

success. Sabbath morning brought together an immense concourse of people. Not more than one quarter of whom could find even standing room in the place of worship. An overflow meeting conducted by Revs. Blackadar and Fillmore, was held in a large barn opposite the meeting house. In the latter place we had the privilege of preaching to the most crowded audience ever addressed. It seemed to us to be a great pity that this large settlement was so poorly supplied with church accommodations. A new and much larger house is greatly needed.

Sabbath afternoon Rev. B. N. Hughes kindly drove us down to Fredericton to supply the pulpit of Rev. F. W. Crawley. We met a large and attentive audience. At the close of the service the ordinance of baptism was administered by the pastor.

We are now on our way to the Carleton and Victoria Quarterly Meeting. We hope to reach the place appointed more easily than we found Hainesville. — G. E. DAY. Sept. 25th, 1885.

—DURING A TERRIBLE tempest in the Mediterranean Sea one of the terror-stricken passengers in a ship that seemed doomed to destruction, asked the captain whether he thought he would weather the gale. The veteran seaman replied, "I am no longer captain; the Captain is there, above! It is no more from me, but from Him alone to save us. Let us trust in the All-powerful who exists, and in an instant calms the waves!"

It is doubtful whether the captain had the same implicit trust before his own efforts were futile. Is it not true that we are not ready to leave our best interests in God's hands until he has wrested them out of our own? But why should we not trust God as fully, and leave all in his hands as utterly, while we are still permitted to use means ourselves? Is not God's help as much needed in the one case as the other? "Let us work as though all depended upon ourselves, and trust as though all depended upon God," is the perfect rule which is necessary to the largest blessing.

—"SOME POINTS IN PUBLIC SPEAKING" was the subject of a recent address to students by Dr. Broadbent. He says: "A speaker, an office-boy, or a sexton, may bring in the speech beforehand, and lay it out on the stand. Then to this objective something, the speaker, comes up a man, charitably supposed to be the coöperator of it, and undertakes to deliver the said speech according to the methods of elocution. Here, surely, is an utterly mistaken conception. What we want is a man who comes before his fellow-men, having in mind a train of carefully prepared thoughts, by means of which he hopes to enlighten or convince them in certain respects, and to persuade them to certain practical decisions and lines of conduct. There are not three things, a speech, a speaker, and an audience; but only two things—a man in a certain state of prepared thought and aroused feeling, and an assembly of hearers, whom he would fain bring to share his own convictions and purposes."

With this conception of a speaker, it very naturally follows that he attaches considerable importance to proper training in elocution. This is a subject which we have for some time felt does not receive among us the general consideration that it deserves. Some of our brethren who have discarded the old idea that a call to the ministry includes all that is necessary in the way of preparation, still cling to the opinion that an effort to improve the delivery is a thing superficial and superfluous, rather beneath the dignity of the preacher. Possibly this view might apply to some of the old methods of teaching, but is a mistaken one when entertained with reference to correct principles and their application.

Just one point respecting this matter. There is a general admission of the necessity of using means to train and store the mind and to accustom it to proper modes of action. Now this mind, in the case of the speaker, has to impress itself upon other minds through physical media—voice, presence, action. Then, to reach the best results, the means of communication, as well as the methods of production of thought, must be regarded. If it be indispensable to train the mind, it is certainly desirable to train the body, at least in so far as it is the mind's minister—reflexion will show that it is pretty generally.

We believe that false and superficial methods of instruction have given many a feeling of repression to the subject of elocution, causing them to regard it as something merely artificial. Now, almost the first direction of the competent teacher is, be natural. But it takes a deal of training to make some people be natural. We have sometimes seen a man who owed nothing in the world to art, who was yet in appearance and bearing, the most unnatural person imaginable. The perfection of art will conceal this; it will teach a man to be natural.

—THE "RELIGIOUS HERALD" says: "We took the following from a church letter, read the other day at one of our District Associations: 'All our members are poor and they are widely scattered, and we have preaching but once a month. We have given, during the year, two dollars and forty cents to the cause of benevolence—viz., eighty cents to Foreign Missions, eighty cents to Home Missions, and eighty cents to State Missions.' Almost any boy in that community could have made more than two dollars and forty cents by setting a hare trap and selling the skins of the hare caught; or two or three little girls might have made as much by going into the fields and gathering sunflower seeds. The wife of one of the members of that church might have made more for the same cause by devoting the proceeds of eggs and chickens raised from one single hen. And yet this church has done quite as well as one-half of the Baptist churches throughout the South." On the other hand, we notice two things in connection with

the care of one or two of them that some knitting yarn would be acceptable in our family; they went to their other sisters, and the result was the presentation of fourteen skeins of beautiful yarn. This means warm fingers and toes for ourselves and children, and warmer hearts of gratitude to all the givers. God bless them! These two churches are now pastures, and I go as soon as convenient to the churches of Bedouin and Tryon, P. E. I. Let me ask your readers to pray for me in my new field of labor. I. J. SKERRIN.

TYNE VALLEY, P. E. I.—The universal verdict is that last night's meeting was "the best yet." After preaching to the largest congregation that met us here since the first day we met in this building, we heard thirty-seven testimonies for Christ, two of them for the first time; and in response to an invitation for all others who were trusting in or seeking for Jesus to stand up, about thirty arose. We continue work here for another week at least. Reader pray for us still, and do not forget to send us that dollar. If you will do this we shall have a man of God settled with us, before the first of November next, who shall carry forward the work so full of promise. If you have not the dollar at hand, please send a card of promise, and the dollar on or before the 1st November, which is the date of payment. Remember, if you do not, you will be in the same position as the man who said, "I am not in financial difficulty in the matter at all. I can sell at a handsome profit, or let it at 15 or 20 per cent. per annum on the purchase price; but I will not do so for the good of the Baptist cause in this new field. I cannot afford to give it all, and I want just one dollar from you. Any surplus that may come will be duly reported and faithfully appropriated according to the wish of the donors."

P. S.—We have baptised every Lord's day. HALIFAX (Cornwallis Street).—It was my privilege to administer the ordinance of Christian baptism to a believer in the Lord at the close of the evening service on Sunday. We hope this is but the beginning of better days.

ARTHUR W. JORDAN. GREENWICH HILL.—In May last, I came to this field, under appointment from the H. M. Board, and began work here at Grand Bay. I found earnest, warm-hearted Christians, and together we entered the work. The Lord has owned and blessed our efforts. Twenty-one have been added by baptism, backsliders have returned to the work, and the whole church is working in harmony. There are many more anxious ones, whom we hope soon to be putting on Christ. The field is almost entirely Baptist in sentiment and the church here should soon be self-supporting.

W. W. WEEKS. DEEP HARBOR AND MOUNTAIN.—As was noticed in last week's issue, I baptised 15 in these two places 20th inst. Many of these had reached middle life. During the summer I have made two visits to this field, and extended the hand of fellowship to 19, seventeen received by baptism, and two by letter. Others are anxiously awaiting "what must I do to be saved?"

Our young Bro. L. A. Palmer has spent his summer vacation on this field, and, gathering has been through his faithful labors, and has been crowned with blessing. Our Bro. has proved himself not only one to fill appointments on Sunday, but a labourer in the vineyard. Upon this field, wherever you go, you hear that which is the good word. "Mr. P. is a faithful worker and a good man." Thanks to the Lord of the vineyard for his love in raising up such young men. This large and important field, white for the harvest, needs at once the labors of a faithful and strong man. Baptist principles are fast gaining the ascendancy all over this field. May some man of God's choice be soon sent to this people. JOE A. CAMILL.

MIRA.—You will be pleased to learn that I was permitted to baptise one at Grand Mira, on the second Sunday of this month. E. P. COLDWELL.

HILLSBORO.—The next Albert County Quarterly meeting will be held with the 2nd Elgin church on Tuesday the 6th of October next, commencing at 2 p. m. In conference, quarterly sermon to be preached by Rev. E. H. Howe, alternate, Rev. S. C. More.

QUARTERLY MEETING.—The Charlotte Co. Quarterly Meeting, of which we spoke last week, will meet with the St. George church, Oct. 24th, when a good representation is earnestly requested.

CORRECTION.—Bro. Murray finds two mistakes in the "Capital account" list, viz.:—Cambridge, Cramp Healy 25 c. instead of 26 c.; Albert, N. B., Benjamin Smith, 60 c. instead of \$6.00. Kindly correct and oblige.

Geo. A. McDONALD, Sec'y.

PERSONAL. BRO. B. H. THOMAS, who has been for 19 weeks, during his vacation at Alma Point Wolf and neighboring stations, called on us on his way back to college. He has had considerable success in his field of religious labor by letter and seeing four added by baptism.

GENERAL. Mr. Geo. Muller's forty-sixth annual report of his Bristol Orphan Homes, Eng. acknowledges more than \$200,000 in gifts the last year. He has maintained 85 Sunday and day schools, devoted \$50,000 to missionary work, more than 100,000 Bibles and Testaments have been sold or given away, and Mr. Muller, 56, was able to work steadily during the year, though he will be eighty years of age, if he lives till September.

In the last fifteen years the Cumberland Presbyterian church has grown from 80,000 communicants to 126,911, which is the present number. There are nearly 3,000 congregations and 1,538 ministers.

The Church Extension Committee of the Methodist Church has been at work twenty years, and as a result \$2,500,000 have passed through the treasury, with which 4,500 churches have been erected, while in North Carolina has been 1,000,000 sittings.

North Carolina has 165 Baptist ministers who received a collegiate education. Russia still maintains her despotic course in regard to religious matters, as well as political. The Government has issued a decree making the Greek Church the established religion of the Baltic provinces. Protestantism will simply be tolerated. Children born of mixed marriages are to be trained in the Greek Church. The decree, it is stated, is certain to excite great discontent among the German settlers.

According to a writer in the Boston Freeman, Presbyterians contributed the last year to missions \$700,000. Congregationalists \$600,000, Baptists \$350,000.

Congregationalists employed 2,000 missionaries, Presbyterians 1,500, Baptists 1,300; Congregationalists 2,000, Baptists 1,600. Thus the number of additional to each missionary was among Congregationalists 13, among Presbyterians 12, among Baptists 12; and the average cost of each addition, \$240 among Congregationalists, \$350 among Presbyterians, and \$322 among Baptists.

Spargue's College has resumed work. There are seventy-four students in attendance.

Marriages. McINTYRE-McINTYRE.—At Onabook, Sept. 16th by Rev. Henry Hanes, Mr. Charles William McIntyre, of Onabook, to Mrs. Irene McIntyre, of the same place.

NOBLEMAN-GRAVE.—At the residence of the bride's father, Port Louis, Aug. 12th, by Rev. W. L. Parker, Mr. Geo. H. Nobleman of Havelock, Digby Co., to Lila, daughter of Enoch Grant.

BOOKER-SHOW.—At the residence of the bride's father, Sept. 1st, by Rev. W. L. Parker, Mr. Lloyd D. Brooks, to Miss Hattie, daughter of Dea L. Snow, all of Hampton.

HAYSTOCK-McDONALD.—At Pughwash, N. S., Sept. 22nd, 1885, by Rev. C. H. Macdonald, Mr. Geo. H. Haystack, of Margaree, G. B., and Miss Maggie S. McDonnell, of Pughwash.

GRASS-BROWNE.—At the parsonage, Jacksonville, on Tuesday evening, Sept. 1st, by Rev. B. N. Hughes, Mr. Deane G. Grass, of Hants, to Miss Lila J. Browne, of same place.

SMITH-SANDERS.—At the Grattan Street Methodist Church, on the 2nd inst., by the Rev. R. Brecken, assisted by the Rev. J. Cooke, united the bride, Miss Sarah and Grace Edith Sanders, all of Halifax.

GAY-TABOR.—At Upland, on the 15th, by Rev. R. Mutch, Mr. Arthur W. Gay, of St. John, and Miss Carrie A. Tabor, of Upland.

Deaths. HERBERT.—At Petrolia, N. B., on 3rd inst., in her 82nd year, Elizabeth, relict of the late Thomas Herbert, of Sussex, Kent county. (St. John, N. B. papers please copy).

BARBARO.—At Marlboro, Mass., Sept. 3, George, Reading, aged 30 years. He was a native of St. John, N. B., but lived for several years at Torbrook, N. S., where he experienced a change of heart during a time of revival under the labors of the late Rev. Willard F. McIntyre. Soon afterwards he removed to Marlboro, where he lived with his widowed mother. He was highly esteemed for his personal worth and Christian character. A long affliction was borne with patience, and at length he peacefully and trustfully passed away.

SMITH.—Suddenly at Macquonack, on the 11th inst., Sanford Smith, in the 43rd year of his age, leaving a wife and three children to mourn the loss of a kind husband and father. He died trusting in Jesus.

NORTON.—At Hildesheim, Hants Co., on the 16th inst., after a brief illness, Charles Norton, aged 18 years.

In the power of that faith in Jesus, which falls not even in the swellings of Jordan, she heard the summons of the dark angel without dismay, knowing in whom she had believed. It was in her heart to follow her Saviour in that "baptism" of which she had learned in his word, but death prevented this, nevertheless she did well that it was in her heart. Her Sun has gone down while it was yet day, and we are left to hear that voice which speaks unto us through her early death, saying, "Be ye also ready, for in such an hour as ye think not the Son of Man cometh."—Com. by E. E. LOCKE.

McINTYRE.—At Springfield, on the 18th September, Julia S., beloved wife of Alexander McIntyre, aged 68 years, and mother of Rev. Willard F. McIntyre. She was converted in early life, and baptized by the Rev. Elias Kirkwood into fellowship with the Baptist church in Waterbury. In 1860 she removed with her family to their present home in Springfield, and has ever since been an honored member of the Baptist Church. Sister M. was a fine example of loyalty to every conviction of duty, and her heart was in every good work. Her church loves a tried and faithful friend. At the time of her death she was zealously engaged in building the new meeting house (near her residence) now nearly finished. She has departed to be with Jesus.

A. B. MACDONALD.

BEACH.—At Peregau, on the 28th of Aug., of consumption, D. Frank Beach, eldest son of Elijah and Jane Beach, in the 28th year of his age. Our dear brother was converted when about sixteen years of age, and from that time he lived a most earnest and exemplary Christian life. He was baptized about six years ago by the Rev. S. March, and united with the Peregau church. Having taught school for a time, he felt drawn towards the study of Law, for which he seemed to be naturally fitted. Accordingly he began a course of study at the Boston University, but while he was pursuing his studies for the legal profession, the fire of Divine love burned so brightly in his soul that he was led to decide to enter the ministry. He had made arrangements to begin his studies at Newton. But as early as he could he was to be seen on his cheek, and following the advice of the physician, he returned last spring to his old home, hoping that in the autumn he would be able to resume his studies. But his Heavenly Father's purpose concerning him was far different. He wanted him to serve Him not in earthly temples, but in that "house not made with hands, eternal in the heavens."

Notwithstanding he had the best of care and was tenderly and faithfully watched over by fond parents and sisters, his strength gradually failed till on the evening of Friday, the 28th of Aug., just as the sun was sinking to rest, his calm and peaceful spirit left the worn out body and joined the white-robed throng on high.

During the last days of his sickness when the mind could assert its power over the weak and suffering body, he would look up and say, "My mind is fixed on Christ." Just before he died his mother who was at his side, seeing that he was sinking fast, said, "Call for father," but he calmly replied, "mother you will do, Christ, Christ, is all I want," and he passed away without a struggle, a heavenly smile lighting up his countenance.

For him "to live was Christ and to die was gain." It is my prayer that the Lord may sanctify this deep affliction to the good of the entire family, and may in this hour of sorrow be sustained and strengthened by the supporting grace of a covenant-keeping God. W. H. R.

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A. W. SAWYER, President.
Wolfville, N. S., August 21, 1885. 36-43

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