

Messenger and Visitor.

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WEDNESDAY, OCTOBER 24, 1888.

MISSIONS AND PROGRESS.

The missionary work of the world is the fundamental work, underneath all educational and all political advancement, and all humanitarian progress.

This sentence from an address of Rev. R. S. Barry, D. D., President of the American Foreign Mission Board (Congressional) contains food for thought, and much to encourage us.

The missionary idea underlies all educational advancement. The culture which has no higher, no other object than culture itself soon grows corrupt.

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THE HEATHEN AT HOME.

Formerly an appeal for Foreign Missions was sometimes met by the remark that we have enough heathen at home, and should therefore not waste our limited resources upon the dark continents.

But may we not after all fall to take a census of the numbers in our own communities who are not attendants at the services of the church? Probably many an active worker, some deacons and here and there a pastor, would be surprised to find what a list of non-church goers could be made from the section of country for the spiritual interest of which the church is to a large degree responsible.

The greatest difficulty lies inside the church, not outside. A great deal of discussion on this subject is expended in inquiring how to do it without doing it. We want to do christian work without taking up our cross and following Christ, and that is impossible.

How can we do a mission work in the home field without self-denial? The answer is simply, it cannot be done. Foreign missionary work not only can but must be done by proxy.

There is no way by which we can carry the gospel to our home heathen except by carrying it to them. If christianity were a system of philosophy we could hire teachers to propagate it.

But it is not a system of philosophy, it is a life, and life is not a marketable article. Life is self-propagating. Only life begets life.

You cannot hire a city missionary to carry it about for you. Are not some of our churches willing to hire a minister and then leave him to "draw" the people, while nothing is done to "compel" the outcasts by the gospel methods of loving entreaty?

Let the spiritual ones go out and bring in the weak. The Son of God brings life to earth; he does send it. "Light and heat do not leap from torch to torch. The live torch must come in contact with the unkindled one in order to kindle it."

It is not true that it does not seek for it as for hid treasure. Open a liquor shop and the customers will swarm in; open a school, a reading room, or a church, and they must be brought in.

Brethren of the churches, while you have numbers of neighbors whose lives are unblest by religion, do not rest until your own heart and mind have wrought fully in pleading with God on their behalf and with them on God's behalf.

Let us pray and give for the heathen abroad; let our hearts and hands touch the heathen at home.

Our brethren of the West have been holding their anniversaries at St. Catherine's, Ontario. The record of the year in the way of beneficence is a most creditable one. They have contributed \$19,281 for Foreign Missions, an increase of \$4,062 over last year, and \$15,992 to Home Missions, leaving a balance in hand of \$4,493 over the expenditure of the year.

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Such language is above their comprehension and taste. They need a more elementary instruction to come into sympathy with the fundamental principles of giving.

Before being carried to the happy summit of privilege in giving here, all unused to such altitudes, their dizzy souls would cry out with fear, they need, first of all, to be indoctrinated in bottom principles, to learn the great truth of duty and obligation to Christ, who bought them with his blood.

They need so deeply to feel the constraining power of his love as to be moved to lay their richest offerings at his feet, deeming them to be all unworthy of his acceptance.

Until this love is the great controlling motive, their giving will be reluctant and meagre—unless, indeed, as is sometimes the case, it is prompted by inferior motives, as the mere name of the thing, in which case, whatever good may result from the giving, it cannot be reckoned a gospel virtue.

When genuine love to Christ is the impelling cause, then giving is a delightful act, and sacrifices are cheerfully made in order to give; then giving is especially pleasing to God and will be rewarded in the eternal world.

And what is true of individuals in this regard, is true also of churches—their adoption of schemes of benevolence will not amount to much if the spirit of benevolence is wanting.

The application of system to the gathering of benevolent funds may result, indeed, in bringing more money into the treasury of the church whose love to the Saviour is not the grand impelling motive—for systems of itself will accomplish a good deal; but it is when system and the right motive go together—it is when system is worked by churches whose members have drunk in the unselfish, self-sacrificing spirit of Jesus Christ, and know what it is to find their lives by losing them, that the grand results may be expected to follow.

It is not usually the case that cold, dead and worldly churches employ system at all in obtaining money for the Lord's cause. A magnificent system in the hands of such a church—could such a thing be conceived of—would finely illustrate the futility of all mere plans of Christian giving that are not set in motion and kept in parallel to the ancient Abderites of Greece who resolved, in bringing the water into their city, to have it pour through the throats of huge statues of lions standing in a public square.

But after the lions were put in their place, the supply of water proved insufficient—there was only enough to drip from their chins. The most that could be said of them was that they dripped. An elaborate and pretentious scheme of collecting and disbursing benevolent funds will effect but little—will produce little more than a drip—if it is not worked, and from the right principle.

The benevolent machinery must be connected with the Throne, must have the gentle but mighty impulsion of immortal love.

In our judgment, then, that Christian pastor will best succeed in leading his people to contribute to their worldly substance to the Lord's cause who most effectively brings to bear upon them the great motives which the gospel supplies.

More soulding or shaming people into benevolence will accomplish but little. The mightiest motive will be found in the consideration of the love that moved the Saviour through rich, to become poor, that men through his poverty might be made rich.

THE WEEK. Quite a stir has been caused both in England and the United States by a letter innocently written by L. Shackville West, England's representative at Washington, which got into the press over a month ago, but has just been brought into prominent notice.

The young German Emperor seems to have had a summary way of cutting short the communications the Pope sought to make to him at their interview at the Vatican. When His Holiness had just begun his discourse, which he had intended should be a long one, the Emperor called in his brother to introduce him, and this ended it. Young William on his pleasure excursion apparently did not mean to be involved in making promises which would involve him in difficulty, nor yet to have to refuse to do so.

All hope of Stanley's safety does not seem to be yet given up. It appears he anticipated that there would be a time that he would not be heard from. There are efforts for further expeditions of relief.

The French Houses of Parliament are now in session. Premier Floquet introduced a measure for the revision of the constitution. This, while cheered by many, is thought to be opposed by a majority of the Senate.

At a Christian Conference held in Montreal at which delegates were present of all denominations from all parts of the Dominion, a Dominion Evangelical Alliance was formed. Senator MacDonald was chosen president, and among the vice-presidents were the following from the Maritime Provinces: Revs. Dr. Burns, Saunders, Lathern, Macne and Hole, and Messrs. T. W. Daniel, Hon. A. P. Randolph and P. W. James.

The German doctors, ruffled by Doctor McKenzie's book concerning the treatment of the late Emperor Frederick, obtained a decree forbidding its sale there. This, however, has been declared illegal, so now they will have to try other methods of disposing of McKenzie's charges than by suppressing them.

Hospital. The following are the prayer meeting topics selected by Bro. Adams of the First church, Yarmouth, and published on a card, for the six months beginning Oct. 3. There are two meetings each week, one of which is led by the pastor and the other by brethren and sisters whose names are also published after each topic. We publish the topics, hoping they may be suggestive.

PRAYER MEETING TOPICS. Oct. 3. Church Covenant meeting. "4. Teaching. Matt. 28:20. "10. Missionary meeting. Arians. Col. 2:14.

"12. Bowling. Gal. 6:7. "17. Self denial. Mark 10:21. "19. Holy Living. 1 Cor. 10:31. "24. Service. Luke 16:13. "26. Fruitsfulness. John 15:4. "31. Church Covenant meeting. Nov. 2. Testimony. Acts 4:20. "7. Missionary meeting. India. Col. 1:10.

"9. Hope. Heb. 6:19. "14. Trust. Ps. 34:8. "16. Strength. Ps. 84:5. "21. Steadfastness. 1 Cor. 15:58. "23. Bartimeus. Mark 10:47. "28. Church Covenant meeting. "30. The Parable. Luke 15:13. Dec. 5. Missionary meeting. China. Col. 2:15.

"7. Dying Thief. Luke 23:42. "12. The Tongue. Titus 3:2. "14. Peace. Rom. 5:1. "19. The Touch. Mark 1:41.

Dec. 21. Why born? Gal. 4:4-5. "26. The Star. Matt. 3:19. "28. The End. Num. 23:10. Jan. 2. Promise meeting. Each bring a promise for the New Year. "4. New Creation. 2 Cor. 5:17. "9. Missionary meeting. Japan. Col. 1:10.

"11. Racing. Heb. 12:1, 2. "16. Happiness. Prov. 16:20. "18. Temptation. Matt. 26:41. "23. Substitution. 1 Peter 2:24. "24. Valuation. Mark 8:36. "30. Church Covenant meeting. Feb. 1. Love. John 3:16. "6. Missionary meeting. Bible Land. Col. 1:10.

"8. Witness. Isa. 43:10. "13. Pardon. Isa. 55:7. "15. The One. Luke 16:1-7. "20. Bread. Matt. 4:4. "22. Come. Matt. 11:28. "27. Church Covenant meeting. Mar. 1. Ability. Heb. 7:25. "6. Missionary meeting. India. Col. 1:10.

"8. The Jailor. Acts 16:29-34. "13. Routed. Eph. 3:17. "15. None Other. Acts 4:12. "20. The Order. Acts 2:37-42. "22 Am I? Gen. 4:9. "27. Looking for. 2 Peter 3:10-14. "29. Thanksgiving. Ps. 103:1-14.

Church Council. Pursuant upon an invitation extended by the Jordan River Baptist Church to the Baptist churches of Hebron, Barrington, Shelburne, Jordan Bay and Sand Point, Lookport, Osborne, East Ragged Islands, Liverpool and Milton (Queens Co.), to sit with them in council for the purpose of setting apart to the work of the gospel ministry Bro. Llewellyn J. Tingley.

Assembly convened. Rev. W. H. Robson was chosen chairman, and prayer was offered by Rev. J. F. McKennie. Rev. B. N. Nobles was chosen secretary, after which the minutes of the church meeting at which it was resolved to issue the invitation were read, and found satisfactory.

Delegates present were: Rev. A. Cochon, Bro. R. K. Ross of Hebron; Rev. W. H. Robson of Barrington; Bro. D. Nicholson of F. McQuade of Shelburne; Bro. W. McClure, J. D. Goodick and Edward Peterson of Jordan Bay and Sand Point; Rev. B. N. Nobles and Bro. Martin Ringer of Lookport; Rev. Frank Potter, Bro. James Hayden and Augustus Freeman of Osborne; Rev. J. F. McKennie and Bro. Gorham Freeman of East Ragged Islands; Rev. S. H. Cain of Liverpool; Rev. D. W. Crandall and Bro. Ebenezer Ford of Milton (Queens Co.); and Bro. D. Dunlap, Chas. Hardy and Thomas Hardy of Jordan River.

On motion it was resolved that Bro. Daniel McAdam, Gordon McKay, Allen Duclair, Robert Smeardon and James Holder be invited to sit in the council. Moved by Rev. S. H. Cain, seconded by Bro. D. Dunlap, and resolved, "That this body as now constituted, consider itself of sufficient strength to advise with the church as to the propriety of ordaining Bro. Tingley to the work of the gospel ministry." Upon enquiry being made it was stated that Bro. Tingley was a member of the church, and that provision had been made for his support for the year.

The brother was then called upon for a statement of his christian experience, call to the ministry and doctrine, which was given in a calm and clear manner. After being somewhat thoroughly questioned by several brethren, Bro. Tingley retired, whereupon it was unanimously resolved, that having heard Bro. Tingley's statement of christian experience, doctrine and call to the ministry, we advise the church to proceed to his ordination.

The following order of service was determined upon: Sermon, Rev. A. Cochon; Ordaining Prayers, Rev. B. N. Nobles; Head of Fellowship, Rev. S. H. Cain; Charge to Candidate, Rev. W. H. Robson; Charge to Church, Rev. D. W. Crandall; Benediction, Rev. L. J. Tingley. Resolved, that evening services be at 7.30, and a collection be taken for Conventions Fund. Resolved, that secretary furnish minutes of this council for publication in MESSANGER AND VISITOR. Adjourned.

In evening above programme was followed. Revs. J. F. McKennie and Frank Potter conducting the preliminary exercises. W. H. ROBSON, Moderator, B. N. NOBLES, Secretary. Jordan River, Sept. 20.

At the meeting of the Digby Co. Baptist Ministerial Conference held at Freeport and Westport, Oct. 24 & 25th, the following resolutions were carried: Resolved, That we recommend that all churches and pastors be urged to more fraternal and united efforts for our local and denominational work.

Resolved, That we hold special services for mutual encouragement and inspiration in the Lord's work with all our churches, and that our pastors and representatives from the churches be urged, so far as possible, to attend social services.

tion be sent to the Messanger and Visitor for publication. The first of these District meetings is to be held with the churches in Digby, Nov. 13, 14 & 15 h. The first service opening at 7.30 p. m., Tuesday, Nov. 13th. We hope every pastor in the county will make a special effort to be present. The object of these services, as may be gathered from the resolutions, is three fold—the quickening of spiritual life; a deeper interest in the welfare of sister churches and a better knowledge of each other; and the presentation of our work as a denomination. It is therefore important that all our pastors be present to share in the responsibility of such gatherings and aid in the work.

Brothers of Digby Co. do not let a little wind, or snow, or cold prevent your coming together for united work along the lines mapped out by the Conference. Let us help and cheer each other in the great work given into us in this county, and with united aim and purpose "prove God." J. S. BAUVIN, Secy pro tem. Digby, N. S., Oct. 27.

The Convention at St. Catherine's. The Baptists of Ontario and Quebec met this year in their annual gathering at St. Catherine. This is a town of about ten thousand people. The Baptist church building is a neat unpretentious building of brick. The inside is very neatly furnished and indicates wealth and interest.

The social service each morning is one of the grand things of the meeting. The President leads the meeting along in the business, very deliberately giving ample time for the discussion of each subject. Careful advance marks the handling of any subject. Very little friction is seen, yet there is occasionally a ripple on the placid waters. Foreign Missions were taken up the first day, Oct. 18th. Some discussion was indulged in as to the policy of the Board as regards its treatment of returned missionaries. It was stated that Bro. McLaughlin had severed his connection with the Board. This may be only temporary, as he is not yet able to return to India.

The speaking in the evening on Foreign Missions was notable for its earnestness, devotion to the cause, and breadth of thought. Friday was given to Home Missions. The Secretary's report showed a good year's work, and the Superintendent's review of the year's toil, both of himself and the missionaries, was well put. The receipts for both Home and Foreign Missions were several thousands of dollars in advance of any other year, and each Board closed the year free of debt. Saturday was devoted to superannuated ministers' and church edifice societies, with some miscellaneous work.

On Sabbath morning a sermon on education was preached before the body, and in the evening one on missions. Both were able contributions and will tend to strengthen the denomination in these matters. The afternoon was given to a mass Sunday-school gathering, and showed that the messengers of the churches are alive to the importance of Sunday-schools and the early conversion of the youth, as many of them are lost to the church of God. Quite a talk arose about the propriety of receiving youths into the church at an early age. The sentiment prevailed that converted children should be in the church and given work to do, so as to make them feel that they were members of the church and held a very responsible relation to it and its growth and purity.

An effort is being made by the Anglican church to introduce into the public schools an expurgated edition of the Bible and a book of systematic doctrine. The Convention was asked to concur and appoint a committee to act with them in this matter, but positively declined to have anything to do in the matter and protested against religious instruction being given in the public schools. There was generally unanimity, although some warm discussion was indulged in occasionally.

The greatest difficulty arose about the selecting of a secretary for the Foreign Missionary Board. This doubtless will be amicably arranged before the session closes.

W. E. L. I am glad to be able to report the formation of another Aid Society. On the 24th inst. Mrs. March came up from St. John, and we drove ten miles to Newmarket, where we held a women's meeting according to appointment.

About twenty-five sisters were present, and the matter was with us. We had scarcely begun that a society would be the outcome of the effort; however, our lack of faith was rebuked when, on the question, would they like to organize, being asked thirteen sisters rose to their feet, thus signifying their vote to be their desire. The following were elected officers: President, Mrs. S. Mann; vice president, Mrs. L. Goodspeed; secretary, Miss Manser; treasurer, Mrs. Campbell; auditor, Mrs. Peterson. We believe this society will do good service for missions, and shall not be surprised if the Lord elect from it a worker for the foreign field.

ST. F. Y. L. K. Fredericton, Oct. 26th. —Mr. Dalia S. Parrell, mother of Charles Stewart Parrell, has addressed a letter to the Irish-American voters appealing to them to support the Democratic national state ticket. She declares the Parrells have been and are Democrats.

Another been gat Samuel P. Parrell at the Father T. Economy, age follow fully in hi distinct o other seo special tr he went f vision; an him and g little know berland a his name ordained 1851, and tized abn other refs spoken by Wallace, b aged brothe dated thir and that u one s Diso converted, by him we Johnson, b and othe ago he ma Spicer, D for him m by years at May as the L her faithf daughter Brother Th His salary less. The salary, he would not whole co have know re) as known humble to have said a good fight, have keep laid up for etc." The steady, O ed their re and the ser resident pas from 25th to pass, the light. Al ment of the occasion: "Seruan Best from The Editor

Chas Tiffin Co harbor ab Some year then reside tomed to 4 this neighb eviced gre and when th that he requ used by his Great det should be o of the Jan Grant, this ad on Sak house, alth formally de delivered by coupled th M. A., of H Olive, and of Parker, or ten dolla building fu tentions o and whea fortable ad due the Dar ay seal me house, espe that only s itself was a of the Home

The Carli Meeting towns Bapti the 5th inst. Todd. Bus Saturday. year, we R. I. D. Irwin trees. O was transac will be held oburo," w was appointe sermon on held the Q alternate. prepare a p national o Conference the evening Grant, and J. March, o preached the morning p which, (Rev. G. The Editor Robert He