

Messenger and Visitor.

50 cents per annum; when paid within
Thirty days \$2.50.

All communications regarding advertising
should be addressed to S. A. FOWLER, pub-
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insertion, 10 cents; each subsequent insertion,
5 cents.

All other communications and all subscrip-
tions to be sent to REV. C. GOODRICH, St.
John, N. Y.

Messenger and Visitor.

WEDNESDAY, NOVEMBER 21, 1889.

IMPORTANT NOTICES.

The Executive Committee of the
Directors of the M. B. Publishing
Company make the following an-
nouncements in which all the friends
of the MESSENGER AND VISITOR must
be interested.

"MESSENGER AND VISITOR" FREE.

The MESSENGER AND VISITOR will
be sent free to the end of the year
to all whose names are forwarded to
the office. It is hoped that many
will only to acquaint themselves
with the M. & V. to become sub-
scribers. This offer will give all who
desire it the opportunity. Will not
our ministers and agents send in lists
of names at once?

"MESSENGER AND VISITOR" TO JANUARY,
1890, FOR \$1.50.

To all new subscribers, the MES-
SENGER AND VISITOR will be sent
from the time their names are re-
ceived until January, 1890, for \$1.50
in advance. Will not all friends of
the M. & V. help us get a large in-
crease of subscribers upon this offer?

IMPROVEMENT.

Arrangements have been made to
come into operation the first week
in January, by which it is expected
the appearance of the MESSENGER
AND VISITOR will be improved.

ADDITIONAL.

Encouraged by the kindly ap-
preciation of past efforts, no pains
will be spared to improve the MES-
SENGER AND VISITOR, and make it
more acceptable to its readers and
better adapted to do the work for
which it exists. It is hoped that in
the lines of foreign correspondence
and news from the home field espe-
cially, there will be greater fulness.

A CRITIC CRITICIZED.

Owing to absence from home, we were
unable to refer sooner to some remarks in
the Presbyterian Witness of Oct. 29. The
editor published a communication
tarnished by Bro. S. d. n., stating one
or two points in the Baptist position, with
a good degree of fairness. Upon this the
editor makes his comments. He refers to
the large amount of truth we hold, and
then proceeds:

The Baptists of this country have come
to the deliverer to see what they can
baptize or Methodist or Episcopalian,
however sincere and Christian, is fit to sit
with them at the Lord's Table. Samuel
Rutherford, or Murray McCreary, or
Thomas C. Smith, or Dr. Duff would be
summoned to the very same table, ex-
cluded. J. W. Wesley and T. M. Scott
William Wilberforce and Lord Shaftesbury
would be excluded. And all these names
had not been used in a certain sense
of performing a certain duty, all because
they had not been baptized in the water
in the name of Jesus Christ. In our
view this is a very serious perversion of
a sacred ordinance of Christ. It is a
very serious perversion of a sacred
ordinance of Christ. It is a very serious
perversion of a sacred ordinance of Christ.

V. Although it be a great sin to con-
temn or neglect this ordinance, yet grace
and salvation are not inseparably annexed
to it that no person can be regenerated
or saved without it, or that all that are
baptized are undoubtedly regenerated.
VI. The efficacy of baptism is not tied
to the moment of time wherein it is ad-
ministered, yet, notwithstanding, by the
right use of this ordinance the grace
promised is not only offered, but really
exhibited and conferred by the Holy Ghost
to such, whether of a.e. or infants as that
grace begetteth unto, according to the
counsel of God's own will, in his appoint-
ed time.

According to the standard of the Pres-
byterian church, then, baptism is "a seal
of the covenant of grace, &c.," giving it
its binding force. Baptism is so associated
with salvation that the most that can be
said is that grace and salvation may possibly
be obtained without it, and the right use
of baptism confers the grace (of salvation)
promised to all the elect infants as well.

The question is whether holding to the
baptism expressed by Christ's command
and to that alone, while repudiating the
idea that baptism is a means of salvation
because believing it to be for the saved
alone, makes us ritualists, while a brother
who accepts the idea that all the wondrous
grace and salvation expressed above comes
through the sprinkling of a few drops of
water in the face of an unconscious babe,
is so free from ritualism comparatively as
to be in a position to chide us for this sin.
Finally, "Yes, there are billions of unbap-
tized dying without Christ; but the

dile in reference to those communion which
have no force, or equal force against his
own people and himself.

Secondly: What about this real and
only point of difference? Is it worse for us
to hold that our Lord meant one thing
when he said he baptized, than for Peda-
baptists to hold that he meant either one
of three things? If it be an absurdity or a
violation of all right reason to hold that,
in an ordinance that was designed to
signify and teach certain definite truths by
its form, that our Lord meant one definite
and corresponding act and not one of
three altogether different ones, then let
our brother castigate us. But in order
to clear the way for a good swing for his
arm, we should like him to show from the
scriptures that there was the same care-
lessness and looseness in connection with
other significant and symbolic rites and
ceremonies. For instance, let him show
that in sacrifices God allowed full liberty
to choose a heifer of any age or color,
cripple or maimed or who's or let him
show that it was a matter of indifference
whether goat and ram or bear and buffalo
skins were used in the coverings for the
tabernacle, that the Israelites might have
made it circular or square as well as
oblong. Or, he might take the ark and
show that the mercy seat might have
been made of pewter or lead and have
served the purpose just as well as did the
pure gold.

If three acts so different as immersion,
sprinkling and pouring may equally well
symbolize and show forth the great fact of
regeneration which baptism is to represent,
then surely such smaller differences as
mentioned above should not invalidate the
symbolism of these Old Testament in-
stitutions. After he has gone through the
whole Old Testament, and shown how
carelessly the directions were all given,
that there was always left room for choice
between animals and materials and forms
in all these significant rites of the Old
Dispensation, he would be prepared then
to show us how reasonable Baptists are
for supposing that only one form can, most
adequately, express a certain truth or fact of
the Christian life, and that our Lord was
too wise and too perfect to institute one
less fitted with the one best fitted to this
end. We hope our brother may take up
this line of cumulative argument, and give
us the result of his investigations in the
Witness. We promise to publish it
entire in the MESSENGER AND VISITOR, and
take the consequences.

Perhaps he might help his argument in
another way. Let him go to the Old
Testament and find instances in which it
was permitted the Israelites to give mean-
ings to words used by God's prophets
which they did not bear at the time the
prophets spoke them. After he had shown
us a few scores of such cases, he would then
be prepared to castigate us soundly for
refusing to accept for baptism a meaning the
word did not have when our Lord used
it in giving his command. We assume, of
course, that our brother is too good a Greek
scholar not to know that baptism literally
never meant to sprinkle or pour.

Thirdly: Our brother charges us with
ritualism because we will not accept for
baptism what the word, expressing the
command, does not mean. Very well; if
he thinks this ritualism, we cannot help it.
But we intend to accept nothing for baptism
except what our Lord said was baptism,
having more confidence in his wisdom in
giving his command, than we have in those
who have changed it, and preferring to be
loyal to him and take censure from the
prejudicial and ungenerous, than to gain
their applause, while perhaps losing their
respect through proving untrue to him.
But about this ritualism: has our brother
ever read the Westminster Confession, in
which is the great standard of his own
church? We will refresh his memory
with some extracts. Here they are:

I. Baptism is a sacrament of the New
Testament ordained by Jesus Christ, not
only for the solemn admission of the party
baptized into the visible church, but also
to signify and seal the inward grace of the
covenant of grace, by his ingrafting into
Christ, of regeneration, &c.

V. Although it be a great sin to con-
temn or neglect this ordinance, yet grace
and salvation are not inseparably annexed
to it that no person can be regenerated
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grace and salvation expressed above comes
through the sprinkling of a few drops of
water in the face of an unconscious babe,
is so free from ritualism comparatively as
to be in a position to chide us for this sin.
Finally, "Yes, there are billions of unbap-
tized dying without Christ; but the

implication that Baptists cannot do their
duty to these because of holding to the
idea that we must obey our Lord just as
he has commanded us, is a fallacy. The more
exact and loyal we are in following one
of his instructions and pressing them on
others, the more so should we be in all.
Our record is not what it ought to be; but
Baptists were the pioneers in organized
modern missions. We fled from the last
reports that they have more converts in
missionary lands than any other body to-
day. Indeed, American Baptists have about
as many as all the other American Chris-
tians put together. They have needed to be
ashamed before their Lord that they have
done so little; but it is not for brethren
of other denominations to take up very
much of a reproach against them. We
should do a hundredfold more than we
have done; but proving recalcitrant to our
idea of one of Christ's commands will not
help us to be more loyal to the great
commission.

A NEW DEPARTURE.

The topic before the Baptist Ministers'
meeting in Boston, on the 5th instant, was
a very interesting one indeed. It was "A New
Departure in Sabbath School Work." It
was opened by pastor Ryder of the Central
Square church, East Boston, who, after
some introductory remarks, outlined the
system he had adopted among his own
people. He criticized present methods as
inadequate. Children are made to study
the same portions of scripture as adults.
The principle upon which the international
lessons are selected was a very occult one,
and the arrangement of lessons was not
fitted to give any connected or systematic
idea of scripture truth. As the function
of scripture teaching had been relegated to
the Sabbath school, and children there
received the chief part of their biblical
instruction, the result was that the genera-
tion was growing up with very crude
notions of Bible truth. He proposed to
adopt a remedy in his own church by a
radical change in the whole method of
Sabbath school work.

In the first place, there was to be no
separation between church and Sabbath
school. The officers in connection with
the school were to be church officers.

Then the school is divided into four
departments. The first contains the chil-
dren under eight years of age, unless some
should graduate out of this grade before
that age. These were to be taught with
the help of models and pictures. Scripture
history is to be taught by a connected series
of Bible stories. They are also to learn a
short catechism of scripture truth, and
commit to memory certain more important
passages of scripture truth. The second
contains, generally speaking, those from
eight to twelve years of age. In this in-
termediate department they are to continue
the study of Bible history, and take up
scripture geography, the names of the
books of the Bible, a general outline of
their contents, and commit to memory
articles of faith and covenant. The third
or junior department is composed of those
from twelve to twenty, and to take up the
study of the International lessons; but
keeping up their review of what they have
gone over in the lower grades. The fourth
department, the senior, contains those who
have graduated from the other departments,
in which it is hoped they will remain as
Bible students all their lives. They are to
engage in general Bible class study.

There seemed to be the general opinion,
among the ministers, that something more
was needed than our present Sabbath
school teaching. It is too empty, without
system, and superficial. Dr. Moxon gave
an instance of the general ignorance of the
Bible. He was at table with a large num-
ber of people well educated on other sub-
jects. He asked them whether the prophecy
of Hosea was before or after the Psalms.
About as many said before as after, and
none recalled the fact that there is no
prophecy of that name.

Mr. Rhodes and others recommended
pastors' Bible classes for teachers and all
who would attend, on a week evening.
They had found them very helpful to their
flocks.

We give the above on line, hoping it may
give some valuable suggestions to our
pastors. It is true with us as with our
American brethren, that our Sabbath
school instruction is inadequate.

REFORMED BAPTISTS.

As many of the readers of the MESSENGER
AND VISITOR are aware, the ministers ex-
cluded from the F. C. Conference, Bro. H.
Coy, from whom our Western Association
of New Brunswick withdrew fellowship
last July, and a Methodist minister, together
with a number of laymen sympathizing
with the instantaneous and entire sanctifica-
tion idea, met in Woodstock and
organized themselves into a new denomina-
tion. The following are the names of the
ministers and licentiate from the F. C.
Baptists: G. W. McDonald, G. T. Hartley,
W. Kinghorn, B. Colpitt, B. Traflet, J.
Grovener, W. B. Wiggins, A. Hart, A.
Kinney, — Baker. The chief points in
the doctrinal basis upon which they agree
are open communion, instantaneous and
entire sanctification, and the reception of
Pedobaptists as members of their churches.
This last tenet makes them Reformed
Baptists of a strange type. This is made
a part of the basis, no doubt, to enable
them to gather in the Methodists who
sympathize with their views of sanctifica-
tion. It is just possible that this tenet may

alienate from them some of the sympathy
of the Methodist denomination generally,
as it may not be agreeable to its leaders
to have a bid made for a portion of the mem-
bership of many of their churches. It
must, also, cut them off from the support
of all true Baptists who do not wish to see
baptism ignored by saying practically
that it is not necessary to church mem-
bership and its privileges.

It is too soon to know whether they will
carry any churches with them; our Free
Baptist brethren hope they may not. Of
course it is a time of considerable ferment;
but it is certain that those who cannot agree
had better separate, and those who do agree
had better unite together when practicable.
The F. C. Baptist body will be better off
without this conflicting element, and, if
this belief about sanctification and the
constitution of a church has any mission,
by all means let those who hold it hand
themselves to push it. The course of
events will, in the end, throw great light
upon the whole movement. We have no
hard words to speak to these brethren, but
we believe them in serious error, however
conscientious they may feel to be, and we
cannot wish them success in winning ad-
herents. We hope our churches may be
kept free from these new and disruptive
ideas, which, practically do not make the
average of their professors any higher than
that of other Christians. The doctrines which
have been held by the best men in all the
ages and have helped build their towering
Christian characters have a high presump-
tion in their favor over these newer ones,
apart from scriptural teaching altogether.
We should all long and pray for real
sanctification; but real sanctification of
nature is not a mushroom which springs
up in a day.

THE WEEK.

The British parliament are discussing
the question of the extension of the As-
sessment Act. The government propose to
apply the clause to shorten the debate.
At a Parliamentary election in Yorkshire
a Gladstone was elected with a majority
slightly reduced from that of the last
general election. It is expected that the
present session will be short, as the govern-
ment propose to drop several important
measures.

The enquiry before the Parnell Com-
mission drags its weary length along. The
counsel for the Times are still rehearsing
all the crimes, etc., of the Land Leaguers,
not touching the point for which the court
was created, to see whether the Times'
charges against the Irish leaders can be
sustained. The counsel on the other side
threaten to throw up their briefs unless
there be some limit put to enquiry which
does not touch the real point. Now the
court is to listen to a rehearsal of what
sympathizers with the League in America
have said, and the nation will be called to
pay the big bill run up.

The mystery surrounding the White-
chapel murders still continues. The police
suppose they have clues, and they prove
to be no clues at all. The pressure
became so great upon Sir Charles Warren,
chief of police, that he wrote a letter to a
periodical complaining of the government
service, in defence, and upon receiving a
reprimand from the Under Secretary,
resigned.

There is just a little symptom of un-
pleasantness on the continent. The Ber-
lin Post says: "The increase of France's
military force brings us nearer to war."
This increase is being made at a rate with
which the peace powers are scarcely able
to keep pace. The same remark may be
applied to Russia, the increase of whose
military strength cannot be explained as a
defensive measure." It is also stated that
the Emperor of Austria has refused to
meet the Czar at Berlin unless he with-
draws some of the troops; he has massed
upon his frontier.

French republicanism threatens to be-
come of a very ultra type. A committee
on the revision of the constitution have
reported, advising the deputies to abolish
the senate and the presidency. How would
it do for the Dominion and the separate
provinces to follow this advice? Correspond-
ing bodies and officials? So far as
practical utility is concerned, could we
not more readily spare them than the
money they cost us?

Little was heard of the Prohibition
party in the United States, during the last
days of the presidential contest, in the
public press. It now comes to light that
more campaign literature was sent out
from Republican headquarters against the
Third party than against the Demo-
crats. No means were left untried, how-
ever unfair, to stampede the prohibition
vote. Notwithstanding all this and the fact
that the Republicans made a bid for the
temperance vote and there was the clear
tariff issue, the vote for Fiske was about
double that for St. John four years ago. It
reaches about 300,000. The indications are
that there have been nothing more than the
ordinary squabble over mere party issues,
the Third party vote would have been
double what it was. It has the vitality of
a great principal behind it.

There seems to be a prospect of a
reaction, now that there can be no political
purpose served by it, against the rage
against Great Britain. It is even surmised
that Mr. West may be reappointed minister
at Washington.

Cleveland is said to be determined to
press his tariff policy. It is always a hard
fight when a struggle is made against
protection. The wealth of the great busi-

ness capitalists is a powerful weapon in
this venal age.

A struggle is in progress in the United
States courts to break down the great
Sugar Trust, which is fleecing millions
out of the pockets of the people. If the
effort is successful against this trust, other
trusts will be attacked.

There is ground for hope that the cruel
slave traffic in eastern and central Africa
will shortly be suppressed. A triple
alliance has been entered into by Germany,
England and France to blockade the
eastern coast, exercise the right of search
in the case of a suspected vessel, no mat-
ter to what nationality she may belong,
and effectually prevent further exportation.
Italy, too, is eager to join this alliance.
That military operations in the interior are
also contemplated by England at least, is
foreboded by the recent notification
given by that government to one of the
principal missionary organizations to with-
draw, temporarily, its workers.

QUESTIONS.

Do you consider it proper for the deacon
of a Baptist church to have a cider press,
and to make cider for his own use, and
also press it for all who may favor him
with their patronage?

No less proper for a deacon, *per se*, than
for any church member. The following
from a decision of a United States judge,
a few days since, will throw light on the
general question:

"Cider is a no intoxicating liquor, for
it is common knowledge that a fermented
beverage which contains from five to ten
per cent. of alcohol, which is freely drunk
by the laical, will produce intoxication.
This is a fact of daily observation in com-
munities where such beverages are sold.
Whisky contains from forty to fifty per
cent. of alcohol, and cider contains one-fifth
as much alcohol as whisky, so that drink-
ing a pint of cider is equivalent to drinking
one-fifth of a pint of whisky. But to bring
it under the operation of the liquor laws of
the state it is not essential that it should be
an intoxicating liquor. It is enough that it
is a 'winous or fermented liquor.'"

Not having lived in an apple district, we
have no personal knowledge of the evils of
cider drinking. Pastors of churches in
such districts have told us, however, of the
dead results of this indulgence, in the dead-
ening of religious sensibility and in forming
an appetite for the stronger intoxicants.
This, taken in connection with the facts
mentioned by the judge, bring our making
upon the same platform as brewing liquor.
There is a difference of degree only. It is
needless to add that our advice is for all
Christians, and everybody else, for that
matter, to keep out of the cider business,
where cider is produced for purposes of
drinking. In this way only can one keep
from being a party to the evils of the cider
drinking habit, both as it is injurious in
itself and leads to drunkenness.

Should a Baptist church allow their
aged and worthy poor to go to the poor-
house?

The asking of such a question should
cause every true Baptist to blush for shame.
For a church to desert their members,
when the stress of age and poverty is upon
them, and allow them to go to the poor-
house, is an outrage against brotherly love.
It is an outrage against brotherly love.
If fellow members are to be abandoned when
they need help most, what a farce to call
them brethren and sisters! The Saviour
says, "Love one another as I have loved
you;" if He gave up all and suffered all
rather than desert us in our terrible estate,
can a church claim to be within even
telegraphic sight of this command when its
combined membership are unwilling to
furnish the little it would need from each
to keep a brother or sister from the
humiliation and the heart-ache from a
sense of desertion by those who had pro-
fessed to love them, which the pauperism
and its cold, cheerless life must bring. Is
this the way any church member would
wish to be treated were he poor and aged
and broken? Can the members of a church
adopting this course claim to be acting
according to the second great command-
ment? If any church have thought of
such a thing, it must have been through a
careless want of consideration, of which
they will be ashamed. Who that should
thus desert one of Christ's little ones
would care to hear him say, at the judg-
ment, "Inasmuch as ye have done it unto
one of the least of these my brethren, ye
have done it unto me." Would it not be
a curse?

Ministerial Conference, St. John.

At the last meeting of the Conference
Rev. C. H. Martell was appointed president
and Rev. E. G. Mellick re-elected secretary.
Eight were received into Leinster St. from
Marsh Bridge Mission, three of whom were
baptized by the pastor, Rev. Mr. Gordon.

Rev. A. E. Ingram, the new appointed
city missionary, reported the work of the
mission was in a prosperous condition;
quite a number are anxiously inquiring
and at the interest deepening.

Rev. Mr. Hartley reported one baptiz-
ed and two received by letter into Carlisle
F. C. Baptist church.

On the 19th, the Conference met again.
A large number of ministers were present.
Reports were heard from Bro. Gates, who
gave an account of his trip to Hampton,
where he attended the quarterly meeting,
and of the Thanksgiving service held in
Germans Street church. Rev. H. G. Mel-
lick preached the sermon and Rev. M.
Spencer read an original poem appropriate
for the occasion.

Rev. Mr. DeWolfe of Hampton, was
present and reported a good interest in a

work manifested by the church. We are
sorry our dear brother's health is so feeble.

Rev. Mr. Bottrell, pastor-elect of Leinster
street church, was present and received a
warm welcome to the conference. Elder
Capp reported having visited Florenceville,
N. B., and preached several times. Bro.
F. I. reported the work of Carlisle moving
on pleasantly. One was baptized, and
others are manifesting some anxiety in
regard to their soul's salvation. The
other ministers in charge reported the
work in their respective churches in an
encouraging condition.

The conference accepted the kind invi-
tation of Bro. Gates to meet in German
street vestry for the ensuing quarter. The
thanks of the conference was given to the
ladies of Leinster street church for the use
of the parlor in which it had been meeting
for some time past.

The discussion on the "Biblical Idea of
Sin" was opened by Bro. Gordon. A very
lively discussion followed, in which all
took part. For next meeting it was decided
we would give synopsis of the books we
have read during the two weeks. Closing
prayer by Bro. Ingram.

The Convention Fund—One Plan.

There may be a suggestion of practical
value for some worker in the plan adopted
in connection with our first quarterly col-
lection for the Convention Fund. The
usual announcements were made on the
preceding Sabbath, and a sermon preached
on denominational work and the grace of
giving; but a steady downpour prevailed to
prevent four-fifths of the usual congrega-
tion from attending. Early in the week
the following appeal and envelope were
prepared and printed, and on Friday and
Saturday thoroughly well distributed by
eight or ten of our young people. The
result was cheering; the people responded
nobly. Not a few of the young Christians
presented their offerings, with many other
members of the church and of the congrega-
tion. The collections realized within a
few dollars a quarter of the amount sug-
gested in the appeal.

F. D. CRAWLEY.

[APPAL.]

FREDERICTON BAPTIST CHURCH.

CONVENTION FUND, 1888-9.

1st Quarterly Collections, Sunday,
Nov. 4th.

It is the Pastor's duty to make special
appeal on behalf of our denominational
work.
Our Foreign Missions require
this year..... \$13,000.
Our Home Missions..... 9,000.
Acadia College..... 4,000.
Let us aim to contribute this year One
Thousand Dollars. It is not too much
for us to do. We can do it. Let each
purpose that it shall be done.

Remember: Progress is the Law of the
Kingdom.

God is leading his people
forward, in this day, with
amazing rapidity.
He is ever enlarging His
work. Let us grow con-
stantly greater.

Therefore, let all, both brethren
and sisters, "young men and maidens, old men
and children," do more in this year of
grace than ever before. What will you
give on Sunday, Nov. 4th?

Please place the envelope, with your
gift enclosed, on the plate Sunday morning
or evening. If unable to be present, send
by another, or hand in during the week.
For the love of Christ, and "In His
Name" give prayerfully, cheerfully, lib-
erally.
Pastor.

[ENVELOPE.]

CONVENTION FUND.

REQUIRED THIS YEAR:

Foreign Missions..... \$13,000.
Home Missions..... 9,000.
Acadia College..... 4,000.
Name:.....

"Go ye into all the world and
preach the gospel to every creature."
Matt. 16:15.

A Thanksgiving Service at Wolfville.

A Thanksgiving service was held
in College Hall at 11 a. m.
Thanksgiving day. President Sawyer,
Dr. T. A. Higgins, and Rev. G. E. Good
took part in the service. The music,
which added much to the interest of the
meeting, was given by the college choir,
with Mr. H. N. Shaw as leader. The
sermon was by Rev. S. McC. Black, of
Kentville, and was one of unusual excel-
lence, thoughtful, stimulating, earnest.
He referred to the features of our national
life, our government, our relations to the
empire, our industrial pursuits, our
connection with the United States by
friendly ties, as causes of thanksgiving;
and then he glanced at some of the perils
which beset us, and set forth the duties
which come to us as Christians on account
of these facts. This is a day, the day of
salvation. If Paul, with all the heathen-
ism and paganism around him, could
speak of his day as the day of salvation
how much more must we who live in this
"grand and awful time."

In the evening a Thanksgiving pray-
er-meeting of much interest was held in
the church, conducted by the pastor, Dr.
Higgins.

Correction.

Sister S. Caldwell writes to correct an
error as to the date of the formation of a
Ladies Aid Society in Summersville, Nants.
It was formed in 1871, and reconstituted in
1887. Between 1871 and 1886 it contributed
\$475.