

umber 28
boys' and
is Week,
be run
tober 10,
The new
d placed
lower for
ce-piece
thing for
CO.,
n, N. B.
HER.
ROP
PP
K TEA
from China
NEWAY,
f. St. John.
VERY is
rillas.
ON
Nervines
STRAIN
loading
KODAS!
BRAIN
S.S. Co.
PORT

Messenger and Visitor.

THE CHRISTIAN MESSENGER,
VOLUME LV.
Vol. VIII, No. 40.

PUBLISHED WEEKLY BY THE MARITIME BAPTIST PUBLISHING COMPANY.
SAINT JOHN, N. B., WEDNESDAY, OCTOBER 5, 1892.

THE CHRISTIAN VISITOR
VOLUME XLIV.
Printed by G. W. DAY, North Side King St.

—THE railway from Joppa to Jerusalem has just been opened for passengers and freight. The distance is 85 miles. The iron horse with his steel railroad has taken the place of the ass and his winding pathway. Peter and John would now hardly recognise their fatherland.

—A NOTE to the editor from Missionary Higgins says: "I am engaged in a law-suit. It is a case in which health, led by two Christians, assaulted and beat other Christians. In this land it is hard to obtain justice, and if we succeed in getting a Hindu magistrate to convict Hindus we shall do well. More anon."

—BARON HIRSCH, the millionaire Jew, who has undertaken the part of a redeemer of the poor Jews of Russia, has a herculean task upon his hands. There are nearly twice as many Jews in Russia as migrated from Egypt in the time of Rameses, under the leadership of Moses. The Baron, however, expresses his willingness to spend \$100,000,000 if necessary. He hopes to colonize them in different lands, where they will be kindly received and have the opportunity to earn an honest livelihood. The czar, unlike Pharaoh, favors the exodus, and we may hope better days are in store for this oppressed people.

—PROF. HECHELER, a distinguished Orientalist of the British Embassy at Vienna, has recently discovered in Egypt a papyrus manuscript supposed to be the oldest extant copy of most of the books of Zechariah and Malachi. He believes a thorough search for papyrus MSS. in Egypt would surprise scholars with the amount it would reveal. Some tablets have been discovered in excavations at Tel el Amarna, Egypt, in which the history of Canaan is given a century before Joshua's conquest. Prof. Sayce, of the British Museum, says Babylonian civilization antedates that of Egypt, and reports that the Chinese language, hitherto of unknown origin, has been traced to its Babylonian source.

—THE Roman Catholic Archbishop of Chicago and the bishops of his see have issued a long letter to their churches, urging that taxation for public schools is unjust, enforcing the maintenance of parochial schools, denouncing the Edwards compulsory law, and exhorting all the faithful to vote in the coming elections so as to advance these views. What Romanism is in the States she is in the Dominion—a meddling in political matters. Archbishop Tache is out with a letter opposing the Manitoba free school act, because it provides for the reading of the Bible in schools, "without comment." He affirms the Bible can only be trusted to be read in the vernacular language when it is accompanied with suitable comments by the church. He claims that a Bible reading only is a Protestant exercise, and so must be opposed by Catholics. To further these views the Hon. Bishop speaks with the Dominion government to interfere to prevent the operation of the school law, which the province of Manitoba has enacted and has been declared to be constitutional by the highest courts. In a free country it becomes all to be vigilant to maintain the entire severance of church and state.

—DR. CRANFILL, the nominee for Vice-president on the Prohibition ticket in the United States, is a temperance man of rare good sense. As a Baptist, also, he is grounded in the principles of soul liberty. Across the border there are men, as there may be among us, who are so thoroughly absorbed with the temperance cause that they are ready to question the right, nay, even the Christianity, of the man who holds to views that conflict with theirs. Dr. Cranfill is a thoughtful, moderate man, and in a recent issue of his paper, the *Temperance Baptist*, he says:

Now and then some good Prohibitionists are liable to say that no Christian man will vote either of the old party tickets. As a matter of fact, a man may be a Christian, and a good Christian, and vote the ticket of any political party that now appeals to our people for their support. A Christian may even be in favor of a monarchy. A man might possibly favor woman suffrage and yet at last find a welcome at the gate of heaven. As a matter of fact the religious realm and the political realm are totally separate and distinct, and no man is to be judged in his Christian life by what he conscientiously believes in his political life. We should remember, though, in the heat of partisan contest, that the man who holds an opinion contrary to our own is just as honest as we are, is fully as conscientious and as truly consecrated to his God as if his lines of thought were similar to our own. Not only should there be tolerance of opinion among our people, but there should be tolerance of the expression of opinion. No cause is worth fighting for that cannot stand the attack of an adversary, and no man ought to be so jeal-

ous of his party faith as to fear its downfall on account of criticism by those who hold to a different political tenet. Let discussion be free and full, and let it be conducted in love, and no harm will come of it.

—WE heartily congratulate Rev. W. W. Weeks upon his call to Olivet Baptist church, Montreal. This is the most influential of the churches of our denomination in the city, and opens to its pastor a field of large responsibility and wide usefulness. The present temporary occupant of the editorial chair may be pardoned for feeling a little generous pride in our brother's good fortune, as he once used to serve as printer, foreman, and bookkeeper for us, in the days of the *Christian Visitor*. Such a drill, supplemented by the McMaster course and six years of successful pastorate at Brookville, Ont., is a good preparation for the successful discharge of the duties of such an important pulpit.

—"I JOINED a church this summer in trouble. The former pastor was an English Baptist (an immersionist, as Dr. Fulton has it), accepting Pedobaptist money and sympathy. He thought it courteous to welcome all Christians to the Lord's Supper. In the whirlwind of time, he went off; the succeeding pastor is an American Baptist; he could not conscientiously invite unbaptized believers to the Lord's table. The income has fallen off. The church is not strong enough to pay the full salary, and there the matter is; this is not theory but practice. Ought the man to stay for principle? Ought some other man to take his place and live on half rations for principle? Ought the brethren who agree with him, to cut down their own personal expenses and stand by him in the present emergency? We are confronted by a condition, not by a theory. I wonder what the early council in Jerusalem, presided over by James the Just, would say to such a question."

So writes Rev. O. P. Gifford, of the Immanuel Baptist church, Chicago. He found this case up among the hills of New England and reported it to the *Boston Watchman*. Opposition to the demands of infant sprinkling has caused much trouble, and unless its recognition violates the teaching of the Master we may pause and question, but most Baptists in this country have pretty clearly defined opinions as to whether it is a usurper of the place of baptism.

—BOthering a CHINAMAN.—Sing Lee is a young Oriental who commenced business within a few weeks as a laundryman in the block opposite the Portland lock-up. Since that time he must be under the impression that his camp has been pitched in a peculiar place, as he is subject to continual torment by a large number of boys and girls. A couple of times his shop windows have been broken, and yesterday his doors were opened and eggs thrown on the floor. To-day the doors were opened again and old tin cans, shoes, stones and pieces of wood scattered over his place. Sing says he complained to the police of the treatment he is receiving, but they have failed to stop this nuisance. As soon to-day they had his mud up and a reporter dropped in to see what was the trouble. The floors were covered with refuse. While the reporter was trying to unravel what the Chinaman had to say, about fifty school children were clustered around the door, some of whom were calling the Chinaman names.

We clip the above from the *Globe* of this city, and if the story is correctly told we are inclined to ask, are we a civilized people and is this a Christian city? What an indignant protest our people would make if one of our citizens was thus treated while following an honest livelihood in China. It is a shame that our police should be so recalcitrant to their duty, and that the public conscience should tolerate such unneighborly usage. We join the *Globe* in urging that such conduct be stopped, and further that those who committed the assault and damage be punished.

—GENERAL MORGAN, of Washington, will be remembered as a former professor in Morgan Park Seminary and afterwards as Principal of the Rhode Island Normal School. This writer knows him to be a man of sterling character, ability, and scholarship. Withal he is a loyal Baptist and should be such as an equal rights man. When President Harrison came into office he appointed General Morgan Commissioner of Indian Affairs. He found the department in wretched condition, and began earnestly to reform. He has given much attention to school matters, but from the first has met the most persistent opposition of Roman Catholics, although they have always had the lion's share of public money, and still have. Last year there was given for contract schools \$525,881. Of this amount the Catholic schools received \$260,535. Still they are not satisfied. The Catholic Indian Bureau has recently issued a pamphlet and is circulating it among the priests, attacking President Harrison on account of the Indian policy of the administration, and General Morgan as the chief commis-

sioner. Romanism is everywhere the same, and unless it has its way it seeks even to coerce governments or destroy them. The *Boston Journal* of last week makes reference to another onslaught of Romanism on the public schools as follows: "The pastoral letter from the Catholic bishops of Illinois, denouncing the so-called Edwards compulsory education law, and calling for its repeal, which was read in all the Catholic churches of the state on Sunday, is an unprecedented interference of the church in politics, which will be regarded with very grave concern."

Correspondence.

WHAT A DELUSION.

All have heard of the grotto at Lourdes, France, where the Virgin Mary appeared and where thousands now go for healing. Twenty thousand people, of all classes, besedge this place of miraculous healing. At four o'clock in the afternoon the procession leaves the church and descends to the pool. Two thousand monks and priests precede the sacramental emblems, sheltering them. The great concourse of people prostrate themselves on the ground and cry out in prayer to our Lord and the Virgin. Of course many extraordinary cures of healing are reported.

TEMPERANCE.

The Baptist says this of total abstinence in England: "Two hundred and fourteen Baptist ministers have taken the pledge in the year. The number now on the roll is 1,410." Last year's report stated that of the 208 students in Baptist colleges, only two were total abstainers. This year's report shows that in the colleges there are 224 students and 216 of them are abstainers. The non-abstainers are in Bristol, 2; Manchester, 3; and Regent's Park, 3. The report refers to the valuable services rendered to the temperance work by Mr. Spurgeon.

EXCHANGES EASY.

A flood of criticism, both in the Baptist and Pedobaptist press in England, has been called forth by two notable men crossing the lines of their own denominations to do service within the limits of other bodies. The first case is that of Rev. A. T. Pierson, D. D., well-known to the Christian public on both sides of the Atlantic. He is a Presbyterian. Has been known for his success as a pastor in Philadelphia, and for his great interest in Foreign Missions. As editor of the *Missionary Review of the World*, he has impressed Christian people with his deep interest in the work of missions among the heathen. He was chosen by the late Mr. Spurgeon to fill the Tabernacle pulpit while Mr. Spurgeon went abroad to seek health. After the death of the pastor of the Tabernacle, Dr. Pierson was continued as supply. This gave rise to speculations about his becoming permanent pastor. At length, however, Mr. Thomas Spurgeon returned from Australia, and took charge of his late father's flock. Dr. Pierson returned to the United States. Before leaving he, it appears, received an invitation to become a somewhat permanent supply for the Tabernacle. On leaving he said there were great difficulties in the way. He was a Presbyterian, and while he held what was peculiar to that body very lightly, he saw no valid reason for leaving the denomination. Mr. Olney, one of the deacons, in the farewell exchanges of good-will, said to Dr. Pierson, "You go away a Presbyterian; you may come back a Baptist." The press, not in sympathy with Baptist views, asked significantly how it was that the largest Baptist church in the world could ask a minister of an infant baptism church to become its pastor? Was not this a surrender of the vital, basal doctrine of the body? If Baptists expected to protest against an unconvinced church membership, helped on by the baptism of infants; and to show a better state of the church, an apostolic state, by requiring conversion before membership, and a profession of this conversion in the only apostolic way, as they believed, through immersion in water in the name of the Father, Son and Holy Spirit, how could this be cast aside for securing a popular preacher for a large church? Was not this, according to Baptist faith, a "down-grade movement"? The Baptist papers were opened to correspondents, and discussion followed. How would such an arrangement work? Would Dr. Pierson be permitted to sprinkle? The trust-deed makes the church property Baptist property. Would Dr. Pierson immure candidates? As the doctor gave no grounds to hope that he would return to London the discussion had nearly disappeared, when it was again revived by

the report that the difficulties had cleared away and Dr. Pierson had accepted the invitation, and would soon enter upon his duties as pastor of the Tabernacle. The Baptist has asked its correspondents for a trace till it is known what stand Dr. Pierson will take in respect to doctrine, when he becomes permanent preacher at the Tabernacle. That paper says, especially in view of declarations made by Dr. Pierson in the pulpit, that he may openly avow his belief in the peculiar views of the denomination, and thus settle the matter. We shall see.

The other case is that of the Rev. F. B. Meyer; next to Mr. Spurgeon, one of the most popular Baptist ministers in London. He has accepted the pastorate of Christ church (Congregationalists). It is said that Mr. Meyer will not officiate when the subjects are infants or when the mode is sprinkling. In a building adjoining it is reported, there is to be a baptistry in which Mr. Meyer will baptize those who hold Baptist views.

Added to this is a proposal made by Dr. Clifford, another popular Baptist minister, to have the Congregationalists and Baptist denominations united, and leave baptism a matter of choice. No end of criticism is called out by these changes and proposals. Compromise in politics has been called ugly names. What does compromise in religious truth deserve? Is there any other ground on which Christians can be united in church fellowship, than the ground plainly laid down in the Scriptures? Once rid of traditions and sectarian bias, and wholly committed to the Scriptures as the only authority in faith and practice, and the Holy Spirit recognized and accepted as the infallible instructor and guide, then, and not till then, will Christians of all names be united in a solid, holy union that will last, and be fraught with blessings.

Referring to the passage of Rev. F. B. Meyer from the Regent's Park Baptist church to Christ church, and to the recent engagement of Rev. Dr. Pierson, Presbyterian, to preach in Mr. Spurgeon's old pulpit, a correspondent of a Pedobaptist contemporary says that these things are "amongst the most suggestive signs of the times." "Perhaps they are," quips a participant with himself as the Lord's table, and thus broke with the Baptist denomination. Miss Smiley afterwards went to the Episcopalian, and has hardly been heard of for years, while Dr. Pentecost has been unable, ever since, to content himself in a Congregational pulpit, where he is liable to be called upon to sprinkle babies. All such things are suggestive signs of the times; but they do not suggest the same things to all who notice them. The truth is that "the signs of the times," as they have been for many years, a little misled." —*The Baptist*.

Vizianagram Notes.

"TOURING."
This much-used, misused, and abused term frequently meets the eye of the reader of missionary reports, and as I have been asked several times to define the term, I do so now. In India the Governor-General "tours" in much the same way that the President of the United States visits distant portions of the union. In this country, as in America, the movement is great chiefly in its white-wash, bunting, cravats, ovations and liquids. The revenue collector "tours" when he starts across his district with tents, elephants, carriages and body-guard of prons, inspecting each hospital and police station, and stirring up subordinate. The salt inspectors "tour" when they go out to bring to justice some poor wretch of an illicit salt-producer. The road overseer "tours" when he is away from his home on duty, and so on all the way down to the humblest official. They all have a certain amount of "touring" to do. The missionary has taken his cue from all these, and usually reports himself as touring all the time he is away from his village. He may be preaching from station to village in his tent or boat, he may be travelling to seek out new stations, or may simply be making a short trip to an old station.
A RECENT EXPERIENCE.
Date, August 12th; time, 4:30 p. m. Rising from the tea table: "Harold, just tell these coolies to bring my small Jlorickshaw round to the back door." I fill my pockets with gospel tracts, don sun helmet and smoked glasses, and in ten minutes the two active, tough-muscled rimmers have landed me at our town chapel door. Benjamin salams, Mr. Thomas, L. M. S. missionary, on a visit from Vizagapatam, is on hand, and we all walk along the queer-looking, old-smelling street a quarter of a mile to the clock-tower, situated in a large open space in the centre of the town. About fifty Hindus of different castes and occupations are lounging about the base of the tower when we reach the spot, and a noisy throng is moving up and down on either hand. In four directions, as far as you can see, streets, running from the tower as a centre, are lined with merchants' stalls, in which a species of every commodity made or grown under the sun may be purchased. We brace up with our backs to the east side of the tower, as is our custom when alone, and begin to sing. The loungers stand erect and look in our direction. Here and there one of the passers-by halts, then takes a few steps in our direction, and listens. The hymn finished I step to the front and open out in the vocative case: "Oh, people! We have come to give you a message." The listeners form into a circle about us, others at a distance push up closer; still others from afar see the crowd forming and come, running. I tell them that we are the people who explain about Christ and His religion. One man near me looks disgusted and backs out. He probably thought we had a monkey to exhibit or were going to act in the capacity of a brass band. A smile passes round, and I continue to speak of the sin of men and of Christ as the sin-bearer, for 15 minutes. Another hymn is sung and Tothayah begins to talk, reads a text from the Testament, and expounds for ten minutes. Just as he is finishing a Brahmin youth, closing his right hand with thumb extending upward, and shaking it dramatically, shouts: "Who is God?" Mr. Thomas steps out, facing the questioner, and gives him, and the others, a fine speech on the text, "God is a Spirit," etc. While he is speaking there are frequent interruptions; but we manage to keep down the rising storm till Mr. Thomas has finished speaking. We sing again and Reuben begins to speak, and holds the crowd admirably for ten minutes. Then a portly Brahmin elbows his way through until he faces me, and begins to talk. I ask him to listen until the speaker is through and we will answer all his questions. He turns to Reuben and tries to face him down. Falling in this he begins to ask questions: "Who made sin?" "Where is God?" "Where were you when sin began?" "Are you a sinner?" The crowd presses in, Reuben answers like a man, the Brahmin turns to Mr. Thomas, and Telugu runs like soap-suds out of a bottle. It is getting to be tight quarters. I casually place my heel on a few bare big-toes and obtain more air. A dosep man within arm's length are shaking derisive questions at us. We sing again and the noise ceases; but when the music stops pandemonium breaks out again. A stone comes flying over and strikes Tothayah. I look up just in the nick of time to see a young man about twelve feet away in the act of throwing another. It hits me on the wrist. In five seconds I have changed the hooding rabble, Acadia football style, and have captured my man. In sixty seconds more I have dragged him to the police inspector's office, fifty yards away. The crowd, being constantly augmented by many recruits, follows. A policeman grabs the boy. The inspector himself dashes at the mob and it falls back. Then I state my case. It is the first time I have appealed to the police, though frequently invited. I want it understood that I have the same right to preach undisturbed as the street-howler to cry his wares. The inspector concedes the point, and takes down the young man's name. He (the culprit) sees that we mean business and begins to beg like a Hindu, and is supported by the big Brahmin who began the trouble. I remain firm until I think the crowd has fully grasped the situation, then exacting a promise from both that they will never in any way interrupt street preaching again, I magnanimously forgive the offence. As soon as he is released the stone-thrower scuds to cover. A faint murmur of approbation is heard from the onlookers, then as we turn to leave the crowd parts and we pass down street in absolute silence. The next evening we preached at the clock-tower to a large assembly for an hour and a half without the slightest interruption.
August 18th. M. B. SHAW.

W. B. M. U.

NOTE FOR THE TABLE.
"As the Father has sent Me, even so I send you."—John 9: 21.

Special attention is called to the report of the Home Mission Committee, published two weeks ago. The special recommendations of that committee are "that every society throughout the Maritime Provinces devote fifteen minutes of each monthly meeting particularly to home mission work," and that "the mite boxes be used exclusively for home missions," all special offerings being devoted to that work.

This matter of the importance of home missions has been growing upon us as a union for years. There are reasons for this. What are they? The growth of our foreign work is one. For that work we need more men and women, and more money. If we allow any proportion of our home churches to perish for want of the help that should be supplied by the H. M. Board, the means for carrying on our work abroad will be seriously curtailed. We need help from all, even our weakest churches, and that can only be obtained by supplying now the means of growth, in order that in future they may, in turn, help supply the resources that are needed to meet the demands that are increasing, year by year, on our Telugu field.

There are souls unsaved in the most out-of-the-way, destitute places of our own provinces that, if claimed for the Master's use, would be prepared to go out into the "regions beyond," and do grand service for Him. Shall we let these souls remain unclaimed, and so miss the ever-widening influence of their lives upon the world?

Again, there are places in our country destitute of gospel privileges and knowledge of the way of life; they are dependent upon the H. M. Board for these blessings. Dare we pass these by, and while hastening to give the gospel to the heathen, overlook these souls nearer home who, too, are starving for the Bread of Life? The claims of our foreign work are increasingly great and pressing, and call for more and more of consecrated lives and money, and we may not, dare not retreat one step; but let us advance also in our home mission enterprises, remembering Him who has said: "These ought ye to have done and not leave the other undone."

The treasury of the W. B. M. U. calls for \$2,000 this year for home missions. In order to be successful in raising this amount our sisters must be more interested, and this interest can be stimulated by adopting the suggestions of the committee. Let us give this fifteen minutes monthly to home mission work, and make our special offerings also in accordance with their recommendation, remembering that when we make to our home mission treasury the smallest offering we cast into the vast sea of humanity a pebble, causing ripples whose ever-widening circles shall flow on and on, eternally alive revealing their utmost bound. We have faith to believe that if our sisters arouse themselves to the urgency of this matter and carry out the suggestion of the committee, the end of the year will see more than the \$2,000 in our treasury, and we will be able when this item in the treasurer's report is read to sing from full hearts: "Praise God, from whom all blessings flow."

Notice.

To the Aid Societies and Mission Bands of N. B.: The expense in connection with the "box" we sent to India, including box exposture to Halifax, truckage, freight to India, etc., amounts to \$13.25. As we do not wish to draw from the "contingent fund" for this, we appeal to the Aids and Mission Bands who wish to aid in defraying the expense. Please send the contributions to Mrs. C. H. Martell, Fairville, St. John.

Notice.

There will be a convention of the W. M. A. Societies and Mission Bands of P. E. I., at Charlottetown, Wednesday, October 26, beginning at 10 a. m. The morning exercises will be a prayer and consecration service. The afternoon meeting will be at 2:30, and after the usual opening exercises there will be reports from delegates, followed by addresses. In the evening there will be a mass meeting at 7:30. The Charlottetown sisters will kindly entertain all who attend. Will Aid and Mission Bands please bear this in mind, and send a good representation.

Bay View. Mrs. J. C. CLARKE.

—We may well be astonished at the wonderful ways in which God answers prayer, but not at the fact that He answers.

Messenger and Visitor.

When paid within thirty days, \$1.50.
E. M. C. BRACK, Editor.
J. H. SAUNDERS, Business Manager.

ALL CORRESPONDENCE intended for the paper to be addressed to the Editor. All communications in reference to advertising, business or subscriptions to be addressed to the Business Manager.

Messenger and Visitor.

WEDNESDAY, OCTOBER 5, 1892.
THE HOME INFLUENCE OF FOREIGN MISSIONS.

By the time this issue of the MESSENGER AND VISITOR reaches its constituency the second century of organized effort in foreign mission work will have begun for the Baptist denomination.

As Maritime Baptists we have taken a new departure with this first year of the second century of organized Baptist foreign mission.

The prophet of gloom is abroad. He learns of dishonesty and dishonest practices in politicians in high places, and he hears of worldliness and corrupt ways among Christians, and straightway he takes up his prophetic roll and we read that the present age is one rushing on to ruin, worse than its predecessors, and soon virtue and truth will be things of the past.

To all who give themselves in any way to the furtherance of this work they begin, and is carried on with continued effort, a gracious assimilation of character to Him who is our pattern in all things.

This personal conforming to Christ's likeness imparts its color to the church. How often one brother or sister whose heart has been made to burn with desire for the enlightenment of those who sit in darkness has communicated this spirit as a contagion to the whole church.

The missionary spirit puts a man in harmony with all good works. On the outer circle of effort is the salvation of the world, and that includes every worthy aim. Souls here, and souls in the ends of the earth, both need the same redemption, and the same class of agency adjusted merely to national and local peculiarities.

Lord's order includes the employment of all necessary helps, from that which is most central and vital to that which is most remote and incidental.

Perhaps no work kindles so strongly the passion for soul-saving as that of missions. We say passion, for nothing short of this is worthy of a Christian man.

It seems that Mr. Beedy Wallis was of ministerial descent. Mr. Fuller says that Mr. William Wallis was the founder and first minister of the Baptist church at Kettering.

As Maritime Baptists we have taken a new departure with this first year of the second century of organized Baptist foreign mission.

The prophet of gloom is abroad. He learns of dishonesty and dishonest practices in politicians in high places, and he hears of worldliness and corrupt ways among Christians, and straightway he takes up his prophetic roll and we read that the present age is one rushing on to ruin, worse than its predecessors, and soon virtue and truth will be things of the past.

To all who give themselves in any way to the furtherance of this work they begin, and is carried on with continued effort, a gracious assimilation of character to Him who is our pattern in all things.

This personal conforming to Christ's likeness imparts its color to the church. How often one brother or sister whose heart has been made to burn with desire for the enlightenment of those who sit in darkness has communicated this spirit as a contagion to the whole church.

The missionary spirit puts a man in harmony with all good works. On the outer circle of effort is the salvation of the world, and that includes every worthy aim. Souls here, and souls in the ends of the earth, both need the same redemption, and the same class of agency adjusted merely to national and local peculiarities.

Mr. Moody hopes to inaugurate a veritable Pentecost at the World's Fair, Chicago, next year, at least so far as to perfect arrangements so that every man in his own tongue shall hear the wonderful works of God.

Mrs. Beedy Wallis.

Church historians tell us that the Baptist Missionary Society of England was organized on the 2nd of October, 1792, in the parlor of Widow Beedy Wallis.

It seems that Mr. Beedy Wallis was of ministerial descent. Mr. Fuller says that Mr. William Wallis was the founder and first minister of the Baptist church at Kettering.

As Maritime Baptists we have taken a new departure with this first year of the second century of organized Baptist foreign mission.

The prophet of gloom is abroad. He learns of dishonesty and dishonest practices in politicians in high places, and he hears of worldliness and corrupt ways among Christians, and straightway he takes up his prophetic roll and we read that the present age is one rushing on to ruin, worse than its predecessors, and soon virtue and truth will be things of the past.

To all who give themselves in any way to the furtherance of this work they begin, and is carried on with continued effort, a gracious assimilation of character to Him who is our pattern in all things.

This personal conforming to Christ's likeness imparts its color to the church. How often one brother or sister whose heart has been made to burn with desire for the enlightenment of those who sit in darkness has communicated this spirit as a contagion to the whole church.

The missionary spirit puts a man in harmony with all good works. On the outer circle of effort is the salvation of the world, and that includes every worthy aim. Souls here, and souls in the ends of the earth, both need the same redemption, and the same class of agency adjusted merely to national and local peculiarities.

Mr. Moody hopes to inaugurate a veritable Pentecost at the World's Fair, Chicago, next year, at least so far as to perfect arrangements so that every man in his own tongue shall hear the wonderful works of God.

the consistent members were the Chutes, McConnells, Hankinsons, and others who had come from Nova Scotia to this south-western part of Ontario.

Rev. W. J. McKay, B. A., B. D. (of West Toronto Junction), is to succeed Rev. D. G. McDonald in the Stratford pastorate.

Rev. J. J. Baker, M. A., has resigned at Walkerton.

Rev. John Craig, B. A., of the Akiddu field, India, has returned for a season of rest; and is at the family home in Port Hope.

Rev. H. G. Fraser preached his farewell sermons at Owen Sound, August 26, and took his departure for the West. He was to visit Ottawa, Kansas.

The annual convention of Ontario and Quebec will meet October 14 to 20, in the town of Brantford, and the annual convention of the Women's Home and Foreign Mission Boards will assemble seven miles west, in Paris, October 26.

"Children and the Church" Again. The Rev. E. B. Moore, pastor of the Grafton street Methodist church, Halifax, read a paper before their Sunday-school convention, on "Children and the Church."

At 8 p. m. a sermon was preached by Rev. J. H. Saunders, who took for his text Matt. 10: 8 and Acts 20: 35.

At 7 p. m. the associational sermon was preached by the Rev. Geo. Howard to a crowded and attentive congregation.

The only difference is found in the question of ways and means for its overthrow.

There was only time for a brief talk on the subject of Denominational Literature, in which the usual good things were said of our several enterprises in this line.

The Revs. G. O. Gates and W. J. Stewart were appointed as directors of the Union Baptist Seminary.

The closing session was held on Monday evening, when the subject of education was discussed. The speakers were Rev. J. H. Saunders, Rev. W. E. McIntyre, Rev. Geo. Howard, and Dr. de Biola.

The association adjourned to meet in July next with the St. George church.

For some cause or causes the representation of the churches to this association was discouragingly small.

Pastor Grant and his people did the part of the host in good style, and all the visitors carried home with them very pleasing remembrances of this delightful town and its people.

Notes from Acadia Seminary. The work of the seminary is going on smoothly, and it seems that the promise suggested by its auspicious opening is in a fair way to be fulfilled.

Since all work in the seminary "goes by the clock" we have long felt the need of a regulator which would mark the time accurately, for the time-piece which has served in the past, though not lacking years, is nevertheless by no means infallible.

Attention!

We wish to call the attention of pastors and churches to the fact that we have now entered upon the last of the first quarter of the new year.

We hope that all the churches see the need of at once adjusting their matter, so that they may be prepared to send in their quarterly offering at the close of this month.

RELIGIOUS INTELLIGENCE. NEWS FROM THE CHURCHES. CHEBOYGON.—The Spirit of God is still upon you. Since our church twelve have been baptized.

BLACKVILLE.—It was my happy privilege to baptize a dear sister, the wife of Bro. Thomas, of the fellowship of the Upper Blackville church on the 18th ult.

WILMINGTON.—On Sunday, August 21, a young European man, of the name Fabian, was baptized.

MOSEB RIVER.—On request, Mission Board sent Bro. J. A. ... assistance. Since our church, weekly brother and sister, have been efficient work, and has proved workman who needeth not to be on the 11th, six happy babies were baptized; the 18th, four more.

SANDY COVE.—God is still giving grace unto life to precious souls. I baptized six young men in our old baptistry, on Monday, Bay. It was a great Zion. I have baptized thirty-two the work began, and now we are waiting and expecting forty-one to whom I have honor of giving the right hand of fellowship. These are all now of the 1st church. There are revival in the 2nd church.

CAPE TORMENTINE.—This fall which has been watched with since the invasion of the Baptists months ago. While Baptists watched with eagerness our friends have been watching us. They seem to think it unlikely that we have "set up" men in the name of the Lord; but "there is yet much to be done" by Baptists. On the 1st of Nov. Marple, who opened up here, gave up his charge of High left many friends, who have high esteem "for his works" as his departure I have had much work. We are endeavoring to spread of life to the people can, trusting that God will efforts. Congregations are the field. The interest in meetings is also good. We manifestation of God's saving the near future. The new church here is progressing rapidly. Builders are now rapidly finishing outside. We expect to have the middle of November. It was my privilege to baptize sixteen into the church at ... We have no house of worship place as yet, but different houses are opened for our time. We have secured a place upon which to build a church, there being no anything but Upper Cape lies about the shore from here. Then sail miles down shore we have station at Cadman's Corner. Here we hold services in a there being no church in vicinity. We made an effort to church built at this station. Methodist friends would be deemed to the Conference, were not successful. They do build a church of their own feel compelled to do like their burden will be a heavy one. are comparatively poor, are willing. It is reported

Amounts received from September 14 to September 28: Little Grace Bay, F. M., \$8; Jacksonville, N. W. M., \$1; collection at association, Pughwash, F. M., \$19.41; Alexandra, F. M., \$18.00; H. M., \$2.91; Tusket, F. M., \$3; Wolfville, F. M., \$40.00; H. M., \$2.50; Amherst Shore, F. M., \$2.50.

Mr. Moore will call up the recent

Geo. A. McDonald, Sec. Treas.

Attention!

We wish to call the attention of the pastors and churches to the fact that we have now entered upon the last month of the first quarter of the new Convention year. It seems only a few days since the Convention was held, but at the end of this month the Board will be expected to pay the quarters of the men who are dependent on them for a part or the whole of their salaries. When it is remembered that the Home and Foreign Mission Boards and the Board of Governors of Acadia University all had deficits at the close of last year, the necessity of prompt action becomes apparent. We hope that all the churches will see the need of at once acting in the matter, so that they may be prepared to send in their quarterly offering at the close of this month.

A. COHOO, Treasurer for Nova Scotia.
Hebron, N. S. Oct. 3.

RELIGIOUS INTELLIGENCE.

NEWS FROM THE CHURCHES.
CHEBOIGUI.—The Spirit of the Lord is still upon us. Since our last report twelve have been baptized. The section of church named in last report is Iverton, not Onalow, as published.
G. W. SCHURMAN.
BLACKVILLE.—It was my happy privilege to baptize a dear sister into the fellowship of the Upper Blackville Baptist church on the 18th ult. Our sister is the wife of Bro. Thomas Mener, one of the spiritual and financial pillars of the church. Our brother is rejoicing over the answer to his prayers and the long-looked-for blessing in the conversion of his beloved companion.
JAS. A. PORTER.
VIZIANAGRAM.—On Sunday, 14th August, a young Bretonian man, son of our deacon Fubinan, was baptized. This has been a hard year with us in church matters thus far. The sky seems to be brightening, however. We are working steadily in the town and thousands of Hindus are hearing the gospel story. Some listen well, some decide us in college student stoned us. Whether they bear or whether they forbear, our business is to preach Christ to them.
M. B. SHAW.
GIBSON, N. B.—Still the cause of the Lord pines among us. Two believers have recently been baptized into our fellowship and several others are seeking or have found the Lord. At Marysville the outlook is promising. The dedication services in connection with our new church there were deeply impressive. The sermon of Rev. W. J. Stewart and Rev. Dr. Day were characteristic of the speakers, instructive, impressive and simple—qualities which every best sermon possesses.
B. N. NOBLES.
MOSEB RIVER.—On request, the Home Mission Board sent Bro. A. Marple to our assistance. Since coming here our worthy brother has been doing very efficient work and has proved himself a workman who needeth not to be ashamed. On the 11th, six happy believers were baptized; the 18th, our followed their Lord in the ordinance and two trustworthy believers were received on experience. At the close of the service on Sabbath evening, Bro. Enos Moser was ordained deacon. We feel assured that our little church has made a very choiceful and others have been received for baptism. More to follow. Praise the Lord!
L. J. SLAUGHTER, Lic.
SANDY COVE.—God is still granting repentance unto life to precious souls at Rosaway. I baptized six youths yesterday in our old baptistry, i. e., in St. Mary's Bay. It was a great day in our Zion. I have baptized thirty since his departure I have had charge of the work. We are endeavoring to break the bread of life to the people as best we can, trusting that God will own our efforts. Congregations are good all over the field. The interest in our prayer meetings is also good. We hope for a manifestation of God's saving power in the near future. The new church building here is progressing nicely; the builders are now rapidly finishing the outside. We expect to have it opened the middle of November. On Sept. 18th it was my privilege to welcome two sisters into the church at Upper Cape. We have no house of worship at the place as yet, but different dwelling-houses are opened for our use at any time. We have secured a piece of land upon which to build a church, but shall not be able to do anything before spring. Upper Cape lies about ten miles up shore from here. Then about twelve miles down shore we have a preaching station at Cadman's Corner, so called. Here we hold services in a school-house, there being no church in the community. We made an effort to have a union church built at this station, but our Methodist friends would only have it decided to the Conference, so our efforts were unsuccessful. They have decided to build a church of their own, and we feel compelled to do likewise. The burden will be a heavy one, as the people are comparatively poor, but yet they are willing. It is expected that the

school-house is going to be closed against all services, as the furniture has been very much damaged; therefore it is necessary that we act at once. We have to get the outside finished this fall. Brethren, pray for us. G. C. CRABBE.
DUNDAS, P. E. I.—I baptized three into the Dundas Baptist church Sept. 18. Two of the candidates were Presbyterians—the Presbyterian minister and his wife.
F. A. KIDSON.
JACKSONVILLE, N. B.—We have just entered upon our third year of service with the church here and in Jacksonville. Our young people are doing grandly in their organized work. Prayer-meetings are intensely interesting. Pastor and people are united and hopeful.
Oct. B. H. THOMAS.
ST. JOHN.—The Baptist Ministers' conference returned its meetings in the Mission Room, October 3. Rev. Jas. Spencer presided. Present: Revs. J. Spencer, E. Hickson, J. H. Saunders, J. A. Kempton, A. E. Ingram. The reports from churches were of a most encouraging character. Baptisms reported: two at Carleton Baptist church, two at Germain street church, four at Tabernacle church. Adjourned to meet in two weeks.

SECOND MONCTON.—The dear Master is still with us, and sinners are coming home. Sunday morning, Sept. 29, we changed with Bro. Addison. After gathering with a goodly number at the water, where he administered the sacred ordinance of baptism, he preached to a large and appreciative audience, returning to his own field for the evening service. Our fellowship meeting Sunday evening was one of much rejoicing. Fifty-one testified to the saving and keeping power of Jesus, many of whom had been silent for a number of years. Many said, pray for us by rising. Brethren, pray for this church. I will leave for Acadia in a few days. Any true servant of God will find a people here to welcome him. OMER E. STREVE.
CANTERBURY.—Since our last report the quarterly meeting of York and Sunbury counties met with us. The brethren came to us in the "fulness of Spirit," and left their influence for good with us. The church was greatly cheered by the presence of so many of our ministering brethren—many of whom came a long distance and at much sacrifice to themselves to reach us. Since the meetings Bro. Young has given us the encouragement and assistance of his presence in a few special services, and we are glad to be able to report a good interest awakened and some additions by baptism. Last Sunday Bro. Young baptized three. Quite a number besides have professed conversion. We are much encouraged. On Saturday, Oct. 1, Bro. Young leaves for Andover to assist in special work there. We feel deeply grateful to him for his sympathy and assistance here.
Sept. 20. HARRY S. SHAW.
HALIFAX.—The Rev. H. H. Johnson has begun work in the Cornwalls street church, Halifax. There was a service of installation on Monday evening, the 29th September. The services were conducted by Dr. Saunders. The Rev. W. E. Hall and Rev. J. W. Manning were present. Dr. Saunders congratulated the church in obtaining Mr. Johnson's services, and said he could be useful in helping to group the colored churches in the county, so that they could have the direct ministry of the Word. Rev. W. E. Hall addressed the pastor on the subject of preaching the Gospel, and Mr. Manning spoke to the church about its duty. The audience was good. Mr. Johnson begins work under most favorable circumstances.—On Tuesday a social was held in the North church to take formal leave of Mr. and Mrs. Manning. Mrs. Manning received from the Sunday-school a piece of plate; Mr. Manning a purse from the church. Other tokens of regard were given and appropriate addresses.—Dr. Saunders is supplying for the First church.—Mr. Chute is expected on the 1st of November. Mr. McDonald, about the middle of October. The people are looking hopefully forward to the coming of the new pastors.

RIVER JOHN, N. S.—Early in June last Mr. Lew Wallace, lic., came to River John, directed by our H. M. Board, and remained with us until a few days ago. By his correct deportment and consecrated life, as well as by his faithful ministry, he has greatly endeared himself to us all. It is with devout thankfulness to God that I report that the precious seed he has sown is already bearing fruit, and that five persons have been baptized and added to our number since he left, and others are seeking the Lord. If these lines should meet the eye of our young brother who went with me to be assured that he has a large place in our Christian regard, and that we will long remember his earnest work and prayers in our behalf, and hope that we may have the pleasure of welcoming him again to River John. Not only were his labors appreciated by our own church and congregation, old and young, but by the community generally. He was shown by the large numbers representing other Christian denominations that assembled at his boarding house to say a friendly farewell on the eve of his departure. Our church is much revived and encouraged. The recent converts were baptized by the father of this young brother, Rev. Isaiah Wallace, whose visit also has been a blessing to us.
ASA SILLERS, Church Clerk.
NOEL, N. S.—Perhaps not many of you can imagine how weak the Baptist interest is at Noel. As you sit in your comfortable churches, surrounded by those who are your fellow-laborers, think how it would seem if these were absent and the whole management of affairs rested on you and two others. It is about so with us. We are weak because few. And, to add to this difficulty, there is no suitable house in which to worship. At Walton, fifteen miles down the shore, there are not many Baptists, but we have a comfortable church; and at Malind, on the other end of the island, there is another church. Our brethren here seeing their need in this respect, although few in number, yet these, filled with a zeal of God to have the Bible taught in its simplicity, have with sincere hearts and willing hands been striving to build a church. Already they have given in labor, materials, etc. over four hundred dollars into the building fund. The house is raised, and we expect to have the outside finished this fall; but we send forth this

Lame Horses.

FELLOWS' FLEEMING'S ESSENCE CURES Spavin, Ringbone, Curbs, Splints, Sprains, Swellings, Bruises, Slips and Stiff Joints of Horses. Numerous testimonials certify to the wonderful efficacy of this great remedy; and every day fresh testimony comes from all parts of the country, proving that FELLOWS' FLEEMING'S ESSENCE is without a rival in all cases of Lameness in Horses for which it is prescribed. PRICE 50 CENTS.

ports and the election of officers, will be held in the French Baptist church, Manoe street, Montreal, on Friday, the 7th of October next, at 8 o'clock p. m. By order of the Board, THEODORE LAFLURE, Secy.
The fortieth session of the Albert Co. Baptist quarterly meeting will (N. V.) be held at Harvey, on Tuesday, the 11th of October, the first session to begin at two p. m. It is the usual meeting and the time for the election of a new set of officers, it is desirable that there should be a good attendance. The quarterly meeting sermon will be preached on Tuesday evening by Rev. W. Camp (alternates, Rev. J. C. Steadman). A cordial invitation is extended to all who can to meet with us, and come prepared to take part in the services.

—The annual convention of the N. B. Sunday-school Association will be held in St. David's church, St. John, Oct. 18-20. A most attractive bill of fare has been provided in the shape of a programme replete with interesting topics discussed by able and eloquent speakers. Dr. Hurlburt, of Boston, one of the most prominent S. S. normal class teachers in the United States, has been engaged for the occasion, and will conduct a class every day besides delivering addresses. Miss Annie Harlow, of primary class fame, will deal with her chosen department of the work. The usual reduced fares have been secured upon the rail-roads, and the hospitable people of St. John have opened wide their front doors to all delegates. Although a definite number are sent as "delegates," the Executive Committee wish to have it distinctly understood that every S. S. teacher or officer who may attend will receive the convention badge, and be entitled to all the privileges of membership. They would gladly have made the convention a mass meeting were it not that hospitality, however generous, has its limits. But while homes are promised only to accredited delegates, the convention is open to all who attend. Its benefits are free to all who are interested in the subjects discussed, whether they belong to any S. S. or not.

NOTICES.
All correspondence and remittances intended for the Foreign Mission Board should be sent to Rev. J. W. Manning, St. John, N. B.
—Reason? Beecham's Pills act like magic.

MUSIC FOR CANTATAS.

For Singing Schools & Societies:
ESTHER THE BEAUTIFUL QUEEN. By Wm. B. Bradbury. Has had an enormous sale. Time of presentation two hours; full instructions in the book. (Illustrated parts may be rented, \$3.00 per month.) Price 50 cents.
BELSHAZZAR'S FEAST, OR THE FALL OF BABYLON. By G. F. Root. A dramatic Cantata in ten scenes, with songs, dances, choruses. Eight characters; Jewish costumes. Price 50 cents.
PILGRIM FATHERS. By G. F. Root. An historical Cantata of Colonial times; no dramatic. Price 50 cents; libretto, 15 cents.
DANIEL. Price 50 cents.
RUTH AND BOAZ. Price, paper, 60 cents.
For Female Voices Only:
TWIN SISTERS. Easy and pleasant. Price 40 cents.
PICNIC. No action, no dialogue, one hour of solos, trios, choruses, etc. Price 75 cents.
MAUD IRVING. With dialogue and action. Price 50 cents.
NEW FLOWER QUEEN. A bright Cantata for festive occasions, not difficult. Time two hours; 15 characters. Price 60 cents.

For Male and Female Voices:
GARDEN OF SINGING FLOWERS. By Holden. One simple scene; the only characters are the gardener and the different flowers; music in simple but pretty. Price 40 cents; 50 per dozen.
GYPSY QUEEN. In two acts, one costume and scenery. Exceptionally good music. Price 40 cents.
QUICKO QUAKERS. A frolic dialogue, with bright, humorous music. Price 50 cents; \$3.00 per dozen.
THE JOLLY FARMERS. For high school, amateur clubs, etc. Price 40 cents; \$3.00 per dozen.
HEROES OF '76. Dramatic Cantata of the Revolution, in three acts. Price \$1. Words only, 15 cents.

Old Folks' Concert Tunes. Newly revised edition, greatly enlarged, 111 pages, from new plates. All the favorite compositions of Billings, Swan, Holden, Reed, Kimball, Ingham, etc. Price 50 cents postpaid; \$4.50 per dozen not prepaid. Send for Descriptive Catalogue of Cantatas for Children. Sent free.

OLIVER DITSON COMPANY, 413-443 WASHINGTON STREET, BOSTON, MASS.

NEVER FAILS CURES GOLD IN HEAD AND CATARRH USE SURPRISE SOAP ON WASH DAY; AND EVERY DAY

Be on Guard against imitations of Pearline. When they are not dangerous, they are worthless. They are usually both. Pearline does what nothing else can. It saves labor in washing, and insures safety to what is washed. It is cheap, thorough and reliable. Nothing else will "do as well;" it is just as well to have nothing else. Beware of Peddlers and some unscrupulous grocers who will tell you "this is as good as" or "the same as" Pearline. IT'S FALSE—Pearline is never peddled, and if your grocer sends you something in place of Pearline, do the honest thing—send it back. JAMES FYLE, New York.

PUTNERS IS THE BEST TAKE NO OTHER EMULSION

OUR STOCK OF LADIES' FURS, Including Capes, Mantles and Sacques, Is the largest and most complete in the Lower Provinces. Our styles are the newest issued, and our prices the lowest consistent with FIRST-CLASS work and materials.

D. MAGEE'S SONS, Market Square, St. John, N. B.

CHRISTIE BROS. & CO., MANUFACTURERS OF Coffins and Caskets, AMHERST, N. S. Coffins and Caskets in Solid Oak and Walnut, in imitation of Rosewood, French Burl and Walnut. Also, Coffins and Caskets covered in Black Broadcloth and Velvet and White Embossed Velvet. We are just offering a New Style of Cloth Casket called "THE SHERRIN PLATE," with a sliding top plate, making a conventional Flower Stand. Our Children's Caskets and Coffins in Gloss White and Gold Strappings are very beautiful. PLANING & MOULDING.

The Karn Organ and Piano STILL THE UNIVERSAL FAVORITES. Excel all Others in Tone, Touch, Durability and General Excellence. WARRANTED FOR SEVEN YEARS. THE KARN ORGAN in point of merit excels all its competitors in the Dominion, and stands unchallenged in the musical world as a high-class Piano. Send for Catalogues.

D. W. KARN & CO., Organ and Piano Manufacturers, WOODSTOCK, ONTARIO.

SAVE YOUR WRAPPERS.

To the lady sending us the most "Sterling" wrappers from August 1st, 1892, to August 1st, 1893, we offer the following Cash Premiums, viz:
First, - - \$50.00 in Gold.
Second, - - 25.00 "
Third, - - 15.00 "
Fourth, - - 10.00 "
Don't wait till end of year, but SEND IN WRAPPERS and we will acknowledge and credit you with number sent.

WM. LOGAN, ST. JOHN, N. B.

Invalids, Dyspeptics and the Debilitated WILL GAIN STRENGTH, NOURISHMENT, STIMULUS BY TAKING Johnston's Fluid Beef, The Great Strength-giver. AN EASILY DIGESTED FOOD. A POWERFUL INVIGORATOR.

USE SURPRISE SOAP ON WASH DAY; AND EVERY DAY

NAMELESS.

There is no name, no mark, no sign, To tell who lies below...

THE STORY OF A COLLEGE GIRL.

My people were German Lutherans. My mother was a very religious woman in her way...

My path was not altogether strewn with flowers, but thank God, I did not read under foot the dry bones that cheered and strengthened me on my way...

Tom's Make-up Party.

"Uncle Jim!" "The voice was Tom's; and if Uncle Jim hadn't heard that same voice so many times before on this particular day...

FORGET-NE-SOT.

When to the flowers so beautiful The Father gave a name, Back came a little blue-eyed one...

POWER IN RESERVE.

From the earliest times feelings of awe have been aroused in men as they saw the operations of the great forces at work in nature...

AYER'S Sarsaparilla. Your best remedy for E-risypelas, Catarrh R-rheumatism, and S-crofula.

INTERNATIONAL S. S. CO. 3 TRIPS A WEEK BOSTON. Monday, Wednesday and Friday mornings.

Intercolonial Railway. 1892 SUMMER ARRANGEMENT. 1892.

WESTERN COUNTRIES RAILWAY. SUMMER ARRANGEMENT.

Hood's Sarsaparilla. It's like a bag of flour in a poor man's family.

Baltimore Church Bells. Hood's Sarsaparilla.

GOITRE. Hood's Sarsaparilla.

October 8. The matter which this page contains selected from various sources; and which, to any intelligent farmer or one who contents of this single page, from week to week, will be most several the description of the paper.

