Halifax.....	7.00
Express for Halifax.....	12.25
Accommodation for Moncton, Point du Chene and Springhill Junction.....	12.40
Express for Sussex.....	16.35
Express for Rothesay.....	18.30
Express for Quebec, Montreal, Halifax and Sydney.....	22.30

Buffet Sleeping Cars for Montreal, Lewis, St. John and Halifax will be attached to trains leaving St. John at 22.30 o'clock and Halifax at 20.00 o'clock.

TRAINS WILL ARRIVE AT ST. JOHN:

Accommodation from Sydney, Halifax and Moncton (Monday excepted).....	6.05
Express from Montreal and Quebec (Monday excepted).....	7.15
Express from Sussex.....	8.30
Accommodation from Point du Chene.....	12.40
Express from Halifax.....	16.00
Express from Halifax, Pictou and Campbellton.....	18.00
Express from Rothesay.....	22.30

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

All trains are run by Eastern Standard Time.
D. POTTINGER,
General Manager.
Railway Office, Moncton, N. B.
10th June, 1897.

Messenger and Visitor

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

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

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

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

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

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

News Summary.

Sir Wilfred Laurier sails for Canada on August 19, and Sir Louis Davies on the 26th.

Cecil Rhodes and Alfred Beit have paid the Transvaal government £250,000 sterling as indemnity for the Jameson raid.

Ethel Clark, aged 12, daughter of Mr. W. G. Clark, of Bear River, N. S., was drowned Tuesday afternoon while bathing.

By the action of the city council of Lynn, Mass., steps will be taken for the erection of a public library building to cost \$175,000.

At Randolph, Tuesday afternoon a large number of friends of Mr. and Mrs. Charles F. Baker, helped them celebrate their tin wedding.

The Uruguayan revolutionary committee has sent delegates to Montevideo to treat directly with President Borda for peace.

The Secretary of State Tuesday received a cablegram from the high commissioner officially confirming the denunciation of the German and Belgium treaties.

Three thousand building mechanics of all kinds went on strike at different buildings at New York, Tuesday, because of quarrels between unions.

Many of the principal life and accident insurance companies have issued instructions to their general agents in the United States and Canada against assuming any risks upon the lives of persons contemplating a visit to the Klondyke.

A statue of the late vice-president Schuyler Colfield is to be erected in South Bend, Ind., his home. Requests for monetary assistance will be sent to Rebecca lodges throughout the Union. Mrs. Colfield was the founder of the Rebecca lodge.

A serious riot occurred at Kobe, Japan, on July 12, between a number of sailors from the American ships Yorktown and Boston and a mob of Japanese coolies on the occasion of a ball game between a team from the two warships and the European nine of Kobe.

B. F. Hawksly, counsel for Mr. Cecil Rhodes, says that the report that Mr. Rhodes and Mr. Alfred Beit had personally paid the Transvaal government \$1,250,000 as indemnity for the Jameson raid is "all nonsense."

Friday evening a cyclone struck the farm of A. C. McDowell, near San Jose, Ill., and his house and barn were entirely destroyed. Mr. McDowell, his grandson, wife of Samuel Brownlee, three of Brownlee's children and Miss Jessie Groves were killed.

The peace conference at Constantinople was in session three hours Tuesday, and unexpected progress was made with the negotiations. It is said that everything has been arranged except the question of evacuation of Thessaly. It is hoped that a solution of the whole difficulty is now imminent.

News has been received from Hong Kong of the capture of the British steamer Pegu by Chinese pirates on July 14. A gang of Chinese took passage on the Pegu, and while at sea murdered Captain Ross and seven of his crew and wounded sixteen others. They looted the ship and then fled to the Acheen coast.

The right of the British government to take possession of Palmyra Island is to be disputed. Luther Wilcox, of Honolulu, declares that the island belongs to himself, Fred Wundenberg and William Kinney. They secured their right from the Pacific Navigation Company, which purchased the island from the Hawaiian government.

Ottumwa, Iowa, was the centre of a terrific hailstorm Tuesday night. The Rock Island passenger train Chicago bound was stopped by the storm. Hailstones in such quantities and size rolled on the track in the cuts that the train was brought to a stop. Every window in the train was broken. Crops were destroyed.

A private despatch to Victoria, B. C., states the Canadian government is sending a special commission to the Yukon, this month composed of astronomers, surveyors, scientists, geologists, telegraph and telephone experts. A telegraph and telephone line will be built between the principal mining camps.

An ultimatum has been presented to the Peruvian government by the United States government requiring the immediate payment of the McLeod claim of \$500,000. While no threat of coercion is made in case of refusal, the note makes the positive statement that any further delay on the part of Peru to close the incident will be considered as injurious to the cordial relations existing between the two governments.

The Great Bernhardt Stands at the Head of Her Profession.

She Speaks About Paine's Celery Compound.

The immortal "Sarah" provokes enthusiasm, admiration and curiosity wherever she appears before the public, and has never had an equal in the history of the stage.

Sarah Bernhardt fully appreciates the immense advantages of health and strength for one in her profession, and no one knows better than she how essential to artistic success is a vigorous nervous system.

Hard and conscientious work in all matters pertaining to her profession has at various times left her weak and nervous; but when friends prevailed upon her to use Paine's Celery Compound, she realized that she had found a blessing—a strengthener and invigorator that she cannot praise too highly. She writes as follows:

"I beg leave to state that, according to your instructions, I have used Paine's Celery Compound and I am convinced that it is the most powerful nerve strengthener that can be found. It is with the greatest pleasure that I send you my sincere testimonial."

Mocha Cake and Other Confections.

Mocha cake is a rich fancy cake which is a departure from the old-time loaf. Cream half a pound of butter with the rated yellow rind of a lemon. Add half a pound of sugar and then half a pound of flour, dried and sifted, with a heaping teaspoonful of baking powder and five eggs. Add the eggs and flour alternately, first putting in one egg and beating it in and then a tablespoonful of flour. Put the cake into a pan with a tube in the centre. Bake it for an hour and a quarter, and then remove it to a cake rack (a meat rack will do equally well) or anything that allows the air to pass under and over the cake while it is cooling. Ice it with Mocha coffee icing. To make this put two heaping tablespoonfuls of finely ground coffee in half a pint of cold water. Let it boil down to two tablespoonfuls. Use half of this to flavor half a pound of sugar, boiled with a gill of water until it is hard enough to be brittle when a drop is cooled in ice water. The tablespoonful of liquid flavor should bring the syrup back so it is a creamy ball when a drop is rolled between the finger and thumb. Ice the cake with this icing, and when it is cold decorate it with white and with pink icing colored with cochineal. Make a quart of whipped cream flavored with vanilla, and fill the tubular centre of the cake and heap it in a wreath around it. Decorate the cream for a Christmas party with tiny green leaves cut of candied Angelica and red berries made of candied cherries.

Another cake, which is more of a confection than a cake, is flavored with chocolate. Grate fine half a pound of chocolate. Sift a heaping tablespoonful of flour twice with a saltspoonful of baking powder and add to the chocolate. Add also a saltspoonful of powdered cinnamon and half the amount of powdered cloves. Beat well the yolks of five eggs and stir in a scant cup of sugar. Add the juice and grated rind of a lemon, and blend the sugar, eggs and lemon with the dry mixture, beating them very thoroughly together. Beat the whites of five eggs to a very stiff froth and fold into the cake. Pour it into shallow baking pans. It should not be deeper than half an inch in the pan. Bake it for half an hour. Spread current jelly over one cake and lay the other over it. Do not use any more flour; the chocolate takes the place of flour.

Make No Mistake

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

Chamomile Pills Can Do for You!

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

Smith's Chamomile Pills

FOR SALE BY ALL DRUGGISTS.
FRANK SMITH, DRUGGIST,
ST. STEPHEN, N. B. and CALAIS, Me.

PRICE 25 CENTS. FIVE BOXES \$1.00.
If your local dealer does not sell these Pills Mr. Smith will send a box by mail on receipt of price.

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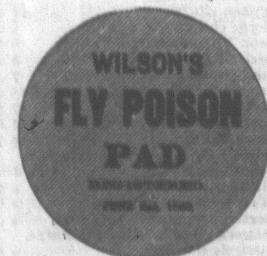
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Education Free.

That is, without money. I will put you in the way of earning your way through my college and any literary school or into a business or profession.

A young man with a thorough knowledge of business has a better chance than without it. 3 to 4 months of earnest work is enough. You can learn shorthand by mail during spare time, as many have. Ask for a lesson, free?

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



By far the most destructive
FLY KILLER Made.
Each 10c. packet will
actually kill more flies
than \$15 worth of Sticky Paper

Brain or Muscle? When it comes to be master, it will be lead, and muscular power. Every one who has careful thought, an open, can come to. Although the last very unfavorable to the mer, there is abundance that those who have a point to give them of the way to utilize both labor and mater made a fair profit on while those who have muscle have met with every crop. We have yet too much so much on muscle that by hard work to that destroys the activity men are likely to believe their sons to be better them at home on the be if sent to some. They do not realize more important to know and how to feed them in best manner, than it is or drive the horse to Edmund Hersey, in Manhattan.

Raspberries. Raspberry shrub produce of being easily twelve quarts of the blackcap raspberries. stone jar, or huge yeast over them enough to reach as far as the If the vinegar is too suffice. Let the berries for thirty-six hours. strainer, in a colander dip the vinegar and mashing the berries their juice. Measure over the fire in a porcelain kettle. When of loaf sugar for every whole boil for ten minutes. Use about two syrup in a glass of water, tablespoonfuls of crushed serve it with the most cake or with simple water.

Salt Around. Salt water should potatoes. Salt water temperature, and the effect, and the flavor be bages, broccoli, Brussels flowers should always water before cooking sets. For the same spinach, watercress, a eaten raw should be in preference to fresh salt is unequalled; it cautiously upon the case as it absorbs the from decaying refuse. A few handfuls of salt the wash basins, and the dangerous effects destroy weeds in paths, walks, sprinkle with salt and boiling water watering-can.—Hx.

Asparagus. Seed of asparagus make fine plants be can be transplanted quarters and become to the household. considered the best.

The Farm.

Brain or Muscle—Which?

When it comes to be tested which is to be master, it will be found that brain will lead, and muscular power will fall behind. Every one who has given this subject careful thought, and has kept his eyes open, can come to no other conclusion.

Although the last two years have been very unfavorable to the success of the farmer, there is abundant evidence to prove that those who have been educated up to a point to give them a good understanding of the way to utilize to the best advantage both labor and materials on the farm have made a fair profit on most of their crops; while those who have relied principally on muscle have met with losses on almost every crop.

We have yet too many farmers who rely so much on muscle that they tire the body by hard work to that extent which nearly destroys the activity of the mind; such men are likely to believe that they can fit their sons to be better farmers by keeping them at home on the farm than they would be if sent to some agricultural college. They do not realize that it is very much more important to know how plants feed, and how to feed them in the cheapest and best manner, than it is to hold the plough or drive the horse to harrow the land.—Edmund Hersey, in Massachusetts Ploughman.

Raspberry Shrub.

Raspberry shrub possesses the advantage of being easily made. Select about twelve quarts of the juiciest, plumpest blackcap raspberries. Put them in a large stone jar, or huge yellow bowl, and pour over them enough pure cider vinegar to reach as far as the berries, but no more. If the vinegar is too acid, a little less will suffice. Let the berries soak in the vinegar for thirty-six hours. Lay a coarse muslin strainer, in a colander over a stone jar, and dip the vinegar and raspberries into it, mashing the berries a little to extract all their juice. Measure the liquid and put it over the fire in a porcelain-lined or aluminium kettle. When it boils add a pound of loaf sugar for every pint, and let the whole boil for ten minutes then bottle and seal. Use about two tablespoonfuls of the syrup in a glass of water. Add about two tablespoonfuls of crushed ice, stir it, and serve it with the most delicate white sponge cake or with simple wafers.

Salt Around the House.

Salt water should be used in boiling potatoes. Salt water boils at a higher temperature, and the cooking is more perfect, and the flavor better preserved. Cabbages, broccoli, Brussels sprouts, and cauliflowers should always be placed in salt water before cooking to bring out any insects. For the same reason lettuce, celery, spinach, watercress and other vegetables eaten raw should be cleansed in salt water, in preference to fresh, as a disinfectant, salt is unequalled; it should be thrown occasionally upon the contents of the septic, as it absorbs the noxious gases arising from decaying refuse and vegetable matter. A few handfuls of salt thrown daily into the wash basins, etc., would counteract the dangerous effects of sewer gas. To destroy weeds in pavements and garden walks, sprinkle with a strong solution of salt and boiling water, and apply with a watering-can.—Ex.

Asparagus.

Seed of asparagus, if sown now, will make fine plants before fall, when they can be transplanted into their allotted quarters and become a source of pleasure to the household. Conover's colossal is considered the best. Sow in a row about

one inch deep, and keep clear of weeds, encouraging early strong growth until fall, when full directions will be given as to the proper way to transplant and attend to it in after years. If the plants come up too thick, thin them out to give sufficient room for them to grow strong.

Peacocks instead of Watch-dogs.

"The place of a watch-dog on the farm or country place," said State's Attorney McGuire the other day, "might be very well taken by peacocks and guinea fowls. I long since adopted peacocks alone to guard my place, and nothing can come around the premises night or day without causing an alarm, from them. They are more watchful than any dog I ever owned. My experience with guineas has not been so extensive, but I believe they are also sure to give an alarm, or, rather, a good many alarms, if any strange man or beast should venture near them by night or day."—Baltimore Sun.

The "wasteful" farmer, instead of having an easy pair of stairs to climb to reach the hay loft, has not even a decent ladder, but scrambles up by the corner posts and braces, at expense of time and muscle.

We cannot expect a large yield of tubers without a good growth of vine; yet if planted too close on moist, rich or too heavily shaded soil, the foliage of potatoes may sometimes develop at the expense of the crop.

There is no better sign of promise for the future of agriculture than that our farmers and farmers' sons are seeming to appreciate the value of a higher education in things applying directly to their occupation.

If mineral food elements be scant and nitrogenous matter in excess, potatoes are apt to be most luxuriant in their growth above ground. Especially should there be a supply of potash and phosphoric acid.

If cultivated soil dries off and remains crusted after rains, enormous is the amount of water which will evaporate in a hot, windy day; it is claimed that the amount will reach 100,000 pounds an acre. Stir it.

With the exception of three or four elements of fertility, all ordinary soils are practically inexhaustible. With proper tillage land will wear a thousand years in general makeup, save sandy knolls, perhaps.

Harrowing should be done so as to make the soil fine as deep down as it is ploughed. The cross roots require a well fined and compacted soil to do their best, as they go down to a greater depth than ploughing is ever done.

Harrow before noon what has been ploughed in the morning, and in the evening what has been broken in the afternoon. Then the surface will not dry out or be cloddy, but be in the condition which will produce best.

While dairy farms may not give as early yields as those devoted to grain, they are worked at much less expense for labor and tools, and give as large clear income. Moreover, the land is the gainer all the time.—The Rural Canadian.

Alfred A. Taylor, of Margaree, says: "One bottle MINARD'S LINIMENT cured a swelling of the gambel joint, and saved a horse worth \$140.00."

Thos. W. Payne, of Bathurst, saved the life of a valuable horse that the Vet had given up, with a few bottles of MINARD'S LINIMENT.



How did it happen

that the old-fashioned, laborious way of washing was ever given to woman as her particular work? It's an imposition on her. She ought to have had only the easiest things to do—and men, strong, healthy men, ought to have taken up this washing business. Now, here is a suggestion. In those families that still stick to soap and make their washing needlessly hard and unpleasant, let the men do that work. They're better fitted for it. In the families that use Pearlline (with-out soap) and make washing easy, let the women do it. They won't mind it.

Millions NOW USE Pearlline

OGILVIE'S Hungarian Flour.

THIS FLOUR is the Highest Grade made on this Continent.

No other Flour will make as much bread to the barrel. Bakers make 150 two-pound loaves from one barrel of Ogilvie's Hungarian. THE PRICE is now so near that of Ontario flours, that you would lose money by buying any other.

IT ABSORBS more water than any other known flour; therefore, the bread will keep moist longer.

HUNGARIAN is made from No. 1 Hard Manitoba Wheat (acknowledged the best in the world), and scientifically milled by the latest improved methods.

MANITOBA WHEAT contains more gluten than any other wheat, and gluten is the property in the wheat which gives strength, and is much more healthful than starch, which is the principal element in winter wheat.

ARE YOU using Hungarian in your home? If not, give it a trial, and you will soon become convinced that it is the best and most wholesome flour that you have ever used.

THE BEST PUBLIC pastry cooks in Montreal use nothing but Hungarian for pastry, as it makes the very best pastry, if you will only use enough water.

FOR BREAD use more water than with any other flour. Give it time to absorb the water and knead it thoroughly; set to rise in a deep pan, and be sure your sponge is soft enough.

IF YOU follow the above directions you will have better bread than it is possible to get out of any other flour.

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

People

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

Victoria Parlor Matches

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

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

"THE BEST SUMMER CLIMATE IN AMERICA."

Reports have been reaching us daily from all quarters of sunstroke and great suffering from heat, and all the while we have been enjoying deliciously cool weather.

Add to the climate lofty ceilings, perfect ventilation, and the best courses of business and shorthand instruction obtainable in Canada, and you have the reason for the success of our summer classes.

Catalogues mailed to any address.

No summer vacations.

Students can enter at any time.





The Bane of Beauty.

Beauty's bane is the fading or falling of the hair. Luxuriant tresses are far more to the matron than to the maid whose casket of charms is yet untried by time. Beautiful women will be glad to be reminded that falling or fading hair is unknown to those who use

Ayer's Hair Vigor.

Personal.

The Rev. I. R. Hill, Jr., has received a cordial and unanimous invitation to the pastorate of the First Baptist church of the university town of Oberlin, Ohio.

Rev. F. H. Currie, of Jackson, Michigan, who is a native of Windsor, N. B., and a graduate of Acadia, called at this office last week. He intended to spend a day at Northfield, Mass., on his way home to Michigan.

Rev. D. G. MacDonald, of North Sydney, called on Tuesday last on his way to Northfield where he will spend a few weeks. Revs. J. H. MacDonald, of Amherst, and C. H. Haverstock, of Pugwash, have also gone to Northfield.

The papers state that Mr. F. H. Eaton, M. A., of Kentville, N. B., has been appointed Inspector of Schools for the city of Victoria, B. C. Victoria is to be congratulated on having secured a gentleman so well qualified, both by natural ability and by training, for the important position.

A HAPPY GIRL.

Miss Amina Kelly Tells of Her Illness and Subsequent Cure — A Statement That Should be Read by Every Girl in Canada.

Miss Amina Kelly, a well known and much esteemed young lady living at Maplewood, N. B., writes:—"I consider it my duty to let you know what your wonderful medicine has done for me. In April 1896, I began to lose flesh and color; my appetite failed and on going up stairs I would be so tired I would have to rest. I continued in this condition for three months when I was taken suddenly ill and not able to go about. Our family doctor was called in and he pronounced my illness chlorosis (poverty of the blood.) At first his treatment appeared to do me good, but only for a time, and I then began to grow worse. I continued taking his medicine for three months, when I was so discouraged at not regaining my health that I declined taking it any longer. I then tried a liquid medicine advertised to cure cases like mine, but did not obtain the slightest benefit. I had become terribly emaciated and weak. There was a constant and terrible roaring noise in my head; my feet and ankles were swollen and I was as pale as a corpse. One day while in this condition my father brought home a box of Dr. Williams' Pink Pills and asked me to try them. In less than a week I could sit up, and in a couple of weeks I could walk quite a distance without being tired. My appetite returned, the roaring in my head ceased, I began to gain flesh and color, and before I had used a half dozen boxes I was as healthy as I had ever been in my life. My friends did not expect me to recover and are now rejoicing at the wonderful change Dr. Williams' Pink Pills have wrought in me. If my statement will be the means of helping some other discouraged sufferer you are at perfect liberty to publish it."

The above statement was sworn before me at Maplewood, York Co., N. B., this 14th day of May, 1897.

TIMOTHY W SMITH, J. P.

To ensure getting the genuine ask always for Dr. Williams' Pink Pills for Pale People, and refuse all substitutes and nostrums alleged to be just as good.

There were forty-one failures reported to Bradstreet's from Canada last week, compared with thirty-five in the corresponding week a year ago.

News Summary.

The cabinet on Friday decided to largely increase the police force in the Yukon.

Rev. Alex. Grant, pastor of the First Baptist church, Windsor, was drowned at Nepean, Ont., Wednesday, by the upsetting of a canoe.

Rev. George Granville Bradley, dean of Westminster, upset on Freshwater Downs, Isle of Wight, the Tenyson memorial beacon.

The apple crop in the Eastern States will be one-fourth to one-third of the usual output, while in the South and West there will be a full crop.

During a fire in the Northwestern elevator at Chicago on Thursday afternoon an explosion occurred, which resulted in four persons being killed and a number injured.

The British government has informed the American bi-metallic commission that it will probably report to the proposals of the commissioners on behalf of the United States on October.

Friday afternoon John J. Davis, of Paradise Row, shot a baldheaded eagle measuring nearly six feet from tip to tip in the Harris lot. His weapon was a 22-calibre revolver and the range was 25 yards.

The department of customs has been officially apprised of the seizure of the twenty-two schooner Union, of Halifax, at Pictou, N. S., with fifty-four cases of gin and eleven dozen French brandy on board.

Rev. Dr. Waters' funeral at Halifax, Friday afternoon, was attended by all the Presbyterian clergy and many other ministers of the city. Rev. Dr. Cochrane, of Bradford, and the mother of the deceased from Ludlow, Ont., were present.

A vacancy in the House of Commons has been created by the appointment to the bench of Mr. Joseph Lavergue, M. P., for Drummond and Arthabaska. There are now two vacancies in the House of Commons, the first having been caused by the death of Mr. Pauliot, the member for Temiscoula.

The strike of 1,000 operatives of the Fulton Bag and Cotton Mills at Atlanta, Ga., against the employment of negro labor, which was supposed to have been settled Thursday afternoon, is on again. When the contract drawn up by the strikers' committee was presented to President Hines he declined to sign and the settlement was declared off.

The big battleship Indiana sailed from Newport, R. I., Thursday, for Halifax, where she will be docked, cleaned and painted. She is the first of the battleships that has been sent from the United States to a foreign dock for lack of docking facilities at home, but it is probable that she must be followed by her sister ships, the Massachusetts and the Iowa.

Peter Bous, the tramp charged with the murder of Pearl Morrison at Crystal Falls, Mich., has made a complete confession, acknowledging that he assaulted the girl and then strangled her to death. The confession was secured by a detective, who visited Bous clad in priest's garb, and was heard by others. The excitement over the confession may result in Bous' lynching.

A despatch to the Times from Cape Town says the Imperial government intends to build a harbor and graving dock at Simonstown at a cost of £2,500,000. Simonstown is a town of Cape Colony on Simonds Bay an inlet on the west coast of False Bay, about twenty-five miles south of Cape town, with which it communicates by a good road. It is neatly built at the foot of Cape Mountain and has a naval arsenal. It is the port to which ships resort for repairs.

The government have reached several important decisions in regard to handling the ten thousand miners in and going into the Klondyke goldfields. A strong administrator will be sent up at once, the force of mounted police increased, two Maxim guns supplied to them, a court of justice constituted, presided over by Justice McGuire, of Prince Albert, and a land registry office established, with Hon. Henry Aymer, of Sherbrook, Que., as registrar. The size of claim has been reduced from 500 feet to 100 feet.

John H. Smith, of Portland, United States commissioner for Alaska, writing from Juneau, says: "There are five hundred people now at Dyes waiting to get over the pass and there are several more steamer loads on the way. The Indian packers and the pack animals have all the freight they can carry to the lakes before the winter sets in, and hundreds of people will be camping at Dyes and on the lakes all winter eating the provisions they have taken with them. Prices for packing across the pass have risen to 25 and 27 cents per pound and the packers are independent at that."

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It is not the man who yells the loudest who has the most melodious voice, and the firm that has the biggest advertisement does not always sell the best or cheapest.

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Furnishings and Hats for Men, Boys and Children, at prices that are low enough, and ensure the most important quality in Ready-to-put-on Clothes, correct style and serviceableness.

Send us a description of what you want, and we will quote you prices.

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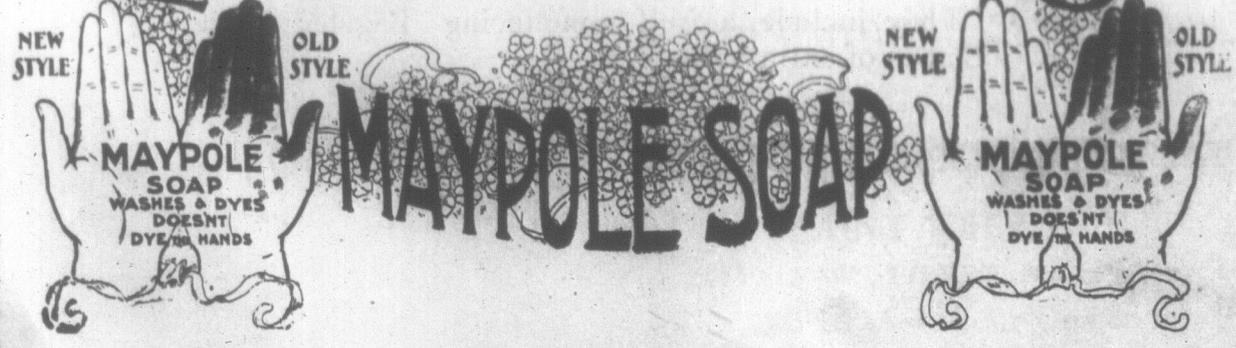
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