

worship. Bro. T. B. Thames is the pastor. Dr. Lorimer received and declined a call from the East. Dr. Henson has built him a beautiful family residence.

#### WESTERN.

The Ten Commandments—Nine Commandments—Seven Commandments.

In Christian countries there are comparatively few to whom the phrase, "The Ten Commandments," is not familiar. Not so many, however, could repeat the code; still fewer would be able intelligently and satisfactorily to explain the meaning, and to show, in view of its several enactments, the full significance of the scriptural statement, "Thy commandment is exceeding broad." This might not be unworthy of the consideration of our Sabbath school teachers; indeed the teachers of all our schools ought to be qualified to impart the desirable information, as the "Ten Commandments" is only another name for the Moral Law of God, which is binding upon all men everywhere, and from whose obligations none can possibly be free. This leads us to the consideration of the second phrase at the head of this article, "The Nine Commandments."

Persons generally are probably not so familiar with this expression as with the first mentioned; it therefore deserves explanation. The phrase originated in this manner: A certain so-called Christian church, for reasons of its own, suppressed one of the original commandments, but as it was implicitly declared in the Pentateuch that the Law, as given to Moses, consisted of ten enactments, there was manifestly a difficulty to be overcome. But the resources of the church were equal to the emergency; indeed the same church has been found capable of achieving still greater feats. All that was needed was to divide one of the remaining ten commandments into two; in which case it is evident that the code would consist of ten, as before; and this was done. The second commandment had been eliminated, and so effectually, that no trace remained to mark its former existence; and by a process as skillful and almost as free from any indication of tampering, the tenth was separated into two. To forget a man's name is one thing; to tamper with the Word of God is another. It did not cost much art to make the ten commandments out of the nine to be operated upon; to insert a period and a capital letter into the body of a sentence would effect all that was required. If the whole would have been left in its original form, as was the religious community in whose behalf the double manipulation described was effected, the "pious fraud" would have passed unnoticed, and the work of man would have been taken for the work of God. But there were large numbers, whose denominations, sufficiently acquainted with the Old Testament Scriptures to know what had been done, and who knew as well the object of the change. These were not slow to expose the fraud; and in order to give the exposure a tangible form they invented the phrases under consideration. By the process alluded to the "church" was free to worship images, for the amended code did not forbid it.

We may now pass on to the remaining phrase, "The eleven commandments." This expression will probably sound even more strangely to ordinary readers than the last, and therefore will require a few words of explanation. As the "nine commandments" code was instituted by "taking away" from the ten which God gave on Sinai, so the code of the eleven was obtained by "adding" to the original number. The process and the reason for it were as follows: The Samaritan church or community or nation was determined not to worship in Jerusalem, though that was the place chosen and appointed by God for the temple service. It vilified the Samaritanes better, for reasons given at large in the Old Testament, to select for themselves; and so instead of Mount Zion in Jerusalem, they appointed Mount Gerizim in Samaria, where they should perform the public duties of religion. And in order to accomplish this, the civil and ecclesiastical authorities of that division of the Jewish people made an ordinance and had it affixed to their copy of the Divine Law. It was to this effect, "Thou shalt build thee an altar in Mount Gerizim, for there alone is God to be worshipped."

It cannot be pronounced an act of great daring and impiety thus to tamper with the law of God and to give to human institutions the sanction belonging alone to the divine requirements. One would suppose that if we given under circumstances so trivial as those which accompanied the promulgation of the moral law, would have been safe from mutilation or change; and that no one would have ventured to substitute for it. But here we see and condemn, let us consider whether we too may not be guilty, in a similar manner and exposed to a similar danger.

Some of the religious sects of the Savior's day added to the duties, divinely enjoined, observances of their own devising, or imposed by the traditions of their spiritual teachers. These observances were not unacknowledged additions to the law enjoined, or substitutions for it. "Tithes of mint, anis and cummin" were paid, but the mightier matter of the Law—justice, mercy and love of God, were neglected and ignored. And it is not so in our day? Do all the churches, so called, confine themselves in their religious observances to the plain teachings of Scripture, and abjure everything as obligatory, which has not the divine sanction? Is not the very reverse the

case; and have we not been taught by the highest authorities in some of the churches that rites and usages were not designed to be permanent, but that the intention was that they should change with the spirit and notions of the age? One church has openly claimed the right to make any changes which the interests of religion are supposed by it to demand; and others, less honest, make the changes, without even pretending to show any authority for so doing.

The Sacraments furnish an example. As instituted, they were of the utmost simplicity and spoke a language perfectly intelligible even to a child. Now, as observed in most churches, they are irrational, meaningless and absurd. To say nothing of the five that have been added by one of the religious communities of Christendom, the other two have been so overlaid with accretions and distorted in all their features, that the primal lineaments of the rites have been well nigh obliterated, and what was designed to be a means of grace and a source of blessing, has become little better than a delusion and a snare.

The commandments of God are neither too few nor too many. What reason and experience conspire to teach is, that when we either "add to" or "take from" the divine requirements, we expose ourselves to serious spiritual loss and injury. And the world suffers with the church.

Wolville, Sept. 15. LATHAM.

Missionary Quilt.—Mrs. Chas. Dimock, of North Bedford, Hants Co., N. S., now nearly 80 years of age, has been busily engaged for several months in making an autograph quilt of a beautiful design, which is intended for Mrs. L. C. Archibald, of Bobbitt, Ind. She has already, with the assistance of friends, secured 323 names, which are printed with the pen. She will send the quilt to Halifax about the 25th inst., where it will be on exhibition at Jacob L. Archibald's, Dufferin Terrace, until the missionaries sail for India. Mrs. Dimock has done all the sewing gratuitously. All the money collected, which amounts to over \$40, is to be given to missions, excepting the cost of material, which is small. Now, brethren and sisters, there is room yet for 100 names, let us leave them at once, only 10c. each. Address, J. L. Archibald, Dufferin Terrace, Halifax.

#### CHRISTIANITY.

[The following is from the *Eastern Vessel and Christian Record*, an English paper edited by Rev. W. Winter, a Baptist minister. The arrangement of the Salvation Army is a very vigorous one.]

I once read of a sea captain who had a negro on board his ship, and one night, steering North and having a fair wind, the captain said to him: "Bambo, I want you to take the helm." "Yes, Massa," "Well, catch hold of the wheel. Do you see that bright star there?" "Pointing to the Pole Star." "Yes, Massa," "Well, keep the head of the ship straight for that star." The captain went to his cabin, and the negro for two or three hours. Meanwhile the sky was obscured, dark clouds covered the face of the heavens, the wind lost its speed, round and blew hard. Right in the midst of the ship Bambo stuck to the wheel like glue, and the wind gradually changed the vessel's head due South. Presently the clouds dispersed, the sky cleared, and Bambo, looking round, discovered the Pole Star behind him. Just then the captain came up to the wheel, and, rubbing his eyes, said: "Well, Bambo, how are you going on?" "Oh, captain, Mass, capital! Look, Mass, go right past the Pole Star, Mass." "Why," replied the captain, "you concluded right, you've turned your back on it!"

Many Christians, like my friend, help the Salvation Army. Some contribute their thousands. They are wonderfully taken with the extraordinary miracles and wonderful progress of the Army! "But, they are doing a good work. They cast out vile-speaking devils, curing devils. They do convert the people; they have a better method than the apostles and preachers of the old-fashioned gospel. They have left that far behind." What, if they take up some day to discover that, driven by winds of false doctrine—their minds deluged by clouds of error and Satanic delusion—they have simply turned their backs on the truth and the Old Gospel, like the Pole Star, remains just where God fixed it.

Mrs. Booth tells us the Salvation Army is a great institution, and she quite believes it; only there are two sources of inspiration. The Holy Spirit inspires in harmony with the doctrine and practice of Christ and his apostles. Satan inspires; contrary to it, something new, starting. Mrs. Booth lately said the Salvation Army is new, that she believed. Did Christ or his apostles continually blow trumpets before them? Did Christ or his apostles obtain the people's money to spend in reckless extravagance, on monster processions, lounging in carriages and pairs; have one to ride a horse, with his face to the horse's tail to draw a congregation, entertain the multitude with rowdy songs, disturb the peace of towns by drums, tambourines, and unbecomingly brawling street processions, exciting riot, and dragging the victims before magistrates?

It is something new for the followers of Jesus Christ to support men in doing garments of military buffoonery, assuming lying titles in contemptible and childish mimicry of soldiers, by such rampart impudence and raving hypocrisy, compassing sea and land to make proselytes, making merchandise of souls by trading in

brooches, watches, bonnets, and other flaring tawdry, wearing a lying imposture written on their breasts and foreheads, and foisted upon the world in the sacred and adorable name of Jesus.

I ask Christians who support the system, has it a vestige of authority or precedent in the example or teaching of Christ or his apostles? I ask whether this system has any warrant from the Word of God, the lost will and New Testament of our Lord Jesus Christ? If any man shall add to the things of this Book, God shall add unto him the plagues written in it (Rev. 22).

#### Religious Intelligence.

##### NEWS FROM THE CHURCHES.

FREEPORT.—Bro. Philip, who is now visiting the churches in this section of the province, was with us Sabbath morning. He preached a grand sermon. May the blind see, and oh! may the deaf hear. He preached at Westport in the evening. In the afternoon I hurried with Christ in baptism eleven youthful disciples, and there are more on the way we believe. This work is a new experience with this church, and would be with many others. No special efforts, no marked manifestations of power, but the Divine Shepherd here, and gathering his sheep into his fold. The church as a church is not revived, but souls are saved nevertheless. Expect great things, and God will give them. Do we not make a great mistake just here, brethren? We preach, but we do not look for immediate good will. We cast our net, but we never think to draw it. We labor, and imagine that spiritual harvest must needs correspond to natural harvest, and so wait and hope and fall. We honestly believe if special efforts, with the employment of extra outside help, is necessary in any case, sin lies somewhere, both in the pulpit and the pew. A church of Jesus Christ, with a pastor called of God to this place, is all that is needed to save men. Go to your closets, ye men of Israel, make good service of the church red hot; put heart and soul and cash into the work, and you will not be! His cause will prosper.

OXFORD.—I am glad to be able to report progress in this little, but active town. The religious interests are still progressing. Temperance is gaining ground, so that we are all hopeful of better days in this beautiful village. The Presbyterians and Methodist brethren are building two very neat places of worship, which will cost them no doubt when completed in the neighborhood of \$12,000.

CENTVILLE.—Religion is the chief concern of mortals in this place. Our meetings well attended. We have a little Plymouth (Methodist) in this region; we hope all will come right, and be right.

LINDON AND LITTLE RIVER CHURCHES are still holding on their integrity. On Monday evening, the 4th inst., in Lindon quite a large number of the friends of the different denominations met at the house of Mr. Logan, for the purpose of showing their sympathy and good will in a suitable way to the Rev. J. Armstrong, son of the late Dr. Armstrong. Our brother and his family were visiting their old field of labor and enjoying the society of old friends when he was taken very ill, but he is better now. Our brother is now falling in his health, for some time, but he is hopeful and buoyant in spirit. He expects by the blessing of God to enter on work for the Lord soon. May his fond hope be realized. The result of the evening above named amounted to \$35 in cash in the favor of Bro. A. L. We enjoyed a beautiful evening together. We are seeking feeling that it was more blessed given than to receive.

SOUTH MANUQUAH.—At South Manuquah, on the 6th inst., a picnic with tea meeting was held on the beautiful grounds of Albert Henderson, Esq. About \$40 was realized, which will aid in defraying expenses on the house of worship we are erecting. We had some Christian friends, to whom the Lord has entrusted wealth, aid us in completing the house of worship? We believe that if our circumstances were better known your readers would feel sufficiently interested to do so. In fact, we are in a great measure, almost one hundred people, exclusive of Catholics. All, I believe, are inclined to accept our peculiar views of Bible truth. No other denomination has even a foothold now; yet, if our interest there be neglected, we are sure to suffer a consequence. There are only eighteen professing Christians, and part of that little band are like dead branches. They have never availed a place of worship, though they have long felt the need of one. The people are all comparatively poor and are dependent upon the fishing business which is this year, a failure. They have, however, been to build, will not some of God's dear children help us. Any who may feel inclined to do so, may address Huldolphus Hapburn, South Manuquah, St. John Co., N. B. Each offering will be acknowledged in the *Messenger and Visitor*.

SALEBURY.—On Sunday, 5th inst., Bro. Foxbury, of Windsor, N. S., exchanged pulpits with us, and administered the ordinance of baptism to two candidates, who had been waiting for some time to thus follow their Saviors in this sacred rite. One of these candidates was a man over 70 years of age. A deep interest pervades some portions of the field; many clouds are hanging over us. We are praying and trusting.

HOPEWELL.—Last Sabbath it was my privilege to baptize two young people—husband and wife—into the fellowship of the Albert section of this field. The prospects are highly hopeful and encouraging, and in the spirit of faith we are looking forward to a large ingathering here during the coming year. May God crown the efforts of his people in the various sections with his sanction and benediction.

CAMPBELLTON.—Three were baptized on Sabbath, 5th inst., one a man well on in years, head of a large family; the others, man and wife, who drove here from a settlement 18 miles distant. Our meeting-house will be ready for occupation the first Sabbath in October, when we would be pleased to have present with us those of our friends who can make it convenient to come.

HASTINGS.—This is one of my preaching stations in connection with Alma Baptist Church. There are 3 Baptist church members in this place. I have been holding special meetings here this week. There are twenty-four families in the district, and we have a good attendance at the services. Bro. John King, the evangelist, who has been so instrumental, in God's hand, in leading souls into the kingdom, came along,

and he is helping us in the good work. We visited the Bennett Settlement. There are ten families in this place. There was a Baptist church here once, but we only found three members of that church in the place. There has been no preaching in the Settlement for three years, until a few days ago, when a minister preached one evening. The people seemed to appreciate our visit very much. We returned to Hastings in time for service, quite weary from a twelve mile walk and reading and praying and singing with ten families. Bro. King is blessed with the gift of song. It is for us to sow the seed, but God will give the increase. Brethren, pray that God will use the means thus laid forth on this field in the conversion of souls.

SEPT. 10. C. E. PINO.  
SALEBURY.—Sabbath, the 12th inst., we had the privilege of baptizing a young man and two young women, members of the same household. J. M. PARKS.

PERSONALS.  
Bro. G. E. Goss, of Hampton, has accepted a call to the church in St. George, and has entered upon his labors there. He has a field of great promise, there being a great number of young people unevangelized. The prospects are good for ingathering.

Bro. W. B. Bradshaw has accepted a call to the church in Antigonish. The announcement of his acceptance of a call to Pugwash and Wallace River was premature.

Rev. A. T. Dykeman has received an unanimous call from New Glasgow Baptist Church to become their pastor. We are informed that Bro. D. has accepted the same. We congratulate both church and pastor.

Father David Randall—now nearly 89 years of age—writing of continued interest in our denominational work, adds, "If I had another life to live it would have been spent in the interests of my Master's kingdom."

Rev. Mr. Therrien, pastor of the French Canadian Baptist Church, Montreal, spent Sunday in St. John, in the interest of the Grand Lige Mission. He spoke with much acceptance in the German and English churches. We speak for him a kindly welcome by the churches he may visit.

Our Bro. H. H. Hall, informs us that he has, on account of sickness, been compelled to resign his charge at Summerside. He hopes to be with the church next Sabbath and the following, and then will seek the needed rest. May the Lord soon give our Bro. health and strength to resume active work in his vineyard.

Bro. C. C. Burgess has accepted a call to the pastorate of the Pugwash and Wallace churches, and has begun his work.

We were glad to see Bro. J. A. McLean of Hantsport, at the Association at Parroboro. He is slowly improving. May the Lord restore him fully and speedily.

Bro. P. S. McGregor is about to leave the New Glasgow field. Bro. Dykeman has been on a visit to this field. If the church can secure Bro. D.'s services they will be fortunate.

Bro. L. B. Gates has accepted a call to the church at Port Hawkesbury, C. B. NORRIS.

The York and Sunbury Co.'s quarterly meeting meets with the Baptist church at Hantsport, Sunbury Co., on Friday, September 17th. The quarterly sermon is to be preached by the Rev. F. D. Crawley, A. B. A full attendance is requested as matters of importance are to be considered.

T. A. BLACKBURN, Sec'y-Treas.

Aug. 26, 1886.  
The Carleton and Victoria Co.'s quarterly meeting convenes with the Methodist and Baptist churches on Friday, Oct. 1st. Opening sermon, Friday evening, by Rev. G. A. Howard. Quarterly meeting sermon by Rev. Benj. J. Jett; Rev. B. N. Nobles his alternate. A full delegation is hoped for. W. F. PARKES, Sec'y.

Sept. 11, 1886.  
The Baptist Sabbath School Convention of the Central Association will be held in the Kentville Baptist Church, on Thursday, the 16th inst. All schools within the Convention are earnestly requested to send letters and full statistics and delegates. (Minutes of the gospel, superintendents, and teachers are members in their own right.) Morning session opens at 10 o'clock; afternoon session at 2 o'clock, and evening session at 7 o'clock. Papers on several interesting subjects have been prepared by our ablest men. The morning session will be devoted to routine business, reading of letters, &c. Afternoon session—discussion of subjects, reading of papers, &c. Evening session—discussion of general topics, from 7 to 9. At 8 o'clock sharp Rev. H. M. Kierstead will conduct a model school, taking the audience for a class. The exercises will be interspersed with music. And further, as decided by managing committee, members of committee will be at tables to meet visitors and delegates, and also at the church. All persons attending Convention—traveling by the W. & A. Railway—can return on certificate of attendance, for one-third first class fare. A very interesting time is expected and we hope to have a full attendance.

Rev. S. S. Convention.

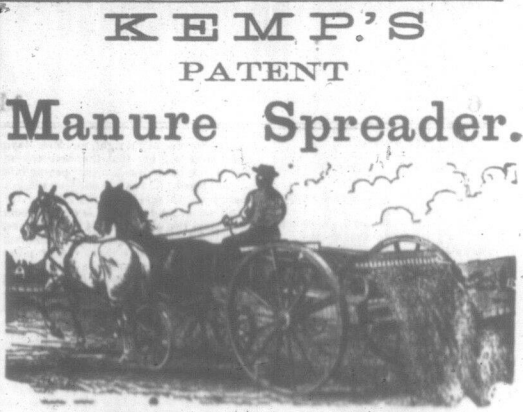
Kentville, Sept. 6.

Capital Account Baptist Book and Tract Society.

Yarmouth.—Dowry, Capt. Mrs. \$1. Wolville—Chipman, J. S. \$1; Johnson, F. C. \$60; Harris, John, \$50; Higgins, Rev. T. \$1; Morris, J. S. \$1; Barnes, J. W., \$2; Barnes, Dr. \$2; Jones, Prof. R. V. \$1; Pines, J. O. Mr. \$50; Blair, J. A., Mrs. \$50; Taffs, Prof. J. F. \$1; Keirstead, Rev. E. M. \$1; Caldwell, Prof. A. B. \$1; Sawyer, Rev. A. W. D.D. \$5; Sawyer, E. W. \$2; Crawley, Rev. E. A. D.D. \$5; Borden, Geo. W. \$2; Wallace, G. H. \$1; Witter, Burpee, \$1; Gaspareaux—Hunter, George, \$50; Davidson, E. A. \$50; Two Friends, 25c each; Parker, L. R. \$50; Gertrude, J. L. \$50; Martin, Colin, Dec. \$1; Wentoch, A. \$50; Kentville—Black, Rev. S. M.C. \$2; Masters, R. S. \$50; Masters, G. E. \$1; Strong, S. S. \$1; Lovett, Henry, \$1; Friend, \$50; Bishop, W. Mrs. \$50; Friend, 70c; Bishop, Annalee, \$1; McDonald, D. A. J. Chipman, Wm. \$50; Waterville—Whitman, Alfrede, \$2; Whitman, Lemuel, \$50; Healy, Wm., \$255; Friend, 20c.

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

—In the text of the Revised Luther's Bible (German), and in the margin of the Revised English Old Testament, Isaiah 62: 16, reads: "He shall starve many nations." So falls one perversion of Scripture to justify the substitution of sprinkling for baptism.



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