

Messenger and Visitor.

THE CHRISTIAN MESSENGER,
VOLUME LII.

PUBLISHED WEEKLY BY THE MARITIME BAPTIST PUBLISHING COMPANY.

THE CHRISTIAN VISITOR,
VOLUME XL.

VOL IV.

SAINT JOHN, N. B., WEDNESDAY, JUNE 20, 1888.

NO 25.

—HOW IS IT?—Our readers no doubt noticed, a few weeks since, a notice in the *MESSENGER AND VISITOR*, calling a council to consider the propriety of the ordination of Mr. Bluet to the work of the gospel ministry in our denomination. We confess the announcement was a surprise, as we have it on the best authority that Mr. Bluet has professed to be already ordained and has, we believe, administered baptism on that understanding. It already has been ordained, why seek it again? We shall be happy to publish any explanation which will set the matter right. We have heard that the brethren who came in response to the invitation did not organize, as it was found the call for the council had not been made to churches to send delegates, but to individuals.

—THE MARINER'S TEMPLE.—Our readers will be interested to know that Bro. Avery is being blessed in his new field. The following, is from the report of the Secretary of the general mission work:

"It is doubtful if anywhere on Manhattan Island, has the power of the gospel been more abundantly manifested than on this field. Strong faith and untiring energy have mastered the labors of the past. The Rev. J. F. Avery,

"Nightly for three months he has preached the gospel to eager congregations up largely of men who have never been accustomed to attend church. From a handful, the congregations have steadily grown, until last Sunday evening over four hundred were present."

"Many have been converted and are now new men in Christ Jesus. The pastor is frequently in receipt of letters from men in other towns and cities, from men who, under the influence of the gospel as they heard it at the Temple, have abandoned their lives of sin and have returned to make glad homes long desolate because of their absence. In some cases, wives and mothers write words of fervent thanksgiving for what has been done for husband and sons at the temple. An out-door service was begun recently. It is held on Sunday evenings before the regular service.

—PERSECUTION IN RUSSIA.—The reports of persecutions of Lutheran pastors in Russia are all too true. A Russian correspondent of the *Interior* writes:

"Between sixty and seventy Lutheran clergymen have been arrested, and a part of this number have already received sentences of banishment to Siberia, while others are held to bail awaiting trial... If I had the strength I might tell you tales that would make every American's blood boil with indignation; and these things are not done in a corner, nor in the darkness of the Middle Ages, but in the full light of the nineteenth century, and in civilized, enlightened Russia.

—SHAW SHOT.—Dr. Crook, of New York, regards the use of beer and light wines, and high license, as the great curse for intemperance. A Presbyterian gives him the following sharp shot:

"I see by the minutes of the Presbyterian Assembly the name of Dr. Crook on a committee to confer with the President on the evils of Liquor Traffic in Africa." Will the conference substitute beer and light wines for rum and whiskey or advocate high license for the colored gentlemen of the Congo?

—THE LATENT FROM MR. SPRAGUE.—The following is from the June number of the *Sword and Trowel*. From this, it is evident that Mr. Sprague is altogether dissatisfied with the late action of the Baptist Union. Some men are re-elected on the council of the Union who have avowed their belief in future probation and are out of sympathy with the generally accepted view of inspiration and the atonement. Mr. Sprague evidently expects a Union to be formed of those who stand true to the old standards and are unable to adopt a compromise. This is what he says:

"It was no small comfort to see the Baptist Union anxious to clear itself and to make peace. I hoped that in this happy frame of mind it would do something which would mend matters, and therefore in a haste I retracted my prophecy that it would do nothing at all. But what has it done? The resolution, with its footnotes, with the interpretation of its mover, and the election of the old council, fairly represent the almost that would be done when everybody was in his best humor. Is it satisfactory? Does anybody understand it in the sense as I do? Does not the whole virtue of the thing lie in its pleasing both sides a little? And is not this the vice and the condemnation of it? I am not, however, careful to criticize the action of the body from which I am now finally divided. My course has been made clear by what has been done. I was afraid from the beginning that the reform of the Baptist Union was hopeless, and therefore I insisted. I am far more sure of it now, and shan't never, under any probable circumstances dream of returning. To see that it right to remain, in such a fellowship will do so, but there are a few others who will judge differently, and will upon their convictions. At any rate, whether any others do so or not, I have felt the power of the text 'Come out from among them and be ye separate,' and have quitted both Union and association once for all. The next step may not be quite clear; but this is forced upon me, not only by my convictions, but also by the experience of the utter uselessness of attempting to deal with the evil except by personally coming out from it. The instinct of the gracious life is to seek congenial communion, and hence the necessity of some form of fellowship for ourselves and our churches will suggest

new society was unadvisable. But the few determined sisters who desired such an organization, were dissatisfied. These formed themselves into a general "committee," as they termed the new venture, and seem desirous of inducing the sisters to hold a separate convention, and to report all moneys raised to them. While it is a small affair, at present, it is feared it may prove the thin end of the wedge to split the sisters off, quite largely, from the direct work through church channels. The leader is said to be most excellent sisters, but very determined withal, and seem inclined to push their own ideas. It is to be hoped, however, that they may see their way clear to work through the present church channels, and so save confusion and, it may be, conflict.

—WIRK PULLING.—The following is from the *Congregationalist*. It is bad enough for such methods to have place among scheming politicians; when they are resorted to by members of a great Christian body, it is disgraceful. It is to be remembered, however, that the whole denomination is not responsible for the action of a few leading men, and it is to be hoped that the candidates for bishops were not parties to the tactics used. The press generally of the body should follow the example of *Zion's Herald* and frown all this down. The *Congregationalist* says:

"The result and manner of the election of bishops has called out some extremely plain speaking in *Zion's Herald*. It is evident—indeed, it is admitted freely by everybody—that wire pulling and electioneering were indulged in to a degree probably unprecedented in Christian history, and quite inexcusable. Instead of the spirit of prayer for divine guidance, the spirit of human presumption reigned unrestrained. It is a depreciation of the quality of the successful candidates to say that many of the best men—such as Dr. Dorchester—were overlooked. We trust that the selection made may prove to be wise, and that in future such elections may be made more calmly. The general impression made by the doings of the Conference upon Christians of other branches of the Church is one of the honorable growth, energy and consecrated usefulness of the Methodist body—yet of some special dangers to which it is exposed.

—REGRET.—We regret that the proof reading of the account of the Anniversaries at Wolfville was not better. Mr. Shaw is credited with his own oration and that of Mr. L. D. Morse as well, and there are some very vexatious errors in grammar.

—PUSHING THEIR BUSINESS.—The great brewers of New York City are pushing their evil business. Their method is this. They select a locality where they determine to establish a saloon. Here they hire a room, furnish it, stock it with liquors and engage a man to take charge. They then take a chattel mortgage on it all, as security. In this way ver many of the saloons are virtually run by the brewers. To show the extent to which this is carried on, the *Voice* publishes a list of these mortgages taken by the brewers of New York during eight weeks. One brewing firm took or renewed ninety-nine such mortgages in this brief time, amounting to \$55,953. About 400 have been taken or renewed by the brewers altogether. It will thus be seen that the saloon business is backed by all the power of the brewing interest. The struggle to suppress them can scarcely hope for success while the breweries are allowed to run at full blast.

—FROM D. G. MACDONALD.

III.

The fifth day of January last found me at G. T. R. Depot here, enquiring my way to McMaster Hall. On arriving I was warmly received by all and began at once to inhale the healthful mental, moral, and spiritual atmosphere which permeates the whole institution—as well in the study-rooms of the students as in the lecture rooms. A word as to the inner and higher life of the school may here be in place. At 8:30 a. m., a service of praise and prayer is held in the chapel, at which all the faculty and students are expected to be present. This service is led by the professors in turn. Each evening around the tea-table, family worship is held, led by the students in turn. On Tuesday evening and on Lord's day morning (immediately after breakfast) student's prayer-meetings are held in the chapel. All of these devotional exercises are of course helpful to our spiritual life; while the walk, the toboggan and the foot-ball keep the body in order. I feel at home at McMaster from the very first hour—especially so when sitting in room No. 14, conversing with our own kind and genial Dr. Walton. He it was that preached my ordination sermon more than fifteen years ago, at Newport, N. S. The inspiration of that sermon has never left me. Text: "He that converteth a sinner from the error of his ways shall save a soul from death." The necessity, responsibility, magnificence, and grandeur of the work of saving souls were impressed upon my entire nature by that sermon, and on that solemn occasion, in a way that has made a permanent impression. The sermon

itself to those who sorrowfully come forth from the old camp. To institute such a thing formally, and ask persons to join it, would be folly; it must grow up of itself—by the demand of those who desire it, and then it will be true and lasting. do not, therefore, move in this direction till you meet other brethren of like mind that their desire to do so. It will not harm us to abide alone for a little while, till we see where we are; and then, whether we are few or many, we can unite to help our poorer brethren, and to conserve the faith. Our desire is not to oppose others, but that we may strengthen each other's hands in the Lord. Utterly isolated church life would have its evils, and in union there will be not only strength but joy. This will come in due time if it be the Lord's will.

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Toronto, May 7, 1888.

P. S. A letter from Charlottetown to-day states that the first offer of help for rebuilding was made to Bishop McNeil (Roman Catholic), amount \$50.00. Come Baptist "Bishop," and all of you who are "made a kingdom to be priests unto God," etc. (Rev. 1:6), let us follow this noble bit of practice from a Bishop whose doctrine we must reject.

Missionaries on Furieugh.

XO. XI.

Brindisi has one of the finest harbors in Italy. Or more properly it has two: the outer large and well-sheltered, from which large ships go through a narrow passage into what may be called a natural dock. The "Rome" was drawing more than twenty-three feet, but, the glided softly in and was moored to posts on the side of the principal street. All baggage was to be examined, the chief article for which inquiry was made being tobacco, as it is a government monopoly in Italy. Dealers have a special license to sell tobacco, salt, and postage stamps, all of which are found in the same shop.

A large number of passengers landed, and soon left on the mail train for London. We and a few others who were to tarry by the way started about dark for Naples, a who's night's ride. It was daylight when we reached the west side of the peninsula; and we had a view of the picturesque bay and town of Sorento. From that to Naples, a distance of about twenty miles, the scenery is grand. The road winds round deep ravines clothed with groves of orange, pomegranates and olives, with villages perched on the tops or terraced sides of hills, many of the houses bearing the appearance of comfort, if not luxury. We reach the Bay of Naples, several miles from the city, and the train runs along the shore of that beautiful sheet of water on our left, with Vesuvius smoky smoking his morning pipe on our right.

It is no wonder the Neapolitans are proud of their city. It is indeed beautiful. One can sit for hours together on some point overlooking the city and harbor and enjoy without fatigue the fine panorama. It bay with many small boats and an occasional ocean steamer; its green hills and villas with Vesuvius looking down threateningly over them, its islands of Capri on the south and Ischia on the west

units in forming a picture of rare beauty. It is well, however, to see Naples as a whole, and not wander round the narrow streets for a close inspection. The houses are large, and high scarcely serves to express the distance the upper stories are from the earth, or their nearness to the clouds. That is each house seen from its own front street, for the whole city is built on the side of a hill, and the tiers of houses rise one above another like the seats of an amphitheatre, so that the first floor of one dwelling may overlook the sixth of its neighbor immediately in front. To go from one street to another parallel with the bay it is necessary to climb a long flight of steps or go up a zigzag road. The streets running up the hill are particularly narrow, many not more than ten feet in width, and yet in addition to the ordinary purposes of a street, they serve as workshops of various kinds. On one side a shoemaker or a tailor is busy, on another a washerwoman is plying her art, and a little further on some culinary operation is in progress, such as preparing vegetables for cooking or divesting a poor chicken of its feathers. And yet passers by do not seem to object or feel disturbed. It is needless to say that such streets are filthy. It looks risky to trust so valuable packages to a native; but they seldom fail to deliver the mails in perfect order. This is also the sole mode of transportation. All our goods and provisions, and everything we bring from the home land, must be carried this way, in loads not to exceed 60 lbs. in weight; even the steamers that are now on the upper river and our iron horses—all have been transported in the same way. It looks like a very laborious way of earning a living; but it seems quite easy for a man to ascend and descend very steep mountains with his load. They generally go in caravans of from ten to thirty men, headed by a foreman, and make very good time, and are prepared to help each other over rivers. This is generally done by finding a shallow place, and fording it.

When I first came in company with these people, I saw they were intelligent and bright, ready to learn anything that I would show them, with as much real willingness as any people would. They at first want to know who are their friends. Those on the coast have been deceived by white men so much that it is no wonder they hesitate and wait to know if a person is a friend; while I find those up-country more willing to believe an "I follow the saying of a white man."

I have now travelled over 2000 miles of Congo water, being the Upper Congo and its tributaries. In this I have witnessed most all kinds of heathen life that are to be seen in this western part of the Congo Free State, and have not seen to our place yet where we were not welcomed by a large company of people, wanting us to come among them as soon as they knew we are their friends. It is now getting so that when we are coming in sight of a town, and the people know that it is the "Henry Reed" steamer, they no longer fear to come out in canoes to meet us. They come on board, and bring us such articles of food as that part of the country afford. We pay them in cloth, beads, or brass wire or coins, for these are the principal currency of the country. I have, after landing safely, gone to their homes and visited them in their modes of living, and examined their household goods, and in most cases must say that they are far from being a low, degraded people, as they are supposed by some to be. I find them to be generally industrious. Some manufacture a cloth from grass, others make fine floor mats, while others engage in the manufacture of earthen bowls, pots, kettles, water jugs, vases, flower pots, and even pipes for smoking tobacco. I also hear that in a section which has not been visited by white people that iron is extensively worked. I have seen many tools made there, and they seem to be made on a large scale but not by good workmen. I saw one fine spear that appeared to be of superior size. I have also seen many finely-made tools of iron and copper from up the Welli river, which indicate that that part of Africa is very rich in these metals. I am told that there are large quantities of metals in many parts of the Congo Basin.

There are many things that will eventually bring in white men as traders. But the main thing needed now is helpers in the vineyard of the Lord. The labor has scarcely begun. Millions are in need of a word to cheer them on their way, as they annually leave the shores of Time. O what a sad sight it is, as we leave a town with hundreds on the banks, each earnestly looking as though they wanted something new, and not one knowing of the treasury on which they might inherit life everlasting—all willing to listen and gird on the armor as soon as they know it is true, and throw away their charms! And just think, less than one ministering missionary to each million of these people! How long must this remain so, and our home land filled with the best of talent? Many would come and engage in this work, but the finances are the great hindrance. O if the Christian people of America could but one-tenth of what I am witnessing, they surely would respond more freely to the call of finances for the Congo! Not one dollar can be wasted in spending it on these people, as they are worthy of more than can be given them. My heart almost breaks with pain as I visit them, and see so many bright little girls and boys, as they each bow and shake hands, and by present appearances millions of them must grow to manhood and womanhood in ignorance of Christ, and even an education while thousands and even millions of dollars are lying idle in each State of our noble Union. My prayer is that more interest may be awakened in behalf of this needy people, and the means supplied to set light at reasonable distances throughout this great country, that they may see the true light, and become heirs to his everlasting

Venice, April 18, 1888. H. M.
(Concluded in next week.)
J. H. CAMP.

Letter from the Congo.

The following is from the engineer of the missionary steamer "Peace." It was addressed to Bro. Avery, and has been forwarded to us. We gladly publish it.

March 22d, 1888.

Dear Brother,—*Buds and Blossoms* of October and November have just been received. I have been looking for them for a long time; but as mailed are so irregular here, it is hard to tell when they will come, as mails do not come up from the west by steamer or train, but are carried 235 miles on the heads of natives, the men travelling that distance in about nine or ten days, and sleeping by the wayside at night. It looks risky to trust so valuable packages to a native; but they seldom fail to deliver the mails in perfect order. This is also the sole mode of transportation. All our goods and provisions, and everything we bring from the home land, must be carried this way, in loads not to exceed 60 lbs. in weight; even the steamers that are now on the upper river and our iron horses—all have been transported in the same way. It looks like a very laborious way of earning a living; but it seems quite easy for a man to ascend and descend very steep mountains with his load. They generally go in caravans of from ten to thirty men, headed by a foreman, and make very good time, and are prepared to help each other over rivers. This is generally done by finding a shallow place, and fording it.

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SABBATH SCHOOL.

Bible Lessons.
Studies in the Old Testament
THIRD QUARTER.Lesson I July 1. Exodus 24:1-12.
GOD'S COVENANT WITH ISRAEL.

GOLDEN TEXT.

"I will be to them a God, and they shall be to me a people."—Heb. 8: 10.

I. A COVENANT MADE BETWEEN GOD AND HIS PEOPLE. 1. And *he* God said unto Moses, "Verily, and 2 probably belong in one of them immediately after chapter 20: 21, where the *Book of the Covenant* begins. The people were affrighted at these terrible scenes amidst which the ten commandments were given; and all wished that God would not speak to them, lest they die. Therefore God made another arrangement, and had only leading representatives of the people near where God revealed himself. Come up unto the Lord: upon Mt. Sinai. Aaron: Moses' older brother, afterwards made the first high-priest of the nation. Nadab and Abihu: were the two eldest of Aaron's sons. And seventy of the elders of Israel: of the older men of the tribe, who were the heads of families, or otherwise recognized as leading influential men, the natural chiefs and leaders. "The official elders mentioned (Num. 11: 16) were not yet appointed." And worship ye afar off. Referring to those just mentioned. They were to ascend the mountain only to a certain height.

2. And Moses alone shall come near before the Lord. T. e. a majesty of God, his holiness, the value of the communications, their importance, were all impressed upon the people by this arrangement. But they, Aaron, his sons, and the seventy elders. Shall come nigh. Though nearer than the people, *Neither shall the people go up with him*. According to their own request (20: 18-21). It appears, while the body of the people stood at the foot of the mountain, Aaron and his two sons and the seventy elders went up probably about half way, and Moses, being privileged with nearer access, went alone quite to the summit; and entered the bright and fiery cloud which rested upon it.

THE COVENANT. 3. And Moses came from receiving the communications from God on the mount. And told the people all the words of the Lord. The foregoing laws and the ten commandments, together with the promises of special blessings in the event of their obedience. And all the judgments: laws, statutes, by which to judge what is right. All the words... will we do. They accepted these as their laws, and God as their law-giver, ruler, and God. Thus still there is a covenant between God and man. God sends his Son and gives his laws and promises, and all who accept of his Son, agreeing from the heart to love him, trust him, and obey him, become God's people, and are under his special care and protection; a d begin a new life. And Moses wrote all the words of the Lord; that there might no mistake, and that it might be transcribed to posterity.

THE COVENANT RATIFIED. And built an altar upon the hill: a mountain, that is, of Sinai. This was a very creative act of God, as the first and principal party to this covenant; and the twelve pillars as representatives of the twelve tribes of the people as the other party.

It is so for another reason. All the works of the Divine Spirit's sealing of the soul are manifestly complete, and as manifestly tend toward completeness. The engine is clearly working only half-speed. It is obviously capable of much higher pressure than it is working at now. Those powers in the Christian man can plainly do a great deal more than they ever have done here, and are meant to do a great deal more. Is this imperfect Christianity of ours, our little faith so soon shattered, our little love so quickly disproved, our faltering resolutions, our lame performances, our earthward cleavings—all these things all that Jesus Christ's bitter agony was for, and all that a Divine Spirit is able to make us? Man festly, here is but a segment of the circle, in heaven is the perfect round; and the imperfections in the works are obviously divine agents, to whom as life is concerned, cry aloud for a religion where tendency shall become reality, all that we are able to make as we shall become. The road evidently leads upward, and round that shadowy corner where the black rocks come so near each other, and our eye-sight cannot travel, we may be sure it goes steadily on to the top of the pass, until it reaches the shining place—where God himself is "Sun and Moon," and lands us all in the city set on a hill.—Dr. Alexander Maclaren.

5. And he sent young men: because the Levitical priesthood had not yet been instituted. Which offered burnt offerings... peace offerings. The Burnt offerings were wholly consumed on the altar. The Peace offerings were partly consumed by fire and partly eaten by the priests and the offerer. Burnt offerings were at once expiatory and signs of self-dedication. Peace offerings were indications of man's gratitude for mercy received. These, of course, were typical of that one great offering of the Son of God, afterwards to be received, which has forever abrogated all others.

6. And Moses took half of the blood, and put it in basins: for the purpose mentioned in ver 8. And half of the blood he sprinkled on the altar: the representative of God, thereby denoting that, on his part, he agreed to be faithful in the covenant relation which he now condescended to assume.

7. And they said. Thus the Book of the Covenant was twice read to them, and twice they solemnly agreed to be bound by its commands of God. It was realy taking up all the people, who numbered above two million, and brot their leader, and representatives. The intent of the act was sol. a and awl in the extreme, and the form of self ratification is applied, and have been substantially the following: "As the body of this victim is cloven asunder, as the blood of th' animal is poured out, so let my body be divided and my blood shed, if I prove unfaithful and perfidious."

THE BLOOD COVENANT. The origin of bloody sacrifices is full of mystery, but there are certain hints in Dr. Trumbull's *The Blood Covenant* which throw light upon the subject. (1) The blood was regarded as the very life, the inner person. (2) It was regarded as a means of infusing life into another. (3) The actual infusion of blood from one person to another by tasting each other's blood or made them blood relatives of the most intimate kind. They were on evermore.

In the case before us in this lesson, we may therefore see (1) the devotion of the life to God. (2) The receiving of it from God. (3) A mutual and everlasting compact and union of God with his people. (4) There is also: the idea of atonement by the life, i.e., by the life, which can be given only by the death of the victim, and thus points to the atonement of Christ. (5) There is in addition to these the oath of precipitation, as we have seen. (6) In the case of the representation of the Covenantant the people have access to God through their representatives, as we see in the verse which follows:

H. THE COVENANT FOLLOWED BY THE VISION OF GOD WHO SAW THE VISION. 9. Then went up: Moses, and Aaron, etc., 74 ps. sons in all. The object of the ascent was twofold. (1) A sacrificial meal always followed upon a sacrifice; and the elders' right naturally desire to partake of it as near the divine presence as should be permitted them. (2) G'd desired to impress them with a sense of his awful majesty and beauty. They got this glorious sight, not because they deserved it more than others, but because they needed it more. They needed it to strengthen their own faith; to

enlarge their minds and their knowledge of God.

THE VISION OF GOD. 10. And they saw the God of Israel. It may be sufficient to say that this was a most resplendent display of the divine glory in that form in which the Shekinah usually appeared. It is unquestionably the same object as that mentioned by Isa. 6: 1, and as that described in the vision of Ezek. 43: 1, 2. And under his feet as it were a paved work of a sapphire stone: "pallidus sappi, blue as the blue of heaven." A paved work of sapphire is described as a scene of matchless splendor, having the qualities of adamantine solidity, transparency, and brilliancy. And as it were the body of heaven, the substance of heaven; the heaven itself displayed.

11. And upon the nobles... he laid not his hands. By the "hand" of Jehovah is a different word from that translated "saw" in the previous verse, as if that were intended to refer to the mere outward, and superficial view of the object at first sight. Here, on the other hand, the verb is an term applied for the most part to prophetic vision, or that kind of inward and spiritual perception which was enjoyed by holy and inspired men when in a state of supernatural trance or ecstasy. And did eat and drink: while they were ascended to the mountain only to a certain height.

III. THE WAITING LAW. 12. And a law and commandments. It is probable that the ten commandments alone are spoken of, and the meaning is, the tables of stones with the law, even the commandments. Which I have written. The words not only spoken by the voice, but written by the finger of God, who herein displays a wondrous care of his chosen people. The written law would be exact, would be permanent, could be consulted, would have peculiar authority.

THE CHRISTIAN LIFE. 13. And the commandments alone shall come near before the Lord. T. e. a majesty of God, his holiness, the value of the communications, their importance, were all impressed upon the people by this arrangement. But they, Aaron, his sons, and the seventy elders. Shall come nigh. Though nearer than the people, *Neither shall the people go up with him*. According to their own request (20: 18-21). It appears, while the body of the people stood at the foot of the mountain, Aaron and his two sons and the seventy elders went up probably about half way, and Moses, being privileged with nearer access, went alone quite to the summit; and entered the bright and fiery cloud which rested upon it.

THE COVENANT. 14. And Moses came from receiving the communications from God on the mount. And told the people all the words of the Lord. The foregoing laws and the ten commandments, together with the promises of special blessings in the event of their obedience. And all the judgments: laws, statutes, by which to judge what is right. All the words... will we do. They accepted these as their laws, and God as their law-giver, ruler, and God. Thus still there is a covenant between God and man. God sends his Son and gives his laws and promises, and all who accept of his Son, agreeing from the heart to love him, trust him, and obey him, become God's people, and are under his special care and protection; a d begin a new life. And Moses wrote all the words of the Lord; that there might no mistake, and that it might be transcribed to posterity.

THE COVENANT RATIFIED. And built an altar upon the hill: a mountain, that is, of Sinai. This was a very creative act of God, as the first and principal party to this covenant; and the twelve pillars as representatives of the twelve tribes of the people as the other party.

It is so for another reason. All the works of the Divine Spirit's sealing of the soul are manifestly complete, and as manifestly tend toward completeness. The engine is clearly working only half-speed. It is obviously capable of much higher pressure than it is working at now. Those powers in the Christian man can plainly do a great deal more than they ever have done here, and are meant to do a great deal more. Is this imperfect Christianity of ours, our little faith so soon shattered, our little love so quickly disproved, our faltering resolutions, our lame performances, our earthward cleavings—all these things all that Jesus Christ's bitter agony was for, and all that a Divine Spirit is able to make us? Man festly, here is but a segment of the circle, in heaven is the perfect round; and the imperfections in the works are obviously divine agents, to whom as life is concerned, cry aloud for a religion where tendency shall become reality, all that we are able to make as we shall become. The road evidently leads upward, and round that shadowy corner where the black rocks come so near each other, and our eye-sight cannot travel, we may be sure it goes steadily on to the top of the pass, until it reaches the shining place—where God himself is "Sun and Moon," and lands us all in the city set on a hill.—Dr. Alexander Maclaren.

THE EQUITY SALE. 15. And he sent young men: because the Levitical priesthood had not yet been instituted. Which offered burnt offerings... peace offerings. The Burnt offerings were wholly consumed on the altar. The Peace offerings were partly consumed by fire and partly eaten by the priests and the offerer. Burnt offerings were at once expiatory and signs of self-dedication. Peace offerings were indications of man's gratitude for mercy received. These, of course, were typical of that one great offering of the Son of God, afterwards to be received, which has forever abrogated all others.

DR. PIERCE'S PHLEBITIS. Anti-Scorbutic and Cathartic. 25 cents. a vial, by druggists.

THE EQUITY SALE. THERE will be sold at Chubb's Corner, on Saturday, the 28th day of July next, at 10 o'clock A.M., by auction, the property of a Deceased Order of the Supreme Court in Equity, a sale on Saturday, the 24th day of June, 1858, at 10 o'clock A.M., at the Auction Room, in the City of Boston, belonging, wherein Bela E. Lawrence is Plaintiff, and William E. Blanchard and Mary Frances Blanchard, his wife, Charles T. Tracy and his wife, and R. Henry Holland are Defendants, with the approbation of the undersigned Referee in Equity, in accordance with the forty-ninth chapter of the Consolidated Statutes, and the right, title and interest of each before the date of the sale, of all of them, and to a certain indenture of Lease bearing date the thirteenth day of May, A.D. 1858, made between the Plaintiff and the Defendants and the Trinity Church in the Parish of Saint John, in the City of Saint John, in the Province of New Brunswick, in the County of Saint John, in the name of Gilbert R. Fugley, of the said City of Saint John. Barrister-at-Law, of the second part, and before the date of the sale, of all the premises therein, and in the said mortgage and plaintiff's Bill described as "All that lot of land, situate in the City and County of Saint John, bounded and containing in the City of Saint John, bounded and containing in the City of Saint John, bounded and containing in the City of Saint John, bounded and containing in the said City of Saint John, Ante-tenant, of the second part, dated the day and year aforesaid, and to a certain indenture of Lease bearing date the thirteenth day of May, A.D. 1858, made between the Plaintiff and the Trinity Church in the Parish of Saint John, in the County of Saint John, in the Province of New Brunswick, in the name of Gilbert R. 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Messenger and Visitor.

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Thirty days \$1.00.

All communications respecting advertising should be addressed to E. A. FOWKE, publisher, St. John, N. B. Rate per line, one insertion, 10 cents; each subsequent insertion, 20 cents.

All other communications and all subscriptions to be sent to REV. G. GOODSPED, St. John, N. B.

Messenger and Visitor.

WEDNESDAY, JUNE 20, 1888.

SOUTHERN N. B. ASSOCIATION.

This Association was advertised to open its sessions at 10 o'clock Saturday, June 9th. Owing to a misunderstanding in the time of the raising of the St. Martins railway, the delegates from St. John and the central districts did not arrive until the evening, and this delayed the opening.

The following were chosen the officers of the Association:

Dr. Bill..... Moderator.

Rev. G. O. Gates..... Secretary.

Bro. J. H. King..... Ass't Sec.

I. B. Corwell..... Treasurer.

All were pleased to see the venerable Dr. Bill looking so well.

This session was occupied in arranging for the work of the Association, and in reading a very interesting digest of the letters from the churches. This practice of giving the substance of the letters instead of reading them all, commends itself to the good judgment of all. It saves time, prevents repetition, and gives a summary of what has happened in the churches in a form that can be retained in the memory. The statistics of church progress are:

Baptized..... 304

Net increase..... 258

Net decrease..... 56

Total gain in membership..... 202

The following churches have had the largest additions by baptism: St. Andrews, 1st, 60; St. Martins 1st, 40; Germania street, St. John, 35; Brussels street, St. John, 26; Springfield 1st, 25; Leinster street, St. John, and Portland, 24 each; Fairville, 14; Hammond, 11. In all, 26 churches received additions by baptism. Seven report baptisms, and five did not send letters. It is encouraging to note that so large a proportion have had additions. It may also be remarked that all the churches but five of the members have regular pastors, and that some of these are to have student labor during the summer—it is to be hoped that all may. The tone of the letters is hopeful.

Twenty-nine churches report 35 Sabbath schools. Sunday was a good day. The weather was superb, the congregations good, and the interest excellent. The preachers at the centre were Brethren C. W. Williams and G. O. Gates, who opened up the truth with ability and earnestness.

Monday morning the Association gathered to listen to the sermon. Bro. Gordon was the presiding, kindly taking the place of Bro. Cabill by request. It is spoken of as full of vigor and sharp points. The readers of the MESSENGER AND VISITOR may have the privilege of reading it. At the conclusion of the sermon, the report on Temperance was presented by B. O. J. March, chairman of the committee. It referred to the excellency of the principles fostered by the temperance movement, the gratifying progress made, and deemed its three great enemies to be self-interest, self-indulgence and indifference. It must be through the church taking the lead that the grand object of the temperance movement would be attained. A discussion followed the reading of the report.

The report of the committee on denominational literature was presented by its chairman, Bro. Mellick. It is of the utmost importance that the young have pure, wholesome and elevating reading. Special care, therefore, should be taken in the selection of Sabbath school libraries. All pastors and teachers should use their influence to have Baptist 'lessons' take the place of the 'denominational' which are used in some schools, and Sabbath school supplies should be obtained through our Book Room in Halifax. The MESSENGER AND VISITOR was commended. Quite a lively discussion followed, on the question of the religious versus the secular press. They both have their place; but if the soul life is the higher, the reading which aims to supply its needs and give direction to its life and determine its destiny, must take first rank in importance, and should occupy the first place in every household.

The Association adjourned early to give opportunity to the ladies to hold their meeting in the interest of the W. B. M. Union, and for the directors of the Seminary to have a meeting. The Seminary was opened, and the deacons availed themselves of the opportunity to inspect the new building. The directors have pressed on with quiet but indomitable energy. Many who had not visited St. Martins were full of surprise at how well the building, massive in its architectural proportions, spacious and complete in all its arrangements. The inner porch is plain but substantial. The halls are broad and airy. The rooms are all bright and cheery. We do believe a real qual can be found in the Maritime Provinces, if in the Dominion, for its purpose. The wonder is that the contractors could put up a building of the

class it is at the price. We are in a position to speak freely, as all the credit of carrying the enterprise through to its present stage is due to others. Whatever attitude some have assumed toward the movement hitherto, it is high time that all should unite to secure the advantage to the denominational it places within reach. If it be equipped and filled with the bright youth of our land.

The evening session was in the interest of education. Bro. Gordon presented the report on this important subject.

The highest efficiency of our educational institutions was necessary to our denominational growth and power. The deepest sympathy is expressed in the Jubilee effort. The work of the year at Acadia has been one of the best in its history. The building for the Union Baptist Seminary at St. Martins was completed last May. The Seminary has been and still is a part of our denominational work in New Brunswick. The work has been rendered more difficult by the spathy of some and the unkind opposition of others. Nearly \$27,000 have been paid on lands and building, of which \$10,000 have been borrowed. Let the denominational come forward and support the Seminary as a means to bring about the desired result.

C. Goodspeed was the first speaker, and

referred to the need of denominational institutions to lay hold of the educational forces of the land to shape them for the highest uses and purposes.

Rev. G. A. Hartley insisted on the need of educating heart as well as head. It was necessary to attend to the foundation of an education as it is laid in the academies. Hence we are doing a grand work in establishing an institution like our Seminary. It was carried forward in prayer, and could not fail. He was glad that his denomination was united with us in it, and hoped the time might come when the two denominations should be one in all work.

Dr. Musgrave, also a representative of our F. C. C. Baptist brethren, referred to the struggle had up to the present to push the Seminary through. He mentioned the importance of these smaller institutions in the United States, and appealed to the people to take hold of the work, and give the necessary means.

Bro. Gordon said we were unable to estimate the value of the influences which had gone out from Westville. It was wider than the graduates, and was felt where not acknowledged. It was absolutely necessary to raise the \$50,000 now attempted. He hoped all would contribute when called upon. Nothing had crowned the denomination with such honor as Acadia. He referred to the relation of the Seminary to the denomination. It belongs to the past history of the institution. The Association had resuscitated the Seminary, and pledged itself to pay \$1,000 per year for two years, but had not honored their pledge. The object of the Seminary is not to take the place of Acadia, but to become a feeder to her. As it is at present, our educational system is to take the child and lead him from grade to grade, and keep him from Christian influences through his whole course. It is indispensable to get our children out of this system as early as possible, and keep them under religious influences until they graduate from Acadia.

The present directors found the Seminary \$2000 in debt and in bad odor. Since then \$27,000 have been paid out in hard cash. Of this, \$10,000 have been borrowed. This has been raised on insurance policies, the premiums being paid by brethren upon whose hearts the institution is resting. In addition to this, there is a debt on heating apparatus and extras of \$9000. To cover this there are bona fide stock subscriptions amounting to \$7000. He did not believe, with a Baptist constituency of 100,000, they should fail. The Seminary would complete our network of institutions, and bind us all together. The buildings are to be furnished. Why not do as Newton has done—each church furnish a room? Let us rally one and all to the help of the Seminary, and make it all the blessing it is capable of being to the country of the future.

Our quite important step was taken by the Association. It has been felt by many that the present relation of the Associations to the Convention is not the natural or most helpful one. At present the associations come at the end of the Convention year. It was thought that it would be much better to have the Associations follow the great general meeting at which the work of the year is planned and laid out, so that they may be in a position to take it up immediately and press it. In view of this, it was determined to change the time of the Association to the third Saturday in September.

On Tuesday morning the report on Sabbath school was introduced by Bro. Hayward. Great advancement has been made all along the line of Sabbath school work; but much still remains to be done. Sabbath school helps should be chosen for what they teach, not for what they leave out. Lesson helps must be judiciously used, or they will destroy independent study. If parents and older members of the church would attend Sabbath schools, it would be a great gain.

A letter was read from our Book Room, conveying the pleasing intelligence that 250 of the 279 Sabbath schools of our churches are supplied from its shelves. It is to be hoped that the remaining 29 will soon follow suit.

Addresses were given by Brethren Marcell, Hayward, Masters, Day, and others. Enough good points were made to fill a

practical S. S. directory; but, alas! as is usual, the Association had scattered, and there were few to hear.

Tuesday afternoon the churches were divided into groups, according to the recommendation of Convention, and chairmen of executive committees appointed. The groups and chairmen will be found in another column.

It was decided to devote Tuesday afternoon and evening of the time of the next Association to discussions of Sabbath school topics. Brethren Gates, Martell, and T. S. Simons were appointed a committee to arrange a programme of the exercises.

A resolution was adopted, recommending churches to send brethren into outlying and desolate sections to hold religious services. This is a step in the right direction. We hope that the churches may take the master up for the sake of the spiritually destitute. References were made to the case of St. Stephen's, Moncton, Sussex, Fredericton, Ossaw, Hammond, and Fairfield, where brethren have undertaken work of the kind, and God's blessing has attended it. Twelve have been brought into the Hammond church and others are expected soon to be baptised, because of laymen's work, led on by Bro. Muir.

The last session on Tuesday evening was devoted to Missions. The H. M. report declared home missions to condition the prosperity of the body, and urged its claims to enlarged support. It was spoken to by Dr. Day in an address of a broad scope, and C. Goodspeed and Bro. Mellick. The Foreign Mission report will be found elsewhere. The claims of this great work were presented by Brethren Gates and Martell. The attention of the people was excellent, and they showed their interest by a large collection. The sympathy of the Association was extended to the Charlottetown church in the calamity which has fallen upon them, and the churches were requested to contribute to the rebuilding of their church. A vote of thanks was given to the press and also to the venerable moderator, who responded in an address full of reminiscences and of hope. After the singing of the "Sweet Bye-Bye," the Association adjourned to meet the third Saturday of September at 10 a.m. The preacher for next year is Bro. C. H. Martell; his alternate, — Brown; the writer of the circular letter, J. A. Ford.

In these long and wearisome journeys alike tedious and dangerous—the life and health of the missionary have been mercifully cared for by the Heavenly Father, and while seeing some immediate fruit from the efforts, there have been the need of casting in hope, in faith, the bread on the waters.

Some additions have been made to the native churches, as will appear in report of Foreign Mission Board at Convention, and some pruning of the ch' rish lists—painful at home when the membership is large, especially so when one member counts for much—he had to be done. But the outlook grows more hopeful as the day draws near. Bro. Hutchinson returned to us since our last meeting, for a season of rest and study. He is now under the direction of the Board to visit what churches he can during the summer season. He hopes to return to his work in India in the autumn of 1889.

Chairman of Com., Bro. J. A. Gordon. Foreign Grouv.—St. Martins First, Upton, Salt Spring, Sussex, Penobscot, Norton, Springfield First and Second, Kars, Hammond, Stockholm.

Chairman of Com., Bro. W. F. Parker.

THE WEEK.

There has been considerable interest in British politics this week. The government met with a defeat. A resolution was introduced directed against the extravagant expenditure in connection with the admiralty. The government opposed the measure; but it was carried by a majority of 19. Although this was not a test vote such as makes it necessary for a government to resign, it will help to weaken Salisbury. Indeed, one of those sweeping movements seems to be in progress in the line of reform of abuses and waste in connection with national expenditure which threatens to carry all before it. In such cases the government which resists is sure to be ousted. It is a wonder that the British people have borne the extravagant waste of money in connection with the army and navy so long as they have.

The government has had its trials about the compensation to liquor dealers—a clause in the Local Government bill. At first Smith, the leader of the Commons, was inclined to be defiant; but the pressure was so great that the government have yielded and elided the licensing clause altogether. The temperance people will

give them little thanks while the liquor men will be furious. Their vacillation and disposition to do anything to keep in power must damage the government exceedingly. Gladstone has issued a map of the world, pointing out how the pledges of the Un. nts have been violated. Chan erai replies, denying the charge, and taunts Gladstone with his abandonment of his home rule measure and formulating nothing in its place.

Lord Geo. Hamilton, first Lord of the Admiralty, declared in the Commons that 103,000 men in England would require 480,000 tons of shipping. Such an invading force from the continent, he continued, implied the distribution of the invaders in ports a hundred miles apart, with a successful voyage of not less than a week instead of a few hours, and made without opposition from a hostile fleet. These statements have aroused various comments. The German generals think the declaration unreliable and malevolent. Were it not for this Board, it would be almost impossible to get the weaker fields supplied, even when men stood ready and means were at hand. The work of securing from the churches applications for students and the placing of the men is a work of no small difficulty, as it is one of great importance. In this one line of bringing order and system into this part of our denominational machinery, the

Board is of incalculable value to the denomination.

Finally, we cannot read this list without desiring to commend these young brethren to the goodwill and hearty co-operation of the brethren to whom they go. They go out, some of them for the first time, all of them with little experience, to grapple with the work, for the most part, on hard, discouraging fields. As their labors are blessed this summer, will they take heart or lose courage. This season of effort will have a great bearing upon their whole future work. Do what you can, brethren and sisters, to help them as they go forth tremblingly in the name of the Lord. Do not expect too much of them. Do not be suspicious. Make the best of them. They may not be able to preach great sermons; but we believe they are earnest and faithful brethren, who deserve your warmest sympathy and co-operation. It is only by giving them that they can prove to you and your fields the blessing you desire them to be. Above all, be careful of their reputations. It is easy to mar the future of a good man by naked words of criticism and suspicion. May we not also repeat Bro. Coonan's suggestion on the practical matter of remuneration. The most of them depend on what they get this summer to enable them to pursue their studies next winter. Treat them generously, as in so doing it will not only recognize their labors, but also give help to the Lord's work in the making of men to devote themselves to it. The churches have made a fair record in this regard in the past; shall they not raise their record this year? We expect to hear good tidings from our student missionaries this season.

GROUPING OF CHURCHES.

The Southern Baptist Association of N. B. divided the churches into the following groups, with the brother whose name is appended to each group as the Chairman of the committee to work it in the interests of our denominational finances &c., according to the action of Convention. (See Year Book p. 44.)

Friars Grouv.—St. Stephens, St. Andrews First and Second, Baile, Bocabec, Rolling Dam, Oak Bay, Edge Dufferin.

Chairman of Com., Bro. C. W. Williams. Second Grouv.—St. George First and Second, Second Falls, Penfield, Pekeshaug, Marquess and Dipper Harbor, Carleton, Fairville.

Chairman of Com., Bro. C. H. Martell.

Third Grouv.—German St., Brussels

St., Leinster St., Portland, St. Martins 2nd,

Rothsay, Willow Grove, Smithtown,

Hampton Station, Hampton Village, Greenhill, Hill.

Chairman of Com., Bro. C. H. Martell.

Fourth Grouv.—St. Martins First,

Upton, Salt Spring, Sussex, Penobscot,

Norton, Springfield First and Second, Kars,

Hammond, Stockholm.

Chairman of Com., Bro. W. F. Parker.

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Your committee would also urge—not but united, earnest, self-denying, persevering efforts. Let us educate ourselves along the line that supporting mission work abroad by our word, prayers, gifts, is as binding, may become as cheerful, as that of caring for our own persons, our own households. Nor should we stop here. The work abroad must be carried on—must not be left to suff'r; and if refreshment must be practiced, let it begin with our person, our family, and not where effort is being put forth to rescue the heathen. British admirals are not agreed.

Your committee is impressed with this fact: the time has come for the enlargement of our Foreign Mission operations. The missionary force should be increased—new stations should be opened. By us

much to Germany and Europe. He was liberal in his leanings; and much so, that he had compelled the resignation of one of the members of his cabinet, because of his obstruction. The strange sight is seen of his son, the one who is to succeed him, heading the conservative party in opposing his dying parent. The coming of this headstrong youth to the throne will be a source of great danger to the empire and Europe. The great hope is that Bismarck may still hold control.

The political excitement in the United States is gathering force. In a few days the Republicans will have their nominees for the highest offices in the land, and then we may expect the usual tide of stump oratory eloquence and abuse.

The American fisherman are transgressing their privileges. It will be a wonder if the two governments can preserve friendly relationship. But if the difficulties can be tide over till after the presidential election, the situation will be more easy.

Russia has determined to abandon the sending of exiles to Siberia, substituting imprisonment in fortresses, &c. This step is due, partly at least, to the opening up of Siberia by railways, fitting it for immigrants of a higher type.

who now enjoy our day of work more should be done. Brethren and sisters, the night comes. Let us arouse ourselves to the calls from distant lands, and the claims of Christ, for—

"Far, far away, like bells at evening pealing, The voice of Jesus sounds o'er land and sea; And stealing soul, by thousands weekly stealing, Kind Shepherd, turn their weary steps to thee."

Further Testimonies.

Regarding Acadia, I have reason to thank God every day of my life for the gracious providences which led me there, and placed my life a young Christian amid its strong, decided, wholesome influences of consecrated Christian intellect and culture. Thought and words fail adequately to measure the value of what I owe to Acadia. With the lapse of years the sense of my indebtedness does not lessen, but grows clearer and deeper.

Fredericton. F. D. CRAWLEY.

I wish I had money, so as to give that as well as words. Dear old Acadia deserves all that can be said and done for her. Baptists ought to esteem it a great privilege to have such a chance to use money as they have, in having such an institution on their hands. What a fountain of blessing it has been!

What numerous streams of good have flowed out from that fountain? Who can estimate the benefits that have come from that source? God alone. My hope and prayer have been, and will yet be, that the College may be adequately, if not abundantly, supplied with funds for prosecuting yet more vigorously and bravely its mission—a mission which I verily believe God has appointed for that seat of learning and religion. I wish Acadia could have some of the copious thousands that are every year flowing into the treasury of my Alma Mater, Harvard University.

W. S. MCKENZIE. Mission Rooms, Boston, Mass.

Acadia College Museum.

DONATIONS FOR THE PAST YEAR.

June 22.—Model of native craft (proa) from India with out-rigger.

Rev. George Churchill, Indias. Ore of manganese (pyrolusite).

Mockett Higgins, Wolfville. Slab of decomposed quartz enclosing limestone. W. C. Balcombe, Hantsport.

July 20.—Two Cuban notes 5 and 50 centimes, two Confederate notes.

Harris Marsters, New York.

Luzus natura in the growth of a limb.

Harry Archibald, Wolfville.

Watson Bishop, Kentville.

Spoons from Minas Basin, collection of shells of the fresh-water clam, *Unio complanatus*. A. E. C.

July 30.—Two slabs from Horton Bluff, one containing reptilian tracks and the other vegetable remains.

Dr. Honeyman, A. J. Pineo.

August 16.—Rock from old fort at Annapolis Royal, Asbestos.

Watson Bishop, Kentville.

Spoons from Minas Basin, collection of shells of the fresh-water clam, *Unio complanatus*. A. E. C.

August 17.—Collection of articles from India, given by the Rev. George Churchill, of Bobbili: Four jars of reptiles in alcohol including the deadly cobra, idol carved from wood, native book from the leaves of the papaya, hand made mats, tropical shells, iron ore and native iron, a

Mar. 16.—Chinese Newspaper.
Mr. McKeen, Wolfville.
Mar. 26.—Japanese silver dollar or yen.
L. Coldwell, Portland, Oregon.
April 26.—Chinese coins,
Archie Tingley, H. C. Academy.
May 10.—Arabian Newspaper.
Rev. G. E. Taffe, M. A., Belfast, Me.
May 21.—Tooth of bear,
W. C. Balcom, Eastport.

June 6.—Bible of birch wood, 25 feet long, 6 inches wide, 1-1/2 of inch thick, sliced from a section of the tree by the Lewis Manufacturing Company of Truro. Mr. W. F. Boggs, Truro, N. S.

June 7th.—Commemorative goblet used by the Horton Baptist church over fifty years ago.

Mrs David D. Coldwell, Gaspean.
One pair Chinese shoes for bound feet.
Capt. Faulkner, Wolfville.

The donors will please accept the thanks of the College for these gifts.
A. E. COLDWELL,
Curator of the Museum.
Acadia College, Wolfville, June 8, 1888.

Dedication at Ludlow.

The new Baptist meeting-house at Ludlow, Northumberland Co., N. B., was dedicated on Thursday, June the 7th, in the presence of a large congregation.

The erection of this edifice was commenced about three years ago, an acre of land being given by Bro. Stephen Howe.

The house stands on ground rising gradually from the track of the Northern and Western Railway; about one hundred feet from the road. From it a good view of the Miramichi River and its fine interval farms, can be obtained. The edifice is 40x25 feet, with spire of new design, 50 feet in height. The windows are a Gothic, —3 on each side, stained red glass in kites, projections neatly flanked with blocks and mouldings. The entrance is large and prettily finished in Gothic design; the exterior of the building is painted white, which makes it very attractive. The ceiling is 17 feet 6 in. high, arched,—the walls are white, down to within 4 feet of the floor. This part is ceiled with ash, O. G. moulding on top, and above the moulding is fret-work to correspond with the inside finish. The best possible arrangements have been made for ventilation. The platform, which is neatly carpeted, is large so as to accommodate the choir and organ. The desk, made of ash with neat trimmings, is an excellent piece of workmanship. There are also three neatly cushioned chairs, besides other chairs for the choir. The pews are made of ash with the ends ornamented. The seating capacity of the house being about 150. All the work was done under the supervision of Bro. Abel R. Pond, who has labored hard to secure the erection of the edifice. The dedication services commenced at 11 o'clock, by singing the hymn beginning with these words,

Will and the great eternal God,
On earth establish his abode?
Rev. Thos. Allen read the 8th chapter of 1st Kings. Prayer was offered by Rev. O. N. Keen. The sermon was preached by the Rev. Thos. G. Johnstone, of Blackville. After pronouncing the word, his labour was forgotten. On the 13th of May, two were baptized, and received the ban of fellowship. Last Sabbath, June 10th, five were received by letter, and one by express. Bro. J. P. Felling is superintendent of our Sabbath-school, and is doing good work. The Lord is blessing us all.

ALBERTON.—The work is moving quietly along on this field, and the interest increasing at all the stations. In the month of April, Bro. Cahill, of Summerfield, having promised by us and not soon to be forgotten. On the 13th of May, two were baptized, and received the ban of fellowship. Last Sabbath, June 10th, five were received by letter, and one by express. Bro. J. P. Felling is superintendent of our Sabbath-school, and is doing good work. The Lord is blessing us all.

At 3 o'clock p. m., Rev. Thos. Allen preached from Acts 8th chap., 23 verse. In his humiliation, his judgment was taken away; and who shall declare his generation? for his life is taken from the earth.

In the evening at 7.30 o'clock, the Rev. Alex. Estabrook delivered a lecture on the Burmese Empire, stating the religion, manners, and customs of the Burmese. It was indeed very interesting, making a strong plea for Foreign Missions.

At the close, a unanimous vote of thanks was extended to the lecturer.

The choir of New Salem and Blisfield Baptist Churches united in the service of sacred song. The music selected was, in every way, suitable for the occasion, the Misses Bamford presiding at the organ.

Spent a day that will long be remembered by the people of Ludlow.

The collections during the day amount ed to \$17.00. WM. M. EDWARDS.

Acadia College Jubilee Fund.

100 000 SHARES OF 50 CENTS EACH.

PAYMENTS

Since last report: Rev J. M Parker, Salisbury, 2d instalment for 10 shares; A Friend, Cavendish, P.E.I.; 10; J McDorman, Great Village, 10; Mrs J McDorman, do, 10; L C Layton, do, 10; Mr L C Layton, do, 10; J F Saunders, Digby, 5; Mrs J F Saunders, do, 5; Freddie B Sunders, do, 2; Master Archie Bligh, Lakeville, 2; C B Whidden, Antigonish, 1000; Mrs Wm Cummings, Truro, 30; A S Harris, Canard, 10; Mrs Jacob Walton, do, 10; Rev O G Wallace, A B Lawrence, Vass, 20; G P Raymond, Truro, 5; A Friend, Dartmouth, 50; Dr Jones, Wolfville, 2d instalment, 50; H C Moore, St John, 40; E D King, Halifax, 100; Robert Pratt, Wolfville, 10; John Godfrey, Hebron, 14; A J Faser, N E Margaree, 1; Daniel McDorman, do, 1; Caleb R. do, 1; Mrs Caleb R. do, 1; J A Frizzell, do, 4; and Mrs J A Frizzell, 2-1/2; total, 9,018 shares.

It is time for the Juhie's x. roj + draws near. As yet less than one-tenth of the

\$50,000 has been paid in. Many are intending to give; please send forward your offerings as rapidly as possible.

A. COHOON,
Secy. Jub. Com.

Hebron, June 14.

Homes Missions.

The June meeting of the Home Mission Board was held on the 11th inst.

ARRIERS

were received from General Missionaries Wallace and McGregor, and from missionary pastors, J. W. Brown, Brooklyn, Bishop of Barrington and Woods Harbor; Cahill, of Summerside; W. J. Bleakney, of East Dalhousie; H. H. Saunders, Granville Mt., and King of St. John City, Cogswell, pastor.

GRANTS.

1 To Millford and Greywood, Annapolis Co., \$60 for one year, from May '88, Rev. J. E. Bleakney, pastor.

2 To Norwood and Hectanooga, Digby Co., N. S., \$40 for current year, Rev. A. Cogswell, pastor.

RECEIPTS.

From May 14 to June 11:

Convention Fund, per Campbellton church 50 00

Convention Fund, per Greywood and Millford church 6 00

Sale of books, per F. E. Bouleau, 1 00

F. E. Rouleau, Weymouth Bridge 5 00

Mrs. Wm Lewis, East Unlacke 2 00

Dea. Joe Saunders, Hebron 1 00

Hillboro, June 15. 1 00

"A Friend to the Canoe," Indian Island 1 00

J. R. Raymond and wife, Weymouth 2 00

Dea. Jacob Gavel, Tusket Lakes 5 00

Lake George church, Col. for Manitoba Missions 3 00

A Friend, Little Glace Bay, C B 1 00

Convention Fund, per J. Hunt, Marbo 5 00

Collection at Chebogue, 3.50, do Arcadia 400 7 50

A Friend for French Testants 5 00

P. R. Macaire, West Bay, Cape Breton 1 00

Conf. Fund, per Alex Gillis and wife, Saibeneadie 25 00

Convention Fund, Dr. Do. 150 00

Port Maitland collection 1.28

Beaurevoir do 3.00 4.28

E E Locke, Wolfville, 3.00, Jordan River, per G P Raymond \$2 00 4 00

John Dimock, Berwick 5 00

G D Everett, German St. church, St John 10 00

Con Fund, 2d St. Mary's church 10 00

254 58

Before reported, 2,640 80

Total, \$2,895.48

A. COHOON, Cor. Secy. H. M. Board.

Hebron, June 13, '88.

Religious Intelligence.

NEWS FROM THE CHURCHES.

TYNE VALLEY.—On the 8th inst., five happy believers were baptized into the fellowship of Tyne Valley church. June 11th '88.

UNION BAPTIST EDUCATIONAL SOCIETY.—The general annual meeting of the Union Baptist Educational Society will be held in the Vestry of the Leinster St. Baptist Church in the City of Saint John, on Monday the twenty-fifth day of June, instant, at half-past 12 o'clock in the afternoon, and at such meeting to be held at the above time and place the Reports of the Directors and Officers of said society will be received, the directors for the ensuing year elected, and such other business transacted as may legitimately come before the meeting.

Dated June 9th, A. D. 1888.

AMON A. WILSON, Secretary.

To W. B. M. A. SOCIETIES IN N. B.—The usual Women's Missionary Meeting will be held in connection with each Association this year. All members and others interested are earnestly invited to be present and to contribute to make these annual reunions the source of large increase to our mission work.

A. R. E., Secy for N. B.

BAPTIST ANNIVERSARY

CONVENTION OF THE MARITIME PROVINCES, at Wolfville, N. S., Saturday, the 25th of August, at 10 A. M.

ASSOCIATIONS.

N. S. CENTRAL, at Gaspeaux, on Thursday, June 21st, at 2 o'clock p. m.

N. B. WESTERN, at Cambridge, on Tuesday, June 26th, at 2 o'clock p. m.

PRINCE EDWARD ISLAND, at Bedeque, on Friday, July 6th.

N. S. EASTERN, at Moncton, on Saturday, July 21st, at 2 o'clock p. m.

N. S. AFRICAN, at Hammonds Plains, Saturday, September 1st.

N. S. EASTERN, at Caraquet, on Saturday, September 8th, at 10 o'clock A. M.

TRAVELLING ARRANGEMENTS.

FOR DELEGATES ATTENDING THE WESTERN N. S. ASSOCIATION.

It is very desirable that people who intend going to the Western Baptist Association at the Narrows, Queens Co., should know the way and fare therer.

The Steamer "Star" will take delegates to the Association.

The "Star" will

Vacation Notes.

JUST RECEIVED.

A BEAUTIFUL ASSORTMENT OF

GOLD AND SILVER WATCHES
AND JEWELRY.

—Specially suited for—

SCHOOL TEACHERS.

W. Tremaine Gard,
Victoria Hotel, No. 81 King St.
ST. JOHN, N. B.

MAGNETISM.

The MARVELLOUS POWER of DR. J. GORDON BENNETT'S ELECTRO MAGNETIC BELTS, and also the MAGNETIZED CHEST PROTECTOR DIGESTOR, are another proof of what wonders are now being done by Electro Magnetism. In both and in case of palpitations these are used together. Any one suffering from bad digestion can eat a good supper and get up fresh and hungry in the morning by the use of the BELT during the day and the DIGESTOR at night.

Price \$5 each. For sale by

PARKER BROS.,

MARKET SQUARE, ST. JOHN, N. B.

BEST ON EARTH

SURPRISE SOAP

THE GREAT SELF WASHER TRY IT



When I say Cures I do not mean merely to stop them for a time, and then have them return again. It is a RADICAL CURE. I have made the disease fit.

FITS, EPILEPSY OR FALLING SICKNESS,

A life long remedy. I WARRANT my remedy to cure the worst cases. Because others have failed in no reason I am not now receiving a cure. I have sold thousands of boxes of my INFALLIBLE REMEDY. Give Express and Post Office. It costs you nothing for a trial, and it will cure you. Address

H. G. Root, 37 Yonge St., Toronto, Ont.

MAIL CONTRACT.

SEALED TENDERS, addressed to the Post Master General, to be received at Ottawa until noon, on 14th of July, 1888, for the conveyance of Her Majesty's Mails, on a proposed Contract for four years, three times per week each way, between

St. John, N. B., and Digby or Anna-

polis, N. S.

from the 1st August next.

The conveyance to be made by a seaworthy and commodious passenger steam-boat or sailing vessel, to be chartered for the round trip in twelve hours—including a reasonable detention at Digby and Annapolis, for the conveyance of the Mails, and to be paid in this service to be subject to the approval of the Postmaster General in regard to safety, accommodation for passengers and rates.

The Mails to leave St. John on Monday, Wednesday and Friday of each week at 8 A.M. and arrive at Digby at 11, noon, at 3 P.M.

Returning to leave Digby or Annapolis on same days and hours.

The Mails are to be conveyed by the Steamer and the Post Offices at St. John, Digby and Annapolis at the expense of the Contractor.

Printed notices containing further information to conditions of proposal. Contracts to be obtained at the Post Offices of St. John, and Halifax, and at this office. The Postmaster General will necessarily accept the lowest tender at any time.

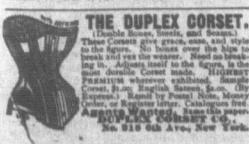
J. KING, Post Office Inspector.

Post Office Inspector's Office, St. John, 1st June, 1888.

5, 10, 20 Cent PACKAGES.



ALWAYS RELIABLE.



THE HOME.

Some Day.

BY IDA L. REED.

Some day, some day, not yet dear friend, Dark shadows still must o'er us fall; Ere we behold this earthly end, And hear our Saviour's low, sweet call:

"Come unto me, thou weary one; Thy Master now hath need of thee; Thy mission here, on earth, is done, And now I bid thee come to me."

Ah no, ah no; we can not tell, What duties yet our hands await; But if we do our life-work well,

Some day, beside the golden gate, When breaks for us the moving light,

G' Heaven's hills a gladsome dawn;

In its clear rays so pure and bright,

We'll find that all our cares have flown.

Having an Allowance.

The question of a regular allowance paid to each child at stated intervals is one which equally interests parents and children. The pretty little daughter dancing up to papa, with her radiant face, her dimples flashing, her rosy lips held up for his kiss, is sure to get the silver piece or the gold coin she covets. Her shyer, blusher brother may be put off curiously, but he too receives tips often enough to keep him in pocket money, and has ways of spending it for marbles, tops, cheap reading matter, and other luxuries dear to school-boy hearts. All thoughtful parents will concede that this hap-hazard, sporadic manner of supplying young people with spending money is not likely to teach them its true value, nor assist them in learning how to manage money in mature years. Money, strictly speaking, is a trust, and its wise or foolish management is a test of character. It stands for comfort, luxury, convenience, beauty in our homes, ease in our thoughts, or honest, honorable relations with society. Right use of one's own money, the delicate sense of honor with regard to other people's money, and the acknowledgment of responsibility with regard to it, should be cultivated as a very important part of home education.

Loose ideas as to borrowing and lending, as to incurring debt, overrunning the amount in hand, buying whatever pleases the fancy, giving away without due consideration, all the reckless lavishness which everywhere marks a person as extravagant rather than thrifty, are to be held in check by the early bestowal of an allowance, and the steady, gentle, yet uniform pressure which results from keeping accounts.

An increased consciousness of self-respect comes to the child who has some money which he can claim as his own, and which is his to do with as he may choose. This little note book and pencil, with its simple perpendicular lines for dollars and cents, and its opposite pages, one for the amount received from papa, the other for daily expenditures, is to your child the beginning of his life as a member of the community, with rights and duties which extend beyond the immediate environment of the fireside. When he has kept his book conscientiously for a year, expenditures and receipts tallying, he has made a long stride forward in the pathway to a stanch manhood. So many wrinkles at the road of life, so many, weak rather than depraved in the beginning, lapse into fraud and theft, bringing disgrace on themselves and heart-break on their kindred, if they are not to be overcome by the steady, gentle, yet uniform pressure which results from keeping accounts.

I know among my friends one family in which the father has taken upon himself the intellectual training of his children from their very infancy. One boy evinced strong journalistic tendencies, and he is studying for that profession; another manifested great love for natural history, and his father has given him every opportunity for the study of beasts, birds and plants. He found his youngest boy almost a baby-absorbed in the plate) of the *Scientific American*, and taking the hint, helped him to familiarize himself with machinery, in which study the boy made marvelous progress. I could multiply instances, but these are sufficient to indicate that the gospel of parental responsibility needs to be preached to the strong as well as to the weaker sex.

where we are all bound to one another by slender threads, which go from land to land, from home to home. "No man liveth to himself" is as true to-day as when the great Apostle said it. So I hold that every child should be allowed to consider a certain portion of his allowance as his own, to give to the church, the givings away, and that this rigid habit should be early formed, the allowance being large enough to include this among other expenses.

We all understand that habits of order and system, of promptness and exactness, of flawless honor in all commercial transactions, are beyond price. I think these are fostered by the daily keeping of a diary, and the care of an allowance.

Harper's Young People.

—The Husband's Duty.

There is no mother, carrying along the burden of training the children, who will not heartily endorse the following sentiments as set forth by a writer in *Good Cheer*:

There is so much talked and written about woman's duty to her home. No woman can make a perfect home without the cheerful and earnest co-operation of her husband. Where one wife fails in her part, there are ten husbands who are utterly unmindful of their own domestic responsibilities ready to surrender their own burdens to the wife whose physical and mental strength is ordinarily hardly adequate to the demands made upon her.

How many fathers take upon themselves the education of their children?

and how glad will be our rest; How happy in that home so fair, Resplendent in our bright robes dress.

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WEEKLY
California Excursions.
VIA FOUR DIFFERENT ROUTES.

WESTERN tickets to all parts in Canada and the United States, via either the Canadian Pacific or the Canadian National Railways. See page 25 for information.

G. A. FRIEZE, Ticket Agt.,
Box 821 and Union Street, St. John, N. B.

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Atlantic to Pacific.

SELL THROUGH TICKETS TO ALL
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John Berthas Rue et
Travellers' Insurance Tickets also ju-

sale.

The patronage of the travelling public
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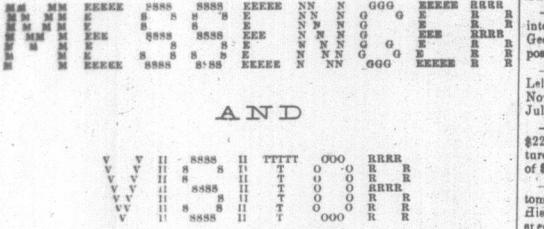
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Fruit Syrups.

This powder never varies. A marvel of
pure strength and whiteness. It is econo-
mical than the ordinary kinds, and
cannot be sold in competition with the
multitude of low test, short weight, adul-
terated powders sold in the retail
BAKING POWDER CO., 106 Wall-st., N. Y.

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ROYAL



**BAKING
POWDER**
Absolutely Pure.

News Summary.

BONNOMIN

—The soap factory at Springhill, N. S., is nearly completed.

—Senator Schulz has been appointed governor of Manitoba.

—A local telephone Company has been formed at Antigonish.

—Coal has been discovered near Otago, Quebec county, N. B.

—Great preparations are being made at Chatham, N. B., to receive the Militia.

—Three new cheese factories are now in operation Antigonish county, N. S.

—The Econacs at King's college, Windsor, will take place on Thursday, 28th.

—The C. P. R. work shops are to be removed from Winnipeg to Port Arthur.

—Four Scotch built locomotives have arrived at Quebec for the Intercolonial railway.

—F. G. Rand, of Cornwallis, and J. M. Vats, of Digby, have been appointed collectors of customs.

—It is probable that the newly arrived croissants will be settled at Pelican lake, southern Manitoba.

—Chambers, Turner and Layton of Truro, were burnt out last week. Loss \$40,000; insurance \$21,500.

—The latest estimate of the damage done by the cyclone in the Ottawa Valley places the loss at \$400,000.

—The bricklayers union of Toronto, have voted \$400 for the assistance of their striking brethren in Omaha, Neb.

—The May salmon catch at the mouth of the Miramichi, has been larger this Spring than for several years.

—More new buildings are being erected in Fredericton this summer than ever went up in any one season for many years past.

—The farmers' convention at Andover has been fixed for the 4th and 5th of July, with an excursion to Grand Falls on the 6th.

—The only candidates for admission into the Kingston Royal College were Messrs. Church, DeBury and McLean of St. John.

—It is understood that the government intend placing a fishery cruiser on board, and, in due course at Jedd, and is supposed to be lost.

—Locusts are advancing through Aligeria in a compact mass of over twelve miles long and six breadth. A panic prevails in the provo of Constantine. The valley of Guemla has been devastated by locusts.

—Locusts will soon be the second city of the United Kingdom. Its boundaries are to be extended so as to include a number of populous towns, and it is estimated that it will then have a population of nearly 800,000.

—The amount expended up to date on the Panama Canal is \$117,988,000, and it is estimated that it will require \$230,000,000 and four years more labor for its completion. The figures are a trifle larger than those used in the ordinary object lesson.

—The French are acknowledged to have the finest guns and projectiles in Europe. Their Farnley shell has been shot through an armor plate twenty inches thick, and come out with the steel point uninjured.

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