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Canovas and the Anarchists. Senor Canovas del Castillo, the murdered Prime Minister of Spain was a man of great force of character and probably the ablest of Spain's public men. Though of humble birth he was in feeling and ambition a thorough-going aristocrat and conservative. The prominent position which he gained and held in public affairs he owed to his eminent ability and masterful character. Born in 1828, he pursued the study of law and philosophy at the University of Madrid, and he at first devoted himself to journalism and literature, but naturally was drawn into the political arena for which his tastes and ability especially fitted him. He espoused the cause of constitutional monarchy and made such concessions to the liberalism of the age as seemed necessary to avoid revolution, but in spirit he was strongly conservative and it is said that he would have liked to restore to monarchy the prerogatives it enjoyed in the eighteenth century. The influence which Canovas exercised in the nation does not appear to have been due in any large measure to affectionate regard for him on the part of either the classes or the masses. He ruled by reason of his eminent ability and his dominating force of character. Senor Canovas was a special object of hatred to the Anarchists, whom he had fought energetically for the last twenty years whenever he was called to the head of the Government. The Anarchists have been particularly active in Spain, and their revolutionary ideas have prevailed especially along the Mediterranean coast. Barcelona, it is said, may be considered as headquarters of Anarchy in the Peninsula, especially since many partisans of the Paris Commune took refuge there in 1871. Their outrages in that part of the country, especially in Barcelona, have been frequent, but the latest and most horrible exploit of the Anarchists, and the one which it is believed has resulted indirectly in the assassination of Canovas, was the throwing of bombs at a religious procession in Barcelona about a year ago. The murderers had intended to throw the bombs at the Captain-general and the clerical, political and military dignitaries who formed the head of the procession; but they miscalculated and their dynamite killed and maimed only the poor civilians who had joined the procession. The Government of Canovas displayed great activity in ferreting out the authors or instigators of the Barcelona crime. Scores of Anarchists were imprisoned in the fortress of Montjuich, and their trial ended two or three months ago, to be followed by the shooting of six Anarchists in the Montjuich jail. More than fifty were sent to prison for life, and about one hundred were expelled from Spain. To their stories of the torture that they said they had to endure before making avowals of their crime and giving the names of their accomplices can be traced directly the assassination of Canovas. The slayer of Senor Canovas is a Neapolitan, named Colli or Golli, who was formerly an Italian soldier with a bad record. It is said he was sentenced in

1895 to eighteen months imprisonment in jail at Lucerne, but escaped to Marseilles. He avows himself an Anarchist, and says he was not actuated by any personal feeling toward Canovas, but was simply obeying orders received from his superiors.

Secretary Sherman. It seemed proper to take with a good deal of allowance the reports which, for some time past, have been in circulation respecting the mental condition of the Hon. John Sherman, since in the United States as well as in Canada public men are likely to have said about them a good many things which have little foundation in fact. But with the lapse of weeks the reports as to Mr. Sherman's health appear to grow more serious and explicit, and if his condition is really such as that indicated in a Washington despatch published the other day in a leading New York paper, the matter is a serious one and it becomes difficult to understand how President McKinley could have chosen a man in so feeble mental condition as Mr. Sherman must have been to discharge the delicate and highly important duties of Secretary of State. In explanation of this, we are told that Mr. McKinley's agreement with Mark Hanna, the Ohio Republican "boss," involved a position in the U. S. Senate for the latter, and this made it necessary that Senator Sherman should be taken into the Cabinet. The despatch to the New York Times says: An effort is in progress by influential friends of Secretary Sherman to induce him to leave Washington and go to some quiet retreat where he can rest until fall, and it is the belief in administration circles that he will go out of the cabinet soon after the November elections. The Secretary's sad condition of health and mind is no longer concealed even by his friends. It was the hope, in fact the understanding, when he went to Long Island that he would remain there until the President returned to Washington. His sudden return to Washington was wholly unexpected and the result to the diplomatic relations of the United States has been embarrassing. This morning Secretary Sherman made an absolute denial of all the interviews concerning the Canovas assassination that appeared in the newspapers on Monday morning and startled the diplomatic world. He seems to remember none of the occurrences of Sunday night when he brought his chair out on the front step and the newspaper men gathered around him and he gave out a variety of interviews. The Secretary's condition is painful to his friends. A physical collapse may at any time occur and would create no surprise.

The Crops. For a week past harvesting operations have been in progress in sections of Manitoba and the present week, it is said, will see them general throughout the province. The reports as to the crops in the prairie province are very satisfactory. In most sections it appears that both in quantity and quality the yield of wheat is a good average, while the increase of acreage will make the crop of the present year the largest in the history of the province. Barley and oats, where these have been sown, are reported to have yielded well, but the land for the most part had been sown to wheat. In Ontario, too, the wheat crop, though considerably damaged by a heavy storm about the first of the month, is apparently turning out well and surpassing expectations. There are good reports too as to the crops in British Columbia. In the eastern provinces the excessive wetness of the spring and early summer was much against farming

operations. The hay crop, however, appears to be at least an average in most sections. It is doubtful if the same can be said of grain and root crops. The apple crop is reported to be very light, and plums a failure. In the United States the corn crop will not be so large as anticipated a month ago and the yield will fall considerably below an average. The immense acreage planted brings the corn crop of the country up, however, according to a conservative estimate, to an aggregate of 1,800,000,000 bushels. The wheat crop of the United States is exceptionally large. Fall wheat is expected to yield a total of 360,000,000 bushels and spring wheat 240,000,000, or a total wheat crop of 600,000,000 bushels. In Europe and South America the crop is a partial failure and Russia is said to have prohibited the export of wheat. The prospect is therefore that the wheat growers of the United States and Canada will receive fair prices for their grain and that the carrying trade for the coming months will be unusually active.

The Kaiser's Visit to Russia. The visit of Emperor William of Germany to St. Petersburg and his meeting with the Czar has attracted a good deal of attention in Europe, since it is supposed that the royal meeting may result in a German-Russian-French understanding against Great Britain. That such a combination would be popular in Germany and in accordance with the policy of the Emperor there seems little reason to doubt, and it is not probable that England can build anything upon the good will of Russia. Alluding to this visit of the Kaiser to Russia, the London correspondent of the New York Tribune says: "The fact that the German Emperor is accompanied to St. Petersburg by the Imperial Chancellor, Prince Hohenlohe, and by the presumptive Foreign Minister, Baron von Buelow, indicates the importance which is attached to the visit. Advices from Paris, however, show there is little enthusiasm there on the subject of the suggested anti-English alliance, the impression being that France, in entering into such an arrangement, is only playing Germany's game, and it is very doubtful if France will derive material advantages therefrom. On the other hand, Great Britain, judging from the tone of the press, is absolutely indifferent and is content to continue in her position of "splendid isolation," satisfied that either the Dreikund or the Russo-French combination will receive her with open arms if she ever desires to join them, even though maps are already published showing the approaching partition of the British Empire."

Unrest in India. The recent outbreak against British rule in Northern India, while of no great importance in itself, has been a cause of considerable anxiety because it was impossible to tell how much lay back of it and how far-reaching is the chain of influence with which it is connected. If the insurrection is only an expression of local discontent and lawlessness it will amount to little and will involve the British Government in nothing more serious than the slight expenditure of military force necessary to teach the disturbers of the peace a wholesome lesson. But if back of this outbreak is the influence of the Ameer of Afghanistan, inciting Indian tribes to revolt, and back of the Ameer the secret plottings of Russia, the matter assumes a more serious aspect. The English newspapers of India have discussed the question of the Ameer's complicity in the matter and we are told that news of suspected Afghan intrigues is very seriously regarded in London. Anonymous letters have appeared in the native Indian press glorifying the Turkish victories in Thessaly as Islam's rising star and declaring that the Ameer was ready to come to rid India of the thralldom of the Christian yoke, bidding all the faithful be prepared and asserting that the riots at Chitpur were but preliminary to better organized efforts. In view of the situation generally and the particular symptoms of unrest, it is considered to be the part of wisdom for the Government to be prepared for all eventualities.

The Wisdom of Winning Souls.

While the B. Y. P. U. is justly proud of its educational work it sometimes needs to be reminded that the winning of souls should be its greatest work. We are by no means to love Caesar less but to love Rome more. "He that is wise winneth souls," says the proverb. How much the expression "winneth souls" meant at first it might be difficult to say, but we know it means so much today that any young peoples' society, that has not, as its chief aim, the winning of souls, is not working most wisely. Our subject is:—"The Wisdom of Winning Souls." We will consider it very briefly, in order that we may append the most of a tract that has helped so many that we are anxious to have it reach more.

1. There is need of wisdom in soul winning. In his account of the meeting and conversation between Jesus and the Samaritan woman, John gives us a helpful lesson from the life of Him who told his disciples to be "wise as serpents." From it we learn that it is Christlike wisdom to speak to one at a time. The masses are not to be brought into the kingdom *en masse* as Charles the Great sought to bring the Saxon tribes into the church. Even in great revivals it is the hand-to-hand work that tells and lasts. For quite obvious reasons that are strengthened by the expressed experience of successful soul-winners, it is better for the young people, while on the alert for an opportunity to save souls, to bear in mind that, as a rule, they can work best with those of their own sex and of their own age or younger, and that they should seek an opportunity of finding alone each one to whom they are anxious to press home the need of the Christ life. Charles G. Finney told of a pious woman who was very anxious for the salvation of twenty-one young men who were boarding with her. Instead of speaking to them when they were together she spoke to them and prayed with them one at a time, and soon every one of them was converted.

We learn further it is Christlike wisdom to commence courteously. A wealthy man convicted by the sermon, was making his escape from the church, but was intercepted in such a gentlemanly manner by a Mr. Tappan of a well known firm in New York city, that he was compelled to remain for conversation and prayer. Speaking of it sometime afterwards he said: "An ounce weight at my button was the means of saving my soul." A successful evangelist tells us that a few days after he had more energetically than courteously urged a certain farmer to become a Christian, he was passing the farmer's house and noticed this sign:—"No peddlers, tramps nor evangelists allowed on these premises." In the slums of cities many are reached by drastic methods, but nearly all of those with whom the young people of these provinces will be privileged to work, will be reached only in a kind courteous way. It is sad that many who would win souls commence to drag instead of to draw. It is sadder, however, that so many never commence to do either.

We learn still further it is Christlike wisdom to continue by convicting of sin. During a series of special meetings in one of our flourishing churches, an influential member invited an unconverted woman to come and be baptized, not to symbolize the burial of the old self—for there was nothing said about her sins—but simply as a means of grace. Shame on us if in our anxiety to increase the membership of our churches or societies we fail to give due emphasis to the fact that "all have sinned," and fail as fore-runners of the Christ, to give the Baptist's message,—"Repent ye."

And lastly we learn it is Christlike wisdom to conclude by speaking of Christ and urging an immediate yielding to Him. Some years ago, while I was preaching for a neighboring pastor, an immoral woman was deeply convicted of sin. After some conversation with her, I would,—through lack of soul-winning wisdom—have allowed her to have gone out unsaved, probably to return to her old life; but wiser heads were there, and before she left the church she surrendered to Christ and is now living a godly life. It is wise to begin courteously. It is wiser to continue by convicting of sin. It is wisest to conclude by presenting the claims of Christ. Soul winning, then, is not the work of chance. As Baptists, we ought to be methodists in it, and our method should be the method of Christ.

2. It is a wise thing to win souls. At the close of his practical epistle James writes "My brethren, if any among you do err from the truth, and one convert him; let him know, that he which converteth a sinner from the error of his way, shall save a soul from death, and cover a multitude of sins." It sometimes costs very little effort to win a soul, but if it cost a life's effort it would pay. Men invest in material things, but these take wings. Character alone remains, and he who wins souls invests in character. He it is who reaping receiveth wages, and is able to lay up treasures in Heaven. Wolfe was so impressed with the worth of Gray's

Elegy, that he said:—"I would rather be the author of that poem than take Quebec." If the young people could but be impressed with the worth of souls, they would rather be the means of saving one soul than win the wealth of Croesus, or the fame of Gladstone; they would see more common sense than humor in Moody's saying at the World's Fair:—"The monument that I want is one of two legs—a saved soul telling of the love of Jesus," they would see more reason for the frequent repetition of the text:—"And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." This text suggests the tract entitled:—"The Starless Crown." In it a man describes a dream in which he thought an angel led him to heaven where he saw much to delight.

But fairer far than all beside I saw my Saviour's face,
And as I gazed, he smiled on me with wondrous love
and grace,
Lowly I bowed before His throne, o'erjoyed that I at last
Had gained the object of my hopes; that earth at length
was passed.

And then in solemn tones He said: "Where is the diadem
That ought to sparkle on thy brow adorned with many a
gem?
I know that thou believed on me, and life through me is
thine;
But where are all those radiant stars that in thy crown
should shine?"

"Yonder thou seest a glorious throng and stars on every
brow,
For every soul they led to me they wear a jewel now;
And such thy bright reward had been if such had been
thy deed,
If thou hadst sought some wandering feet in paths of
peace to lead.

Thou wert not called that thou shouldst tread the way of
life alone,
But that the clear and shining light that round thy foot-
steps shone
Should guide some weary feet to My bright home of rest,
And thus in blessing those around, thou hadst thyself
been blessed."

The vision faded from my sight, the voice no longer spake
A spell seemed brooding o'er my soul which long I feared
to break;
And when at last I gazed around in morning's glimmering
light,
My spirit felt o'erwhelmed beneath the vision's awful
night.

I rose and wept with chastened joy that still I dwelt below
That yet another hour was mine my faith by works to
show;
That yet some sinner I might tell of Jesus' dying love,
And help to lead some weary soul to seek a home above.
And now while on the earth I stay, my motto this shall
be:

"To live no longer to myself, but Him who died for me."
And graven on my inmost soul I'll wear this truth divine
"They that turn many to the Lord, bright as the stars
shall shine."

H. F. WARING.

"How Long Was Jesus in the Grave?"

H. S. COSMAN.

This question, put to Brother M. B. Shaw while doing missionary work in India, by an educated Hindu, furnishes the subject of an article in the MESSENGER AND VISITOR of August 4.

Having heard and read several expositions of this question I have, after carefully studying the Scriptures upon this matter, arrived at the following. It can be truthfully said that it is almost the universal opinion of Bible readers that the body of Jesus lay in the grave from Friday evening until Lord's Day morning, being only about thirty-six hours or two whole nights and a day.

This theory, for several reasons, is very objectionable and gives the occasion to the infidel to attack what is considered apparent contradictions of God's Word. I fear we have been too much accustomed in the past of accepting certain statements concerning definitions of Scripture texts without carefully examining their truthfulness. I could mention just here several statements made about the Scriptures that pass currently among Bible students as being the truth, but which if called in question by them and investigated in the light of Scripture would be of no value or authority. The one before us mentioned by Brother Shaw is just to the point.

I look upon the prophecy of Jesus recorded in Matthew 12:40 as being literally true. "For as Jonas was three days and three nights in the whale's belly, so shall the Son of Man be three days and three nights in the heart of the earth." I cannot think that our Saviour would carelessly use a statement so important as this one without accurately expressing what will take place as a literal and actual fact. I look upon his utterance in this instance as a very serious matter if it can be shown that we are not to take it just as it reads. We all know very well that a day with us begins at midnight. With the Jews it began at sunset, some six hours earlier. With us the

morning would be the first part of the day, while to the Jew the evening is the first. In the account of the creation given by Moses in Genesis we are told "the evening and the morning were the first day," etc. In the book of Leviticus, 23:32, we are reminded that the time to keep the Sabbath was from evening to evening, and this is still observed by every Jewish worshipper all over the world. They celebrate the Sabbath from our Friday evening sunset to Saturday evening the same time, when it ends. So we can readily see that the Jewish mode of reckoning time precedes ours for several hours. Now Matt. 27:57 and Mark 15:42 both gives us to understand that "when the even was come" Joseph of Arimathea went to Pilate, the governor, and begged the body of Jesus. Pilate, being astonished at the information of his death, asked the Centurion if Jesus was already dead? and being assured that such was the case granted Joseph's request. He takes a linen cloth, winds his way to the cross and, assisted by Nicodemus takes the body and lays it in his own new tomb. It seems very plain, therefore, taking the harmony of the evangelists that Jesus was still hanging on the cross when the evening was come, and as the even was the beginning of another day it is evident he was not crucified and buried the same day. He had cried out with a loud voice: "It is finished," and bowed his head and gave up the ghost. This took place at the ninth hour or three o'clock p. m., and about six o'clock the same day we find him still on the Cross. To a Jew, of course, a new day is ushered in at this point of time. Afterwards the visit to Pilate and the burial service occurs, whether hurriedly or done in a careful, deliberate manner we do not know, but one would naturally place the time of burial somewhere early in the first watch of the night, as the Jews were accustomed to bury their dead very much sooner than we.

To sum up my conclusions, after carefully weighing the facts surrounding the death, burial and resurrection of Jesus, in the first place I argue that the crucifixion took place not on our Friday, as is generally held by Bible critics, but on Thursday, twenty-four hours, or exactly one day and night earlier than the common belief puts it.

Second, he certainly was not buried on the same day he was crucified, but on the next, which was the day of preparation. It would seem that those who had the charge of his burial were anxious to complete it as soon as possible so as not to encroach too much upon the day of preparation answering to our Friday, and consequently interfere with the duties of the Sabbath—Mark 15:42; Luke 23:54; John 19:42.

Third, that Jesus was in the grave from the Thursday evening till the morning of the first day of the week or seventy-two hours. Friday was the day of preparation. He was buried just before or during the first part of the day of preparation and not in the last as is so commonly held. Therefore Jesus' body lay in the grave the remainder of Thursday night, Friday, Friday night, Saturday, Saturday night, and "as it began to dawn towards the first day of the week," "very early in the morning," when Jesus arose from the dead.

I observe the Scriptures do not definitely state at what hour Jesus rose from the dead, but I do know that it was before sunrise, as John tells us that on the first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre—John 20:1. I am unable to see how Christ's prophecy of Matt. 12:40 can be made to reconcile with Scripture any other way. Rightly understood it takes out of the mouth of the skeptic the charge of this contradiction in the Bible, and the infidels' sneer at the inaccuracies of God's Word as he meets with what seems apparent mistakes wastes away on his lips, while to the believer the Word of God becomes richer and more stable as its truthfulness is being unfolded.

Saint John, N. B., August 5.

Have We the Clew to the Maze?

As to the first point. 1. "The Jewish day began and ended at sunset." That is we are to understand Christ was in the tomb 3x24 hours. Dr. Broadus says: "Our Lord was in the grave less than 36 hours, but it began before the close of Friday and closed on the morning of Sunday, and according to the mode of counting time among the Jews this would be reckoned three days, both the first and the last day being included. The only difficulty is that he not merely says three days, but three days and three nights, when he spent only two nights in the tomb. But the Jews reckoned the night and day as one period and part of this period was counted as the whole. Lightfoot quotes, from the Jerusalem Talmud, two Rabbis as saying, "A day and a night make an onah, and a part of an onah is as the whole." "The period of twenty-four hours could only be expressed in the Greek by night and day or day and night."

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The truth is, custom ignores mathematical exactness. The French and Germans frequently speak of a week when eight days are included. This division of time can be understood by the use of a few lines: Friday, death, burial; Saturday, (Sabbath), Jesus' body in the tomb; Sunday, resurrection. The other authorities reach the same conclusions as Dr. Broadus.

As to the second point. "The 15th of the month on the day following the day (14th) on which the passover was slain was the passover Sabbath." (1) Now the Scripture in Leviticus does not teach that any day but the seventh was the Sabbath or on an equal footing except as to labor. (See Andrews' Life of Our Lord, p. 455). Jno. 19:31 states it was the preparation of the Sabbath. There is nothing said to warrant the belief that it was other than a weekly Sabbath. (2) "Preparation" with the Jews equalled Friday, and Hovey, Meyer, Tholuck, Andrews, Edersheim and others say this must be so understood here. "Preparation was in this case the Sabbath eve." (3) Now if the preparation for the Sabbath (Jno. 19:13) was Friday then Jesus was not crucified on Wednesday, for he was not on the cross for two nights and two days, nor was he in the grave during that time. It was on Friday afternoon that Pilate marvelled that he was already dead and surrendered the body to Joseph. (4) As to the High Day being the weekly Sabbath and not Thursday, Andrews says, "That this was the regular weekly Sabbath appears from all the synoptists." (p. 35, Life of Our Lord). Farrar (Life of Christ in Appendix) says, "Feast Sabbaths were not observed so strictly as the weekly Sabbaths." Hence the term "high day" comes primarily from the seventh day. Meyer says, "It was not merely a Sabbath in the passover feast time, but at the same time, the first day of the passover, the fifteenth nisan. It was thus the Sabbath with a two-fold authority, since the first day also had the character of the Sabbath." (See Com'y on John, Am. Ed., p. 515). Edersheim says, "The proximity of the Holy Sabbath and the consequent haste may have determined place of burial." (See Life and Times, Vol. II., p. 617). "A feast concurring with an ordinary Sabbath." (Jameson, Fawcett and Brown). There are differences of opinion as to the date of the month, but all seem to agree on the day of the week. The "high day" was Saturday, the Jewish Sabbath, so these authorities assure us. How then can we accept the statement that the "high day" was on Thursday?

With regard to the third point. *Is opse a noun?* Dr. Thayer says it is an adverb of time. Does *opse de sabbaton* mean "late in the Sabbath but before its end," or "after the Sabbath was ended," the exact limit of time being undefined? Wescott says Mary Magdalene and the other Mary go to view the sepulchre just before 6 p. m. on Saturday. Edersheim says, "It must remain uncertain whether Saturday evening or Sunday morning was meant. . . I cannot believe Matt. 28:1 refers to a visit of the two Marys on Saturday evening. . . In such a case they must have seen the guard. Nor could the women in that case have wondered as to who would roll away the stone for them." (Life and Times, Vol. II., p. 631). Meyer says, "We are not to suppose Saturday evening to be intended, but far on in the Saturday night, after midnight, toward daybreak on Sunday, in conformity with the civil mode of reckoning, according to which the ordinary day was understood to extend from sunrise to sunrise."

According to that eminent authority, Dr. Thayer, *opse*, followed by a genitive, seems always to be participial, denoting late in the period specified by the genitive." He translates *opse sabbaton* "the Sabbath having just passed, after the Sabbath, i. e., at the early dawn of the first day of the week. He rejects Keim's endeavor to substitute "on the evening of the Sabbath."

In Mark 16:2 (R. V.). "And very early on the first day of the week they come to the tomb when the sun was rising . . . saying . . . who shall roll away the stone."

Can we safely conclude the women went to the tomb at sundown on Saturday and found it empty? Is it not safe to accept Dr. Broadus' explanation or can he be shown to be incorrect after all?

J. H. DAVIS.

Newton, Upper Falls, Mass., August 6.

Protestants in Spain.

The Montreal Witness.

In a recent number of the Witness, the statement is made that the best known Protestant missionary in Spain is Fritz Fliedner, son of the famous Pastor Fliedner of Kaiserswert. It is also added that Pastor Fliedner, jr., has been working in Spain for nearly twenty years, giving special care to educational projects. May I be permitted to call attention to another and older Protestant work in Spain, well and widely known, both in England and in the United States? I refer to the work founded

by the Rev. Wm. H. Gulick and his wife, Mrs. Alice Gordon Gulick, twenty-six years ago, and still under their supervision. Their first labors were at Santander, which became a permanent centre of Christian influence. In 1881 they removed to San Sebastian, a city exquisitely situated on the Bay of Biscay, and of importance, not only from its nearness to the Port of Pasages, which promises well for its future activity, but also from the presence throughout the summer months of the Royal Family and the Court.

Through Mr. Gulick's missionary labors there are now fifteen towns where the gospel is preached to congregations that average more than a thousand pupils. All of this rapidly growing work is under Mr. Gulick's superintendence.

A prolonged visit in 1894 to the International Institute for Girls, founded by Mrs. Gulick, places the present writer in a position to speak from personal knowledge of the wonderful success of this labor of love. Like many, perhaps most of the great movements of the world, it had a very small beginning.

While in Santander, Mrs. Gulick spoke a few kind words to a young sewing girl, which resulted in her going to the chapel service and finally to Mrs. Gulick for instruction. Other girls were received, and gradually a flourishing school was established. The first pupil afterwards became the wife of a pastor in Pau, France. After the removal to San Sebastian, the school was re-opened in the new home, but this time for boarding as well day scholars. It became widely and favorably known as the North American College for Girls. In 1892 it was incorporated under the title of The International Institute for Girls in Spain. Two years previously, Mrs. Gulick had brought her pupils into the state system of education, established for boys and men, by securing examinations for her girls in the State Institute. As Spain allows students in her State Institutes to study where and how they please, only presenting themselves for examination at the state schools, this was easily arranged. In their first examination two of the girls received, in every subject examined, the highest mark given—*Sobresaliente* (leaping over everything). The director warmly expressed his amazement. In 1891, out of the forty-one girls examined, thirty-three attained the same honor. In 1892, prizes were taken from the boys. But a more joyful day came in June, 1894, when the four girls who composed the senior class, all received the degree of Bachelor of Arts. Never before in the history of Spain had such a distinction been conferred upon girls taught by women! The present writer can never forget the joyous excitement when Esther Alonzo, Sara Marques, Isabel Alonzo and Juliana Campo handed their diplomas to their dear directors, Mrs. Gulick, and received delighted congratulations from the American ladies who are her assistants. At Seville a large reception was tendered to one of these four girls, at which speeches were made by prominent men.

In 1895 Esther Alonzo and Juliana Campo matriculated in the University of Madrid. The examinations continued for a week. The university has over a thousand students, and "the two girls going up with them day after day made a novel sight." "One day they went to the university library to consult some book of reference. As they entered the students immediately formed in two lines on each side of the staircase, threw down their caps for them to walk upon and sang the Royal March."

At the close of the examinations, which were in Greek, universal history, general literature, philosophy and metaphysics, the girls were awarded in each the highest mark of excellence given by the university, *Sobresaliente* (leaping over everything), and this for work done entirely by women. Such an event had never before been known in Spain. The university professors could not sufficiently express their amazement, and one of them remarked, "These two, and one other young lady who has been studying in the university, are three notabilities this year."

Miss Page, one of the faculty of the International Institute, writes in regard to this examination: "We said to ourselves as the girls went away, 'we must not expect that they will take *Sobresaliente* this time. Last year it was a new thing and the professors were surprised at their brilliancy. They will get used to it, as the professors have here in the State Institute.' But the word came—*Sobresaliente* for both and in everything." These girls have one year more, when they hope to take their doctor's degree.

Last June Mrs. Gulick's college graduated five girls, all of whom received the degree of B. A. from the State Institute. One of them hopes to initiate in Spain the profession of trained nursing, and two others wish to take the university course in pharmacy, to supply with pure medicines the doctors and nurses of the future.

All the pupils are enrolled in the Christian Endeavor Society, and all the older girls are church members.

There is a graded system of instruction from the kindergarten to the university. The pupils receive religious training, and to brilliant scholarship is added Christian character. This school opens to Spain a noble future for its women, and vindicates for them that intellectual equality of days long gone by, when women with men filled chairs of learning as professors in the universities of Spain.

One cloud throws its shadow over this happy picture, and that is that so many obstacles impede this noble work. A house too small to receive all who apply for admittance, class rooms and other rooms small, dark and ill-ventilated, want of means for better accommodations, and so many difficulties of one kind and another, that the educational success of this Institute is almost a standing miracle. Money is sadly needed. Not to dwell

upon this point I will close with a quotation from El Cristiano, a Madrid paper: "This is an occasion of jubilee for the Evangelical Church of Spain, for it sees with prophetic eye a legion of educated girls scattered through the land—educated not only in literature and science, but in that which is better—in truth and all virtue and in the knowledge and fear of God."

St. John, N. B.

ARIANA L. HUNT.

Out of a Spanish Prison.

A thrilling story of deliverance from death is told by Rev. Alberto Diaz, the devoted preacher, whose labors in his native Cuba have been the means of establishing Baptist churches in many parts of the island. It was not to be expected that in the general anarchy, so prominent a protestant would escape the persecution of the Spanish authorities. Diaz, however, went quietly on with his work, giving no offence, but ministering to all who sought spiritual consolation at his hands. Many members of his churches were in the patriot army, fighting for the liberation of their country from the intolerable yoke of Spain. At last the blow fell. General Weyer sent a troop to Diaz's house one night last summer, and arousing the minister from his sleep, carried him off to a dungeon in Moro Castle. For two weeks he was held close prisoner, and then he learned that he was to be summarily executed. There was no reason to hope for rescue. Diaz could see the preparations being made for his execution. The day before that set for the foul deed the devoted preacher spent in prayer. He commended his soul to God and retired to rest, expecting that it would be his last night on earth. He was not distressed, and was soon sleeping peacefully. Shortly before midnight he was awakened by some one kissing his hand. It was a soldier, who owed his conversion to the preaching of Diaz, and was a member of his church. The strong man was weeping bitterly. He asked if he could do anything for his beloved pastor.

Diaz wrote a vigorous telegram to Secretary of State Olney, declaring his American citizenship, and claiming the protection of the United States government. "Get that telegram sent for me," he said to the weeping soldier. The man succeeded in smuggling the paper on board an American ship. In some way Weyer heard of the telegram, and at once ordered an investigation. As soon as he had satisfied himself that the telegram had really been dispatched, he sent a telegram to Washington, "Dias released," and that same day, which was to have witnessed his cruel death, Diaz was set free, and was on board an American steamer, with his family, on the way to the land of liberty. The God who sent this angel into the prison to deliver the apostle Peter, must have sent that soldier to the Cuban dungeon, where his servant was confined awaiting execution, to save him from death.—The Christian Herald.

A Stern Indictment.

The presiding judge of one of the Chicago courts said to an Inter-Ocean interviewer:

"You may ransack the pigeon-holes all over the city and country, and look over such annual reports as are made up, but they will not tell half the truth. Not only are the saloons of Chicago responsible for the cost of the police force, the fifteen justice courts, the Bridewell, but also the criminal courts, the county jail, a great portion of Joliet State Prison, the long murder trials, the coroner's office, the morgue, the poor-house, the reform schools, the mad-house. Go anywhere you please and you will find almost invariably that whiskey is at the root of the evil. The gambling houses of the city and the bad houses of the city are the direct outgrowth of the boon companions of drink. Of all the prostitutes of Chicago, the downfall of almost every one can be traced to drunkenness on the part of their parents or husbands, or drunkenness on their own part. Of all the boys in the reform school at Pontiac, and in the various reformatories about the city, ninety-five per cent. are the children of parents who died through drink, or became criminals through the same cause. Of the insane or demented cases disposed of here in the court every Thursday, a moderate estimate is that ninety per cent. are caused by alcohol. I saw estimated the other day that there were 10,000 destitute boys in Chicago who are not confined at all, but are running at large. I think that is a small estimate. Men are sent to jail for drunkenness, and what becomes of their families? The county agent and poor-house provide for some. It is a direct expense to the community. Generally speaking these families go to destruction. The boys turn out thieves and the girls and the mothers generally resort to the slums. The sand-baggers, murderers and thugs generally of today, who are prosecuted in the police courts and criminal courts are the sons of men who fell victims of drink. The percentage in this case is fully sixty-five per cent."

"I know whereof I speak: 'This saloon,' 'that saloon,' 'the other saloon'—saloons, saloons, saloons—figure constantly and universally in the anarchist trial. Conspirators met in saloons; dynamite was discussed in saloons; bombs were distributed over saloons; armed revolutionists were drilled above, under, or in rear of saloons; treason made assignment in saloons, and time time again witnesses say 'we went to such and such a saloon for wine and beer.' There is not a country under the sun in which lurks so much treason, revolution and murder as in the saloons of the United States, and notably in larger cities. These saloons harbor thieves, thugs, house-breakers, anarchists, robbers and murderers. Nine-tenths of the law-breaking of America is hatched in saloons, and the admitted fact is palliated by the axiom that saloons are head-quarters for town, city and even national gerrymandering. The liquor counter is the scaffold on which a half hundred beautiful, vital American things are assassinated, on which scores of horrid plagues are glorified."—National Temperance Advocate.

Messenger and Visitor

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Success.

Success is a word which is wont to stir the blood of young men. Every young man who is worth anything wants to succeed. But what do we mean by success, and who are they that succeed? Properly speaking, success is a relative term. It means the accomplishment of one's purposes. He who has brought to pass that to which he directed his efforts has succeeded in his undertaking. So far as the field of his endeavor was concerned he has achieved success. Success then may mean very little, or it may mean very much, it may imply a good thing or a bad thing. It may mean a triumph of right purpose and well-directed energy, or it may mean the triumph of things evil. Success when applied to a man's life-work, as well as when applied to some particular undertaking, is measured by the value of the end which one has set himself to accomplish. If the end sought is insignificant, so also will be the success; if the purpose is great, the success achieved in its accomplishment will be great also. The thing of paramount importance then is not *success* merely, but a purpose of so great and noble a character as to make success greatly worth while. The failure of some men is far more noble than the success of others, for it is far greater to fail in the endeavor to carry out a good and beneficent purpose than it is to succeed in an evil undertaking. No good purpose indeed ever fails absolutely of accomplishment, and no evil purpose ever succeeds absolutely; for

"Right is right, since God is God,
And right the day must win."

There is no such thing as real failure to those who work for the right and for God.

The present age is sadly given to materialism. Men are wont to be dazzled by the wealth, the luxuries and honors offered as the prizes of worldly ambition. Strong, self-seeking, unscrupulous hands are ever being reached out after these things, and the acquisition of them is called success. The men who succeed in making themselves masters of wealth and the things which minister to ambition and luxurious living are regarded as *par excellence* the successful men of their generation. But surely there is a nobler standard of success, and one which we may hope will have for Christian young men a stronger attraction and a higher authority. For the example of a life conformed to that higher standard, can we do better than point to the man whose character and career we are having set before us in the Bible lessons we are studying from week to week? Paul accumulated no fortune. He won no positions of consideration in the eyes of the world. There was for him no luxurious living, nor even an old age of peace and repose. His life was one of incessant labor, hardship and persecution, terminated at last by a martyr's cruel death. Doubtless when the worldlings of Paul's generation talked about the "successful" men of the day, they did not think of naming the apostle of Christ as one of them. It may be quite true too that Paul did not achieve all he expected or see all he had hoped for brought to pass. But Paul had one grand, dominant purpose to which he gave himself with all the energy and fidelity of his being, a purpose which, linking him in closest fellowship to Jesus Christ, rendered his name and his work imperishable. Compare Paul's career with those of the men who in his day made money, arrived at honor and lived in luxury, and shall we say, in the light of the centuries that have come and gone, that those men achieved success, but Paul's career was a failure?

But some one will say, "It is too long to wait to realize one's purpose, we want something now."

The answer is—You do not have to wait to realize something. Paul did not. It was not merely anticipation of glory to come that he enjoyed. He knew that what he was doing was better worth doing than anything else in the world. He was never ashamed to have the light fall full and strong upon his life's purposes, and the life that he lived was a thousand fold nobler, richer and better worth living than those of his contemporaries who despised him as a fanatic or a madman. "But it is not given to every man to be an Apostle Paul or even a pioneer missionary of the Gospel." No, but it is open to everyone to ink himself in fellowship to Jesus Christ and live his life to the glory of God. And the life that is so lived, whether it be that of an apostle, or that of one who labors at the commonest tasks, shall never fail of the noblest reward. Those who win the reputation of success too often leave the world the worse, rather than the better for them having lived in it. But the men and the women who themselves live for the highest things, and train their children to follow in their steps, not only bless the world directly, but leave a heritage of blessing to the generation to come. These are the lives which are really the salt of the earth, and they indicate the success which is worthy of the name.

Love Supreme.

It is one thing to extol a virtue; it is quite another thing to practice it. It is comparatively easy to write a hymn or a homily in praise of Christian love, it is the supreme triumph of Christianity to make it the law of the daily life. In that thirteenth chapter of his first letter to the Corinthians—our Bible lesson for the current week—Paul has written most eloquently of love, but his words here, as elsewhere, have so great value for us because his teaching was exemplified in his life. Paul—like the Christ whom he served—did not merely preach love, but lived it.

Love purifies and exalts the life. That which Paul here commends is not a blind, selfish, human passion. Nor is it a mere religious emotion which blossoms into effusive speech in the warm atmosphere of a religious assembly, but quickly shrivels under the influences which are met with in the every-day world. The love which the apostle commends is no such effervescent emotion, but an essential quality in the soul begotten of God. Vigorous with divine life, it is the grand motive principle of Christian living. This love is a practical virtue. It takes the world as it finds it. It does not expect impossibilities and is not discouraged in the presence of a great deal of ignorance, prejudice and moral crookedness. It may not be very demonstrative. It may at times seem cold or stern in contrast with the effusiveness in which the cultured world expresses or conceals its emotions. But it has regard for the weak brother. For his sake it is willing to forego its right to innocent enjoyments. It is patient with weakness and error. It is kind, acknowledging the large and intimate kinship with men which the divine fellowship in Christ involves. Love never prompts to boasting and conceit or moves men to an unbecoming assertion of their special rights and dignities. Rather it forgets self in seeking the welfare of others. It is slow to impute a wrong intention, it does not repay insult with insult, but seeks to overcome evil with good. It teaches its disciples not to approach their brother men in the spirit of prejudice and distrust, but in the spirit of confidence and good-will. It does not conclude that of any man or any community no good is to be expected, but believes all things, hopes all things, watching for good in a brother man with the solicitude with which the gardener regards a delicate plant or with the hopefulness of a mother watching for her child to outgrow some weakness or deformity.

Love is the thing of first importance. The vital element, the essential motive in the Christian life is love. All other virtues and endowments are of value only if they spring from it as a source or are controlled by it as a principle. All knowledge, however wonderful, all speech, however miraculous and eloquent, all faith, however mighty, all works of righteousness, however great and self-denying—

all are vain and dead without the vital inspiration of love. The great mistake which the Corinthian Christians were making, apparently,—a mistake which Christians have been only too prone to repeat in every place and in every age—was to give to something else the supreme place in their minds and lives, which belonged to love. They coveted the power to speak with tongues, the gift of prophecy and other miraculous endowments, and they were in danger of failing to recognize that there was a grace, greater and diviner than all these, which every Christian might cultivate.

Love is eternal. It shall abide forever. So also shall faith and hope. But love is greatest of all. There are modes of knowledge and of speech which belong to the present imperfect state and shall pass away with the coming of that which is perfect. But love never faileth. The thought and speech of the man are different from those of the child. We expect the boy as he grows up to outgrow his childish prattle and his childish ideas of things. But the love which bound him to parents and brothers and sisters in his childhood, let that not fail. To outgrow love is to become dwarfed in that which is most essential to his manhood. Great changes await us in our transition from this world to that which is to be. Our knowledge here and our prophesying are very partial and imperfect. We are like those who see things as they are dimly reflected in a mirror. The things upon which we turn our enquiring eyes are in part revealed and in part shrouded in mystery. The time comes when we shall no longer deal with shadows and reflections, but shall see face to face, seeing as we are seen and know as we are known. But the love which has united us to God and to God's children here, it shall not cease or fail, but as it bridges the transition from childhood to manhood and glorifies both, so shall it survive the transition from the earthly to the heavenly and be the vital atmosphere of the home above.

Editorial Notes.

—By a despatch from Rev. H. G. Mellick, we are informed that Rev. A. J. Vining, of Winnipeg, has been appointed Secretary and acting Superintendent of Baptist mission in the Northwest.

—Rev. A. J. Diaz, M. D., who has been called the apostle of Cuba and the story of whose conversion, labors and persecutions are widely known, being unable by reason of the war in Cuba to carry on evangelistic work in that country at present, has accepted an appointment from the America Baptist Publication Society to labor as colporteur and missionary among the Spanish speaking people of Mexico and it is hoped that there will be excellent results from his labors in connection with those of the workers of the American Baptist Home Missionary Society and those of the Southern Baptist Convention.

—A report having by some means got abroad that Mr. Dwight L. Moody was about to retire from active work and would be succeeded in his evangelistic labors by Rev. William Patterson of Toronto, Mr. Moody has written to the New York World denying the truth of the report. "I have absolutely no thought of retiring from the Lord's work," Mr. Moody says, "until I go to heaven. While life is so short and the need so urgent, I have no desire for retirement. The privilege of laboring in His vineyard has too many joys in this world and rewards in the next for me to voluntarily forgo it. . . . It would make me hang my head with shame to give up in the middle of the fight that is going on now."

—"Many a humiliating failure in life," says the Sunday School Times, "has resulted from overestimating first attainments. The first drops that fall into our cup appear to overflow it, and the impulse is to rush into print or before an audience, with what we are sure is a new and wonderful experience. To many a beginner in Bible study it seems that heaven has made an exception in his case, and has

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poured out all its treasures of wisdom and knowledge upon him at once. The youthful scientist who has dug down to his first truth is exalted above measure by the abundance of revelations. But the first flow from the fountain of knowledge is often as deceptive as the first flow from a soda fountain: the novice who takes away his cup when he thinks it is full, will find it almost empty. Perseverance in study brings humility, but never humiliation."

—The annual Convention of the societies of Christian Endeavor in New Brunswick was held last week in the Germain Street Baptist church, St. John. The Convention began on Wednesday evening and continued until Friday evening. Three sessions were held on Thursday and on Friday, in addition to "sunrise" prayer meetings at 6.30 a. m. The proceedings of the first session included addresses of welcome, by Mayor Robertson, on behalf of the city; by Mr. W. C. Cross, on behalf of the Germain Street church; by Rev. Mr. Fotheringham, on behalf of other churches of the city, and a reply, on behalf of the visiting Endeavorers, by Rev. Mr. Young, of Chatham; also an excellent address from Mr. Case, teacher in Horton Academy, on the subject of Practical Christianity. At the Thursday morning session the officers of the Provincial Union for the year were elected. The names are as follows: Rev. G. M. Young, Chatham, Pres.; Mr. W. J. Parks, St. John, Vice-Pres.; Miss Rose, Moncton, Treas.; Rev. J. M. Austin, Sheffield, Sec'y; Rev. H. W. Stewart, St. John, Provincial Superintendent; Miss Alice Estey, St. John, Junior Supt.; Messrs. E. R. Machum, A. W. Case, W. C. Cross, J. W. Cassidy, Charles Baker and A. H. Chipman, with the officers, to form an Executive. Among the speakers who addressed the Convention on particular subjects were Rev. J. M. Robinson, of Moncton, who spoke Thursday afternoon on Christ-likeness; Rev. J. D. Freeman, of Fredericton, Thursday evening, on Our Debt to Humanity; Rev. W. Camp, of Hillsboro, Friday morning, on Christian Culture helpful to Christian Service; Dr. Trotter, of Wolfville, Friday evening, on Consecration. The addresses were all of excellent quality and those of the evenings were heard by large audiences. In addition to the speakers named there was present at the Convention, by special invitation, Rev. Smith Baker, D. D., of Boston. Dr. Baker, who is deeply interested in C. E. work, appears to be a great favorite with the Egdeavorers, and quite justly so. He seems a man of excellent spirit, simple and plain in manner and speech. His fine presence and voice, easy delivery, simple style and genial humor combine to make him a very attractive speaker. Dr. Baker addressed the Convention on several occasions during its sitting. His addresses were very much enjoyed and his hearers doubtless carried away ideas and impressions of lasting benefit as well as most kindly memories of the speaker.

Question.

At a council called for an ordination there is only one ordained minister present, under ordinary circumstances would he be justified in proceeding with the ordination? If pressed to do so would it be right for him to refuse and back up his refusal by withdrawing from the council? What is the general rule in Ontario and the United States respecting one minister conferring ordination upon a candidate? Would an ordination by a council in which no minister took part be considered valid by the Baptist denomination? If the denomination does not recognize his ordination, is it legal for a man to officiate at the marriage ceremony? What is meant by the "laying on of the hands of the presbytery," do deacons and licentiates take part in that ceremony?

ANSWER.

The circumstances under which one ordained minister at such a council would be justifiable in proceeding to ordain would be so extraordinary that they could hardly possibly occur in a country where Baptist churches and ministers are so numerous as they are in these provinces. It would be quite right for a minister to decline, and withdraw from a council under the circumstances which the question supposes. So far as we know, the practice of Baptists in Ontario and in the United States in reference to ordination

does not differ materially from that which obtains among us in these provinces. It would not with them, any more than with us, be considered advisable for one minister to ordain. The action of an ordination council in which no minister took part would not be considered valid, it would not be in accordance with the practice of the denomination in Canada or the United States. Whether or not the practice of English Baptist churches would afford any precedent for such a procedure we cannot say. In reference to the legality of marriage solemnized by an unordained minister, that depends upon the terms of the marriage laws of the several provinces. We do not think those laws authorize ministers not duly ordained to solemnize marriage, but some of our brethren of the legal fraternity are in a better position than we are to answer the question. The meaning of "the laying on of the hands of the presbytery," a phrase found only in 1 Tim. 4:14, is obscure. Comparing that passage with 2 Tim. 1:6, it would seem that in that instance it meant the imposition of Paul's hands and of those beside we cannot tell. It does not seem to us to include "deacons and licentiates."

Rev. Alexander Grant.

The death of Rev. Alexander Grant by drowning near Nepigon, Ontario, on August 4, was briefly noticed in the MESSENGER AND VISITOR of last week. By the kindness of an unknown friend we have received a copy of a Winnipeg paper giving some further particulars of this exceedingly sad event. The place where the accident occurred was about ten miles north of Nepigon station, on the C. P. R., and about 65 miles east of Port Arthur. Mr. Grant was accompanied by Mr. A. M. McDougall, of Winnipeg. They had gone for a few weeks fishing and recreation and expected to be joined in a few days by Mr. D. E. Thomson, of Toronto, and other friends. It appears that Mr. Grant and Mr. McDougall left Nepigon a little before noon in a canoe for their camp up the river. In going up a series of small rapids part of a wave crest struck the bow and filled the bottom of the canoe with water. They endeavored to meet the next wave but the canoe went over and both men were thrown into the water. Mr. Grant was seen by Mr. McDougall only once after the canoe was overturned. The latter struggled to the bank, but Mr. Grant, though a good swimmer, sank and did not rise again. It is said that he suffered from lumbago, and it is believed that when thrown into the cold water his limbs became paralyzed. Persistent efforts were made to recover the body, but it was feared that, owing to the swiftness of the stream and the extreme coldness of the water, they would not be successful, and, so far as we have heard, the remains have not been recovered.

The news of Mr. Grant's death was a terrible blow to his church, and fell with paralyzing effect upon his wife who was at a prayer meeting of the church when the telegram bearing the news of her husband's death reached the city. It seemed impossible for the people of Winnipeg to believe the sad story as it passed from lip to lip. "No one," says the Tribune, "could believe that Pastor Grant, the man who seemed the very embodiment of life, the very opposite of everything dead, physical and spiritual, had in a moment been cut off from the land of the living. . . . His death startled the whole community. It was the only thing talked of in Winnipeg last night and to-day. Not only was he known over a wide extent of territory, not only by pure force of personal worth had he become one of the natural chiefs of the most democratic denomination of a democratic community, but he had so endeared himself to all classes of the community that hundreds whose names were unknown to him felt last night a keen sense of personal loss, felt that they had lost a personal friend. He was a man who had no fears of wearing off the ministerial polish by mixing with the world, and consequently was to be seen taking a keen interest in his fellow men, both as regarded their welfare in this present world and in the world to come."

The Winnipeg Tribune, mentioned above, publishes from a number of ministers of other denominations expressions of grief and appreciation which are evidently inspired by a most sincere and profound regard for the brother so suddenly taken away from their side. The following brief biographical sketch is from the same paper:

"Rev. Alexander Grant was born in 1855, in Granton, Scotland, and was educated in the public and grammar schools there, graduating from Edinburgh. He came to Canada in 1876 with his family, and settled at Prescott.

Deciding to enter the Baptist ministry he took the course at Woodstock college. His first charge was at Pembroke, after which he went to Kincaidine, and to Talbot Street Baptist church, London, where he labored with great acceptance for eight years. In 1886 he became superintendent of Baptist missions for Ontario and three years later came to Winnipeg, where he has labored with increasing success up to the present, refusing calls to other churches with larger salaries in order to remain in the young west. He was married while working in Ontario to Miss Cameron, who with a family of eight children survives his untimely end. He has two brothers living in the city, William and John, and a sister, Mrs. Wright, and his mother. An elder brother, Rev. James Grant, is stationed at Ingersol, Ont."

Intelligence received since the above was in type gives the information that Mr. Grant's body was recovered some five or six days after the accident.

Our Forces.

As a denomination we have a definite sphere of work. It may be worth while to note the forces or agencies by which our mission is to be accomplished. The last Year Book places the membership of our churches in the Maritime Provinces at 48,830. This large number of church members is distributed among 405 churches. In these churches there are probably 1,000 or 1,200 deacons, who for the most part hold a life-long office. In these churches there must be also 405 church-clerks. The Year Book also reports 532 Sabbath Schools in connection with the churches, with an enrolment of 30,095 scholars and 3,271 teachers. There must be 532 superintendents. It appears that 150 B. Y. P. U. societies have been organized, each having its full staff of officers. To these may be added 249 W. M. A. Societies with a membership of 5,000. Each of these societies has its distinct list of officers. As helpers in the common cause 92 licentiates are enrolled on our public records. As superintendents and leaders of these forces we have somewhat more than 200 pastors.

That each church might not be left in complete isolation some 25 or 30 quarterly meetings have been organized and are methodically sustained. To bring the churches into still closer fellowship and strengthen them by mutual counsel, we have nine associations. And still further to enlarge the sphere of this fellowship, and provide channels through which the sympathies and activities of the churches may be directed to objects of common obligation and interest, a Convention has been constituted with its various committees and boards.

Certainly here is system, wide-reaching and watchful of details. If organization can give assurance of success, we must be on the high road to success. But we must concede that organization maintained for its own sake "profiteth little." It needs purpose, wisdom, energy, zeal. Are these motive and directive forces to work from above down or from below up? The right answer to this question has an important bearing on our conclusion respecting the right method of success. The Convention has no authority over the churches; it can only recommend its judgments to them. Many of these recommendations never become known to a large number of the church members. The associations come nearer to the churches. But in these there is a tendency to regard the associational meeting as an end in itself, rather than as a means by which the churches shall receive new quickening and broader views of duty.

The genius of our polity requires us to look to the individual church as a spring of life, activity and progress. The larger organizations may affect it favorably or unfavorably as it responds to the returning currents of sympathy. But its spirit and efficiency will largely determine the purpose and efficiency of the other organizations. If this is the correct view, then success in the larger, as well as the smaller, sphere of duty must depend chiefly under divine guidance on the two hundred pastors. W.

An explorer recently found in Egypt a bronze bowl and a series of iron tools of forms quite unlike any known in Egypt, and they are thought to belong to an Assyrian armorer about 670 B. C. These tools, comprising three saws made for pulling, not pushing, one rasp, one file, several chisels and ferrules, a scoop-edged drill, two centre bits and others, are of the greatest value in the history of tools, as showing several forms of an earlier date than was thought possible. They are probably of Assyrian origin.

John Lakey laughed so hard at a ball game near Carlisle, Pa., when the ball struck another spectator's head and bounded high in the air that he couldn't close his mouth again, and had to be carried a mile and a half to a surgeon.

* * The Story Page. * *

John Parnell Explains.

BY KATHARINE PEARSON WOODS.

"I give you my word, John Parnell, it was one of the hardest times of my life, even worse than when you and the children all had the measles together. It certainly did seem a mysterious providence that you had to be away from home just that one fortnight out of all the year."

"Not to me," said her husband, gravely, yet with a twinkle in his eyes.

"Well, men are born selfish, and there's no good in expecting anything better from them," replied his wife. "The only use of them is to tell things to when they come home after all the trouble is over, yet they are very apt to complain even of that. However, if you will take the glue pot and your penknife and mend these broken toys while I get my stocking bag I'll tell you all about it. And I certainly am grateful to you, John, for not using tobacco in any form. If you had been a smoker life would not have been worth living, so far as I was concerned, during the Reform Congress and the visit of Cynthia and her children."

Mr. Parnell did not reply. He was used to Polly's arrangements for the combination of business and sociability, and had come to enjoy them as much as she did. She was a busy, active, bustling little woman, and hated idle hands as she did a snake, she often told him, but as she secured plenty of time for his sermon writing, and other pastoral duties, by her ingenious apportionment of the hours, he submitted to such other duties as she laid upon him with only a smile and an amused twinkle in his brown eyes.

"You see," she began, as she deftly drew two strands of darning cotton through her needle, "I have seen so little of Cynthia for the last twelve years that it seemed as though a stranger were coming, and while I wanted to see her I kind of dreaded it, too, for she, being president of half the reform societies in the country, vice-president of the other half, and secretary of the rest, so to speak, would naturally expect perfection from everybody, especially children. And ours have tempers, all of them, not to speak of Willie and Clara being no respecters of persons, and hating shams and sentimentality as much as you do yourself, John."

"Well, you remember they were to get here just in time for tea; but of course the train was late, and so it was eight o'clock before we sat down to table. I had made desperate efforts to have everything just right for them, for I knew that hygienic food was one of Cynthia's fads—I mean strong points. And I must say I never saw the table look prettier. I had put on great-grandmother's china with the little moss rosebuds, and all our prettiest silver and our crystal wedding presents, and so on, and our children were so delighted with the result that they were perfectly good-humored even after their long wait. So no sooner had we taken our seats than Minnie volunteered, in her shrillest treble: 'We don't use these things every day, Cousin Cynthia. Maamma put them on because you are company!'"

"Ha, ha, ha!" laughed Mr. Parnell. "What's the matter with that statement, Polly? It seems to me terse, accurate and very much to the point."

"John Parnell, you're exactly like a man! I suppose you'll say Cynthia's reply was to the point also. 'O Polly,' she said, 'is it possible you allow yourself to have company things? Surely no outsider can be as dear to us as our own. Our most precious things should be reserved for the home circle and not for strangers.'"

"And the vestry haven't spoken of raising my salary either," said Mr. Parnell; "but Mrs. Brenton was always one for speaking her mind."

"The trouble is," said Polly, "she has so much mind! And yet you know in your heart of hearts, John Parnell, that her view was the correct one, and all I could answer was: 'It is the rosebud china, Cynthia; surely you remember great-grandmother's rosebud china. I thought you might like to see it again, but if I were to use it every day there would soon be none of it left.' There I stopped, but Minnie's great eyes were fixed on my face, and I knew that was not the whole truth, so I went on: 'Besides, we are not so well able as you, Cynthia, to replace our pretty things, so the only thing to do is to take care of them.'"

"O Polly, Polly," she said, "don't set your savings bank account against your home happiness; don't, my dear! And as for great-grandmother's china, I should keep it to use as a reward when any of the children had done a good deed—sacrificed their own ease or comfort to the welfare of humanity."

"What's that?" asked Johnny; and, John Parnell, if you had been here and seen the way in which Cynthia and her children looked at each other and smiled, big

man as you are, you would have wanted to sink into the earth. I never was so mortified in my life—to think of the child not knowing the very name of the welfare of humanity!"

"I saw him lending a fly of his kite this afternoon to the raggedest little boy I ever saw," replied Mr. Parnell, quietly. "Sometimes, Polly, it does almost as well to know the things themselves as the names of them."

"Then shall I put out the rosebud china at breakfast, John?"

"I do not think," said Mr. Parnell, "that it would be altogether advisable."

Mrs. Parnell laughed a little as she bent her face closer over her work. "Well," she said, "I felt so ashamed about the china and humanity that it helped me to bear things when Cynthia found fault with the Graham bread because it wasn't made of Franklin flour."

"How very illogical! In that case it would have been Franklin bread."

"Well, she thinks no other kind is fit to eat, and Walter Baker's breakfast cocoa is the only preparation that could possibly be used by any self-respecting person. As for the sorts that are prepared at table, she says that nothing can take the place of boiling, and that most of them are medicated—with potash! Just think of drinking potash for tea!"

"There might be a difference in the taste," admitted her husband, gravely, "and of the two, Polly, I prefer tea. One soon tires of potash."

"But don't mention tea or coffee to Cynthia, John Parnell, if you love a quiet life! Let us see! Twice fourteen are twenty-eight—yes, twenty-eight times, morning and night, did that woman discourse upon the subject of stimulants, until she made me feel worse than any professional drunkard! But to go back to that first tea-time. I had not ordered oatmeal porridge because I thought people of advanced thought ate it for breakfast. But it seems Cynthia belongs to the school who think it is better to sleep on it, and so her children cannot eat their supper without it, and all of them grumbled audibly, while little Cynthia was carried away shrieking with rage. I knew they were all tired and sleepy; but, John, why isn't one kind of slavery almost as bad as another?"

"I really don't know," said Mr. Parnell.

"Well, it is a question that I asked myself several times even before bedtime," said his wife. "I had provided separate beds for the children, of course, but their baths and their rubbings and their ventilation and their coverings were all just as wrong as wrong could be. I do think, John Parnell, when people train up their children in the way of bondage to porridge and olive oil and Jaeger blankets, they ought to carry the things along when they pay visits; but Cynthia seemed to consider me an outer barbarian because I did not have all of them ready for her. I shouldn't want our children to tithe massage and physical culture and neglect the weightier matters of courtesy and regard for the feelings of their hostess. And that is the solemn truth, John Parnell."

"Well?"

"Well, that is only the beginning. I never was so—"

"Called to order?"

"That's it exactly. I tell you what, John Parnell, it made me sympathize with your parishioners; but as a minister's wife it came kind of hard to me to consider myself in the light of a heathen and a fit subject for conversation. And then the meetings of the congress which I had looked forward to expecting to learn so much! Well, I did hear a great deal that was true, to be sure, but the trouble was that the very next morning some one would get up and expound the very opposite doctrine."

"That's what they were here for—free discussion, Polly."

"Then they should not have admitted me, for it is awfully confusing to the mind of a heathen. How did you ever grow to be the man you are, John Parnell? For I know your mother never heard of the psychology of childhood and the development of the spiritual sense. And as for menticulture and all the rest of it!"

"She knew the value of obedience," said Mr. Parnell, "and when we failed to come up to time, she developed our spiritual sense with a good stout hickory switch."

"But corporal punishment was the one thing the whole congress was agreed in denouncing," said Mrs. Parnell; "and it really was refreshing, because it was the only thing they were united upon, except the advocacy of physical culture, and each of them had her own brand of that and considered all the rest deleterious. What brand was yours, John? It didn't do ill by you!"

"Hunting, fishing, climbing trees and especially splitting wood. Best sort, too; trade-mark unnecessary. Wish we could get it for our boys. Go on," said Mr. Parnell.

"Well, the worst of all was the session on religious

education. Cynthia, you know, is very religious, and her children are members of Junior Endeavor Societies, Bands of Mercy, and all sorts of things; but another woman read a paper on the Evils of Superstitious Education, which went to prove that children ought to be left alone to choose their own religion after they grew up. And, do you know, I heard Horace Brenton whisper to Hal that, if mother were to try that plan, his choice would be pretty good fun anyway."

"The speaker would have scored one if she had heard that," said Mr. Parnell. "Were Willie and Clara there?"

"Why, you know, I thought they need not bother going," said their mother, "especially as they did not want to. In fact, I was rather sorry I went myself after I heard that speech, for the speaker scored some very strong points and it made me wonder whether our plans were the best after all, though of course in your position we could hardly do differently."

"But were you not reassured," asked her husband, "by your cousin's success in developing the spiritual sense of her own family?"

"Now, John Parnell! After what I've told you! Besides, I don't want to speak evil of the poor children, who are surely not responsible for their own bringing up, but, benighted as I am and away behind the times, I wouldn't, no, that I wouldn't, change families with Cynthia!"

"I suppose," said Mr. Parnell, "that Mrs. Brenton is too busy reforming the world to have time to reform her own family."

"That is a cheap thing to say, but it isn't one bit true. Cynthia just wears herself out on her own family, and as for that maid of hers, she has the most patient look out of her eyes that I ever saw in woman. If she tries to make her family a model by which to reform the world, that is only because it embodies in her theories and plans the best things she knows. Now, John Parnell, explain it to me. You know you can, for all you pretend to misunderstand. I do want to do the best by our boys and girls, but with twenty different theories on every point of their education, from the multiplication table up to truthfulness and temperance, what is a poor heathen body to do? Am I to favor my mince pies with brandy, and give them a taste for liquor, or be a fanatic and have them turn drunkards out of pure contrariness?"

"Poor Polly!" said John Parnell. "Cannot you satisfy yourself, my dear, with the farmer's invective against theoretical agriculturists and the proverb about old maids' children?"

"These women, John Parnell, were all mothers of families. And as for theories, one must have them, of one sort or another. Your mother has often told me that she brought up her children as she was raised herself, and that if I succeeded half as well with mine it would be all the Lord would ask and more than the neighbors expected. That was her theory, and it was simple and short, anyway."

"It is true that one must have theories," said her husband, "but their value only begins, little woman, when we cease to be conscious of them. I do not know whether I make myself clear?"

"You don't," said Mrs. Parnell, succinctly.

"Then let me try to do better. When you thread your needle do you theorize as to the process? Must you think out the position of each piano key and the value of every note before you can play Schumann's Träumerei to me in the twilight? Is there any difference of opinion among civilized people as to the necessity of washing one's face in the morning? Yet certainly the last case that I have cited, in its day, represented a reform, and its advocates were wild theorists in the opinion of outer barbarians like yourself and myself, Polly. This age of ours is a wonderful one, but it has not yet learned to play in the twilight; its theories are too numerous and, as you have discovered, too contradictory to have been assimilated even by their discoverers, far less to have become a part of the heritage of the race. A generation or two hence they will have been sifted out, and such as have proved most serviceable will have become instinctive. They will have passed into the care of the subconscious self, the feminine half of the intellect, which is said to reside in the back of your head, my Polly."

"I can tell with the front of my head that you are talking nonsense. What do I care for what will happen a generation or two hence? Though of course it is satisfactory to know that something will have been settled by that time. But what am I to do about it now, John? That is the question for me, for really life is too short to solve all these problems."

"Life is the only solution of them, Polly. We may experiment as much as we like with this theory or that; we must, if we are intelligent beings, be more or less modified, intellectually, by modern views of education and the like, but what we really impart to our children—yes, not only to them, but to every one with whom we come in contact—is the self that has grown up within us and been nurtured by education, environment and our own self-discipline or self-indulgence. It is the subconscious self, Polly, that does the work of influence."

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not sound as learned and wise, but I should understand better what you mean."

"It may be, Polly, that character exactly expresses what modern psychology calls by the name I have used. For certainly we cannot love what is opposed to our characters, and it is the thing we love that we are able to give to those about us. A taste for good literature, for example, is an excellent heritage, but the books that you yourself really love are those which you can teach your children to like also. If you try to force upon them something which you have been told is good, though of yourself you would never choose it, you will surely find that they will reject it also, and that you would have done better to let it alone, be it Shakespeare, or be it even the Bible, that they might have come to it in after years unbiassed by your dislike. Learn all you can, but remember that the key to life is not to know, but to be. Even in the kitchen department, I believe that unconsciousness is a much more important factor than is generally recognized, and that many of our experiments fail simply because we are so conscious of applying a test. As between Franklin and Graham flour, for example, that which we eat deliberately, for its nourishing qualities, is the least likely to be wholesome. This quality of wholesomeness is the province of the house-mother, and of her alone; the family should be able, through her care and wisdom, to eat what is set before them asking no questions either for conscience or digestion's sake."

"Well, that's about what we have always done," said Mrs. Parnell, "but it is of no use to speak of Franklin flour, for the children detest the very name of it on account of Cynthia. After all, John, it seems to me that her greatest mistake is that she is always 'travailing in soul,' as she calls it, with her children and never seems to let them alone for a single moment. Don't you think a child wants room to grow as much as a flower? Then, too, I am sure our children have taught me more than ever I taught them, but Cynthia never seems to care for what her children can teach her."

"And Jesus took a little child and set him in the midst of them," said Mr. Parnell. "You have reached the center, Polly. The proper attitude towards our children, as towards the rest of the world, is the attitude of humility. It is not as philanthropists, but as humble students and imitators, that we should open the door of a nursery or schoolroom. It is to the likeness of the Child of Nazareth that we must conform both ourselves and our little ones, if we wish them to enter the kingdom of heaven."

"Well, said Mrs. Parnell, "I felt sure you could explain it to me, John Parnell, and so you have, and now let us ring the bell for prayers."—Congregationalist.

It You Please.

When the Duke of Wellington was sick, the last thing he took was a cup of tea. On his servant's handing it to him on a saucer, and asking him if he would have it, the Duke replied, "Yes, if you please." These were his last words. How much kindness and courtesy is expressed by them! He who had commanded great armies in Europe, and had long been used to the throne of authority, did not despise or overlook the small courtesies of life.

Ah! how many boys do! What a rude tone of command they often use to their little brothers and sisters, and sometimes to their mothers! This is ill-bred and un-Christian, and shows a coarse nature and a hard heart. In all your home talk, remember "If you please." Among your playmates don't forget "If you please." To all who wait upon you and serve you, believe that "If you please" will make you better served than all the cross or ordering words in the whole dictionary. Don't forget three little words—"If you please."

Life is made up, not of great sacrifices or duties, but of little things, of which smiles and kindness and small obligations, given habitually, are what win and preserve the heart, and secure the comfort.—Sir Humphrey Davy.

How Jane Struggled With Grammar.

Little Jane had been repeatedly reproved for doing violence to the moods and tenses of the verb "to be." She would say, "I be" instead of "I am"; and for a time it seemed as if no one could prevent it. Finally, Aunt Kate made a rule not to answer an incorrect question, but to wait until it was corrected.

One day the two sat together, Aunt Kate busy with embroidery and little Jane over her dolls. Presently the doll-society became tedious, and the child's attention was directed to the embroidery-frame.

"Aunt Kate," said she, "please tell me what this is going to be."

But Aunt Kate was counting, and did not answer. Fatal word "be"! It was her old enemy, and to it alone could the child ascribe the silence that followed.

"Aunt Kate," she persisted, with an honest attempt to correct her mistake, "please tell me what this is going to am."

Aunt Kate sat silently counting, though her lip curled with amusement.

Jane sighed, but made another patient effort: Will you please tell me what this is going to are?"

Aunt Kate counted on, perhaps by this time actuated by a wicked desire to know what would come next.

The little girl gathered her energies for one last and great effort, and said:

"Aunt Kate, what am that going to are?"—Young People's Paper.

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.—Have we the spirit of Christ? Rom. 8: 1-18.

B. Y. P. U. Topic.—The old man and the new man, Eph. 4: 22-32.

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

(Baptist Union.)

Monday, August 23.—Proverbs 23: 19-35. The end of the drunkard, (vs. 21). Compare Isa. 28: 7.

Tuesday, August 24.—Proverbs 24: 1-12. The thought of foolishness is sin, (vs. 9). Compare Prov. 23: 7.

Wednesday, August 25.—Proverbs 24: 13-23. Deceitfulness of pride, (vs. 17). Compare Job 31: 29, 30.

Thursday, August 26.—Proverbs 24: 24-34. Deceitfulness of indolence, (vs. 33, 34). Compare Prov. 20: 4.

Friday, August 27.—Proverbs 25: 1-14. Deceitfulness of contentment, (vs. 8). Compare Luke 12: 58, 59.

Saturday, August 28.—Proverbs 25: 15-28. Deceitfulness of the unfaithful, (vs. 19). Compare Ps. 120: 3, 4.

Prayer Meeting Topic For August 22nd.

"The Old Man and the New Man." Eph. 4: 22, 32.

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

In our lesson the apostle mentions two persons, the Old Man and the New Man. Now as we all know the Old Man only too well, for our individual welfare, we will be better employed to-night if we endeavor to make more fully the acquaintance of the New Man. By a study of the remainder of the chapter, beginning with verse twenty-five we learn:

I. First that the New Man will be truthful. See verse 25. Lying is the meanest of the vices. The man who habitually resorts to falsehood to gain his ends soon loses the respect of his neighbors. We are members of the body of Christ said Paul, and hence are mutually dependent upon each other. (See 1 Cor. 12: 21.) This being the case, it is to our personal advantage to be true to each other. For the man who deceives his brother, to that degree injures himself. The New Man will always be characterized by truthfulness both in speech and act.

II. Secondly, the New Man will shun sinful anger. Verses 26 and 27. What a confession of weakness is the habitual manifestation of a bad temper. How wretchedly miserable do those irritable people make both themselves and all with whom they associate. See Prov. 21: 9. There is no greater nuisance on God's earth than a "cross baby," be it young or old. Of course there are times when righteous indignation is perfectly just, but the perpetual giving way to passion cannot be anything but exceedingly harmful. Can I overcome my bad temper? Of course, you may. See 2 Cor. 12: 9 and Eph. 6: 11.

III. Thirdly, the New Man will follow some honest occupation. See verse 28. In all honest employment there is great reward. The child of God will not want to get his living by dishonest means, whether it be theft, deception or fraud. He will follow some righteous calling, not that he may lay up money in the bank, in order to spend the latter part of his life in idleness and comfort. He will be industrious not simply to provide ease and luxury for those who shall come after him, but that he may have "to impart to him that has need." (See this verse in the Bible Union Version of the N. T.) What a worthy incentive to a life of hard toil and economy.

IV. Fourthly, the New Man will be chaste in speech. See verse 30. Listen again to the Bible Union's translation of this verse: "Let no foul word come out of your mouth." What a contrast does this picture of a regenerate man present to that of some Christians of whom we all know. What disgusting, filthy talk slips past their lips. How many of God's people seem to take the keenest delight in telling smutty stories. What infinite harm is daily being done to the young mind by these thoughtless souls who constantly revel in indecent talk. The sole aim of our conversation should be to benefit our hearers, not to do them untold injury. This does not preclude cheerfulness of conversation, nor these genialities which lend grace to society. Nor does it require that our talk shall always border on the serious, but simply that by avoiding all that is frivolous and indecent, we shall always endeavor by our conversation to uplift our fellow-men.

V. But fifthly, the New Man will not grieve the Holy Spirit. See verse 30. In John 1, 32. It is said "I saw the Spirit descending from heaven like a dove." "The dove stands for all that is sensitive in the family of birds. It is said that the dove has been known to tremble when there was held before it one single feather of a vulture.

The Spirit of God is so sensitive that that which as even the appearance of evil in it hurts Him." Surely the child of God will not do anything either in word or act which will cause pain to God's Spirit.

VI. But sixthly, and in conclusion Paul says, the New Man will be kind to everybody. See verses 31 and 32. What a beautiful Christian grace kindness is! Who more quickly wins you heart than the persons who is known to be kind. It does not cost much to be kind. It always pays. See Acts 20: 35. Kindness will lead us to overlook each other's faults, "forgiving one another as also God in Christ forgave you."

B. Y. P. U. First Baptist Church, Halifax.

Although we have sent no report to the MESSENGER AND VISITOR for the last few months yet our Union has been trying to do work for the Master. All the committees have been at work and it has been their aim to give each member of the Union something to do, so that in very truth we might be a working Union. The Sick, Visiting and Flower Committees have made a large number of visits among the sick ones of the church and hospital, taking with them fruit, flowers and interesting reading matter. Not so many of our members as we could wish took the examination in the C. C. Courses, but we all studied the S. L. Course under the instruction of our pastor. Our Conquest meetings have been quite interesting, the Mission committee sparing no trouble in preparing for these evenings. Not long ago we had a Missionary T. The life of John Thomas, written by our pastor, was told by several of the young people, tid bits from some of the missionaries were prepared and bright music given. It proved a very enjoyable evening. Last year our Union raised \$50 for missions, this year we are trying to double that amount. The young people agreed to save a cent a day for a hundred days, and we find the plan has worked admirably. About half the sum has already been raised and we hope when the hundred days are up that we will have handed to our treasurer a hundred dollars for missions. MARY E. PHILIP, Cor. Sec'y.

August 5.

First Mission B. Y. P. U.

The Union in connection with our church is doing a good work. During the past year we have raised \$135 for missions, which has been forwarded through our church treasurer. At our last business meeting, August 3, we voted \$12.50 each to Foreign and Grande Ligne Missions out of our societies funds. CLERR.

August 7.

Why Am I a Baptist?

(Written for The Chattanooga Times.) First, I am a Baptist because as I interpret the genius and teaching of the Baptist denomination they conform strikingly to the spirit and revelations of the New Testament. I regard the supreme mission of Baptists to be absolute loyalty to God's Word, uncovered by human ritual and untainted by human tradition.

KERR BOYCE TUPPER, Pastor First Baptist Church, Philadelphia, Pa.

"Victoria the Great."

The dew was on the summer lawn,
The roses bloomed, the woods were green,
When forth there came as fresh as dawn,
A maiden of majestic mien,
They girt a crown about her brow,
They placed a sceptre in her hand,
And loud rang out the nation's yow,
"God guard the lady of the land."

And now the cuckoo calls once more,
And once again June's roses blow,
And round her throne her people pour,
Recalling sixty years ago;
And all the goodly days between,
Glory and sorrow, love and pain,
The wifely mother, widowed queen,
The loftiest as the longest reign.

She shared her subjects' bane and bliss,
Welcomed the wise, the base withstood,
And taught by her clear life it is
The greatest greatness to be good.
Yet while for peace she wrought and prayed,
She bore the trident, wore the helm,
And, mistress of the main, she made
An empire of her island realm.

So gathering now, from near from far,
From southern cross and northern star,
Her people lift their hearts and pray;
Longer and longer may she reign,
And through a summer night serene,
Whence day doth never wholly wane,
God spare and bless our empire-queen.

—Alfred Austin, Poet Laureate of England.

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.

I have just had such a pleasant and encouraging trip visiting among the Societies in this (Cape Breton) county that I think a short report of it may be of interest, as you do not very often have news from this eastern corner of the province.

Monday evening, July 12th, Miss Gray came on from the Eastern Association, having promised to spend ten days with us here, and Tuesday morning we started and went as far as Homeville, a journey of about two hours, part by train and part by carriage. The Society here was organized at the time of the Associational meetings last year with eight members, it has now a membership of fourteen, and the meetings are well sustained and interesting. A public meeting had been arranged for the evening, and the church was well filled, over a hundred being present and listening with marked interest and attention as Miss Gray told of the work in India, the obstacles in the way and the great need of laborers. We felt that the Spirit was present and are sure lasting impressions were made.

The next day we went on to Mira Bay. There is no Society here, but the clerk of the church had kindly made all the arrangements for us, and the people turned out well and listened attentively, giving us many kind words at the close of the service. Some of the sisters seem interested in the work and talk of organizing an Aid Society.

Thursday we pushed on a few miles further by train to Louisburg, and from there went by coach to Gaberouse, a distance of about 15 miles, over roads that might have been smoother. We had a meeting there that night, and the next night at Pouchu, fourteen miles further on around the coast. The Societies at these two places were organized five years ago, and though they are somewhat shut off from other places and have a good many difficulties to encounter, they have kept bravely at work, holding their meetings, praying and giving, and nowhere did we get a warmer welcome or a more sincere "God bless you." We were expected at North Sydney and Sydney on Sunday, but owing to the condition of the roads, were unable to make connection with the train at Louisburg, and were obliged to remain there over Sunday. We had not thought of Miss Gray having any opportunity to speak there, as there are but a handful of Baptists and no church, but Mr. Tweedie, the Methodist minister kindly asked her to speak to his people, and we trust our enforced stay there was not in vain, but that the Lord had over-ruled our plans in order that Miss Gray might deliver her message there. Monday evening we were in Sydney, but on account of the meeting having been postponed there was not a very large gathering. Those who were there will, I am sure, have more interest in our mission than ever before.

Tuesday found us at Glace Bay. The society there was organized by Mrs. Churchill eleven years ago, and they have never allowed it to go down, but each year report progress. We expected a good time there and were not disappointed. The church was well filled and the interest manifested very pleasant. They gave us the largest collection of any place we visited. They have a Mission Band here, and we were glad to see a number beginning to it at the meeting.

Our last meeting was held at North Sydney, on Wednesday evening. Here also, the change of time prevented some from being present, but quite a number gathered, and notwithstanding, it was one of our hottest days, showed no sign of weariness. The Society at North Sydney has the largest membership in the county, and under the efficient leadership of the pastor's wife is looking forward hopefully to yet greater success in the coming year.

We had hoped to visit Little Bras d'Or where they have a very faithful and interested Society, and we would also have liked to have an evening at Port Morien, but Miss Gray's time was limited, and we had to bid her good bye on Thursday morning. I am sure very many in Cape Breton will follow her back to India with their prayers and sympathy. We are very thankful to our Father for sending her to us, and we are sure a blessing rested upon her work; we realized the presence of the Holy Spirit in every meeting. At most of the places we

Foreign Missions.

visited they had never had a visit from a missionary before, and they seemed so anxious to hear about the work. We will not soon forget the kindness shown us everywhere we went and are especially grateful to the kind friends who drove us from Pouchu to Gaberouse, and from Gaberouse to Louisburg. It was a hot day and the roads rough, and we think they must have had a true missionary spirit to do it for us. We believe they will not lose their reward.

BADIN HARRINGTON, Sec'y for Cape Breton County.

Bridgetown.

Our W. M. A. Society held its annual meeting, in the vestry of the Baptist Church, July 14th. A large number of sisters were present, and the meeting one of deep interest. In reviewing the past year our hearts are filled with thankfulness to God for many blessings. New members have been added to our number. A deep interest is being taken by each sister, and talents are being used for the honor of Christ. But with our joy comes sadness, death has entered our society of late, and claimed two of our dear sisters, one our much loved president, Mrs. P. M. Young. God called her to that beautiful home on high; we dare not ask why? It was done in love; but the stroke is heavy, and sometimes it is hard to say from our hearts, "He doeth all things well."

We miss the warm clasp of the hand, the tender sympathy and loving words of our president. One place empty here, filled in heaven. "God saves this fair flower and plucked it for His own." As we enter a new year of service for the Master, may it be with renewed consecration to the work. Officers for the year are as follows: Pres., Mrs. R. C. Young; 1st Vice-Pres., Mrs. W. A. Craig; and Vice-Pres., Mrs. Elias Whitman; Treas., Miss Helen Vidito; Mrs. G. H. Dixon, Sec'y.

A. L. DIXON, Sec'y.

Notes.

To the Mission Bands in Nova Scotia. Will all Mission Bands which have been organized during the past year, and who have not reported to me, please do so at once? Blank forms have been sent to all Mission Bands, many have not filled these out. Please do so at once and return to me. AMY E. JOHNSON, Dartmouth, N. B. Prov. Sec'y., N. B.

Foreign Mission Board.

NOTES BY THE SECRETARY.

Three Mission families for India this autumn. This is the need. Read the following extract from the missionaries appeal:

"In order that the mind may conceive how utterly inadequate is our present force to meet the need, let us draw a few comparisons. Suppose Halifax or St. John have a population of 50,000, if there were but one denomination working in each city, and only one man in that denomination to preach the gospel there, we would think the religious interests of that city very sorely neglected indeed. If then these cities were five times as large as they are, each having a population of 250,000 with only one ordained minister of the gospel in each, the proportion would be the same as it now is in the Hindupitam field under the care of Bro. Morse, or the Bobbili field in the charge of Bro. Churchill. The Bobbili missionary has already spent a second term of ten and a half years in India and probably will be obliged to lay down the work for a season inside another year. If five and a half cities like St. John or Halifax were placed side by side, or eighteen the size of Charlottetown, or twenty-eight as large as Fredericton or Yarmouth with but one ordained preacher to break unto its peoples the bread of life, the supply would be the same as that we now find on the Vizianagram field under the care of Bro. Sanford. Again, if St. John or Halifax had each six times its present population or Charlottetown twenty times; or if Fredericton or Yarmouth were thirty times as large as it now is, with only one pastor in each, the proportion would be the same as it is now on the Parla-Kimedi field under the care of Bro. Corey. Lastly, if our two largest cities already mentioned had each seventeen times its actual number of inhabitants, or Charlottetown fifty-six times; or if Fredericton or Yarmouth had each eighty-five times its existing population, with only one ordained evangelist to preach to the whole 875,000, the great city would be as well manned as the Chicacole, Palkonda, Tekkali and Sompet fields now are under the care of Bro. Archibald, the health of whose wife is in such a condition that we know not how soon this vast and populous district may be left without a missionary."

Is it too much to say that the needs thus presented are very great, and the provision for meeting them pitifully small? Surely we will do more, very much more, than we have been doing. "Pray ye the Lord of the harvest."

Famine Relief.

The distress on our mission field is very severe and it looks now as if many must die of starvation. It was a wise thing that so many of the friends sent their contributions for the relief of India's sufferers through the Foreign Mission Board. More help will be needed.

Mr. Sanford, under date July 6, writes: "The famine gives us very anxious forebodings at this date."

Says Mr. Corey: "If the rains should fall this year thousands must die of starvation unless abundance of

help comes from the outside. The famine is now worse than at any previous stage."

Says Mr. Archibald, writing from Tekkali, July 6: "About a thousand received help here yesterday. The state of this people is heart rending. As I write the poor are flocking around the tent pleading for help. If we began to give out money we would be besieged all day and could do nothing else."

Some extracts from the written statements of the Chief Magistrate to his European subordinates are given: "As for Tekkali, its state is terribly bad. Even the ryots (farmers) are emaciated. I should say that relief has been withheld from eighty per cent. of those deserving it. The monsoon appears to have gone over from the west coast and we seem to be in for another year."

State of the Denomination.

Mr. HARRIS:—In the Year Book for 1896, at page 225 you will find a report on the State of the Denomination, adopted by the Convention. This is a copy of a portion of that report as it is there printed, and as it was printed at the time in your paper, viz. "How is it with the Baptist denomination of the Maritime Provinces? Churches may have a multiplicity of gifts, but little liberality of giving—a large influx of disciples, but a lax exercise of discipline. How is it with your church and ours? How much truth is there in the reports, so lamentably common in many places, that Christians, even Baptist Christians—or let us say church members—are mean, dishonorable, untruthful, light-fingered, loose-tongued—that they attend the theatre, play cards and dance, that they are guilty of swindling and smuggling and bribery, that they put fashion and party politics before Christian principles? If these things are true in any degree surely there is need of humiliation and repentance and purification. When shall the good work begin? Let those of us who do see the need, deal faithfully and heroically with themselves and their brethren without delay."

Now as the Convention is about to meet again, let me call its mature attention first to this language which it has used in respect to its constituency and by way of inuendo too, and second, to its classification with the mean, dishonorable, untruthful, light-fingered, loose-tongued and those who are guilty of swindling, smuggling and bribery—of persons who may innocently, (claiming a right of private judgment) believe that attendance at a theatre, games with cards and dancing are not under all circumstances, and upon all occasions wrong, and who may participate in or abet such amusements. The question whether the amusements are really right or wrong, seems to be almost irrelevant in considering the question whether or not this classification can be justified. Yours &c., August 12. "Notice."

Was All Run Down

No Appetite and a Tired Feeling All the Time—New Brunswick People Tell What Hood's Sarsaparilla Has Done For Them.

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

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Is the best—in fact the One True Blood Purifier. Price 75c. Hood's Pills cure nausea, indigestion and biliousness. Sold by all druggists. Price 25 cents.

Baptist Book Room Halifax, N. S.

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

- "The Crescent"—60 vols.—\$28.00 net. "The Star"—50 vols.—\$19.25 net. "The Royal"—50 vols.—\$16.50 net. "Primary Class, No. 2"—50 vols.—\$8.00 net. —ALSO— "Primary Class No. 1"—50 vols.—\$8.00 net.

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

B. Y. P. UNIONS—

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

Very pretty Button Badge with Stick Pin. Just what our Unioners and Delegates will require. Send us 55c. and we will mail you one dozen at once. N. S. Eastern Associational Union adopted them at once.

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

BLACK I of the Bap Margaret's receipt of from the which was

The 52 Convention be held with at St. John day, Aug.

The next Quarterly Church on Sept. 7th, session a la

The Bapt auditorium North End, The follow day! Mess White, A. H. Warren Rev. D. A. M. Keirsten Summer Sch

The four Baptist Chu Gihson chu September 1 preceding the N. B. Baptis will meet on Sabbath 5 A. Societies meeting to h ers on Mond Monday after the Baptist place, and on gathering of held. Busine out Tuesday, remain in churches, Societies and send delegates Travelling arr later.

There will Board of Gove on Wednesday p. m. in the church, St. Jo Board. S. F. Dartmouth,

The annual Baptist Publish at their office N. B., on Mon 9 o'clock. P. S. The will meet at 85 Aug. 21st.

Notice to church to notifi the homes to b committee will boats who will The members recognized by to be met pleas car to church y formation need fare for one 30 every additiona

H Veget HAIR Will restore ful color ar the growth vent baldne All scalp dis The best ha R. P. Hall & Sold

Notices.

BLACK POINT.—The building committee of the Baptist Church at Black Point, St. Margaret's Bay, beg to acknowledge the receipt of a contribution of five dollars from the Tabernacle Church, at Halifax, which was very thankfully received.

C. F. HUNN,
Sec'y Building Com.

The 2nd 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. CARR, 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. BRISTOL, 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. NORRIS, 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, 13th, at 2.30 p. m. On Monday afternoon the annual meeting of the Baptist Annuity Association takes place, and on Monday evening a fraternal gathering of the B. Y. P. U. Society is held. Business sessions continue throughout Tuesday. We hope all will arrange to remain until Tuesday evening. The churches, Sabbath Schools, W. M. A. Societies and B. Y. P. U. Unions are urged to send delegates to the respective gatherings. Travelling arrangements will be announced later.

W. R. 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.

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. STAMMERS, Sec'y.

P. S. The Directors of the company will meet at 85 Germain St. Saturday morning Aug. 21st, at 9 o'clock.

Notices to Delegates to Convention.

As it is impossible for the clerk of our church to notify the intending delegates of the homes to be assigned them, a reception committee will be in waiting at depots and boats who will give all needed information. The members of this committee can be recognized by the badge. If any may fail to be met please take a coach or an electric car to church where all direction and information needed will be supplied. Coach fare for one 30c., for two 50c., and 20c. for every additional member of the party going

to the same place, electric car fare 5c. to any part of the city.

ACCOMMODATION.

We are putting forth our very best effort to secure free entertainment for as many as possible, but owing to a series of Conventions that have and are meeting now in our city, we find the task somewhat difficult. Let no one, however, who feels it his duty to come to attend to the Lord's work in connection with the denomination be discouraged, come right along we will do our level best for you. Very good accommodation can be secured all the way from \$3.20 per week up to \$2 per day and as much higher as purse enables or fancy suggests. A restaurant will be opened in the old church building where luncheon can be procured at very reasonable rates. This institution is in no way connected with the church, the privilege has been secured by a caterer altogether on his own account. The committee as well as the pastors in the city thought this would be an accommodation for members of boards and committees whose time may be so occupied as to make it difficult for them to go any distance to their meals, as well as for others who may be billeted some distance away from the place of meeting.

J. A. GORDON.

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

F. D. DAVIDSON, Sec'y.-Treas.

Personal.

Dr. Smith Baker, of Boston, who was in St. John last week attending the C. E. Convention remained over Sunday and spoke three times, preaching in the evening for Pastor Gates at Germain Street. The sermon was able and eloquent, and was heard with great appreciation by a large congregation.

The many friends of Mr. S. D. Scott, editor of the Sun were glad to hear of his return to St. John last week after an absence of several months, the last month or two of which has been spent in travelling in the Canadian Northwest and on the Pacific slope. Mr. Scott has been giving the readers of the Sun the benefit of his observations in a series of interesting and valuable letters.

Henry A. Rucker, the negro recently appointed collector of internal revenue for the district of Georgia, assumed charge of the office at Atlanta on Thursday. Six white men in the collector's department announced that they would go out of office with Collector Trammell, declining to serve under a negro collector. Rucker has selected A. J. Smith, a white man, to be his chief deputy.

Lady Henry Somerset has withdrawn her resignation from the presidency of the British W. C. T. U.

Mr. Pom Kwang Soh, ex-minister from Corea, died at Washington on Friday of consumption. It was Mr. Soh's wish that his body should be cremated.

Suffered from Infancy.

THE WAND OF MISERY WAVED OVER MRS. THOS. GREEN.

From Her Childhood She Suffered from Heart Troubles—Doctors said Nothing Could be Done for Her, and that Her Death at Any Moment Would Not surprise Them.

From the Herald, Stratford.
"Of the making of books there is no end," it has been said, and the same claim might be set up in respect of the making of testimonials in favor of Dr. Williams' Pink Pills. Wonderful as are some of the statements published in the newspapers as to the cures effected in all parts of the country, fresh evidence proves the half has not been told. Were it not for a false sense of delicacy which a great many people entertain in regard to such matters, the columns of the press would be literally

teeming with grateful acknowledgements of benefit derived from and permanent cures effected by the use of Dr. Williams' Pink Pills for Pale People. It is quite within the mark to say that there is no other medicine offered the public that can at all compare with Dr. Williams' Pink Pills, and there is not a corner in this wide Dominion in which their virtues have not been proved. A cure which recently came to the knowledge of a representative of the Herald is deserving of being widely known. It is an instance of heart trouble that baffled the skill of a number of physicians, some of whom positively refused to treat the patient on the ground that it was no use. The subject of the affliction referred to is the wife of a highly respected and well-to-do farmer in the township of Logan, near the village of Dublin. Mr. and Mrs. Thos. Green are firm believers in the efficacy of Dr. Williams' Pink Pills, and for very good reasons. Mrs. Green has suffered everything but death from a weak heart, the trouble having afflicted her since early childhood. On several occasions she has been so low that it was not thought possible for her to recover. Her greatest trouble often arose from exhaustion or a sudden start, and at such times her heart seemed to cease its throbbing and the breathing was fitful and labored. Doctor's medicine seemed to have no effect whatever. She was advised by one physician that all that could be done was to keep her strength up, and it was with a view to strengthening her system, and with no hope that her heart would be benefited, that she began the use of Dr. Williams' Pink Pills. She had not been taking them long, however, when there was an unmistakable relief from the trouble that had made her whole life miserable. During the past summer she has used Pink Pills freely, and has enjoyed better health than for many years before, and has been able not only to do her household work, but also many of the out door chores that fall to the lot of a farmer's wife. The different physicians who have treated her have frequently told her husband that they would not be surprised to hear of her death at any moment, but she is to-day a strong woman, enjoying better health than she has done for years. Both Mrs. Green and her husband feel grateful for the great benefit she has received from the use of Dr. Williams' Pink Pills, and spare no words in sounding their praises to everyone who enquires what has wrought such a change in Mrs. Green's health and spirits.

In cases of paralysis, spinal troubles, locomotor ataxia, sciatica rheumatism, erysipelas, scrofulous troubles, etc. Dr. Williams' Pink Pills are superior to all other treatment. They are also a specific for the troubles which make the lives of so many women a burden, and speedily restore the rich glow of health to pale and sallow cheeks. Men broken down by overwork, worry or excesses, will find in Pink Pills a certain cure. Sold by all dealers, or sent by mail postpaid, at 50c a box, or six boxes for \$2.50 by addressing the Dr. Williams' Medicine Co., Brockville, Ont., or Schenectady, N. Y. Beware of imitations and substitutes alleged to be "just as good."

Wanted.

Old brass, Andirons 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.

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Price, \$10 Reduced from \$25.

HEART TROUBLE.
MAXWELL, ONT., CANADA, Jan. 6, 1897.
I commenced using one of your Electro-poise in June, 1895, for valvular heart trouble and neuralgia of the same organ. I realized improvement from the first, and in several letters to you my sister stated the great benefit derived from its use. My heart does not trouble me now, except when I overexert myself then I feel a slight pain in it. I only wish we had heard of it sooner as it would have saved us a great deal of useless expense. We would not part with it for any amount of money if we could not replace it.
Very truly,
J. D. STERLING.

RHEUMATISM.
ST. JOHN'S, QUE., CANADA, Feb. 21, 1896.
The wonderful properties of your Electro-poise having been brought to my notice, I was induced to give it a trial on a member of my family who suffered from inflammatory rheumatism, and for the short time that I have used it I think it has afforded much relief to the patient.
Yours very truly,
JAMES O'NEIL,
(Mayor of St. John's).

PARALYSIS.
MINNEBOSA, MAN., CANADA, Jan. 25, 1895.
I commenced using the Electro-poise last November for rheumatism and paralysis. My experience with it since then enables me to say now that the Electro-poise is the one only remedy worth trying for the above maladies. I have tried everything else and find the Electro-poise the only genuine and grand success.
Gratefully yours,
ALEX. H. RACEY.

Book by mail (free) to any address, telling all about the self-applied oxygen remedy and why it often cures cases pronounced " incurable."
Electrobration Co., (Room 55),
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The Newton Theological Institution,
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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. Education through the whole course. Excellent library facilities. Furnished rooms.
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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,
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Will restore gray hair to its youthful color and beauty—will thicken the growth of the hair—will prevent baldness, cure dandruff, and all scalp diseases. A fine dressing. The best hair restorer made.
R. P. Hall & Co., Props., Nashua, N. H.
Sold by all Druggists.

DOHERTY ORGANS
WE TAKE PLEASURE in informing the public that we have the agency for the above mentioned Organs, which have been so long and favorably known.
It is an acknowledged fact that the TONE and ACTION of the Doherty Organs are superior to any manufactured in the Dominion, while the mechanical part is as near perfection as possible, and the appearance pleasing beyond description. Catalogues sent free on application. Terms and Prices are sure to suit. Church Organs a Specialty.
JAS. A. GATES & CO., Middleton, N. S.

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

AVONDALE, Platon Co., January 14, 1896.
Messrs. C. Gates, Son & Co.:
Dear Sirs.—This is to certify that my father had an attack of the La Grippe, about four years ago. The doctor was called and said he could do nothing for him as he was so old, being then 84, but when there is life there is hope, and having your Bitters and Syrup in the house, we began to give them to him, when he got better, and after about three months was entirely recovered. He is now in his 85th year and is well and hearty. Your CERTAIN CHECK speedily cured a neighbor woman of Cholera-morbus. My grandchild, about two months old, was taken with Diarrhoea and was taking doctor's medicine for some weeks, but it continued getting worse and it became chronic, so that the child got to look like an old person; it was plain to be seen the 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.

WHISTON & FRAZEE'S.

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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EMULSION all the
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With Satisfaction and Pleasure
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It saves TIME, TROUBLE and
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About fifty, in Black Walnut and Ash, with Iron Frames. H. of them have reversible backs. They seat six or seven adults and are now in good repair. These Settees are suitable for a Church, Vestry or Public Hall.

Will sell in whole or in part.

ALFRED SRELEY,
St. John, N. B.

FAVORABLY KNOWN SINCE 1826
BILLS
HAVE FORWARDED TO YOU
AMERICAN CHEMICAL & OTHER PURELY
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CHIMES, EYE CATALOGUE'S PRICES FULL

The Farm

Benefits of Dust Mulch.

I sincerely thank the Tribune for the good advice it gave to me some time ago about bringing up exhausted soil. I am now following your advice. As I find in the agricultural columns every week sound, practical directions and hints to the farmers, I take it for granted that the editor understands farming well, in all its branches, hence I come seeking more advice. When we came to Virginia in 1895, dry weather set in July 14, in 1896 on July 26; but this year it began June 18. Since then it has been very hot and dry; for days the thermometer stood at 110 degrees in the shade; vegetation of all kinds is suffering. This leads me to ask you for your good advice.

First—It is claimed that frequent surface stirring of the soil about growing vegetation will preserve the moisture in the soil. If this be true, should sandy or a sandy loam soil be stirred often in order to preserve moisture, or would the frequent stirring of such soil hasten evaporation and then dry up the soil more quickly by admitting the air?

Second—It is claimed that cultivating and stirring the soil during the hot hours of the day in a Southern climate is detrimental to the then growing vegetation or crops; is this true? If so, why? As these are questions many a farmer may be interested in, be so good and give your advice in the Tribune's agricultural columns at your earliest convenience, since cultivating of crops is now at hand, and oblige your reader and others interested.—J. A. F. SHEFFLER, Petersburg, Va.

Mr. Sheffler's question is a timely one, for it is evident that many readers—and some writers perhaps—do not fully understand how that which is popularly known as "dust mulch" effects its purpose, which is the conservation of the moisture in the ground. This moisture, it is well known, is brought to the surface by capillary attraction, which never ceases in its action when the air is warm and dry and the earth is compact. The water left in the ground in spring, or that sufficiently near the surface to be available for the small roots of young plants, is evaporated soon after the planting is finished, if there are no rains and the ground is not cultivated. Of course, a steady supply is being brought up from the lower depths, but not so rapidly as it is carried off by the air.

If rain falls, the earth is beaten down and becomes more compact than before; the water settles with it, only to be drawn up again through the millions of capillary tubes which have thus been made more numerous and more effective; and, if a rainless period follows, the good results are soon dissipated. Everybody knows that a covering of hay or straw spread over the garden will prevent the drying of the surface for a long time. The mulch will become dry and brittle in the sun, but if it is lifted the ground will be found moist under it. The capillary tubes in the earth come to an end when they reach this coarse litter. A "dust mulch"—the stirring of the earth—accomplishes the same purpose in the same way.

By breaking up the soil for the depth of an inch or more from the surface, the capillary tubes or pores of the earth, are broken and the mechanical rise of the water is stopped when the dust mulch begins. Some moisture will evaporate through the mulch, but it will not disappear more rapidly than its place will be supplied.

The frequency with which the surface should be stirred depends upon weather conditions. If rain destroys your mulch, making it compact, put on your harrow or cultivator as soon as the ground can be worked to advantage, or most of the beneficial effects of the rain will soon be lost. Mr. Sheffler lays stress in both his ques-

tions on this matter of frequency. I see no reason why the "dust mulch," while it remains such, should be disturbed; when it ceases to be a mulch, it should be reconverted into one without delay—whatever the soil and whatever the climate the result will be only good.—Oaklawn-Pelham.

Planting Shade Trees and Windbreaks.

Farmers generally do not take advantage of the very easy and sure way of adding value to their real estate by planting our native trees in neat lines along roadsides and lanes, around buildings and yards and in clumps on waste or unsightly places or bluffs that are too rough for cultivation. These places planted with black walnut I believe will be as good an investment as the same area of apple orchard on suitable soil, although dividends would not be realized from the walnut timber as early as from the apples.

American black walnut can be grown better by planting the nuts directly where the trees are wanted as the walnut is a little difficult to transplant owing to the large taproot and absence of fibrous roots; this condition applies to most of the nut-bearing trees. The walnut begins to bear at "Maple Glen" (our correspondent's fruit farm.—Ed.) when planted from the nursery, about eight to ten years, and although quite strong flavored, are relished by some people. For planting, the nuts should be gathered when ripe and not allowed to dry, and can be kept out-doors by packing in box of sand, or may be planted directly where desired about three inches deep, mulching lightly and keeping down grass and weeds. Use plenty of manure. When once started they increase in diameter about one-half inch every year. To lovers of trees they are attractive and add variety to the collection.

American sweet chestnut is grown for commercial purposes mostly in its natural state, but when planted in the clearance makes a good shade tree. The leaves are nicely serrated and glossy, giving the tree a beautiful appearance.

Hickory nuts have grown quite popular in the markets, and in selecting for planting only use from trees bearing good-sized, plump mated nuts. These and the chestnut require the same treatment as mentioned for the walnut.

Basswood when planted in the clearance forms a very pretty, compact shaped head, and besides being valuable for a timber, shade and ornamental tree, is a source of the best crop of honey, produced by any plant grown in Canada, and as our forests are being destroyed it would be wise to have the basswood planted extensively for the encouragement of apiculture so valuable to fruit growers and farmers to insure fertilization of flowers. They can be propagated from seeds.—Alf. Brown, Prince Edward Co., Ont.

Poultry Yard.

Skim milk fed to poultry will give as satisfactory results as when fed to hogs.

For feed for geese at this season scald meal and shorts, with a little scraps, boiled potatoes or turnips, and give them all they will eat, with a little corn once a day.

Samuel Cushman R. I: Old geese lay more eggs and are more reliable than young geese. If geese must be purchased it often saves time to buy young geese rather than try to secure any number of old ones. Young ganders are better for breeding than young geese. Young geese do not lay as many fertile eggs or produce as many goslings the first breeding season as they do the second. If geese are often changed from one place to another, they are apt not to breed well, and the other conditions being equal they breed better the third season they are in a locality than the second.

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AND FARM.
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INTERNATIONAL

EXHIBITION,

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OVER \$12,000 IN PRIZES

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Competition open to the World.

Very Cheap Excursion Rates on all Railways and Steamers. Rates and Dates announced later.

Special Arrangements are made for the Cheap Transport of Exhibits.

The C. P. Railway will carry Exhibits from New Brunswick points at regular rates and refund all freight charges when goods or stock are returned unsold, thus carrying Exhibits practically free.

A special new Poultry Building is in course of erection, and Amusement Hall will be enlarged and improved.

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

A trip to the Sea Shore, a visit to Canada's Winter Port, and a stay in the cleanest and healthiest city in Canada, can be combined with a visit to the International Exhibition, at the very Low Rates to be later advertised.

Arrange Now to Come to Saint John. Entry Forms will be forwarded to every one who applies personally or by letter to—

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

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T. H. HALL, St. John.

Acadia Seminary, Wolfville, N. S.,

Opens SEPTEMBER FIRST, 1897, with Miss Adelaide F. True, M. A., as Principal and eight Resident Teachers.

The Literary or Collegiate Course is very thorough and prepares for University Matriculation at the end of the third year, and the diploma given at the completion of the Course entitles the pupil to enter on the second year of the B. A. Course in Acadia University.

Pupils can enter on any year of the Course for which they are fitted or may take selected studies.

All the advantages of the Collegiate Course, including Board, Tuition, etc., are furnished for \$170.

Music, Art, Elocution, Stenography and Type Writing are extras.

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Location beautiful and healthful. Teachers of culture and experience. A family school.

Board and Laundry \$2.50 per week. Apply for Calendar to

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Lesson IX.—A

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The Sunday School

BIBLE LESSON.

Adapted from Hurlbat's Notes.

Third Quarter.

Lesson IX.—Aug. 29. Acts 19, 21-34.

PAUL OPPOSED AT EPHESUS.

[Read chapters 19, 1 to 20. 3.]

GOLDEN TEXT.

Take heed, and beware of covetousness. Luke 12, 15.

I. PAUL, VERSES 21, 22.

21. AFTER THESE THINGS WERE ENDED—Read the first twenty verses of this chapter. PURPOSED IN THE SPIRIT—Strongly determined. WHEN HE HAD PASSED THROUGH MACEDONIA AND ACHAIA—Two European provinces west of the Aegean Sea, where Paul had planted the Gospel on his second missionary journey. The reason for his resolution was that he had received news of dangerous divisions in the church at Corinth, to unify which he wrote at this time the First Epistle to the Corinthians. TO GO TO JERUSALEM—The church at Jerusalem. At this time it was probably suffering acutely from poverty. MUST ALSO SEE ROME—Later he saw Rome, but it was as a prisoner in chains. See Rom. 15, 28, 29.

22. SENT INTO MACEDONIA—To gather money. TWO OF THEM—A company of Christian workers had gathered around Paul as his helpers in the Gospel (Acts 20, 4). MINISTERED—Aided him in his work and gave care to his physical needs; for his health was delicate. ERASTUS—It is quite probable, that this was the same Erastus who is called the chamberlain (or treasurer) of Corinth in Rom. 16, 23, and is named (2 Tim. 4, 20) long afterward. STAYED IN ASIA—The special reason for this prolongation of his sojourn is thought to be found in the Ephesian games, celebrated in May.

II. DEMETRIUS, VERSES 23-28.

23. NO SMALL STIR—The word "stir" is elsewhere translated "tumult," Acts 12, 18. ABOUT THAT WAY—Or, as in the Revised Version, "the Way;" which was a common term for Christianity, used among the early disciples, and referring to it as a pilgrimage or path in life.

24. DEMETRIUS—A leading spirit among the Ephesian shrine-makers. MADE SILVER SHRINES—Small models of the shrine of Diana, with a miniature figure of the goddess, purchased by pilgrims for worship at home. NO SMALL GAIN—And that gain was the motive of their opposition to the Gospel, just as now the temperance reform finds its bitterest enemies among those who make money by liquor selling.

25. WHOM HE CALLED TOGETHER—The entire image-making fraternity, and doubtless all other trades depending upon the temple of Diana, were gathered. SRSS—Literally, "Men," or, as we would say, "Fellow-citizens." BY THIS CRAFT (business) WE HAVE OUR WEALTH—He wastes no words, but goes to the real motive at once.

26. YE SEE AND HEAR—The fact was patent to the observer; a great tribute to the preaching of Paul and the power of the Gospel. THROUGHOUT ALL ASIA—Proconular Asia Minor is meant, the province bordering on the Aegean Sea. In this wide territory all sorts of men had become subjects of the power of the Gospel. THIS PAUL—Contemptuously expressed: a poor Jew, a tent-maker. TURNED AWAY MUCH PEOPLE—Secular history informs us that within fifty years from this time the temples in the adjoining province of Bithynia were deserted, and the priests complained that no offerings were brought to them. NO GODS, WHICH ARE MADE WITH HANDS—Philosophers might speak of the idol as a symbol, as intelligent Roman Catholics now regard the crucifix; but the ignorant mass of heathen worshippers regarded it as a god. Note that Paul's success at Ephesus was chiefly among the heathen.

27. OUR CRAFT IS IN DANGER—"Our business interests" would convey the meaning more accurately. The craftsmen are reminded that the success of the Gospel means loss of employment and starvation for themselves and their families. The fact is that the foundations of idolatry were being sapped. TO BE SET AT NAUGHT—"To come into contempt," literally; just as the American traveller in China smiles as he sees the sign, "Gods made here." ALSO THAT THE TEMPLE—Under a show of religious public spirit he pretended that loss of personal gain was subordinate to the honor of Diana. So today brewers' associations are wondrously concerned for the liberty and enjoyment of the people. WHOM ALL ASIA—All the provinces of western Asia Minor united in rebuilding the temple of Diana after its destruction by fire on the night when Alexander the Great was born; and each of its one hundred and

twenty great columns was the gift of a city. The annual festival of the goddess, held for a month, attracted thousands of people from every part of the Roman empire. The Ephesians became so proud of their temple that they refused to inscribe on it the name of Alexander the Great, though he offered them the whole spoil of his eastern campaign if they would do it.

28. FULL OF WRATH—The verb in the original signifies that the anger grew as they listened. GREAT IS DIANA—Probably a tumultuous procession marched through the streets, drawing the multitudes and crying out the name of their goddess.

III. THE MULTITUDE, VERSES 29-34.

29. FILLED WITH CONFUSION—Nothing spreads so quickly as the spirit of a mob, and oriental cities are often under its power. CAUGHT GAIVS AND ARISTARCHUS—Gentiles both, which may account for the fact that in the end they suffered no violence. Both men were faithful friends of Paul.

30. PAUL WOULD HAVE ENTERED—Though feeble in frame, his courage was majestic. Before we judge him rash in his courage let us consider the wonderful power with which he quieted a similar mob in the temple at Jerusalem, and compelled it to listen to the story of his conversion.

THE DISCIPLES—They had seen the storm gathering, and had conveyed their beloved apostle from his usual abode to a place of safety. They would, of course, tell him what was going on, and it was on hearing this that he wanted to go and address the crowd.

31. THE CHIEF OF ASIA—In Greek "Asiarchs," officers appointed to provide at their own expense for the annual games at Ephesus. They were men of great wealth and of the highest social standing. WERE HIS FRIENDS—Everywhere men of high rank were won to friendship with Paul as Sergius Paulus, Felix, Erastus and Julius the centurion. But the direct influence of Paul's preaching may be inferred from the fact that the very officers who were chosen to preside over the sacred rites of the gods and to advance their honor by public games were now on Paul's side.

32. THE MORE PART KNEW NOT WHEREFORE THEY WERE COME TOGETHER—They had a vague sense that something was wrong, but were ignorant of the cause of the trouble. Much of the opposition of men to the Gospel arises from ignorance. Let us never be led astray by popular opinion, which is as apt to be wrong as right.

33. ALEXANDER—Here named evidently as a well-know man and as an enemy of the Gospel. It is probable that he was the "Alexander the coppersmith" whom Paul named in 2 Tim. 4, 14 as a dangerous opposer. THE JEWS PUTTING HIM FORWARD—The Jews feared lest the mob in its unreasoning zeal might confuse them with the Christians (as at that time there was little distinction between them in the popular mind), and therefore put forward Alexander to explain that he and his fellows had no more sympathy with Paul than had the heathen multitude.

34. GREAT IS DIANA—An expression of loyalty, and a formula of worship such as may even now be heard from Brahmans in India, who will repeat a similar form of words for days together.

The Frenchman and the Hotel-keeper.

French politeness stands its possessor in good stead on all sorts of occasions. A Frenchman who was staying at a hotel in Edinburgh asked at the cashier's desk for his bill, and was astonished to find it so large.

He felt that he had been plundered, but he paid the bill and asked to see the proprietor. The landlord came down in response to the call, beaming with smiles. The Frenchman rushed up to him exclaiming:

"Ah, let me embrace you, monsieur. Let me kiss you!"

"But why do you want to embrace me, sir? I don't understand."

"Ah, saire, but look at this bill."

"Your bill? Yes; but what of it? demanded the astonished proprietor."

"What of it? Why it means zat I s'all nevaire, nevaire see you again saire."—Selected.

If our faults were written on our faces, all would wear a veil.

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Dr. Radway & Co. I have been a sufferer from Rheumatism for more than six months, I could not raise my hands to my head or put my hands behind me or even take off my own shirt. Before I had finished three-fourths of a bottle of Radway's Ready Relief I could use my arms as well as ever. You can see why I have such great faith in your Ready Relief. Yours truly, W. C. HARKER, Engineer at A. Montelone's Boot and Shoe Factory, 880 Julia St., New Orleans, La.

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ALWAYS RELIABLE.

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ALSO DISORDERS OF THE LIVER.

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A few doses of RADWAY'S PILLS will free the system of the above-named disorders. Price 25 cents per box. Sold by all Druggists or sent by mail.

Send to DR. RADWAY & CO., 7 St. Helen Street, Montreal, Can., for Book of Advice.

An Important Letter

The following letter speaks for itself: Its value lies in the fact that it was entirely un-solicited 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 Mrs.—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 injures my digestion. As the preparation has done me so much good I thought I would let you know this fact.

MRS. CHARLES H. CLINE.

22 Duke Street.

Sea Foam Floats A Pure White Soap

Made of the Finest Grade of Vegetable Oils.

Best For Toilet and Bath

Saint Croix Soap Company,

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The Spectacular Siege of Sebastopol every evening,—the most gorgeous and realistic effects ever produced in Canada.

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Full particulars later. Apply for Prize List, Entry Forms and all information to—

JOHN E. WOOD, Secy.

Halifax, N.S.

From the Churches.

NORTH RIVER, P. E. I.—On Sunday, the 8th, I had the privilege of baptizing Mrs. Henry Newsom in the obedience to the commands of her Lord. Earnest and thoughtful attention is given to the preaching of the Word and a good impression seems to be prevailing the community.

LIVERPOOL, N. S.—On Sunday, Aug 8, I baptized eleven candidates, one of whom was a dear old lady, 74 years old. One was received on experience, making twelve to receive the right hand of fellowship. Others are waiting.

GLENGOE, N. B.—Bro. Davidson has been spending several days with us, assisting in special work. On Aug. 1st, our brother baptized the following persons:—Mr. Wm. Nedeau, Mrs. Fred Grant, George Campbell, Mary Croan, Annie Laraby, Isabelle London, Alice McConnell and Lizzie McConnell.

ZIONVILLE, N. B.—The first baptism by immersion in this place was administered by Bro. Davidson on Aug. 3rd, when five happy believers publicly put on Christ, viz., Mrs. Smith, Annie Somerville, Maggie Somerville, Ernest Moran, Cecil McMann. There are others deeply moved in regard to their soul's salvation.

NEW GLASGOW.—On Sunday evening, Aug. 8, we baptized one young brother, Bertie Sullivan. Our B. Y. P. U., is now reorganized into a B. Y. P. U. of C. E., so as to affiliate with the Endeavor Societies of this county. We enjoyed a visit from Prof. Tufts, and believe that his work in representing claims and advantages of Acadia to intending students will result in mutual good to the youth of our province and to our College Academy and Seminary.

THIRD SPRINGFIELD CHURCH.—This church has been passing through deep waters for some years caused by strife that was generated through the locating of a house of worship, but has at last turned to the better plan, and repaired the hall, the place of worship hitherto, and we are now enjoying a season of peace and prosperity. The preaching services and S. S. are well attended, and additions are being made to the church. Sunday the 8th, two were baptized. One was a member of the Methodist Society, and became converted to immersion by reading the Bible.

BROOKFIELD, QUEENS CO., N. S.—Again we had the pleasure of visiting the Baptistal waters, for the third time within four weeks, on Sabbath, August 1. When four young men were united with Christ in the likeness of his burial and resurrection to newness of life. We shall be greatly disappointed if the denomination does not hear good reports from that group of youth in the course of time. We are not holding special services in Brookfield, but reaping the fruit of the seed which we have been sowing in the past years, and hope to report more additions to our number in the near future.

BRISTOL, N. B.—Our special meetings at Bristol have resulted in reviving the church and in the addition of the following members:—Mrs. Shepherd Fairly, by baptism; Shepherd Fairly, by experience; Walter Tomkins, by experience; Mrs. I. N. Boyle and Ella Tomkins, by experience. Yesterday Blanche Tomkins was baptized. Our meetings continued this week; we have our new church up and nearly enclosed, and will, D. V., hold a tea meeting in it Aug. 26th, to raise funds to continue the work. Since writing two more have been baptized at Greenfield, Talmadge Crabbe and Nellie Kinney. Bro. R. W. Dennings who has been spending his summer with us leaves Sept. 1 for Wolfville, N. S.

VANCOUVER, B. C.—Our work is flourishing. We had a gracious season of revival last winter, I baptized about forty; others will come soon. We have a large B. Y. P. U., and in excellent working order; and we have two splendid Sunday-Schools. Our congregations are good, and our people are united. And as pastor and

people we love each other. As an evidence of the people's love to the pastor and wife, on the date of our second anniversary, they presented me with a beautiful Brantford bicycle, and Mrs. S. with a handsome easy chair, and a full set of the finest table linen. You might tell the Maritime people about this, Mr. Editor, it may inspire some of the churches to put wheels under their pastors; and it is such a progressive assistant to a pastor.

MILTON, QUEENS CO., N. S.—The town of Milton has received a great religious quickening from the visit of Messrs. Hunter and Crossley. For two weeks all the churches suspended regular services, and united in special effort with the Evangelists for the conversion of sinners unto God. As a result large members have made known their desire to lead a Christian life and expect to unite with the different churches in the place. We expect to baptize next Lord's day. The work done in Milton and vicinity by these Evangelists is of a solid character, and must be a permanent blessing to the community. A score or more of those converted are past middle life, which is a pleasing feature of the work here. Our brethren Hunter and Crossley hold a warm place in the hearts of the people of Liverpool and Milton, and we hope that many of our churches will avail themselves of the help of these Evangelists before the return to Western Canada.

GLENGOE.—I was asked to go up the Nashwaak River about twenty miles to administer the ordinance of baptism on the 25th ult. Bro. H. B. Sloat, Lic., is working on this field. Dr. Goodspeed being home on a vacation consented to take my appointments, and thus leave Bro. Sloat with me. The Sabbath proved rainy and so we did not baptize until the following Monday, when nine happy converts were buried in the waters of the Nashwaak, and raised again "to walk in newness of life." We continued the meetings through the week, and several others having manifested a desire to follow Christ in baptism; it was decided that I should remain over another Sabbath. Bro. Allen Hoben, Lic., consented to take my appointments at Gibson and Marysville. We continued the meeting and eight others were baptized Aug. 1st, and on Aug. 3rd, five more were baptized in Zionville. This is new ground for Baptists, and so far as we can learn no other Baptist ministers ever visited this settlement. It is certain the ordinance of Baptism as taught in the New Testament was never administered in Zionville before. Bro. Sloat is loved by all the people old and young, and is going to be one of our strong men, if spared. Many others are seeking "the way, the truth and the life," pray, brethren, that they may find Him.

1st ST. MARGARET'S BAY AND INDIAN HARBOR CHURCHES, N. S.—Since coming to this field in January last we have not troubled the readers of the MESSENGER AND VISITOR with communications; but now wish to say for the information of friends that the Lord's work is moving forward with us. Eight persons have been united by letter with us. Our contributions for denominational work have been slightly in advance of last year, and this is what is generally declared to be the worst year in the history of the fishing industries of these shores. We have received the very kindest treatment by the friends here, generally. Very practical tokens of their appreciation have been given, notably in one instance; each church donated \$10.00 in cash to the pastor to assist in an emergency, and more recently other gifts have been made which deepen our sympathy and interest in them. There are indications that the Holy Spirit is moving upon some hearts, and we are watching hopefully for souls to be born into Christ's kingdom. August 1st, we had the privilege of visiting the church on the west side of the Bay in the absence of Bro. G. C. Durkee, who was called away by the serious illness of his father. Two sermons, two conferences and two communion services, besides driving made the day a busy one, but the kind words of the people, and the joyous consciousness of being about our Master's business made the day a very happy, and I trust not unprofitable one to us all. Our services are well attended, and there is a good degree

of interest along all lines of church work, consequently the outlook is full of promise. Brethren, kindly remember us in your prayers.

Ordination.

An Ecclesiastical Council, called by the Andover, N. B., Church at the request of the St. Leonard's Church to consider the advisability of ordaining to the Gospel ministry Mr. N. P. Gross, missionary of the H. M. B. at St. Leonard's, Grand Falls, etc., convened in the Church at Andover on the 11th inst. at 3 p. m. The Council organized by choosing Rev. A. H. Hayward as moderator, and Rev. W. J. Rutledge as clerk. After prayer the following brethren were enrolled as delegates from the following Churches: Dea's Brown, Wright, Wark and pastor Worden—Andover; Dea. Sloat, F. G. Burt, pastor Cahill—Centreville; Chas. Atherton (lic.) pastor Rutledge—Woodstock; Dea. J. Farley, pastor Hayward—Bristol; Dea. Walker, G. L. Corey—Forest Glen; Mr. Blackburn (lic)—Sisson Ridge; Hugh Diamond, E. Rider—St. Leonard's. All the brethren and sisters present not formal delegates were invited to seats in the Council, among whom were Dea. Burpee of Grand Falls, Rev. J. W. S. Young, General missionary and Mr. Schutt (lic.) French missionary at St. Francis. Then followed a careful consideration of the circumstances under which the Council was called, resulting in the conclusion that the proceedings were Baptistically constitutional.

The candidate was then asked to relate his Christian experience and call to the ministry; after which he was closely interrogated by Rev. J. Cahill as to his views of Christian doctrine. After due deliberation of the Candidate's examination, it was unanimously adopted by the Council that the Andover Church be advised to comply with the request of the St. Leonard's Church and proceed to the ordination of Mr. Gross. In the evening the following programme was carried out: Ordination Sermon by Rev. J. Cahill; Ordination prayer, by Rev. J. W. S. Young; Hand of fellowship, by Rev. A. H. Hayward; Charge to candidate by Rev. H. D. Worden; Remarks upon the relation of the Church to its pastor, by Rev. W. J. Rutledge; Benediction by Rev. N. P. Gross.

W. J. RUTLEDGE, Clerk. Woodstock, Aug. 14, '97.

The Academy Home Refurnished.

Permit me to add one other item to the list of things President Trotter said our young people ought to know about Acadia, viz., that during this summer vacation the interior of the Academy Home has been very much improved. All the students' rooms have been tastefully repainted and a large number of them repapered. Moreover, a new dressing case, a commode and two single iron bedsteads with springs attached have been placed in each room to take the place of the old furniture which has been removed. These new furnishings with some other improvements will be especially gratifying to those intending to take a course of study in the Academy.

I may also state that Mr. Charles E. Morse, B. A., has been engaged as teacher of Mathematics and English and Mr. George D. McKinnon, M. E., has been appointed Instructor in Manual Training. Mr. Morse is Governor General Medallist of his class and comes well recommended. Mr. McKinnon of Charlottetown, P. E. I., has had a four years course in the Applied Science department of McGill University, graduating as Governor General Medallist of his class and taking honors in four branches. He has also had two years in practical work in the machine department at Charlottetown and comes with excellent testimonials. Those intending to come to the Academy this year should write at once to announce their purpose. I. B. OAKES.

Our Schools at Wolfville.

(SOME GOOD OPENINGS.) The prospects for a large attendance for the several departments for the coming year now seem very good. For the last two years the young women willing to help themselves have been given



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the opportunity of doing so by working for a number of hours each day, keeping the halls in order or washing dishes, etc. A few of these places have not been filled for the coming year.

Those taking music or painting or selected studies can but do the work in the dining room as this work is apt to interfere with the work in the regular classes.

There is also a good opening for a woman capable of taking charge of the boarding department of the Academy. Ability to plan and strength to execute is needed for this place. There is also a place for a capable woman to do laundry work.

We shall be glad to hear from any wishing to take either of the above places or from any one who can give us information concerning those who would be likely to take them.

A. COHOON, Sec'y. Ex. Com. Wolfville, N. S., July 21st.

A heavy thunder storm prevailed throughout Western Ontario Tuesday. Probably over a hundred barns were burned, which were set on fire by lightning.

Advertisement for Gilmour's clothing. Text: "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.

Advertisement for J. & J. D. Howe furniture. Text: "We Make a Line of Cheap BEDSTEADS WASHSTANDS TOILET STANDS, CRADLES, Etc. Write for Catalogue and Price List. J. & J. D. HOWE, Furniture Manufacturers, Factory: East end of Union Street, ST. JOHN, N. B."

Aug... ATHES Aug. 2nd Atherton ton, Me. ANTHO J. B. Wy by Rev. thony, Village DUCRY at the rec Elm stre bert Duc of Joseph DAGLE sonage, Rev. Z. I of Mill V of Milton BAIR-C groom's the 11th presence Bair, to bary, Y McCOL the bride land, Jul George G both of A MANTH Guys Co. Kinley, C bor, to I place. WEEKS sister of the Halifax Co ton, Minn Wm. Jack Weeks, of DURKIE mouth Co. McQuarrie Crowl, M River, to S. LEWIS- ton, N. B. Howard I Stream, C CRANDA coupling o B. July 25 of Alexand SPRAGG. B. July 31 8 days, onl Bessie Sprag the sorrow TREADW Aug. 11, W leaving a w ters to mot finished wo DIMOCK. don, Charle years and son of Rev and so fait our Lord Provinces. Christ at th 70 years in is easy and God bless his fortifying the SIMPSON. 7, Edna Sin con Arthur sister profes tized by Pa was one of Cavendish also of W. the house strong as w in storm as attention. true friend be greatly home, and is her gain. ing ones. MCLROD. day, July 11 years, only McLeod, a Rev. Samu Christ as he herself up baptized an of the Uigg October. I soon forgot months of Christ bo in Him to e for the hope but God has

MARRIAGES.

ATHERTON-MCAFEE.—At Woodstock, Aug. 2nd, by Rev. W. J. Rutledge, William Atherton and Mary McAfee, both of Houlton, Me.

ANTHONY-JONES.—At the residence of J. B. Wyman, Esq., Milton, N. S., Aug. 8, by Rev. W. L. Archibald, Bradford J. Anthony, to Annie T. Jones, both of Mills Village, N. S.

DUCEY-SPRAGG.—In this city, Aug. 11, at the residence of the bride's parents, 69 Elm street, by Rev. J. D. Wetmore, Gilbert Ducey, to Jennie M., eldest daughter of Joseph Spragg.

DAGLEV-WRAGLE.—At the Baptist parsonage, Liverpool, N. S., July 22nd, by Rev. Z. L. Fash, M. A., Solomon Daglev, of Mill Village, N. S., and Jennie Weagle, of Milton, Queens Co., N. S.

BAIR-GRAHAM.—At the home of the groom's father, Canterbury, York Co., on the 11th inst, by Rev. I. W. Carpenter, in presence of a numerous guest, Simon A. Bair, to Bertha E. Graham, all of Canterbury, York Co., N. B.

MCCOLLOM-CLARK.—At the residence of the bride's mother, Mrs. Levi Clark, Ashland, July 27, by Rev. A. H. Hayward, George G. McCollom, to Blanch L. Clark, both of Ashland, Carleton Co., N. B.

MANTHORNE-ULOTH.—At Seal Harbor, Guys Co., N. S., on Aug. 7, by Rev. R. B. Kinley, George Manthorne, of Seal Harbor, to Leanora A. Uloth, of the same place.

WERKS-JACKSON.—At the home of the sister of the bride, Mount Airie, Sackville, Halifax Co., Aug. 11, by Rev. S. B. Kemp-ton, Minnie Higgins, daughter of the late Wm. Jackson, of Liverpool, to Charles L. Weeks, of Dartmouth.

DURKHE-PYNE.—At Beaver River, Yarmouth Co., N. S., Aug. 7, by Rev. D. H. McQuarrie, M. A., assisted by Rev. E. Crowl, M. A., Chas. H. Durkee, of Beaver River, to Ella May Pyne, of Freeport, N. S.

DEATHS.

LEWIS.—At Victoria Hospital, Fredericton, N. B., July 21st, of typhoid fever, R. Howard Lewis, aged 29 years, of Cold Stream, Carleton Co., N. B.

CRANDAL.—From injuries received in coupling cars, at Bath, Carleton Co., N. B., July 25, Clarence B., aged 17, only son of Alexander Crandal, of Bath.

SPRAGG.—At Springfield, Kings Co., N. B., July 31, J. Ervine, aged 8 months and 8 days, only beloved child of Daniel and Bessie Spragg. May God bless and sustain the sorrow-stricken parents.

TREADWELL.—At Hampton Station, Aug. 11, William Treadwell, aged 64 years, leaving a widow, three sons and two daughters to mourn. He died trusting in the finished work of the atonement.

DIMOCK.—At his home, at South Rawdon, Charles S. Dimock, Aug. 3rd, aged 86 years and 3 months. Our brother was a son of Rev. George Dimock, who so long and so faithfully proclaimed the gospel of our Lord Jesus Christ in these Maritime Provinces. Charles S. was converted to Christ at the age of 16 years, thus spending 70 years in the service of him whose yoke is easy and whose burden is light. May God bless his two surviving children, comforting them in this their time of trial.

SIMPSON.—At Bay View, P. E. I., Aug. 7, Edna Simpson, eldest daughter of Deacon Arthur Simpson, aged 27 years. Our sister professed faith in Christ and was baptized by Pastor Spurr, Aug. 19, 1888. She was one of the most faithful members of the Cavendish Y. P. S. of Willing Workers, also of W. M. Aid Society. Her love for the house of God and His service was strong as was evidenced by her attendance in storm as well as sunshine and her marked attention. Her pastor ever had in her a true friend and faithful helper. Edna will be greatly missed in the church; in the home, and in the community, but our loss is her gain. May God comfort the sorrowing ones.

MCLEOD.—At Uigg, P. E. I., on Saturday, July 11, Sadie A. McLeod, aged 20 years, only daughter of Norman and Sarah McLeod, and grand-daughter of the late Rev. Samuel McLeod. After accepting Christ as her personal Saviour and yielding herself up to Him as her Lord, she was baptized and received into the fellowship of the Uigg church on the 28th day of last October. The earthly witnesses will not soon forget the occasion. The eight months of her life as a professed follower of Christ bore witness to the power of faith in Him to ennoble and furnished grounds for the hope that she would be very useful, but God has seen fit to remove her from

earthly service to heavenly bliss. Sadie was dearly beloved by her parents and brothers, and will be greatly missed in the home. May the God of all comfort and sustain them in their sore loneliness. She was highly esteemed for her many excellent qualities of head and heart, and her beautiful life by the wide circle of her friends and acquaintance. Her funeral was very largely attended. Pastor Spurr spoke words of comfort. Pastor Keirstead and Rev. D. B. McLeod, (Presbyterian) took part in the service. Bro. Hugh McLean sang appropriate solos. The casket was opened and all present passed by and took a last look at the still form. Then the seed was sown in the Uigg cemetery in hopes of the blessed resurrection.

Sunday School Convention.

The Baptist Sunday School Convention in connection with the New Brunswick Eastern Association met at Albert on Friday, July 16th, one day previous to the regular associational gathering.

Fine weather and a beautiful house of worship greeted those who were able to be present. The first session was opened at ten o'clock, and was largely of a devotional character. Rev. W. E. McIntyre gave an address on Sunday School work, which was thoroughly enjoyed by all. A good representation of delegates greeted the chairman at two o'clock. This number was largely increased upon the arrival of the train bringing those from the more remote parts of the three counties. Verbal reports from some one present from each school were given. There are some sixty or seventy schools in this Convention, and it was indeed inspiring to listen to the reports as given one by one. Surely no S.S. worker could well afford to miss such a treat. Many new ideas were brought out, which cannot but be productive of good. And without a single exception these reports were of a most encouraging nature. This, we believe, was at least partly due to the efforts of the organizers during the past year.

The Convention had the pleasure of welcoming to seats Rev. Dr. Corey, Prof. E. R. Morse, A. H. Chipman, Rev. J. W. Manning, Rev. W. E. McIntyre, Rev. John Hughes, Rev. Mr. Cornell, President Trotter, of Acadia, and others. Ere the session closed the officers for the ensuing year were elected as follows: Pres., Rev. W. Camp; 1st Vice, Rev. T. Bishop; 2nd Vice, Albert Weldon; Sec'y-Treas., W. C. Newcomb; organizer for the northern countries, H. H. Bray. A mass meeting was held on Friday evening. The choir furnished appropriate music. Dr. Trotter offered prayer. Then Pres. Camp introduced Rev. Dr. Corey of Richmond College, Virginia. His subject was "Shall Doctrines be taught in the S. S., and what Doctrines." He held that the teacher should teach all that came before him in the lesson. If the passage be difficult the teacher should solve it, and teach it as he understands it. Dr. Corey's address was loyal, helpful and instructive. After a selection of music Rev. W. B. Hinson, of Moncton, gave a few "Suggestions to Teachers." He said, a teacher should be a teacher—not a talker. He should teach the Bible. He should go into his class prayerfully. He should pray much about each member in his class. He should not trouble himself about success. The promise is to the faithful, not successful man.

At this stage of the meeting Mr. David Milton sang a solo. The third subject for discussion was "How best to interest the S. S. in Missions," and was spoken to by Rev. M. Addison. His idea was that the S. S. should be given something to do for missions; that such men as Rev. J. W. Manning, W. V. Higgins and others who have missions at heart should present such subjects before the schools. Get the individual to give something and he will become interested. A. E. Wall, of Moncton, was selected by the programme committee to discuss the last question for the evening. He spoke on "Lesson Helps in the S. S." He comes from the banner school, and stated that the Moncton school is doing away with all lesson helps in the home as well as in the school, with the exception of the golden text books and the Baptist teacher for the teachers. This is being tried as an experiment. The closing session on Saturday morning was devoted to business. A new constitution and bylaws were drafted and adopted. Then in the customary way the Convention closed to meet next year at time and place to be announced later.

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.

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Steamer City of Everett, which carried a cargo of American corn to India for the relief of famine sufferers, has arrived safely at Calcutta with the cargo in good condition. It will be systematically apportioned among the missionaries of all Protestant denominations in the famine districts for distribution among the suffering natives.

The Charleston prison hospital report says that Convict Willis, who with the assistance of his brother Everett tried to escape on Tuesday, cannot live. The Massachusetts General Hospital, Boston, report says that Everett may live and that officer Darling, who was shot, will live, although increasing inflammation may result in the loss of one eye. The affair caused a tremendous sensation in Boston.

Wm. Balfour, a farmer of Lebanon, Ont., stepped on a rusty nail three weeks ago. The wound was trifling and healed in a short time. Last Thursday lockjaw appeared and Balfour died in great agony Monday night.

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and easy to operate, is true of Hood's Pills, which are up to date in every respect. Safe, certain and sure. All druggists. 25c. C. I. Hood & Co., Lowell, Mass. The only Pills to take with Hood's Sarsaparilla.

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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.....	14.25
Express for Rothesay.....	18.50
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).....	8.05
Express from Montreal and Quebec (Monday excepted).....	7.15
Express from Sussex.....	8.30
Accommodation from Point du Chene.....	12.40
Express from Halifax, Pictou and Campbellton.....	14.30
Express from Rothesay.....	22.50

The trains of the Intercolonial Railway are heated 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.

The Universal Peace Union has offered its services as arbitrator in the coal strike. Jacob S. Coxe has been nominated for governor of Ohio on the Populist state ticket.

It has been decided to give Laurier a civic reception at Ottawa upon his arrival from England.

Prospectors have struck gold at Indian Harbor Lake, five miles from Sherbrook, N. S., and great excitement prevails.

The Moncton school trustees have awarded the contract for the new school to Rhodes, Curry & Co., of Amherst, for \$27,955, exclusive of heating and ventilating.

Fire has destroyed the greater part of the Russian town of Matislavi. Two hundred houses have been burned and the famous Jewish synagogue and six Jewish seminaries have been ruined.

From October 1 next Japan will have a gold currency. A circular issued by the Japanese specie bank announces that from that date it will pay gold for Bank of Japan notes.

The disciples of Christ at their meeting at Deer Island ordained Frank C. Ford, Tiverton, N. S., was chosen as the next meeting place. A committee was appointed to celebrate the jubilee of Daniel Crawford's ministry.

George Beals, a Victoria Vale, N. S., farmer, had about fifty tons of hay in his barn, and some of it being a little green, it heated and took fire, and consumed the barn, granary, wagon house, wood house and other outbuildings, together with the dwelling house. No insurance.

The peace conference met at Constantinople on Tuesday, and Tewfik Pasha, the Turkish minister for foreign affairs, submitted fresh proposals regarding the evacuation of Thrassy, the indemnity and other issues involved, which are likely to cause a tedious delay.

At a cabinet council on Wednesday, Major Walsh, of Brockville, was appointed administrator of the Yukon district at a salary of \$5,000 a year. The government do not intend to take up the question of export duty on logs, until Laurier's return.

The Paris Matin publishes a statement to the effect that 60,000 volunteers have been organized and are being rapidly armed in various provinces in Spain, ready to rise at the signal of Don Carlos.

The town of Opoto, Portugal is in a state of open rebellion, and the authorities have only maintained the upper hand by proclaiming martial law and arresting eighteen army officers who were ringleaders in the revolt.

The heart of Kosciusko, the Polish patriot was interred Wednesday in a special mausoleum on Lake Zurich, Switzerland. The ceremony was preceded by a regium mass, which was attended by 150 Polish patriots.

The revolutionists in the Philippines are following the tactics of the Cubans, surprising convoys and detachments of Spanish troops, and up to date have been generally successful, acquiring a large number of Remington and Mauser rifles and ammunition at a trifling cost of lives comparatively.

During a thunder storm Monday evening a cow being milked by Mrs. Captain McPhee, of Georgetown, P. E. I., was struck by lightning and killed. Mrs. McPhee escaped with a severe shock. A barn at Georgetown was burned and a horse killed at Charlottetown. A barn at Fox Creek, Westmorland County, was struck, the rafters splintered and a good part of the roof ripped off. Hall damaged the crops.

According to a despatch to the Daily Mail from Copenhagen, Capt. Moretensen, of the barque Anagar, bound from Dublin, to Omega, at the mouth of the Onega River on the White Sea, reports that on July 18, when about two days sail east of North Cape, the northernmost point of Europe, then being in Arctic waters, he saw a collapsed balloon, which is believed to be Herr Andree's.

One of the current magazines has an elaborate treatise on genius and stature, in the course of which it is sought to show that men of genius are not, as a rule, of commanding stature. The effort to connect the two is a somewhat labored one, however. Someone once asked Mr. Lindsay how long a man's legs ought to be. He said: "That is a very serious question, and I have given much thought to it a great many times. Some should be longer and some shorter; but I want to tell you that a man's legs ought always to be long enough to reach from his body to the ground."

The Lord Chief Justice of England has astonished his countrymen by appearing on his bench without his wig and gown. The innovation appears to have been suggested by Lord Russell of Killowen, by considerations for his own personal comfort when the thermometer was up in the nineties. The old Tory bar is shocked, but the lord chief justice is relieved of considerable unnecessary perspiration.

Official despatches from Assouan, on the Nile, give details of the capture of Abu Hamed on August 7 by the Anglo-Egyptian troops under Col. Hunter, after a seventeen hours' march from Morawi. After carrying the high ground overlooking the town, the Anglo-Egyptian troops advanced to the attack upon the village. A stubborn house to house fight ensued, and Col. Hunter was obliged to bring up the artillery before it was possible to carry the position. The total loss was twenty-one killed and sixteen wounded, of whom the tenth Soudanese battalion lost fourteen killed, among them two British officers and thirty-four wounded. A number of prisoners, arms, standards, camels and horses, with other property was taken. The inhabitants, as during the advance of the Dongoa expedition, have shown every kind of rejoicing at their deliverance from dervish oppression.

The Intercolonial and Canadian Pacific Railways have arranged for a Farm Laborer's Excursion to leave via St. John, N. B. on Tuesday, August 17th. Second class tickets will be sold at rate of \$14.00 each, to any point in the territory Winnipeg to Moosejaw, Estevan or Saltvoats inclusive. To each purchaser of a ticket will be issued a certificate which must be kept by him, as the farmer for whom he works will have to fill it out to show that he has worked for him at least thirty days. When so filled out and presented to a C. P. R. Ticket Agent, before November 30th a return ticket will be issued to start-point as named on certificate at rate of \$14.00.

A frightful accident occurred at Moncton station, Saturday night about ten o'clock, by which Brakeman Nixon lost his life. Nixon was working on the shunter and got off his engine to look after the switch. The engine from the Shediac accommodation was going, tender first, to the round house, and Brakeman Nixon, who either did not notice its approach or thought it was on another track, was struck and the tender and one driving wheel passed completely over him. One leg was fearfully mangled, one arm broken and the fingers cut off. The lower part of his body was frightfully crushed, the bowels protruding and the heart and other vital organs exposed. Strange to say, he lived for about half an hour and was quite conscious for part of the time, answering questions.

The Highest Position

In the Dominion of Canada.

Paine's Celery Compound The Popular Medicine With The People and the Medical Profession.

Only a truly great and effective remedy could continue, as Paine's Celery Compound has done, to hold its high place in the estimation of the ablest physicians and of the tens of thousands of busy men and women whose only means of judging is from the actual results in their own homes or among their friends. No remedy was ever so highly recommended, because no other ever achieved so many grand victories over disease and sickness.

For feeding exhausted nerves, building up the strength of the body, giving a natural and healthy appetite, and as a promoter of refreshing sleep, Paine's Celery Compound stands today without an equal in the world.

Mrs. Garland, 675 Crawford St., Toronto, gives her experience with the world's best medicine as follows:

"Your Paine's Celery Compound has most wonderfully improved my health. Before using it my appetite was poor—almost gone; I was also weak and debilitated, and suffered from pains in the head.

"Paine's Celery Compound does all that is claimed for it. I have recommended it to my friends, and they all speak highly of the results received from it. I wish Paine's Celery Compound the success it so richly deserves."

Make No Mistake

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

Chamomile Pills

Can Do for You!

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

Smith's Chamomile Pills
FOR SALE BY ALL DRUGGISTS.

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

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

MONT. McDONALD,

BARRISTER, Etc.

Princess St. St. John, N. B.

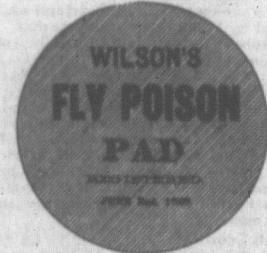
Education Free.

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.



Fly Pads are always round and printed as above.

Each 10c packet is guaranteed to kill a bushel of flies.

Sold by all Druggists.

To Record

Many a girl, in ideas go, is mort conversation. Superior in actual shifting round and is forced to ness is the pas she is mistaken condition of a pe bills when there change.

There is one g conversational p the art is never p circle. No atten ever made save w the various mem gossip a little, or affairs, but they taining talk. In conversation is li and shuttlecock; and dexterity of c

In many busy h eral gathering of t —a time above s should be banished physical comfort. time when the m worry, the father the daughters of s should be changed in all households t to be banished at t peril your digestio are in an irritated a of mind. Pleasant occasional laugh, than pounds of pills

Each member of to the table prep pleasant. Any brig joke, or any bit of will loosen the tongu talk—how it will in a working day. The discussions, no hobt ively touch-and-go talk just a bit about they will; let the bo this family parliam have a right to be general range be of what all the world is to discuss the delinq potatoes than of o who keeps herself doings of all great p not be provincial, horizon.

Now, there is one —he who wants topic read the newspaper that newspapers are useful in giving sub versation. The info is both timely and p needs in society. G a popular type is th easy conversation, added good tempe appreciate a joke, th plaint of inability to ease.—The Househo

Music in

We do not have home. Children w will hardly quarrel; will find the burde lighter. Once a fra the progressive whee would stop if he too dreamed a dream. died and appeared Lord seemed surpr asked, "What did y Why did you not recreation, and so The minister waked recovered his health, known for inspiring

The Home

To Become a Fluent Talker.

Many a girl, intelligent, educated, as our ideas go, is mortified by her lack of ease in conversation.

There is one great reason for this lack of conversational power, in too many cases the art is never practised inside the home circle.

In many busy households the only general gathering of the family is at meal time—a time above all others when worry should be banished, if only for the sake of physical comfort.

Each member of the family should come to the table prepared to say something pleasant. Any bright little story or merry joke, or any bit of the world's news that will loosen the tongues and cause animated talk—how it will increase the brightness of a working day.

Now, there is one fact to note especially—he who wants topics of conversation must read the newspapers. There is no doubt that newspapers and periodicals are most useful in giving subjects for general conversation.

Music in the Home.

We do not have enough music in the home. Children who sing at their work will hardly quarrel; and parents who sing will find the burden of their task grow lighter.

I wish every mother could dream this dream. The world may spare her but her own may not. They are more responsive to a tie of blood than to a tie created by law.

Learn to do the most important things first, and if your strength ebbs, learn to let the minor things wait; sing inspiring songs. Try to get something out of life for all you put into it.

The charm of music is great. It hushes the infant to rest. At the family altar it lifts the soul in worship to God and heaven. In the home it fosters the home spirit and strengthens family ties.

Contentment.

"It ain't so hard to be contented with the things we have," said the old woman dolefully. "It's being contented with the things we haven't that's so tryin'."

"I don't know about that; I don't know," said Uncle Silas. "When we begin to look at the things our neighbors have and we haven't we always pick out just the things we want. They live in a nice house, we say, and we have only a little one. They have money, and we need to count every penny. They have an easy time and we have to work. We never say, 'They had the typhoid fever, but it did not come near us. They have a son in the insane asylum, but our brains are sound, staggering feet go into their grand door, but nothing worse than tired ones come home to ours at night. You see when we begin to call providence to account for the things that don't come to us it's only fair to take in all kinds of things.—Interior."

Mrs. Peter Brown and Her Brown Dress.

Mrs. Peter Brown and Her Brown Dress.

Mrs. Peter Brown was a worthy and thrifty housewife, and though proud of her Brown family she got tired of browns—we refer to browu colors.

Now, Mrs. Brown had a brown cashmere dress that she had donned on Sunday for fully three years. Going to church in sun, rain, sleet and snow for such a length of time had discolored and faded Mrs. Brown's brown dress. The material still good gave Mrs. Brown hope that the brown dress could be changed in color and made to do service until times were better and money more plentiful with her.

Mrs. Peter Brown had heard of the marvellous Diamond Fast Black for Wool, and decided to experiment in the home dyeing. The dye was purchased from her druggist, and the operation conducted as per directions on the envelope, and what a transformation resulted! A deep, rich and pure black, equal to the finest blacks produced by French professional dyers—a new dress at a cost of about thirty cents.

Mrs. Peter Brown's experience is just the experience of thousands of economizing women in Canada today. They find the Diamond Dyes so indispensable that home would be robbed of half its pleasures if they could not procure these great money-savers.

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.

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

IN HEAT SLIDING BOXES, FOR POCKET AND HOME USE.

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

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

IT PAYS

to insure in the CONFEDERATION LIFE ASSOCIATION, because of its sound financial position, its moderate premium rates and its unexcelled profits to policy-holders—Policies unconditional—Guaranteed extended Insurance, paid up and cash surrender values—All claims paid immediately upon receipt of proof of death.

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Gold Fields of the Klondyke.

Everywhere all classes, men, women and children want to know all about this LAND OF GOLD. Recognizing this intense desire...

It will tell you all about the mines that have been discovered. How they are worked, what fortunes have been made, what fields are yet unexplored...

This book, containing over 500 pages, is most richly and accurately illustrated from photographs taken on the spot...

It will contain a magnificent map of six colors, size is 8 1/2, showing the gold fields, routes to reach them, etc. and is well worth half the price asked for the book...

EARL PUBLISHING HOUSE.

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Mention MESSENGER AND VISITOR when you write.

MINARD'S PILLS.

Are prepared from vegetable Medicines only. The combination is so carefully arranged as to meet all cases when a Cathartic is necessary...

Without any flammatory advertisement, we send these Pills forth to make their own market, as our Lotion has already done.

Are you Bilious, have you a Sick-headache, Colic, Jaundice, Constipation, Nervous Debility, Disordered Stomach or Kidneys, Dyspepsia...



BOSTON, Mass.

June 9, 1897.

DEAR SIR,—Some five years ago my father gave me a three months course at your college. Today I am an equal partner in the firm of Loring & Baird, of this city...

You may not remember me among so many, but may remember pinning me with Mr. A. McARS, Waterford, N. B.

EDWARD BAIRD.

Business and Shorthand circulars mailed to any address. No vacations. A. KERR & SON.

Agents Wanted at Once for THE KLONDYKE GOLD FIELDS

giving a valuable history of Alaska and Northwest Territory is about ready; canvassers wanted everywhere. This book is sure to sell rapidly. Many are wild with excitement over the late marvellous gold discoveries in the Yukon...

R. A. H. MORROW, 50 Garden street, St. John, N. B.

The Dominion government is fully determined to collect royalties from miners in the Klondyke and elsewhere in the Canadian territory in the Yukon.

While Charles Wallace, aged 19, was riding his bicycle on Blue Hill avenue, Boston, Friday night, he collided with a horse and buggy. The shaft penetrated his lung, killing him instantly.

News Summary.

Sir Louis H. Davies and Mr. P. Robert Randolph, of Fredericton, have been elected Fellows of the Royal Colonial Institute.

The Marquis of Lorne is engaged in finishing a four-act play of a Scottish historical character, in which the Argyll Campbells figure.

"Our readers and unemployed" will find the gold announcement of the Earle Publishing House, in the "Klondyke," on the 16th page, interesting.

Referring to the visit of President Faure the Russian newspapers are full of a scheme to benefit France by sending stalwart Russians to intermarry in France and stem the falling birth rate of that country.

The decision of the customs department is to allow each minor bound for the Klondyke to take free of duty one hundred pounds of provisions, minors' blankets, clothing in use and cooking utensils.

The London Times publishes a communication from a correspondent in Thesaly who says he has obtained convincing proof that the Turks murdered old and infirm men at Tyrnovo on April 24 last, when Edham Pasha's forces occupied the town.

The Berlin chess tournament, expected to rival the recent contest at Nuremberg and Budapest, will open on September 12. Prizes are offered ranging from £100 to £5 and a "brilliance" will be awarded by Baron Rothschild, of Vienna, who is a chess enthusiast.

The funeral of Senor Canovas del Castillo at Madrid on Friday was a most touching and solemn ceremony. All the troops of the garrison lined the route along which the cortege moved; the flags were lowered and the public buildings, embassies and clubs were heavily draped with crape.

There was a curious incident in connection with the recent sham fight at Neuschi, Hungary, when the infantry was fired on by the Honveds. It was found that some of the former were wounded. It turned out subsequently that the rifles of the Honveds contained pieces of lead. The police have made several arrests.

The London Advertiser of Aug. 13, says: "Hon. Edward Blake, M. P., for South Longford, leaves London for Canada today. He will spend a month at Murray Bay, and afterwards visit friends in London and Toronto. It is likely the honorable gentleman will stay in Canada till the end of the year."

The British post office authorities are experimenting with motor cars with the view of their use as parcel vans and for the transport of mails from the sub-stations and railroad depots. They will possibly replace the heavy vans which are now used to carry parcels to nearly all the provincial towns.

T. Rothwell, law clerk of the department of interior, has been appointed a commissioner to sit at Nanaimo, British Columbia, and take evidence in a dispute over certain lands along the line of the Esquimalt and Nanaimo Railway. A number of settlers make claim to part of the lands which years ago were granted by the province to that company.

Thursday the Irish Nationalists of New York held a demonstration at Ridgewood Park, Brooklyn, which was well attended and enthusiastic in every particular. Speeches were made by prominent Nationalists. Resolutions were adopted proclaiming the inalienable right of Ireland to independence, protesting against the continued incarceration of Irish political prisoners, censuring the head of England's government as "lacking womanly sympathy in withholding justice" from the Irish people during the celebration of her diamond jubilee, and opposing the entertainment by the United States of any treaty of general arbitration with England.

The arrangements for the visit of President Faure to St. Petersburg are practically completed. He will leave Dunkirk on Wednesday afternoon aboard the French warship Pothuau, escorted by the Bruix and Surecouf, and will arrive at Cronstadt on Monday, Aug. 23. The first day of the French President's sojourn in Russia will be devoted to his reception at Cronstadt and at Peterhof, to the exchange of official visits, a banquet at the Peterhof palace and a performance at the Imperial theatre. The President and the Czar will start for St. Petersburg on Aug. 25. At the Russian capital M. Faure will be welcomed by the municipality of St. Petersburg and will receive in audience delegations from the principal cities of the empire.

FRASER, FRASER & CO. 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. WE SELL CLOTHES, 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. FRASER, FRASER & CO. 40 and 42 King Street, St. John, N. B. CHERRYPICK.

MAYPOLE SOAP. MADE IN ENGLAND. Dyes any Shade! Will Not Wash Out Nor Fade. DOES NOT STAIN THE HANDS. DEPOT 49 GERMAIN STREET SAINT JOHN, N. B. VIVIAN W. TIPPET, Manager. Ask Your Grocer for it.

THE CHR... Vol... T... The meet... ceded by me... the Baptist... Board of G... session on... sessions of... first meetin... 6 a. m. Thu... to ten an ed... man, was he... tion of Chris... At the clos... of the Union... was in the ch... by Rev. Dr... to business... secretary. T... the Constitut... during the y... Union for ad... and object of... and committe... amendments... funds. For t... discussion... opinion foun... The recomm... assist, so far... B. V. P. U.'s... it discourag... societies in... their societie... not in harm... which admit... churches to... genius of the... of Y. P. socie... Baptist churc... Maritime Un... cieties existi... tively Baptist... of local B. V... churches. A... a small major... criminate ag... churches pref... Sec. 3 unde... of the Martin... on the groun... the Union to... The section... "Members... Executive Co... Faculty of Ac... After some... section, the e... will consist e... or local Union... At the even... room of the... After music b... of "All Hall... and congrega... read the 145... N. S., offered... delegates of t... course of his... moral charact... organization i... The Mayor w... the St. John... behalf of the... come Rev... appropriate t... and hearty w... B. V. P. U. o... with Sunday... of great value... in the study o... President V...