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Messenger and Visitor.

WEDNESDAY, FEBRUARY 3, 1886

For questions are of more vital importance than this. It were well did all our communities there are those who asser darken the church door. I the cities they are numbered by thousands. Let there be earnest preaching and power-paragrementing, what matters it to this class? They are ineyood pie reach of it all though so near. Practically they might as sell be in Africa, so far as the public means of grace are concerned.

We believe the first condition of reaching the non-thurch goers, is in becoming fully impressed with

THERE MINERARIA CONDITION.

They are starving their souls in the midst

But "hen the pastor is released the negative duty only is done. No single church member can be excused from this work. There are few who are not connected in some way with people of this class. How easy to use unfinence, to lead to the place of worship! How few there are in any of our city churches who could not get one to come to the house of God, of those who neglect the means of grace! This would mean the doubling of the congregation, and good which only elernity can estimate. Finally, how much could be done by holding coffage prayer meetings among those who will not come to the services in the church! We know or grand results from meetings of this kind. When people, get interested in their aouls, they will come to the place of instruction. The starting opicis often is to bring power which is to interest to bear upon them in their homes. In all work, let the aim be, not merely to secure attendance at church, but to lead to Christs.

Christ.

The great need, beneath all others, and conditioning all effectual effort, is, more general and deeper consecration to God, a greater fullness of the indwelling Spirit. This, with the love to God and men, which is pre-supposed and assured, would give us a spiritual instinct in the work of reaching the lost, or all classes. Oh, for the power from above is the churches, to impel them on in their faithful work t

We part of the constraint of which the constraint of w

Christ's kingdom is so sacred, this is the the very reason why our Lord left us diffinite institutions and instructions, and great man bicense to tamper with them.

The ordinances of the church are also ignored. General Booth declares that the house is a proper in recommended only which units the performed, and that the faith of our soldiers." But did not our Lord command disciples to be baptized?

Did not his inspired apostles always bapting the believers? Did not our Lord say of the Supper "De their in rememberance of the me," and did not his inspired apostles instruct the churches to observe this ordinates of the church from 1854 to the present the did, that it is not obligatory, is passing strange. We had rather wait until our Lord has commanded and inspired men have present though Gen. Booth one give license do agelect them. It is significant that in the instructions of Gen. Booth's manuel as to baptism, it is ever "what is the teaching of the Army" on the subject, it is never, what does the New Testament of the ordinances, admits a persicious principle. It is said that baptism is notzon. The reason tacitly given for the neglect of the Ordinances, admits a persicious principle. It is said that baptism is notzon. The same reason is given to justify neglect of the Lord's commands which are not necessary to salvation. This neans as thing more nor less than that the moirre for obedience to our Lord is to be self-interest rather than love. If this is not so, why be less solicitious in obeying as command of Christ which is not necessary to salvation. This neans as thing more nor less than that the moirre for obedience to our Lord is to be self-interest rather than love. If this is not so, why be less solicitious in obeying as more nor less than that the moirre for obedience to our Lord is to be self-interest rather than love. If this is not so, why be less solicitious in obeying as command of Christ in turn is not so, why be less solicitious in obeying as more solicities. The necessary is salvation that we may t

Mass., one of the finest churches in the state. I will, in my next, have something to say concerning him and other Canadians who have been transplanted to the soil of the United States, and in which they are growing up to the fullness of the stature of strong men in God's work. R. B. M.

Malifax Oderuspondenes PACTS AND PROUBE PRESENTED BY JOHN PRIEBBON, CITY MIS-SIGNABY.

A meeting of the Halifux Co. Sunday School Association was held last Thursday evening in Park Street Presbyterian church, the Mayor is the chair. After the opening of the Association, the president stated that Mr. John Orierson had been authorized to go into the country and stir up Sunday-school work. The result of his work Cl am now questing from the Maily was very gratifying, and it was the intention to send the geutleman on the same mission this year. It is a work that requires attending to regularly, not spanodically. Not district within ten miles of the city should be without its Sunday-school. This, His Worship regretted to say, was not now the case. He called on JOHN ORIERRON JOHN GRIEBBON

JOHN GRIFMSON
to give the results of his trip through the country. Mr. G. said he had reavelled 200 miles, most of it on toot, and had talked to Sunday-schools workers and addressed Sunday-schools. He found many districts entirely without religious services. Several Sunday-schools had been organized by him, and he felt that these would not die. After a great deal of research and hard work, he had compiled a number of statistics:

Methodists, Baptists, Presbyterians, Church of England, Roman Catholics,	Halifax Supday, schools.
2: 10867	Schools.
176 182 182	Officers and Teachers.
1,647 846 1,317 1,384	Scholars on Roll,
1,194 587 1,014 1,194	Scholars 5 to 20 yrs of age
THE RESERVE OF THE PARTY OF THE	MARKET BELLEVILLE OF THE PARTY CONTROL OF THE PARTY OF TH

0.14 0.4 0.00 Denominat'n'l census, 1880 Children aged 5 to 20 in the city in 1880.

Total out of S. S. aged 5 to 20 in 1880. 131 369 769 2,154

This table shows that the St Sunday schools of the city are comprised of 608 officers and 5,194 pupils; leaving 3,413 Protestant children in the city not attending any Sunday school at all. The Methodists have the largest number of Sanday lists have the largest number of Sunday school pupils, and the Épiscopalians come second.

TEN YEARS AGO THE PRESETTERIANS

TAN YARS AND THE PRESETTRIANS cocupied the first position. Now they are third. The figures for the county of Halifax, not including those of the city, show that there are of the three denominations—Methodist, Baptiet and Preshyterian, 41 schools with 200 officers and teachers, and 1,551 scholars. The ceasus statistics show that these three denominations should have 4,514 scholars (between the ages of 5 and 20) in their schools. As it is, they have only one-third of the number, leaving nearly 3,000 children in the county belonging to these three denominations alone, not attending Sunday school. Thus there are

OVER 6,000 PROTESTANT CHILDREN

OVER 6,000 PROTESTART CHILDREN
in Halifax city and county not attending
Sunday school; or in other words, only
about half the Protestant schildren attend
Sunday school in the metropolis and the
metropolitan county. While two-thirds of
the children in the county attead the day
schools, only one-third of them attend the
Sunday schools.

IN THE PROVINCE

of Nova Scotia there are about 153,000
children between the ages of 5 and 20. Of
these 44,000 are stiending the Bunday
schools of the Protestant denominations
above referred to, with the exception of the
church of Ragland. The Signres for the
provinces show that there are 19,300 Presbyterias children, 14,500 Baptast, and 7,500
Methodists not attending Sunday schools.
This is how it compares:

Denomination. Attad'g. Not Attad'g.

Denomination.	Schools.	Childr	
Presbyterian	10	1,287	
Methodist	6	1,229	
Episcopal		1,185	
Rentiet		284	

| Denomin't's Schools | Child's | Increase | Pressyrterias | 8 | 1,317 | 30 | Methodist | 7 | 1,647 | 418 | Episcopal | 10 | 1,284 | 135 | Baptiet | 6 | 846 | 274 | TEN TRANS' INGREASE BY PER CENTAGE

what do these statistics teach us? That

THE TEAR 1885

What do these statistics teach us? Tak up half the children in this province a tend Sabbath-school, and, as a consequence, since so many parents neglect in give instruction at home, no religious teaching at all is had. Certainly, a great and persistent effort should be made to remedy this. The duty of all for whom Christ died is so plain, the way so clear, and the necessity so great, that we feel sure that the record for next year will not be so had as for the past. These remarks apply allies to tows and country. Let like children be gathered in 1 let them be instructed in the truths of the Bible. Year that the second of the best instructed in the truths of the Bible instructed in the truth of the Bible instructed in the truth of the Bible instructed in the truth in the truth in the control of the Bible instructed in the best of the Bible instructed in the Bible in the doing." The reward is great, the laborers are few when there might be so many, and the graad sowing time will quickly pass by. The Lord will not hold that servant guilliess who knows his Master's will and does it not.

Looking at this question from a denominational standpoint, nothing is more certain than this: that that denomination will increase most rapidly which looks most faithfully after the children and youth. We Baptists believe we hold the truth, int a purity, that our distinctive doctrines are of great importance, and, as lovers of the truth, that if is our duty to teach these doctrines. We invite all to compare our doctrines with the Bible; if they agree with it, accept them, if not, they agree with it, accept them, if not, they agree with the Bible in the proposal preschool we have the substitute of

Three Months on Cape Breton Island-

Three Meeths en Cape Breton IslandThree months ago, I stood for the first time before a Cape Breton audience, on the present mission, to tell the story of salvation. It was at Port Hawkeebury, er research for Cow Bay. I visited West Bay and Grand Ance, 'preaching the word with signs following.' I arrived at Cow Bay on the 7th of Novembr., and was giadly received by the noble little band of baptized believers that are "holding the fort" there, but who were at the time of my arrival somewhat discouraged. The Cow Bay church was organized in March, 1870, with a membership of sixteen, of whom Bro. Spinney from Bro. Spinney Bro. Spinn ow the meld, of course, abare in the passnage. At my coming the resident membership of the church was twenty-three, to whom the Lord has added twenty-five more since that date, and others are "looking about Zion," who will soon say, "We will go with you, for we have heard that God is with you." Four of the above were baptized yesterday.

Boneyilla.

This church is located five miles from Cow Bay. It was organized in May, 1876, with a membership of about 32. Its membership at my coming was about the same as when organized. To these were added, during the recent services, 30 more. They have a nest and commodious meeting house. They are a warm-hearted and comfortable people, their homes, inside and out, giving-evidence of thrift and industry. They farm and fish. Cow Bay is, as is generally known, a cosl-mining district.

They farms and fish. Cow Bay is, as is generally known, a coal-mining district.

MIRA.

This church is located about six miles from Homeville and is the "mother of them all," although, as it often the case, she is now the feeblest of them, the children having outgrown the mother. But while the mother has grown iceble from various causes, the Pather retains his esternal omnipotence and his immortal youth. The mother shall not be forgotten, nor the children neglected while the eternal Father lives. "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." I have only given this church two meetings since my coming. I hope to be able to give them a few days before leaving the island. They were made very glad yesterday by the baptism at Homeville, of one of the very best citizens of that place, a most valuable accession to their ranks. They have a little gem of a meeting house, and all paid for. May the mother soon resew her youth.

The late De devoted wife i the Mira secti They gathere sidence all the Lord's day, to life. From tied with Goblessed, wide-grace that is a community, a shares—her cher last child, ing school is ing school is came home to with her Savi baptism. Bro other brethres aided by the appending labo of a "union out," went to street the street to the street. By through the shave a good is powed, but m. The changes with 12 mer. with 12 men numbered 23. more, and "s very cheering on this field Brown, of El Spurr, of P. I know that the now bringing field of much ield of much who are there the Lord, and their labor, it their means, will send to it speedily.

In reviewit months, I des to the God of his power been praying

been praying ask you to and let us exa By God's a during the trible of the second of t

donald, on church, \$2 from Mrs before and he we are on the after thinks w sends \$2 m follow suit" Graham, Cap

How 1

Will you thoughts or church disc. Parker, and the 20th, ha I do not k you if I shou too by anying yet I think t which chie which a chu which a chu consistently, question, "me lead to a sol to the consistently of the church on a clearly set fi and the church, on a clearly set fi and this fact that a remet or cove been reptor has been get of each case resolves of ons of the