Messenger and Visitor.

More paid afford Mirty days. \$1.50.

**More paid a

fortable in the enjoyment of maferial blossings and religious privileges? Is there an exercise of necessary admonition and discipline in the churches? Is there not too frequently seen a state of things which is a source of weakness and shame to the church and a scandal to those who are without? We trust that it may be laid upon the heart of each intelligent Christian to reflect seriously and prayerfully upon the present condition of things, not only in connection with his own particular church, the expectation that the debtor, who is

What is to be done in cases like the ac following? What resource is there or the person in my position? Where there in our Baptist polity any pro-ision for bringing disciplinary meas res to bear upon a brother who may flend as herein described, and perhaps a greater degree.

bear upon as herein described, and perhap-cater degree?

e two cases have occurred in my experience—the first beginning ten vera sag, and the second more by. Both are cases of indebtedness, om a Baptist pastor to the widow other Baptist pastor; the other kaptist pastor and prach to writer. In both cases I work writer. In both cases I won the property of the same property of the property of the

The matter could be regularly brought to the notice of the church through the clerk. The pastors and deacons should be first consulted, and should endeavor, we think, to settle the difficulty without bringing it before the church as a body. If they fail in this, the matter could come before the church in the same way as any charge of un-christian conduct against a member. The church could not, of course, make the brother pay the diebt, but they could make his doing so a condition of his remaining in fellowship with the church. If the church refused to consider the case, it would then become a matter between the creditor and the church, and his recourse, according to our polity, would be an appeal to the association with which the church is connected. The aggrieved brother, if he thought it worth while, could bring the case to the notice of the association which, if it deemed it of sofficient importance, could appoint a committee or a commeil to advise with the church as to its duty in the matter.

Correction.

In the Year Book for 1891, in the col-umn "Money raised for local purposes," Manchester church is credited with 85.90. This should read \$5.00, and we feel that in justice to this church which, with limited means, has made so re-

Hamilton L. Morrow, Boylston, N. 8. Clerk.

CONVENTION FUNDS RECEIVED. Valley church, N. B., for G. L. M. 5 90
2nd Hillsboro church, for G. L. M. 2 10

Upper Sheffield, N. B., Jan. 1 "The Cotumbus of Te-day"
is what John Bright called Cyrus W. If Field in the House of Commons. This hamerican has told the world that the Atlantic could be wired and he had just done it. Mr. Field will describe the enormous difficulties of laying the cashe in The Youth's Companion.

\$155 37

Options of London.

The first convention of the Bagtan contraction of the meeting with the address contract what a man thinks if the six is not the contract what is many any forther condition by an observation of the contract what is many any forther condition by an observation of the contract what is many any forther condition by an observation of the contract what is many any forther condition by an observation of the contract what is many any forther condition by an observation of the contract which is the c

God is marching on."
Dr. Hobbs in response: "We are glad to be welcomed, as the Baptist Young-People's Convention, for the purpose of organizing a National Young People's Society. We have always Jovet the name of Baptist. It seems to mean to Christ loyalty, and to men faithfulness."

to Christ loyalty, and to men faithfulness."

Rev. Jos. Dixon: "In-1776 the denomination numbered twenty-five thousand;
in 1896 the earth will shake with the
tread of over three millions and a half.
This convention is the first review of
our young people. They are a mighty
host; they stand for heroism and power.
These young lives enlisted, disciplined,
sent to the front, mean a new crusade
to make every land a holy land. The
very thought of such power belted to
the Missionary Union, the Home Mission Society, the American Baptist
Publishing Society, and the work of
higher education, ought to send us to
our knees."

Revy O. W. Van Osdel: "The pravi-

Foreign Missions.

At the last meeting of the Board Bro.
Archibald made the following report of
his work, which was ordered to be pub-lished, together with a resolution of the
Board, recommending Bro. Å. to visit,
the churches while at home as much as
health would permit. The secretary was health would permit. The secretary was instructed to make out a programme of visitation for Bro. Archibald. He is now in correspondence with pastors in Queens, Albert and Westmorland in New Brunswick, with a view to this work. The programme will be published in whe MESSENGER AND VISITOR as soon as com-

THE REPORT.

To the members of the F. M. Board of the Buptists of the Maritime Provinces:

or This georycongole. They are a mighty in the strict they stand for heroism and power. These young lives emitted, disciplined, as sent to the front, mean a new crossels to make every land a holy land. The young the strict of the Missionary St (min), the Home Massian Society, the American Baptist of the Missionary St (min), the Home Massian Society, the American Baptist of the Missionary St (min), the Home Massian Society, the American Baptist of the Missionary St (min), the Home Massian Society, the American Baptist of the Missionary St (min), the Home Massian Society, the American Baptist of the Missionary St (min), the Home Massian Society, the American Baptist of the Missionary St (min), the Home Massian Society, the American Baptist of the Missionary St (min), the Home Massian Society, the American Baptist of the Missionary St (min), the Home Massian Society, the American Baptist of the Missionary St (min), the Home Massian Society, the American Baptist of the Missionary St (min), the Home Massian Society, the American Baptist of the Missionary St (min), the Home Massian Society, the American Baptist of the Missionary St (min), the Home Massian Society, the American Baptist (Missionary Missionary St (Missionary Missionary Mission

are put down as contributing nothing for the work of the body. A closer examination, however, shows that this is not as bad as at first appears. Some, I discover, have Aid Societies that have given, though nothing appears opposite the name of the church. This is the case with the Second Grand Lake and Manchester churches, and probably of a few others. Most of the non-contributing churches are very small and weak and have had little poatoral labor during the year. There are a few, however, that are neither poor or pastorless that appear as non-contributors., Only a Tew of the churches assisted by the H. M. Board last year appear in this list, and one, at least (the Rockland church), is there by the mistake of some one. The total contributions of these churches was \$1.486, and had they been supplied with pastoral care during all the year the amount would have been greater. Could our H. M. Board have the men and money to keep all our mission fields constantly supplied with efficient.

fields constantly supplied with efficient ministerial labor they would soon be contributing \$4,000 or \$5,000 to the denominational funds. We get back into the several funds of the body about one third of what the Board gives in the way of aid to weak churches. Without this aid we should get but little from them. Examination and comparison shows that there was a marked falling off in. the contributions of some of the churches. As several of these are the larger churches and have been regularly supplied with pastors, such falling off is rather surprising. The case of some others can be explained by the removal of pastors and the consequent interrup-

Is it Scriptural for Wow Public Part in the Sc cises of the Chu

My chief object in above question was an att above question was an atteite two statements of the which are seemingly And I think I was successful to the spirit of h. However, in your issue of Bro. Denovan comes fore ally says that the attem failure. Hois careful aloo prohibition in full, but e ful about suppressing it All that he says is this: can mean those dire in the eleventh chapter apostolic epistle about of a woman's, head who or prophesies! They mean they say." And then I matters that are altogeth the subject in hand, will the least hint about what What does Bro. Denovas

the least bint about what What does Bro. Denovae expression which, he says domain of woman's useft about friendly domesti-visits, where even Chris-apt to indulge in 'small ta-be called very profitable'' understand it right, very and an insult to our Ch-bood.

ood.
In his last paragraph he patriotic. His picture gonies of our suffering w agonies of our suffering w ference and prayer mee upon them by the cruelty tors, is really touching. Mr. Editor, was, and is, hibited only those who w "usurp authority over 1 years before Christ the says, "And your son daughters shall prophesy, of Pentecost, Peter quotes being fulfilled on that that day we find the ags "with the women." "And unto them cloven tongue and it sat upon each of. t the women were include the historian goes on: "A the women were include the historian goes on: "A all filled with the Holy gan to speak with other Spirit gave them uttera will venture to say that it being filled with the Fidown silent. According they were filled with than different than the proposal field, and My daughters shall prophesy.

The Seminary Co

No. I.
With the permission wish to place on record in the friends who so prompt aid in saving St. Martins to add a few notes as to ces in the last canvass.

Late one evening, in Titus and I stood, in a dr fore a house in which we tinguish a single light, a was accordingly as little-trance as there had beer knocked in vain two hours out the least expectation knocked this time ("jus-sake of the form," I said), opened, and we were e pleasant room, and cam dred dollars richer. I sh that little experience.

subscription, and also the felt at the donation from

to feel the claims of our S is every encouragement. One day a brother in street, and, handing me able donation, said. "My are getting an educatic expense to me. My du Trichds where she has, t privileges. My son wor day, but attends night sel ting along grandly. And has been so good to me in hate decided to give the offering to St. Martins S the good brother turned not help thinking upon benefit from St. Martin had to go elsewhere. I work for what he gets ask me for anything." (I had the blessed faculty highest side, of recognisin as they come. Then m God's claim upon our beneficence; then would fairly ring with the prair would see this life as Go to see it.

If evidence of wort larify were needed, it wo the edition of the New