

# Messenger and Visitor.

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THE CHRISTIAN VISITOR,  
VOLUME XXXVII.

VOL. I. SAINT JOHN, N. B., WEDNESDAY, FEBRUARY 4, 1885. No. 5.

—Our plan is to send a written receipt to each one who sends money for the paper. Where the money is sent by an agent, we send the receipt to him, and let him give receipts to those from whom he gets it. We do not propose to acknowledge through the paper, unless we find it necessary, in the future. Any therefore who do not get receipts for money sent, had better write us at once. We request again that money always be sent by post office order or registered letter. We have knowledge already of one remittance having gone astray. Please note this.

—Our Presbyterian brethren are making strenuous efforts to increase their representation here. Although the times are hard, they are meeting with good success. When shall our churches follow the good example, and give higher salaries to their poorly paid ministers?

—The Congregationalist says that the way to reinstate infant baptism in Congregational churches is "to make an honest transaction of it, — not as if it meant something." It strikes us that this is the difficult thing for the average Congregationalist to do.

Just so brother Advocate, or for any one else. The more men seek its meaning, the less they are satisfied with what they find, and so the practice is going by the board on this continent.

—Our Baptist brethren in Ontario have district superintendents to oversee the collection of funds for Home Missions. The last Baptist informs us they are pushing the work vigorously, and it is expected that double the usual amount may be raised. This should encourage our district superintendents to strenuous effort in the hope of a similar result.

—It is time before the Scots Act came into operation in Yarmouth, there was virtually free run. In the last month before the Act came in force, there were 17 convictions for drunkenness. In the first four months of the operation of the Act, there were 21 prosecutions and 16 convictions of liquor dealers, and fines and costs to the amount of \$1,076 imposed. Eight of these have absconded, and the town is now rid of their baneful work. Two have been imprisoned. The convictions for drunkenness have dropped down from 17 in one month to 2 in two months. And yet some say the Scott Act is a failure, and cannot be enforced. The liquor dealers, at least, have a great interest in making people believe this.

—During the last week a new feature has appeared in European politics. While France and Russia, apparently under the leadership of Germany, are hostile to England, and are seeking to embarrass her, she has quietly drawn Italy to her side in an alliance which has in it no bluster, but much practical help. The significance of this alliance is very great. It is scarcely known that Italy has now a navy which is only third, if it is not second, in those of Europe. England and Italy can command the sea against any probable, or perhaps possible, combination of powers. This means much when France has become a land pirate, and Germany is seeking to build up a colonial empire. Italy has shown no little quiet audacity in thus placing herself beside England, when the two great nations on her northern and north-western flanks are sending hoarse growls across the English Channel and the North Sea.

—The attempt to blow up the Parliament Buildings, London, with dynamite, is one of the most daring and dastardly on record. Had the explosion taken place when parliament was in session, one cannot but shudder at the massacre of 150 or 200 British statesmen which would have been the result. It is well for the Irish in England that this kind of success did not attend these wretches for the rage of the English people might have wreaked a fearful vengeance on those in whose interests it is supposed the outrage was planned.

If the Irish leader, Parnell, does not speak in plain words of condemnation than he has yet done, there will be something more than a shadow of justice in charging him with connivance, and holding him under a heavy responsibility. One good effect is to be noticed, however. The American Government seems at least to have been checked into something like justice against the miscreants who have been openly plotting against English property and life, in their country. We hope the measure taken may be as vigorous as they have been tardy.

—The campaign in the South is probably decided. Again Stewart's little band of 3,000 British soldiers has met the wild onslaught of the Arabs, and has with it back in bloody and disastrous defeat. Communications have again been opened with Gordon at Khartoum, and he is found with his little force holding his multicolored banner as bravely as ever. The British world gives a sigh of relief, as the intense strain of anxiety which has been upon them since Stewart began his audacious dash across the desert, is removed.

One cannot help being reminded how much was depending upon Stewart and his troop of brave men. There was more than their own existence, and the deliverance of Gordon: there was more than the question of the future of Egypt. The feeling of the Gladstone government, it is believed, was involved in that of this handful of daring men. Whether we tell what effect a defeat would have had upon the question of the general European politics, in their present strained state. We can, at least, thank God that victory has again crowned our banners, and fall back upon the joyful thought that he will finally triumph by overruling all present systems.

—Yes, Mr. Herald, we still hold our opinion. Other things being equal, colleges which are not too large to prevent the tutorial method of instruction are better for nine students out of ten than those which are compelled to adopt the lecture system. There are few students who do not need the liberty to ask questions, to state difficulties, and the privilege of free discussion in the class-room. Neither can a professor do his best to stimulate his students, to awaken their dormant powers, and to impress upon them what is highest and best in himself, unless he has the power to ask questions, to study the disposition and needs of each student, and to adapt his methods to each case. For a professor merely to come in to his classes, give an obtrusive essay, and then go out again, is not fitted to arouse latent possibilities, or meet the mental needs of all classes of students. As well might the college tailor expect the best results if he made coats for all the students according to a single measure. We have heard students who were subjected to this lecture system express themselves. They have said, we had better buy a good text book, and study it at our leisure, than depend upon the information we can catch as a lecture is delivered. So, friend Herald, you need to do more than mention the fact that some one differs from us, to make us change our view on this question.

—An exchange has the following about Harvard college:  
Beyond perfunctory services it is impossible to discover the least effort on the part of the college authorities to minister to the spiritual needs of the students. The college seems content to develop the mind and body of the students, and leave their spiritual needs out of the problem of education.

This is almost universally true of colleges not controlled by a religious body. Culture of the heart, upon which most depends for this world and all for the world to come, is not attended to. Let us be thankful that our promising young people have educational facilities, where the moral is not forgotten, while the mind is trained for its work. We heard the remark of a minister a few days since, which is scarcely too strong. He said he would rather

send his child into an atmosphere infected with small-pox, than put him under the instruction of godless teachers.

For the Messenger and Visitor.

Mr. ENRON.—I have been requested by the President and Secretary of the Nova Scotia Branch of the B. & F. Bible Society, to send you for insertion in the Messenger and Visitor the following document, which is to be laid before the Committee for their consideration.

Yours truly,  
GEO. T. HAY,  
Bible Missionary.

Halifax, Jan. 24.

THE HUMAN ELEMENT.  
OUR EFFORTS IN CIRCULATING THE SCRIPTURES AMONG THE INDIANS.

In order to have the subject distinctly before us, we must take into account the condition of things respecting the Miamae when we began our labours; the obstacles we have had to encounter, and the achievements that have been made. The whole can be summed up very briefly.

1. I began my labours in this department in the year 1846, nearly forty years ago, and I was thirty-six years old at that time. The Indians at that time, so far as civilization was concerned, were, with few exceptions, in the same condition that they had been in for the previous two hundred years. Nominally they were Roman Catholics, and they had great confidence in their priests. But as to the Bible; they did not know there was such a book, nor did they imagine that the Protestants knew anything of the Christian Religion. Most carefully had they been guarded against attending the Protestant schools, which we do not wonder, but just as cautiously were they prevented from attending any school, or from learning to read and understand English books, lest, as their own writings testify, "their faith should be undermined." The priests never gave to the Indians the Scriptures, and they have from the beginning used all sorts of means, foul and fair, to prevent them from receiving them. Such was the state of things we have had to encounter!

2. This shows of itself what were some of our chief difficulties. But there were others, and they were formidable. To have attempted to instruct the Indians through the medium of the English language, would have been simply folly. To have undertaken to teach them the English language, without understanding theirs, and when they had no wish to learn it, would have been simply the scheming of insanity. The task of learning Miamae under the circumstances, without books, and without a competent teacher, and with all the influence, zeal, and ardor of the Romish Hierarchy, and all the prejudices and suspicions of the Indians against us, needs only to be mentioned to be appreciated. With all the talent for the work which I was by nature endowed, for the credit of which I have certainly never had to complain, if any one imagines that the task was easily accomplished, I can only say that he is very much mistaken. Unless the God of all grace had been my strength and aid, support, to cheer and encourage me, by most remarkable interpositions, it would never have been accomplished. But it was accomplished—blessed be His holy name forever!—and let all the people say AMEN!

3. And now let us enquire how the case stands to-day, in the year 1885. The whole New Testament has been translated into Miamae and printed, with several Books of the Old Testament, viz. Genesis, Exodus, Psalms, with several Gospel tracts; and the Gospel of John had a large tract in Maliseet—the language of the St. John Indians—as they are sometimes called. Scores of Indians have learned to read these books with ease, hundreds have heard them read, scores of copies have been distributed among them wherever the Miamae are to

be found; they are greedily sought after, read and appropriated, and the Romish priests are utterly powerless to prevent it. Furthermore, numbers of the Indians have given evidence of having received the truth of the Gospel in the love of it, and by their consistent lives, and their triumphant deaths, have given ample proof of the reality of the change that had taken place, through the power of the Living Word.

And mark also the change that has taken place in the condition of the tribe as it respects civilization, since we commenced our labours, and as the direct result of our labours, despite all kinds and sorts of obstacles that have been placed in their way and in ours. Mark, for instance the change in their dress, and in their domestic habits—in their culture generally. Forty years ago you could sell Indian men or women as far as you could see them by their dress. A few of them still wear the old fashioned head and shoulder gear; but these cases, so far as my observations go, are few and far between. And at the present day you will meet with no intelligent man who will contend stoutly that an Indian "can never be persuaded to live in a house," or that "Indians are like partridge, that no skill can tame," all which nonsense, and much of the same stamp, I used to hear to meet. The rare thing now is to see a wigwam. Within the last three years I have travelled and visited Indians at Fredericton, St. John's, Prince Edward Island, and Cape Breton, and several parts of Nova Scotia, and I have certainly seen some of the old fashioned wigwams—very few, but such and some comfortable houses, are everywhere to be met with.

More than this, I have found everywhere the determination to obtain learning, to learn the English language, to send the children to the English school, and to adopt all the habits of civilization. To be able to read and write, well and fluently, is what but few comparatively of their white neighbours have attained to, if the truth should be told. And I will not pretend that cases are very often to be met with of such an attainment among the Indians. But there are not a few who can write an intelligible letter, both in their own language and ours—proof of which I herewith furnish the Committee of the Bible Society, by sending them specimens which I have received from different parts of these Maritime Provinces, within the last few years, and in most if not in all cases requesting books in their own language.

Many adults have learned to read who never went to school at all. One of my ablest Miamae correspondents went but three months. And there is living near Lawrencetown, Wilnot, N. S., an Indian, now over seventy years of age, who bears a remarkably good reputation, who learned to read after he was above forty years old, and he can read Miamae as well as I can, if not better.

I may add that I have had the privilege of visiting scores of Indians in all portions of the country, within the past few years as I have said already, and have been received and treated by them everywhere—with one slight solitary exception—with the utmost kindness, and listened to with the deepest attention, as I read and expounded the gospel message, sang hymns and prayed with them in their own native tongue.

I have never taken special note of the number of books circulated among them, and I could never bring myself to charge them anything for copies of the Scriptures. I never give them away, however, unless they are particularly asked for. It is admitted on all hands now that the Indians of these Provinces have been treated very unjustly. They know it, and wince under it to this day. Their country has been wrested from them, their means of living destroyed, their lives sacrificed by war, and by new and ghastly diseases introduced by the whites, their

morals corrupted, and they have been compelled, and are still compelled, to suffer wrong and outrage, and complain, with too much reason, that the law affords them no protection. Intelligent, upright men among them declare that it is idle for an Indian to expect justice at the hands of a magistrate, if he goes to law with a white man. Under these circumstances it would seem to be the most flagrant outrage upon the precepts of that Book, to deny it to them unless for pay.

The B. & F. Bible Society furnished the means for printing Genesis, Exodus, Psalms, Matthew, John, and Acts, in Miamae, and the Gospel of John in Maliseet. The cost of publishing the remaining portions of the New Testament, was met by contributions from friends, chiefly in England, for their special purpose. About fifty copies of these portions, viz. Mark, Luke, and from Romans to the end, were bound up in Halifax, where the printing was done, about eight or nine years ago. These have all been distributed. The other portions of the New Testament were separately bound. We have nearly the whole of the remainder thereof in sheets. I have received from Mr. Phillips an estimate for binding five hundred copies. The cost will be the small sum of seventy-five dollars. My request is that this sum may be granted for this purpose by the Bible Society.

Surely we have no cause to boast our doings, but if there is one thing that the friends of the Bible in Nova Scotia have reason to be glad and thankful for, surely it is that they have been permitted to unfold the pages of the blessed Book to the long neglected Indians.

The following extract from a letter, dated Dublin, Ireland, March 1886, from Archbishop Trench to myself, must surely find a response in every true Christian heart. "I thank you much," writes his Grace, "for the two little books you have been good enough to send me. Let me congratulate you very heartily on having been permitted to help so many to hear or read in their own tongue, the wonderful works of God."

I will just add that Genesis, and John in Maliseet, are out of print, having been destroyed for the most part by fire, the former many years ago in Halifax and the latter in the recent great fire in St. John.

Soaking the Sheep.

A certain minister who belonged to the 'fault-finding, scolding tribe, having exhausted the patience of several churches, was called to a fresh field.

For a little while "all went merry as a marriage bell." But the ruling passion soon began to betray itself; and Sunday after Sunday he plied the whip with merciless fury, until only a few of the more faithful put in an appearance to receive their portion of something that was not meat in due season.

At the conclusion of one of his exhorting harangues, a worthy deacon invited him to his house to take dinner. After finishing a bountiful repast, which is always the time a thoughtful man chooses to perform a delicate service, he very quietly asked his pastor if he had ever read and carefully studied John's account of the interview between our Lord and Peter, and other disciples, after his resurrection.

"Oh, yes," said he, "I have often read it with profit."

"Well," said the deacon, "suppose I turn to it and read it over carefully?"

"Oh, no," said the pastor, "I can repeat it from memory."

"But," persisted the deacon, "I prefer reading it now."

So the book was opened at the place, and the deacon began: "Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yes, Lord, thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him the second time, Simon, son of Jonas, lovest thou me?

He saith unto him, Yes, Lord, thou knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said to him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; though I knowest that I love thee. Jesus saith unto him, Larrup my sheep!"

The good deacon closed the book with gravity, and no matter how the story ends.—Christian Index.

What a Child's Kiss Can Do.

In a prison in New Bedford Mass, there now is a man whom we shall call Jim, and who is a prisoner on a life sentence. Up to last spring he was regarded as a desperate, dangerous man, ready for rebellion at any hour. He planned a general outbreak, and was "given away" by one of the conspirators. He plotted a general mutiny or rebellion, and was again betrayed. He then kept his own counsel, and while never refusing to obey orders, he obeyed them like a man who only needed backing to make him refuse to. One day in June a party of strangers came to the institution. One was an old gentleman, the other ladies, and two of the ladies had small children. The guide took one of the children on his arm, and the other walked until the party began climbing stairs. Jim was working near by, sulky and morose as ever, when the guide said to him: "Jim, won't you help this little girl up stairs?"

The convict hesitated, a scowl on his face, and the little girl held out her hand and said: "If you will, I guess I'll kiss you."

His scowl vanished in an instant, and he lifted the child as tenderly as a father. Half-way up the stairs she kissed him. At the head of the stairs she said: "Now you've got to kiss me too."

He blushed like a woman, looked into her innocent face, and then kissed her cheek, and before he reached the foot of the stairs again the man had tears in his eyes. Ever since that day he has been a changed man, and no one in the place gives less trouble. Maybe in his far away Western home he has a little Katie of his own. No one knows, for he never reveals his inner life; but the change so quickly wrought by a child proves that he may forsake his evil ways.—Selected.

A Great Mexican Pyramid.

The Pyramid of Obceops is dwarfed by that near Magdalen, Mexico. The Chihuahua Enterprise says that it has a base of thirteen hundred and fifty feet, and is seven hundred and fifty feet high.

There is a winding roadway from the bottom, leading up an easy grade to the top, wide enough for carriages to pass over, said to be twenty-three miles in length. The outer walls of the roadway are laid in solid masonry, huge blocks of granite in rubble work, and the circles are as uniform and the grade as regular as they could be made by our best engineers to-day. The wall is only occasionally exposed, being covered with debris and earth, and in many places the salsazo and other indigenous plants and trees have grown up, giving the pyramid the appearance of a mountain.

The whole wisdom of His lies simply in doing the thing which is right, and letting God look after the consequences. The wisest man sees but a little distance, and sees that distance very imperfectly; God sees the end from the beginning. The wisest man goes astray, with Solomon and Balaam, and falls into abysses from which the man of far less knowledge, but of simple rectitude, is preserved. Is every perplexity, in every crisis, do the thing which is right, if you have to do it with your eyes closed, and with the consciousness that you are putting your whole fortune in the scale.

No Knows. I know not what shall befall me. God has a will for my eyes. And each day in my onward path He makes new scenes to rise. And every joy He sends me in the Chalice as a sweet surprise. I see not a star before me. As I tread on another year. But the path is still in God's keeping. The future His mercy shall clear. And what looks dark in the distance May brighten as I draw near. For perhaps the dreaded future Has less terror than I think. The Lord may smite the waters Before I stoop to drink. Or, if death must be mine, He will stand beside its brink. It may be He has, waiting For the coming of my feet. Some gift of such rare value. Some joy as strangely sweet. That my lips shall only tremble With the thanks they cannot speak. O, woful, blissful ignorance! 'Tis blessed not to know. It keeps me safe in these arms Which will not let me go. And hushes my soul to rest In the bosom that loves me so! So I go on—not knowing; I would not if I might. Rather walking with God in the dark Than going alone in the light. Rather walking with Him by faith Than walking alone by sight. My heart shrinks back from trials Which the future may disclose. Yet I never had a sorrow But what the dear Lord chose. So I send the coming years back With the whispered word, "He knows!" Mary G. Brisard.

COMING OF AGE.

A NEW SERMON BY PASTOR C. H. SPIRIGEN. "Even so we, when we were children, were in bondage under the elements of the world: but when the fulness of the time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father."—GALATIANS 4:4-6.

Let us consider by the light of our text the special effect produced upon the Church of God by the coming of the Lord Jesus Christ in human flesh. It was a wonderful step from being under the law as a schoolmaster, to come from under its rod and rule into the freedom and power of a full-grown heir; but such was the change for believers of the old time, and in consequence there was a wonderful difference between the highest under the Old Testament and the lowest under the New. Of them that are born of woman there was not born a greater than John the Baptist, and yet the least in the kingdom of heaven was greater than he. John the Baptist may be compared to a youth of nineteen, still an infant in law, still under his guardian, still unable to touch his estate; but the least believer in Jesus has passed his minority, and is "no more a servant, but a son; and if a son, then an heir of God through Christ."

I invite you to consider the joyful mission of the Son of God. The Lord of heaven has come to earth; God has taken upon Himself human nature. Hallelujah! This great transaction was accomplished at the right time: "When the fulness of the time was come, God sent forth His Son, made of a woman." The reservoir of time had to be filled by the inflowing of age after age, and when it was full to the brim the Son of God appeared. Why the world should have remained in darkness for four thousand years, why it should have taken that length of time for the Church to attain her full age, we cannot tell; but this we are told, that Jesus was sent forth when the fulness of time was come. There are no loose threads in the providence of God, no stitches are dropped, no events are left to chance. The great clock of the universe keeps good time and the whole machinery of providence moves with unerring punctuality. It was to be expected that the greatest of all events should be most accurately and wisely timed, and so it was. God willed it to be when and where it was, and that will is to us the ultimate reason.

If I might suggest any reasons which can be appreciated by ourselves, we should view the date in reference to the Church itself as to the time of her coming of age. There is a measure of reason in appointing the age of twenty-one as the period of a man's majority, for he is then mature, and full grown. Now, if we were wise enough, we should see that the Church of God could not have endured Gospel light earlier than the

day of Christ's coming; neither would it have been well to keep her in gloom beyond that time. There was a fitness about the date which we cannot fully understand, because we have not the means of forming so decided an estimate of the life of a church as of the life of a man. God alone knows the times and seasons for a church, and no doubt to Him the four thousand years of the old dispensation made up a fit period for the Church to abide at school, and bear the yoke in her youth!

Observe, concerning the first advent, that the Lord was moving in it toward man. "When the fulness of the time was come, God sent forth His Son." We moved not toward the Lord, but the Lord toward us. I do not find that the world in repentance sought after its Maker. No; but the offended God Himself in infinite compassion broke the silence, and came forth to bless His enemies. See how spontaneous is the grace of God. All good things begin with Him.

Mark the divine interposition—"God sent forth His Son." I hope it may not seem wearisome to you if I dwell upon that word "sent"—"God sent forth His Son." I take great pleasure in that expression, for it seals the whole work of Jesus. Everything that Christ did was done by commission and authority of His Father. The great Lord, when He was born at Bethlehem, and assumed our nature, did it under divine authorization; and when He came and scattered gifts with both His hands among the sons of men He was the messenger and ambassador of God. He was the Plenipotentiary of the Court of Heaven. The Son doeth nothing of Himself, but the Father worketh with Him and in Him. O soul when thou dost lean on Christ, thou dost rely upon no amateur Saviour, no uncommissioned Redeemer; but upon One who is sent of the Most High, and therefore is authorized in everything that He does.

Now run your eye to the next word: "When the fulness of time was come, God sent forth His Son." Observe the divine person who was sent. God sent not an angel, nor any exalted creature, but "His Son." How there can be a Son of God we know not. The eternal filiation of the Son must forever remain one of those mysteries into which we must not pry. He existed before He was born into the world; for God "sent" His Son. He was already in being or He could not have been "sent." And while He is one with the Father, yet He must be distinct from the Father, and have a personality separate from that of the Father, otherwise it could not be said that God sent His Son. Oh, the dignity of this, and consequently, oh, the efficiency of it! He that has come to save us is no weak creature like ourselves; He that has taken upon Himself our nature is no being of limited strength, such as an angel or a seraph might have been; but He is the Son of the Highest. Glory be to His blessed name! Let us dwell on this with delight. Press on, still keeping to the very words of the text for they are very sweet: God sent His Son in real humanity—"made of a woman." The Revised Version properly hath it, "born of a woman." Perhaps you may get nearer to it if you say, "Made to be born of a woman," for both ideas are present, the factum and the natum, the being made and the being born. Christ was really and truly of the substance of His mother, as certainly as any other infant that is born into the world is so. God did not create the human nature of Christ apart, and then transmit it into mortal existence by some special means; but His Son was made and born of a woman. He is, therefore, of our race, a man like ourselves, and not man of another stock. You are to make no mistake about it; he is not only of humanity, but of your humanity; for that which is born of woman is brother to us, be it born when it may. Yet there is an omission, I don't not intentional, to show how holy was that human nature for He is born of a woman, not of a man. The Holy Spirit overshadowed the Virgin, and "that holy thing" was born of her without the original sin which pertains to our race by natural descent. Here is a pure humanity though a true humanity; a true humanity though free from sin. No sooner was He born of a woman

than He came under the law; this voluntarily and yet necessarily. He willed to be a man, and being a man He accepted the position, and stood in the place of man as subject to the law of the race. When they took Him and circumcised Him according to the law, it was publicly declared that He was under the law. During the rest of His life you will observe how reverently He observed the commands of God. Even to the ceremonial law as it was given by Moses He had scrupulous regard. He despised the traditions and superstitions of men, but for the rule of the dispensation He had a high respect. His advent in human form commenced the era of spiritual maturity and freedom.

If I ask you now, therefore, in the second place, to contemplate the joyous result which has come of our Lord's incarnation. Methinks, one day with Christ was worth a half century with Moses. When Jesus came, believers began to hear of the Father and His love, of His abounding grace and the kingdom which He had prepared for them. Blessed were they who in their day shared the privilege of the old economy, for it was wonderful light as compared with heathen darkness; yet, for all that, compared with the noonlight that Christ brought, it was mere candle-light. The ceremonial law held a man in stern bondage; you must not eat this, and you must not go there, and you must not wear this, and you must not gather that. Everywhere you were under restraint, and walked between helms of thorn.

It was quiet right that it should be so; for it is good for a man that, while he is yet a youth, he should bear the yoke, and learn obedience; yet it must have been irksome. When Jesus came what a joyful difference was made. It seemed like a dream of joy, too glad to be true. Peter could not at first believe in it, and needed a vision to make him sure that it was even so. Prohibition upon mere ceremonial points, and commands upon carnal matters are now abolished, and great is our liberty; we shall be foolish indeed if we suffer ourselves to be again entangled with the yoke of bondage. Our minority was ended with the Lord, who had foretime spoken to us by His prophets, at last sent His Son to lead us up to the highest brim of spiritual manhood.

Christ came, we are told next, to redeem those who were under the law; that is to say, the birth of Jesus, and His coming under the law, and His fulfilling the law, have set all believers free from it as a yoke of bondage. None of us wish to be free from the law as a rule of life; we wish that we could keep every precept of the law, without a single omission or transgression. Our earnest desire is for perfect holiness; but we do not look in that direction for our justification before God. Some seem to fancy that baptism and the Lord's Supper have taken the place of circumcision and the Passover, and that while Jews were saved by one form of ceremonial we are to be saved by another. Let us sever give place to this idea; no, not for an hour. As to the moral law, which is the standard of equity for all time, it is no way of salvation for us. Once we were under it, and strove to keep it in order to earn the divine favor; but we have now no such motive. Then we strove to do the Lord's will that He might love us, and that we might be rewarded for what we did; but we have no design of purchasing that favor now, since we freely and securely enjoy it on a very different ground.

"What?" saith one; "then do you not seek to do good works?" Indeed we do. By God's grace we desire to abound in works of holiness, and the more we can serve our God the happier we are. Yet that are sin bondages, and feel the force of legal motives, ye cannot understand how we should serve our Father who is in heaven with all our heart and all our soul, not for what we get by it, but because He has loved us, and saved us, irrespective of our works. We are redeemed from the law in its operation upon our mind; it breeds no fear within us now. I have heard children of God say sometimes, "Well, but don't you think if we fall into sin we shall cease to be in God's love, and so shall perish?" This is to cast a slur upon the unchangeable love of God. I see that you make a mistake

and think a child is a servant. Now if you have a servant, and he misbehaves himself, you say, "I give you notice to quit. There is your wage; you must find another master." Can you do that to your son? Can you do that to your daughter? "I never thought of such a thing," say you. Your child is yours for life. Your boy behaved very badly to you; why did you not give him his wages and start him? You answer, that he does not serve you for wages, and that he is your son, and cannot be otherwise. Just so. Then always know the difference between a servant and a son, and the difference between the covenant of works and the covenant of grace.

I know how a base heart can make mischief out of this; but I cannot help it; the truth is the truth. Will a child rebel because he will always be a child? Far from it; it is this which makes him feel love in return. The true child of God is kept from sin by other and better forces than a slavish fear of being turned out of doors by His Father.

"Ah," saith one, "then I may live as I like." Listen! If you are God's child, I will tell you how you will like to live. "You will desire to live in perfect obedience to your Father, and it will be your passionate longing from day to day to be perfect even as your Father which is heaven is perfect. Being born again and introduced into the family of God, you will render to the Lord an obedience which you would not have thought of rendering to Him if you had only been compelled by the idea of law and penalty. Love is a master force, and he that feels its power will hate all evil."

The Lord Jesus Christ has come in human flesh that His people might to the full realize, grasp, and enjoy, "the adoption of sons." I want you this morning to see if you can do that. What is the Holy Spirit enable you. What is it to receive the adoption of sons? Why to feel, now I am under the mastery of love, as a dear child, who is both loved and loving. I go in and out of my Father's house not as a casual servant, called in by the day or the week, but as a child at home. That is why Christ has come in the flesh—on purpose that you, His people, may be to the full the adopted children of the Lord, acting out and enjoying all the privileges which sonship secures to you.

And then, next, exercise your heirship. One who is a son, and knows he is an heir of all his father's estates, does not pine in poverty, nor act like a beggar. He looks upon everything as his own; he regards his father's wealth as making him rich. Your adoption brings with it large rights; be not slow to use them. If children, then heirs; heirs of God, and joint heirs with Christ. Among men, sons are only heirs, heirs in possession, when the father is dead; but our Father in heaven lives, and yet we have full heirship in Him. The Lord Jesus Christ was made of a woman on purpose that His dear people might at once enter into their heirship.

Follow me a minute a little further. The next thing that Christ has brought us by being made of a woman is, "Because ye are sons, God hath sent forth the Spirit of His Son into your hearts." Here are two sendings. God sent His Son, and now He sends His Spirit. You, oh child of God, have the Spirit of God as your present Guide and Comforter; and He shall be with you forever. The life of Christ is your life, and the Spirit of Christ is your Spirit; therefore, this day be exceeding glad, for you have not received the spirit of bondage again to fear, but ye have received the spirit of adoption.

There we finish, for Jesus has come to give us the cry as well as the spirit of adoption; "whereby we cry, Abba, Father." According to ancient traditions, no slave might say, "Abba, Father;" and according to the truth as it is in Jesus, none but a man who is really a child of God, and has received the adoption, can truly say, "Abba, Father." He who is the Destroyer who says, "Return, ye children of men," is my Father, and I am not alarmed at the thought that He will call me to Himself in due time. My God, Thou who shalt call the multitudes of the slain from their graves to live, I look forward with joy to the hour when Thou shalt call and I shall answer Thee. Do what Thou wilt with me, Thou art my Father. Smile on me:

will smile back and say, "My Father." Then my soul, and my voice I will cry, "My Father!" This shall make everything work good to me, be it never so hard to bear. If thou art my Father all is well to all eternity.

Now, dear children of God, if any of you are in bondage under the law, why do you remain so? Let the redeemed go free. Are you fond of wearing chains? Are you like Chinese women that delight to wear little shoes which crush their feet? Do you delight in slavery? Do you wish to be captives? You are not under the law, but under grace; will you allow your unbelief to put you under the law? You are not a slave. Why tremble like a slave? You are a child; you are a son; you are an heir; live up to your privileges. Oh, ye banished seed, be glad! You are adopted into the household of God; then be not as a stranger. I hear Ishmael laughing at you; let him laugh. Tell your Father of him, and He will soon say, "Cast out this bondswoman and her son." Free grace is not to be mocked by human merit; neither are we to be made sad by the forbiddings of the legal spirit. Our soul rejoices, and, like Isaac, is filled with holy laughter; for the Lord Jesus has done great things for us whereof we are glad. To Him be glory forever and ever. Amen.

—Rev. Dr. Caylor, in last week's New York Evangelist, says: "A few days ago I went over to make a brotherly talk to the Baptist pastors of New York city and vicinity, at their weekly gathering in Murray Street. An abridged crowd of laborers in the vineyard they looked like, and they put a warm hold on their hand-grips. As I looked over the company, I recalled pleasantly my intercourse with my Baptist neighbors during my New York pastorship. Dr. Armitage was then serving his apprenticeship to ministerial fame in the Norfolk street church. Dear old Dr. Meegan was discoursing in the Oliver street pulpit in that original style which is just like nothing in the earth, or in the waters under the earth. Over the old mother-church in Broome street hung the brilliant star of young Kingman. Not soon since he was questioned beneath the waves. The drawing of Mr. Nott (at Amboy) and the tragic death of Dudley A. Tyng came quite near together. To our Baptist brethren God has allotted few, peculiar honors. They have produced the book which, next to God's own book, has had more readers than any in the English tongue. They have produced the preacher who has reached more hearers than any man since the days of the Apostles. It goes without saying that the book was Bunyan's; Pilgrim, and the preacher is Charles H. Spurgeon. They may also boast of having in their ranks a sermon-maker who is not surpassed to-day in Great Britain—the Rev. Alexander MacLaren of Manchester. In spiritual insight and beauty of illustration, he seems to me even superior to Canon Liddon. The Canon is literally a 'great gun,' but he does not hit the evangelical truth quite as squarely or with such impact as the Manchester 'master of ordnance.'"

Hall's Vegetable Sicilian Hair Renewer imparts a fine gloss and freshness to the hair, and is highly recommended by physicians, clergymen, and scientists, as a certain remedy for removing dandruff making the scalp white and clean, and restoring gray hair to its youthful color. Mason & Hamlin Upright Pianos are not as high priced as the most expensive of such instruments. Every one who is a judge of good workmanship and material will see why they cannot be as low priced as the poorest.—Boston Journal.

St. John's, Newfoundland, Nov. 18th, 1883. TO FETTERED SOULS. Having seen the SUEDE EMULSION prepared by you, I have found it very beneficial in my children, especially when of a flabby and enfeebled constitution. It has produced admirable results in the debility following the Acute Fevers. Its power to rectify decomposition, to suppress bile, and the readiness with which children take it, must render it an important addition to our pharmaceutical supplies. I therefore have much pleasure in recommending it. Yours truly, K. MACKENZIE, M. D., C. M. S. C.

REST AND COMFORT TO THE SUFFERING. "Brown's Household Panacea" has no equal for relief of Pain, Headache, Croup, Hoarseness, Sore Throat, Rheumatism, Toothache, Lumbago and any kind of Pain or Ache. "It will not surely quicken the Blood," and heal, as the ordinary powders do. "Brown's Household Panacea" being acknowledged as the greatest pain reliever in the world, and the best remedy in the world for Croup, is the most reliable for all kinds of Coughs and Croup, and is for sale by all Druggists at 25 cents a bottle. 10-6.

ANYONE who has BUDD'S GREAT EMULSION of PURE Cod Liver Oil. The only EMULSION made by PATRICK HENRY, C. H. BAKER and E. W. McCARTHY, Wholesale Agents. Sold by all druggists. Price 25 cents.

WANTED: LADIES AND GENTLEMEN who have any of the following articles for sale, or who wish to purchase any of the following articles, please call on or write to the undersigned at 111 King Street, New York City. 11-10.

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UNDERTAKING. NOTICE TO THE PUBLIC—I am now prepared to furnish at the shortest possible notice all kinds of work in this line by day or night. Having been engaged for the past seven years as assistant foreman, and having a complete knowledge of this business in all branches, I would most respectfully solicit the patronage of the public in general, and will guarantee complete satisfaction. All orders entrusted to me will receive careful and prompt attention with neatness and dispatch. Furniture and writings repaired on reasonable terms. John Chamberlain, Undertaker, 15 Main St., Portland, N. B. Residence—Parade Row, Cor. Bend St., N. B.

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SHREWD MEN. GET THE GOLDIE & M'ULLOUGH Fire and Burglar Proof SAFE. It is proved by actual test to be the best in the market. See Samples at Warehouses, 4 DOCK STREET, SAINT JOHN, N. B. F. HOLLIS, Special Agent for Maritime Provinces. Parties wishing SECOND-HAND SAFES can be accommodated. VIRGINIA FARMS & MILLS. FREE Catalogue. WANTED: LADIES AND GENTLEMEN who have any of the following articles for sale, or who wish to purchase any of the following articles, please call on or write to the undersigned at 111 King Street, New York City. 11-10.

Advertisement for various products and services including 'JAMES PYLE'S PEARLINE', 'ALLEN'S LUNG BALM', 'THOMAS L. HAY', 'AMERICAN Rubber Boots and Shoes', 'ESTY, ALLWOOD & CO.', 'UNDERTAKING', 'BUFFALO ROBES', 'SLEIGH ROBES', 'SHREWD MEN', and 'VIRGINIA FARMS & MILLS'. Includes various notices and contact information.

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NEW FALL GOODS At McNally's.

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THE ONLY PERFECT SUBSTITUTE FOR MOTHER'S MILK. Milk is not a suitable diet for infants...

Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Druggists; \$1, six bottles for \$5.

Sabbath School.

BIBLE LESSONS. FROM EXHIBITION. SERMON NOTES.

First Quarter. Lesson 7.—Feb. 12. Acts 22: 1-31.

PAUL'S DEFENCE. GOLDEN TEXT. And I said, What shall I do, Lord?—Acts 22: 10.

1. Man, brethren, and fathers.—Brethren "expresses the love Paul bore to his fellow-countrymen the Jews."

2. In the Hebrew tongue.—Had he spoken in Greek, the majority of those who heard him would have understood his words.

3. I am verily a man which am a Jew.—His parents were Jews of the tribe of Benjamin.

4. I persecuted this way.—This was the evidence of his zeal towards God.

5. Letters unto the brethren.—That is, his Jewish brethren at Damascus.

6. A great light round about me.—How bright the glory of Christ must be to outshine the sun.

7. Why persecutest thou me?—Christ speaks of himself as persecuted by Saul, because "in all the affliction of his people he is afflicted."

8. Whom thou persecutest.—This showed Paul's guilt. Paul had not cared so much about the people, who were unknown to him, and despised by him, but he had hated Jesus, and the religion he taught, and the kingdom he had founded.

9. And he said, What shall I do, Lord?—This was the beginning of Paul's conversion.

10. What shall I do, Lord?—Paul was now willing to obey, but does not know what to do, and so asks the Lord to show him.

11. When I could not see.—We are told in 9: 9 that he was blind for three days, and did neither eat nor drink.

12. Brother Saul, receive thy sight.—With this light he received the gift of the Holy Spirit (9: 17), who has come to lead us into all truth.

13. Brother Saul, receive thy sight.—With this light he received the gift of the Holy Spirit (9: 17), who has come to lead us into all truth.

14. Hath chosen.—He chose Christ's work, but more clearly than can often be seen Christ first chose him.

15. Thou shalt be his witness.—Here was something that would make his life worth the living.

16. Arise, and be baptized.—The appointed way of uniting with the church of Christ, and publicly professing faith in him.

17. I was in a trance.—Among scientific men a trance is a recognized mental condition, in which the mind loses the consciousness of outer objects, and is borne away, so to speak, into another world of thought.

18. Get thee quickly out of Jerusalem.—Paul relates this vision to show that his own inclination and prayer had been that he might preach the Gospel to his own people.

19, 20, 21. And he said, etc.—The Lord did not argue the case on his side. He only commands. Depart.—For one who would preach faith this was the best answer.

22. Why persecutest thou me?—Christ speaks of himself as persecuted by Saul, because "in all the affliction of his people he is afflicted."

23. Whom thou persecutest.—This showed Paul's guilt. Paul had not cared so much about the people, who were unknown to him, and despised by him, but he had hated Jesus, and the religion he taught, and the kingdom he had founded.

24. And he said, What shall I do, Lord?—This was the beginning of Paul's conversion.

dom; why they oppose him, and turn from him, and reject his offers of salvation.

10. What shall I do, Lord?—Paul was now willing to obey, but does not know what to do, and so asks the Lord to show him.

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boy, it seems very hard for you to lie here all day in pain, and cough all night, but remember Jesus loves you.

He bought you with his precious blood, and he knows what is best for you. It seems hard for you to lie here and listen to the shouts of the healthy boys outside at play; but soon Jesus will take you home, and then will tell you the reason, and you will be so glad."

"Then," continues Mr. Gough, laying his hand on the boy, he said: "O Jesus, Master, this dear child is reaching out his thin hand to find Thine. Touch him dear Saviour, with thy loving, warm clasps. Lift him as he passes the cold river, that his feet be not chilled by the water of death; take him home in thine own good time. Comfort and cherish him till that good time comes; show him Thyself as he lies here, and let him see Thee and know Thee more and more as his loving Saviour."

What follows shows in a beautiful way what a fountain of tenderness and love lies deep down in the pastor's heart. After a moment's pause, Mr. Spurgeon added, "Now, dear boy, is there anything you would like? If you would like a little canary in a cage to hear him sing in the morning you shall have one. Good-bye; my dear boy; you will see the Saviour perhaps before I shall."

In relating this Mr. Gough adds: "I had seen Mr. Spurgeon holding by his power 5,000 persons in a breathless interest; I knew him as a great man universally esteemed and beloved; and as he sat by the bedside of this dying child, whom his beneficence had rescued, he was to me a greater and grander man than when swaying the multitude at his will."

A Skillful Surgical Operation. The American Ambassador at Vienna, Mr. Kasson, has lately forwarded to his Government an interesting account of a remarkable surgical operation lately performed by Professor Hiltroth, of Vienna, which, wonderful to tell, consisted in the removal of a portion of the human stomach, involving nearly one-third of the organ—and, strange to say, the patient recovered—the only successful operation of the kind ever performed.

The patient, a man of about 40 years of age, had been suffering from a disease of the stomach, which had rendered him unable to retain any food whatever, as the opening in the intestines becomes close, or nearly so. Although this disease is indeed alarming, sufferers with the above-named symptoms should not feel nervous, for nine hundred and ninety-nine cases out of a thousand have no cancer, but simply gastritis, a disease easily removed if treated in a proper manner. The first and best remedy for the disease is Seigel's Curative Syrup, a vegetable preparation composed of chemicals and medicinal vendors throughout the world, and by the proprietors, A. J. White (Limited), 17, Farringdon Road, London, E. C.

This Syrup strikes at the very foundation of the disease, and drives it, root and branch, out of the system.

To A. J. White, Esq., Spanish Town, Jamaica, West Indies, Oct. 24, 1882.

Dear Sir,—I write to inform you that I have derived great benefit from 'Seigel's Syrup.' For some years I have suffered from liver complaint, with its many and varied concomitant evils, so that my life was a perpetual misery.

Twelve months ago I was induced to try Seigel's Syrup, and although rather sceptical, having tried so many reputed infallible remedies, I determined to give it at least a fair trial. In twenty-three days I felt considerably better, and now at the end of twelve months (having continued taking it) I am glad to say that I am a different being altogether.

It is said of certain men that they "come as a boon and a blessing to men," and I have no reason to doubt the truthfulness of the statement. I can truly say, however, that Seigel's Syrup has done me a "boon and a blessing" to me. I have recommended it to several fellow-sufferers from this distressing complaint, and their testimony is quite in accordance with my own. Gratitude for the benefit I have derived from the excellent preparation, prompts me to furnish you with this unsolicited testimonial.

I am, dear Sir, Yours ever gratefully, (Signed) CARRY B. BERRY, Baptist Missionary.

For sale by Geo. E. Frost, Druggist, St. John, N. B., and by A. J. White, Limited, branch office 67 St. James Street, Montreal, P. Q.

Report on Hedd's Emulsion. PROVINCIAL AND DISTRICT HOSPITAL, Halifax, April 29th, 1885.

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Messenger and Visitor.

Published weekly, except on Sundays, by the Board of Christian Education of the Baptist Convention of the Province of New Brunswick, at St. John's, N. B.

Messenger and Visitor.

WEDNESDAY, FEBRUARY 4, 1885.

INDEX INDICES AND WHITE.

Baptists have ever been the staunchest independents. Theirs has been the sternest protest against all domination over the church, whether it be by state or ecclesiastical authority, or Pope.

Neither do we believe their glorying in this principle to be vain. Our churches may be a little over sensitive on this point, and resent advice as dictation.

There are some, however, who think our independence is perilous to our unity as a denomination. They point to other bodies where superior ecclesiastical power comes in to settle disputes in churches, and regret the absence of any such means among us to compel peace.

It is more than doubtful, however, if any unity secured by external pressure of authority is of real worth. It is like the unity of the staves of the barrel, kept together by the hoops. There is no gain in strength. What is needed is the unity of the tree, where fibre clasps fibre by virtue of an inner power of cohesion.

But the question still remains, how can denominational unity be secured and the independence of the churches be left intact?

To get to the bottom of this question, we must start with the individual; for the independence of the churches is but the outcome of that of the individual. Upon whom, then, is the independence of each man based? Is it not upon his own conscience? He feels by an instinct, the deepest and holiest, that he must be left free to obey God, and follow his own conscience.

In the relation in which a man stands to a church, where his duty to God and loyalty to his truth and his own conscience are at stake, no compulsion can be exercised. The space between himself, his conscience and his God, must be left unoccupied. He will be as foolish as he is vain, if he does not accept instruction as to truth and duty, but no power is to foist upon him a belief or practice involving these two, and kick it by a "thou shalt."

How, then, can the unity of the church be preserved, and the independence of the individual not sacrificed? This is evidently not a case for majorities to rule. The only way in each member of the church preserving the same ideas of truth and duty. If, by the freest exercise of thought a man comes to conclusions opposed to what a church thinks obligatory upon its members, he has no resource but to keep or place himself outside her pale.

Just as the individual must be left to act on his own beliefs and ideas of duty, free from all but moral influence, so must each church enjoy the same right in reference to the denomination of which it forms a part. The only way for churches to preserve the independence, which is a prime duty to God and their own conscience requires, and still be united

in a general body, is for them to have unity of belief in all that binds the conscience, or is felt to be within the limit of divine demand, or command. There can be no compact of silence, no agreement based upon expediency.

What we have written bears very directly upon any question of union between denominations. The fundamental question must ever be whether they can unite and not prove recreant to duty to God, and loyalty to truth and conscience. No truth coming from the mind and heart of God can be left in abeyance or ignored. No practice which is believed to have the stamp of his ordering, can be abandoned. If there can be union, and all feel that they can look up to God with untroubled eye, in the consciousness that they have treated his truth as sacred, and have paid more deference to his slightest whisper than to the loudest call of expediency, it is well; let it come, the sooner the better. If, however, to unite means to agree to be silent on certain parts of what we believe God has taught and enjoined, then let us wait until by the clear shining of truth into all minds and hearts, we are brought to the unity of the faith. That this day may be hastened must be the prayer of all who are in sympathy with our Lord's last petition.

Just in the line of the remark of this article is an evidence of the substantial truth of our beliefs as a denomination. Staunch independents though we are, our body is compacted into as firm a unity as any that have had the bands of ecclesiasticism around them. In the utmost freedom of thought, with no mould of authoritative creed to shape our beliefs into a single form, two million and a half of Baptists on this continent have come to essentially the same conclusions, and have almost all embodied their beliefs in one of three or four statements nearly identical. None will doubt but that these deserve to be treated with deferential respect.

ARE THESE THINGS SO? Shall we say a word more on the question of the location of the MESSENGER AND VISITOR? We may be wrong, but we see no reason to herald jeremiads abroad over this matter: The consolidation of the papers was a necessity, as all unbiased minds must admit, and a single paper could not be published in two provinces. If one province has a right to resent the publication of the paper in the other, so would that other, were it not published among themselves. Must, then, all the obvious benefits of a single paper, in consolidating our people and making them stronger and broader souled, be abandoned, because neither province can endure the loss of a printing press and two or three compositors? This is about all involved, as the loss of the editor need not trouble any one much.

We ask, how many would know it was published in one province rather than the other, were they not told? Would it be better fitted to benefit N. S. Baptists by being mailed from a N. S. Post Office? Is it a sufficient reason why any should refuse to help it do its mission in their own families and in those of their neighbors, that it comes a few miles further in the mail bags? Can any be justified at the judgment seat of Christ, in seeking to lessen its influence for good, on such grounds as these? Men read Bibles published on the other side of the ocean, and think them as good as those published where they can hear the rumble of the press. If a newspaper is good, why let anything else than its own quality affect our attitude toward it? If the paper is not strong for the truth, if it is not pure and sweet, if it does not seek to arouse in the young noble thoughts and aims, and help on the work of God towards the ends of the earth, and souls toward heaven, then seek to lessen its influence, and may God bless you for it. But if it is striving with all its might with these high purposes in view, then for the sake of the work it longs to do, give it a helping hand, and do not instill suspicion and distrust, which means the loss of power to make men better and heaven fuller.

But in writing all this, we feel we owe an apology to our true-hearted, broad souled brethren and sisters in these provinces. Outside of a very few, we believe, who feel keenly on this subject, because they have not given it, the thought needed to see its

real insignificance, our people are not so narrow, on either side of the Bay of Fundy, as to be unable to stretch their good will across to what is on the other side. They recognize each other as parts of the great Baptist brotherhood. And whether brethren live near or far, or whether an institution has its location in one place or another within our Convention limits, it matters little to them, so long as it is striving for the glory of the Redeemer, and the salvation of lost men. We hope soon to see such a tide of brotherly love flowing back and forth among our people, as to bury out of sight forever all separating lines, as they recognize the oneness in faith, aim, hope, labor, and Saviour. Just give this matter a very little thought, carry it to God in prayer, and then ask the question: Shall I help the MESSENGER AND VISITOR to the widest influence, or shall I seek to limit the sphere of its usefulness, and we have no doubt what the decision will be.

This is the first we have said on this question. Unless it assumes greater importance, that we can see it at present, it will be the last.

COMPARATIVE SUCCESS IN MISSIONS.

From a statement in the Examiner it appears that the whole number of communicants at the foreign stations of the six leading denominations of America, and the amounts raised by them for foreign missions last year, are as follows:

Table with 4 columns: Denomination, Communicants, Cost for Year, and Average Cost per convert.

American Baptists have more converts at their foreign stations by 84,519, than all these five denominations put together, although they give but about one sixth of the money.

The following table shows the additions during the year and the amount which each convert cost each of the denominations named:

Table with 4 columns: Denomination, Added during the year, Average cost per convert.

It thus appears that one dollar given by American Baptists is as much blessed to the salvation of the lost as six given by three other denominations.

Have we not reason to thank God for the success he has given to our foreign mission work? Ought it not to stimulate us to the largest giving?

—Bro. W. J. Gates, of Truro, in sending a donation to our Foreign Mission treasury, writes: "In response to your touching appeal, I enclose a 'special' which is all the whole dollars I can just now put my hands on. I wish it was \$100 instead, it would go just as cheerfully." He also adds the following, which speaks for itself: "The announcement of an empty treasury is indeed startling, and every christian reader of the fact should at once remit a special contribution of at least one dollar. If so, how soon would the hearts of these noble workers abroad and the Board at home, 'sing for joy.' Surely this can and should be done. There are not many true lovers of the Master among the forty thousand Maritime Baptists but could respond to this call at once. 'Let all who read these lines carry this mission matter to the Lord in prayer, then help the same Lord, answer the prayer, 'thy kingdom come,' by sending to the treasurer a large or small sum as may be in their hearts or pockets or banks."

Our Missionary Appeal.

DEAR EDITOR.—The friends of missions are responding to the call. Praise the Lord for putting such good resolves in so many hearts. Note the following, which, although private, did my heart so much good that I want all to see it:

REV. MR. STEWART: Dear Sir,—Seeing your remarks in the MESSENGER AND VISITOR, I thought it would be well to comply with your request. I send you by this one dollar, as this is all I can give at this time. I only wish I could make it fifty. I trust that he who has power to multiply the loaves and fishes may put into the hearts of many more of our sisters to do likewise. I wish you great success. Yours, MARGARET S.

Dear brethren, remember the statement that I made last week in the MESSENGER AND VISITOR. Five thousand dollars wanted within three months from February 1st, to meet

the liabilities of your Foreign Mission Board. Write soon and give me your name, if not the cash, for a part of this large demand. Address, W. J. STEWART, Portland, N. B.

Table listing names and amounts: Portland Baptist Church, Rev. C. Goodspeed, J. T. Trice, Sussex, J. R. McLean, St. John, W. J. Stewart, Portland, Mrs. W. J. Stewart, Portland, A. Friend, Portland, C. W. Saunders, Yarmouth, W. J. Gates, Truro.

For the Messenger and Visitor.

The Commission Question.

BY H. H. H.

None of the distinguishing features of our Baptist faith so excites the antipathy of our Pedo-baptist brethren, or calls forth such severe animadversions, as do our doctrine and practice in respect of the Lord's supper. In this matter there is scarcely one of our brethren of other churches who does not look upon us as narrow-minded, exclusive, and bigoted, not to say, unchristian. This attitude finds expression in private life as well as in the religious press; and it is worth while seriously to consider whether they have any grounds for cherishing this opinion. To do so requires a careful examination of the concessions demanded of us, before we reach the "breadth of view," and freedom of action, they themselves profess to enjoy, and to which they exultingly call us.

With few exceptions they all, equally with ourselves, insist upon baptism as the first step in the life of the young disciple, and therefore of necessity, a pre-requisite to admission to the Lord's table. What they really demand is, therefore, that we give the most solemn of sanctions to the acts which they designate christian baptism. But something more is involved than a sanction of the validity of the acts performed. These, in themselves, apart from the principles which underlie them and the doctrines they represent, are mere empty forms. The principles upon which, and the rite of infant baptism is based, are the things for which our sanction is demanded.

What is this mass of pottage for which we are asked to surrender our birthright, the priceless heritage of a pure church, Christ's body made up of professing believer's only, of disciples who have denied themselves, taken up their cross, and followed Him?

Let us imagine, for instance, four professing christians, a Presbyterian, a Methodist, an Episcopalian, and a Roman Catholic, as presenting themselves for admission to the Lord's table, at a communion season in any Baptist church. The churches they represent are bound together by the common bond of infant baptism, they recognize each other's baptism as valid, and they are united in opposition to our basis principle,—the spirituality of the church; but the principles on which they are built are as wide asunder as the poles.

The Presbyterian rests his baptism on the theory that Divine grace flows in the line of hereditary descent. "We have Abraham to our father," say they, and in the covenant of circumcision we find the perpetual charter of our church. Because the child of a Jew is of necessity a Jew, and a member of the Jewish church from the moment of his birth, therefore the child of a christian is of necessity a christian, and a member of the christian church from the moment of his birth. In other words, because a person is a Jew if his parents are Jews, therefore a person is a christian if his parents are christians, or even if only one parent is a christian. The hereditary quality of christianity is therefore doubly as strong as that of Judaism.

It is this principle, and not the Presbyterian form of church government, which forms the main cornerstone of the Presbyterian church as an ecclesiastical organization.

The Methodist avers that all children, the world over, are at birth regenerated, "by the spirit and the blood," and therefore "members of Christ's spiritual church," and on this ground he was baptized.

The Episcopalian rests his baptism on the theory that the body of the priest furnishes the channel through which the Divine Efficacy passes, with the consecrated drops, upon the soul of the babe, transferring him into a child of God. The rite is itself the instrument through which the new birth is effected.

Now these doctrines cannot all be true. Two of them must necessarily be false, yet we are called upon to sanction them all.

In the case of the Roman Catholic, we are asked to sanction not only the theory that the water and the words used afford the vehicle for pardoning and regenerating grace,—a theory which differs from the Episcopalian in providing a different channel, though agreeing in regard to the supernatural efficacy of the rite itself; and from the Presbyterian and the Methodist, in that these declare the babe already regenerated, the one through parental faith, and the other in natural birth, while the baptismal rite simply signifies their "grafting into Christ," and their "reception into the visible church,"—but also, we are asked to sanction the following ritual, taken from the Encyclopedia Britannica, 9th Ed. vol. 111, p. 351.

"When a child is to be baptized, the persons who bring it wait at the door of the church for the priest, who comes thither in his surplice and his purple stole, surrounded by his clerks. He begins by questioning the godfathers, whether they promise in the child's name to live and die in the true Catholic and Apostolic faith; and what name they would give to the child. Then follows an exhortation to the sponsors, after which the priest, calling the child by its name, asks, 'What dost thou command of the church?' The godfather answers, 'Eternal life.' The priest proceeds, 'If thou art desirous of obtaining eternal life, keep God's commandments.—Thou shalt love the Lord thy God, &c.; after which he breathes three times in the child's face, saying, 'Come out of this child, thou evil spirit, and make room for the Holy Ghost.' Then he makes the sign of the cross in the child's forehead and breast, saying, 'Receive the sign of the cross on thy forehead and in thy heart; upon which, taking off his cap, he repeats a short prayer, and, laying his hand gently on the child's head, repeats a second prayer; then he blesses some salt, and putting a little of it in the child's mouth, he says, 'Receive the salt of wisdom.' All this is performed at the church door. Afterwards the priest, with the godfathers and godmothers, come (sic) into the church, and advancing to words the font, repeat the Apostles creed and the Lord's Prayer. Arrived at the font, the priest again exorcises the evil spirit, and taking a little of his own spittle, with the thumb of his right hand, rubs it in the child's ears and nostrils, repeating as he touches the right ear, the same word *Ephphatha*, 'be thou opened,' which our Saviour made use of to the man born deaf and dumb. Lastly they pull off its swaddling clothes, or strip it below the shoulders, during which the priest prepares the oil. The sponsors then hold the child directly over the font, observing to turn it due east and west; whereupon the priest asks the child whether he renounces the devil and all his works, and the godfather having answered in the affirmative, the priest anoints the child between the shoulders in the form of a cross; then taking some of the consecrated water, he pours part of it thrice upon the child's head, at each perfusion calling on one of the Holy Trinity. The priest concludes the ceremony of baptism with an exhortation. It may be added that the Roman church allows midwives in cases of danger, to baptize a child before the birth is completed. A still-born child thus baptized may be buried in consecrated ground."

This piece of pagan mumery is recognized as christian baptism by

all Pedobaptist churches, and we are imperiously called on to imitate their examples! But in order to do, or to listen to the demand for "open communion," the words of John, "The children of God \* \* \* were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God;" and the words of Jesus, "Except a man be born anew he cannot see the kingdom of God," must be blotted out of the Bible.

For the Messenger and Visitor. BY NOVA SCOTIA. We have a child, one beloved, one that in days of yore came in and went out—lived—before our eyes, to whom we expressed our heart's desire, and who responded in accents of filial affection. But our Isaac left, not long since, his parental abode and went to a neighboring land; among those near of kin, and took unto himself a wife—a goodly command, this we need not dwell on, and we, at least, wish to deny. Alas, however, she returned not with him to adorn our family circle, to add to our family attractions—If this were only the case we would in perfect content requiesce in peace—but he remains with her. Alas! Alas! How shall we be consoled? What do in this hour of sore calamity? "In your boy dead?" inquires a friendly voice. "No." "Is his health destroyed?" "No." "Are his prospects blighted, that you thus weep and lament so loud?" "We will be candid," the parents reply, "and say that on the contrary new vigor seems to have come to our boy; more resolution and higher ambitions seem to have seized him; a broader, richer, better promising field for attainment seems to stretch out immediately before him." "Are his affections alienated? Is his interest less in the home of his nativity; and in those who sustained and directed his early steps?" "We see little change in this regard. Not a week passes without his letter coming full of assurances, full of strong words that reveal to us his sterling christian manliness and unswerving straightforwardness and integrity. And, do you know, it is but just that we should confess it, between our tears we are constrained to acknowledge that by reason of the new life our child has acquired of the increased strength that seems to have come to him through the union; of the very fact it may be of his absence, he, by his words, quickens us, rejoices us, helps us in a manner and to an extent hitherto unknown." "And permit me," the friend continues, "to ask you one question more: Dropping self out of the account, and looking at your son's situation from the point of view of greatest usefulness to himself and more especially, in the christian sense, to others, what are his prospects now compared with what they would have been had he remained single at home, or, if you make no exception to his marriage, had he brought his affianced back to his native province?" "In regard to the suitability, nay more, desirability, of the union, we never have had a doubt. It seemed to be the one thing to be looked forward to for many years. Our families, both influential, and having previously joined hands in forwarding many good enterprises, seemed to need but this one tie more to become thoroughly fused into one—to be no more twain but one flesh."

In regard to the latter question we acknowledge that either our family or theirs had to be losers for the common weal. In some respects perhaps we are the stronger and more able to submit, and we remember that Paul said, 'We, then, that are strong ought to bear the infirmities of the weak, and not to please ourselves.' Every opportunity presents itself in St. John that Halifax is to offer, and some additional ones, it may be, could readily be discovered.' Yes, a little consideration has done us good. We will not endeavor now to conceal what we plainly showed at first, namely, that our grief was bitter, the separation keenly felt, but the more we meditate the more do we recognize in this, as ultimately we recognize in many another affliction—as in that we so named—sorely lamented over at the time, the directing hand of our Divine Father—altogether inscrutable at its first appearance.

ing, but said with his mouth and loved. May the love of our country be as fervent as the heart of the Hearse use both means of people of who shall

Dear y the Lord, you to ai Christ. need to v and o Christian of conver old sinfu come bac sated and man proo man in C causing li and fear state of a there is vating ge developm spiritual i vilage an oer heav mise give the maste I advis ren and ab that shu Christian earth. F time. Al to think a soul go servant your are fast to God's spi for your end, his f people f praise fo promise religio delight your hon precious bitter, the death fan that Chr cease you joy, his righteous your hear to Christ grow in g

A some state of Maritime five years sion that church sections w even thr should, w it is not o organiz ated a few the fact th prospering congregat working w We ob churches one stro 2. Beco ous for a proper d brother m or even t whole ch is notlik though gu 2. Beco ous for a proper d brother m or even t whole ch is notlik though gu

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ing, but which in the end we humbly and with gratitude acknowledge to be watchless in wisdom, goodness and love.

May the Messengers and Visitors receive our undivided support, and its manly, Christian Editor our most fervent and availing prayers; and may the Hearer and Answerer of prayer use both it and him as especial instruments of his mercy and grace to the people of these provinces, and to all who shall come under their influence.

For the Messenger and Visitor. To Young Christians.

Dear young brethren and sisters in the Lord, your baptismal vows bind you to aim at progressive likeness to Christ. To accomplish this you will need to wash and pray. It is the sad and common experience of young Christians, after the first enthusiasm of conversion has disappeared, that old sinful habits and sinful thoughts come back again.

I advise you, my dear young brethren and sisters, to shun the company that shuns God, but reckon true Christians the excellent ones of the earth. Pat a high value on precious time. Allow a little time every day to think on eternity. Let the rational soul govern and the body be subservient to it. Employ Christ as your surety in every case; cleave fast to Christ and holiness. Take God's spirit for your guide, his word for your rule, God's glory for your end, his fear for your guard, God's people for your companions, his praise for your recreation, and his promises for your cordials.

Too Many Churches.

A somewhat careful study of the state of our denomination, in the Maritime Provinces, extending over five years, has led me to the conclusion that we have too many separate church organizations. In many sections where there are now two or even three Baptist churches, then should, we believe, be but one. That it is not necessary to have a distinct organization for congregations separated a few miles, is clearly proved by the fact that many of our large and prosperous churches have several congregations, thus separated, but all working under one organization.

We object to having several weak churches where it is possible to have one strong one. 1. Because it is always more difficult for a weak church to maintain proper discipline. One disorderly brother may be able to set at defiance, or even to control the action of the whole church. An unworthy pastor is not likely to be called to an account though guilty of grave immoralities.

2. Because in such cases there are apt to be rivalries and jealousies, making it exceedingly unpleasant for the pastor who ministers to them, and harmful to the common cause. Some time ago a pastor having charge of three churches "within a distance of four miles along one road" wrote me thus: "The churches are so near to one another that any little stir in one arouses the jealousy of the others, each fearing that it will be a loser by it, or complaining that more is being done by the pastor for one church than another. Thus it makes hard work." When served by different pastors the consequences are even worse.

3. Because by separate organizations the chance of having the several stations, which naturally constitute our field, worked by one pastor, is greatly lessened. First there is the difficulty

of getting all the churches to agree in calling a pastor. Then when he is settled, one church being more fickle than the others, desires a change before they are ready for it, and so the group is broken. Or, sometimes the pastor, finding in one of the churches some things that are unpleasant, resigns and leaves that church, while he still holds the rest of the group. The church that has thus broken off, or has been broken off, remains pastorless for a time, and then unites with the fragment of another group, and thus confusion and waste are perpetuated.

4. Because it tends to increase premature ordinations. Occasionally a strong church falls into a mistake of this kind, but for the most part, premature ordinations can be traced to small churches. Hence the more weak churches the more premature ordinations.

Other objections might be urged, but we forbear. If those stated are valid, we believe they furnished sufficient reason why all interested in our denominational prosperity should use their influence.

1. To bring about a union of the weak churches which are so located as to admit of being combined into one strong body. There are many places where this could be done to the advantage of our cause.

2. To prevent the untimely organization of churches. When new sections are opened up for our work, let them be held as stations of the nearest church, until the time comes that the field requires two men to work it. Then let the division be made and a new organization created.

Where there is no church within many miles, or where the Home Mission Board may decide to locate a missionary permanently to work up a field, the case is different, and an organization may be at once desirable.

A. CONEOR, Hebron, Jan. 27, 85.

Home Missions.

NEWS AND NOTES.

Unless our weak churches are supplied with pastors, they will not do much for themselves or any of our denominational enterprises. To supply them with pastors is the principal work of our Home Mission Board. Hence to aid Home Missions is to aid Foreign Missions and all our denominational work. REMEMBER WE NEED \$10,000.00 for the present year.

General Missionary Hayward has been advised to assist pastor Ingram on the Andover mission field for a few weeks.

General Missionary Wallace is labouring at Brookfield, Col. Co.

The Board wants three missionary pastors for P. E. Islands fields.

Rev. E. T. Miller is frequently cheered by additions to the churches of the Lower Stewiacke field. A great door, and effectual, is open unto him, and there are many adversaries.

Rev. J. Miles is expected to arrive next month from England. He is well recommended.

The Corresponding Secretary is always ready to assist churches in securing pastors, or ministers in obtaining settlements.

A. CONEOR, Cor. Sec'y. Hebron, N. S., Jan. 27, 1885.

Union Baptist Education Society.

We are prosecuting the work of the Society, and meeting with reasonable success, although the times are felt to be hard. We presented the claims of our Institution last Sunday, in Sussex, at the F. C. Baptist church and at the Baptist church. We had a good hearing, and on the following day received a general response to our appeal. We are not getting many large subscriptions, but a large number of small ones are made. This, if we have time to pursue it, is the best possible way of paying for our buildings and endowing the Institution. Men, women, and children, are responding to our call, in small sums, and some encouraging promises are being made for the future. We hope to raise from one to two thousand dollars a week. Will not the friends of the Seminary send us, as some have done, the amount they propose to take in stock in this work for the moral and religious education of our sons and daughters?

On Friday evening we shall address the members of the two Baptist denominations in Salisbury, in the

Baptist church. On Sunday we expect to speak for brethren Gates and Downie in Moncton.

Elsewhere in this paper will be seen acknowledgments of stock taken in behalf of the Society. The Board of Directors of the Society, composed of brethren of both denominations, expect that every man and woman in the Baptist and F. C. Baptist churches will do their duty. Help those bearing burdens by responding liberally and now.

Yours in the work, J. E. HOFFER, Manager.

Ontario Correspondence.

To Editor Messenger and Visitor:

Accept my sincere congratulations on assuming the control of the Baptist paper for the Maritime Provinces. For the sake of old friendship as well as for the sake of learning what the oldest Baptists of the Dominion are doing, I must be considered a regular subscriber to your paper. I wish you success, and congratulate the brethren in the east in securing one so able to fill the position you occupy.

I write especially to speak of the next session of the Baptist Union to be held in Toronto, during the last week of April next. This arrangement with regard to time and place is in accordance with a wish expressed by Dr. Parker, who came from the east to visit us at our last convention in St. Thomas. He thought that a number of the eastern brethren would be pleased to learn more of our new Baptist College in Toronto, and some of them would be present to attend the annual meeting of the Trustees. The session of the Union taking place during the week of the Commencement exercises of the College, will be therefore a convenience to a number of the eastern brethren, and afford them the delightful privilege of witnessing some of the results of this new and promising Theological College. As secretary of the Baptist Union which passed the resolution leading to the action taken at the last Convention of the Maritime Provinces, I write to you that all parties concerned in the east, who wish to help in securing a careful consideration of the great possibility of union and co-operation which is before us, may have an opportunity to send to me any suggestions respecting the meeting of the Union that they may deem wise. In our arrangement we have left Monday and Tuesday nearly free for the meeting of the joint committee of all the Conventions in the Dominion. It is hoped that this will suit the convenience of all and give ample time for careful deliberation and interchange of thought before the Union meets. However, we wish to leave everything to you eastern brethren, who are older, larger and doubtless wiser than we in the west.

ROBERT CAMERON, Sec'y. of the Bap. Union. Brantford, Jan. 26, 1885.

In Memoriam.

REV. JAMES HERBERT departed this life on the 26th inst., in the 79th year of his age. Deceased was one of the pioneers of the Baptist cause in New Brunswick. He was ordained in the year 1845. Success attended his ministry and a church was organized at Petitodiac, known as the 2nd Salisbury Church, of which he was the successful pastor for seventeen years. Subsequently he laboured with the North River Church as pastor for fifteen years. Pallet River, Norton, New Canada, and other places enjoyed his ministrations.

In all these places the blessing of God attended his labors, and many souls were hopefully converted. His ministry was characterized by soundness in doctrine, and uncompromising fidelity to what he believed to be the truth. Unfortunately he kept no journal or record of any kind, but his "witness is in heaven and his record is on high."

His last illness was very short and apparently free from suffering. He was stricken with paralysis in the night previous to his death, from which time he was speechless. Medical aid was called in, but to no purpose. A few hours later he "slept the sleep that knows no waking here."

"The voice at midnight came, He awoke up to be, A mortal arrow pierced his frame, He felt but knew no fear."

His family and friends mourn his absence, but they are cheered by the

assurance that while he is "absent from the body he is present with the Lord." The occasion was improved by a discourse founded on Ps. 12:1 in connection with Rev. 7: 15, by the pastor, I. J. SKINNER.

The year book will be distributed among the churches next week.

Com.

Religious Intelligence.

NEWS FROM THE CHURCHES.

SPRINGFIELD.—The spiritual interest on this field is not so deep as could be desired, but peace and harmony prevail, and the brethren are looking up hopefully, depending on the promise, "He that sows forth, and weepeth, bearing precious seed, shall doubtless return again with rejoicing, bringing his sheaves with him."

BEAVER RIVER.—A few meetings were held in this place during the week of prayer. The interest was such that the friends were anxious to have them continued. We have held meetings nearly every evening since, with encouraging results. Christians have been revived, backsliders returned, and several others have confessed the Saviour for the first time. Others are anxious. Our prayer is that the work may deepen and spread.

An advance step in the temperance movement has been taken. At the beginning of the year several who had long been addicted to the use of tobacco were led prayerfully to give it up, and attach their names to a pledge. This led to the organization of an anti-tobacco society, which meets every alternate Friday evening, with the total abstinence society in Memorial Hall.

Capt. Harvey Perry, who has been for years an inveterate smoker, was the organization of the society and has been elected its first president. A large number have signed the pledge. We trust that the movement may continue to grow.

WOLFVILLE.—The day of prayer for Colleges was of much interest to us here. Work ceased in the institutions at 11 o'clock, a meeting for prayer was held in the Academy Hall in the afternoon, presided over by Dr. Sawyer. In the evening another meeting was conducted in the same place by the students. The weather being very inclement, few were present from the village. All seemed to cherish very gratefully the thought that teachers and students are being remembered before God by christian hearts far and near. It should not be doubted that impressions were made which, in answer to the prayers of God's people, will result in great good. Some of us thought of dear Dr. Cramp, "that good, grey head, which all men know." He is imperishably associated in the minds of many old students with the meetings in Academy Hall on the day of prayer for Colleges. Dr. Crawley was kept at home by the storm, but was with us in spirit. A week ago he entered on his eighty-sixth year. The feebleness of age is telling upon him, yet he fills his place in the house of God with much regularity. J. W. BARR, Esq., who on this day has always been irresistibly drawn to College Hill, was kept away through indisposition; but he did not forget the request for prayer. On Thursday evening the pastor of the church presided at the prayer meeting held in the vestry. Here, too, the divine blessing was earnestly sought upon the Educational Institutions of the denomination, in accordance with the request which had been made. The weather was cold, and the attendance limited; but the spirit of the meeting was helpful and full of promise. Mention was made of one of the members of the Board of Governors who, it was said, made it a rule to ask every night the special blessing of God to rest upon Acadia College; and it was suggested that it was equally the privilege of all to do so. May we not cherish the thought that the prayer of faith is daily offered by many hearts on behalf of the teachers and students of all our educational institutions?

R. H. T. SEDIAO.—Although the little church in this place is without a pastor, S. School and prayer meetings are sustained with unabated interest. The regular labors of a pastor are much needed, however, and desired, by this faithful band of workers. They have just lost two valued brethren by death, as the obituary column will show.

PORTLAND, N. B.—We are enjoying much of the Divine presence in our church. The interest in religion increases daily among us. Our prayer and conference meetings are well attended. Yesterday, I buried three rejoicing converts in the baptismal waters. I rejoice in the good news from the churches which we read from week to week in the Messenger and Visitor.

DOUGHERTY.—Four more were added to our number by baptism, last Lord's day. Three of them were heads of families, the other was a very promising young man. A. T. DYREMAN.

DURO.—The revival work here under the leadership of Evangelist Mickle and the hearty co-operation of the Presbyterian, Baptist and Wesleyan Ministers, is daily increasing in interest. The entire town is deeply moved on the subject. It is supposed that some hundreds have been hopefully converted, and among these some of the greatest sinners. Meetings 9 a. m. and 10 a. m. for children, and 7:30 and 9 p. m. are held. Halls and Churches crowded. Very little excitement, but a deep earnestness seems to pervade the minds of the people. The drinking and gambling saloons are but

thinly attended, and 'tis well. Is it not sad blot on our christianity that such dens are permitted to exist and that as soon as these special services are over, "decoy ducks" will be sent out to gather in the "weak ones." One word here.—Let the churches see after the tender lambs of flock, no matter how old. At such a time these weak ones need the kind watch-care of older christians.

What a change. It is said a New-light minister, proclaiming similar doctrines to this evangelist, once came to Truro, and the tide of opposition raged so fiercely against him that he could scarce get a house to tarry in over night; now people press to hear much the same, slightly modified, perhaps.

WOODSTOCK.—The good work is making steady progress here.

PORTLAND MISSION.—Some time ago a Missionary Society was organized for the purpose of carrying on mission work at this important station. The society has been looking for a man of God to take the responsibility of the work, and we trust that, in the person of Bro. Springer, who is now holding services at the mission, we have found the man. A meeting of the Directors is called for at Bro. Bostwick's Hall, Portland, on Thursday evening 5th instant at 8 o'clock.

W. W. WERKES, Secretary.

PERSONAL.

GRAND BAY.—A very pleasant entertainment, musical and literary, and refreshments—was held at this place on Tuesday 27th instant, for the purpose of raising funds for the benefit of the church. At the close of the entertainment a purse of money was presented to Bro. F. St. J. Pith, (Lic.) whose services have been highly appreciated here.

Rev. I. J. Skinner has tendered his resignation as pastor of the Havelock church, to take effect the 1st of March. Any church which desires to secure the services of an experienced pastor and an earnest worker, had better correspond with him.

Bro. E. Locke has left the Province and settled in Monson, Maine. We hope he may be prospered in his new field.

A sociable was recently held in the North Baptist Church, and a presentation of \$70 made to Rev. R. R. Phillips. Friends unable to be present, owing to the snow, storm raging at the time, have swelled this sum considerably.

GENERAL.

The Salvation Army is coming to Halifax.

St. Luke's Episcopal congregation is going to build a \$35,000 church.

A Holiness Convention, to continue three days, will be opened in Fredericton on the 17th inst. Holiness is a grand doctrine to practice, but a very poor one to profess. Let the life speak rather than the lips. It is well also to abstain from making people think they are holy, too soon, as it is apt to stop all further progress in the christian life.

FIVE FLYINGOVER BROTHERS.—This section, which has had so many disruptions in their efforts to promote the "unity of the spirit in the bonds of peace," and to banish all sectarianisms, have split again this time on some misty metaphysical point, the exact difference of condition existing between the Old Testament saints and the christian church. We have been informed on what we deem pretty good authority that the Rev. S. T. Rand was last Lord's day morning rather summarily ejected from their communion by the little party in Halifax, because they had been informed, some of them, that he was unwilling to take sides with either party in the contest that is raging at present in England, in Canada and the United States, on the moot point. His brethren with whom he has been on the most friendly terms for years, will not receive him into their houses, it is hinted, nor shake hands with him when they meet.—Pra. Witness.

UNITED STATES.

A great religious wave is sweeping over some of the villages of Berks county and many hundreds have already been converted, says a special to the Philadelphia Times. The upheaval is reaching all classes of society, and rich and poor are alike falling under the spell of the Redeemer's Word. The hotels have invariably stopped selling strong drink. At Joanna about sixty persons were converted in one night. Wm. Compton, a member of the Lancaster bar, is taking a prominent part, and entire villages which contained hosts of bad characters have become praying communities. Joanna has become a temperance place and the hotel bars are doing no business. At Lebanon nearly one hundred conversions were made in a few days. A new sect, known as the Menhogue Brethren in Christ, are exerting a wonderful influence.

Dr. Cuyler's church numbers 1,900 members. Their benevolent contributions last year were \$17,730.

NOTES.

The Executive Board of the Women's Baptist Missionary Union will hold its regular quarterly meeting in the Mission Room, 86 Germain Street, Wednesday, Feb. 11th, at 3.30 o'clock.

M. E. MARCH, Cor. Sec. W. B. M. U.

Feb. W. B. M. U. Union.

Jan. 29. Summerville, Hants, from Christmas Tree, \$35 17 Mrs. Burgess, Miss Hank, per Mrs. Samuel Caldwell, 4 83 North Brookfield, friend of Miss A., per B. Selden, 1 00 Albany View, Mrs. S. Cummings, 1 00 Anchoast, Amelia E. Black, 30 90 Antigonish, Lois E. Whidden, 8 00 French Village, Mrs. E. S. Hubley, 2 00

S. J. MANNING, Treas. of W. B. M. U.

Foreign Missions.

RECEIPTS FOR JANUARY, 1885.

Table with columns for names and amounts. Includes entries for J. H. Sutherland, Rookley, N. S. Canoe Baptist Sabbath School, support of boy or girl, 37 45; Star of Hope Mission Band, Weston 24 20; Mrs. Avery's Bible Class, Tabernacle, Halifax, balance for Kim's Chapel, 10 00; Albert Co. Quarterly Meeting, 3 00; Mrs. John McKinnon, Carleton, 5 00; Johnson's Crossing, Col. Co., 4 00; Rev. Willis S. School, per G. E. Wallace, 50 00; Leniter Street, J. Steele, 2 00; Leniter Street Sunday School, 25 00; A Student, Acadia College, 5 00; Portland Bap. Church, per Rev. W. J. Stewart, 26 00; J. R. McLean, per W. J. Stewart, 5 00; J. Chaloner, Digby, 5 00; "Maurin," 5 yrs., to teach a Bible heathen girl Jesus, 1 25; C. W. Saunders, Yarmouth, per Rev. C. Goodspeed, 5 00.

Previously acknowledged, \$2000 00

Table with columns for names and amounts. Includes entries for Rev. Joseph McLeod, Fredericton, (additional), 10 00; Prof. G. E. Foster, (additional), 20 00; E. McLeod, M. P., 100 00; Dr. J. T. Steeves, (additional), 10 00; T. L. Hay, 70 00; John March, 100 00; Dr. J. Barrymore, 50 00; Alfred Seely, 70 00; J. L. Leighton, M. P. P., 100 00; Rev. E. C. Corey, 40 00; Rev. Geo. Seely, 50 00; D. H. Calhoun & Sons, 50 00; Dr. McFarlane, 50 00; J. E. B. McCready, 50 00; Rev. A. Taylor, 50 00; Rev. J. Perry, 50 00; B. B. Woodworth, 100 00; Geo. W. Boyer, 100 00; Rev. W. Downey, 20 00; Mrs. J. B. Wilmont, 20 00; C. J. Dumaresq, 50 00; H. G. Colpitts, 10 00; Gilbert White, 200 00; George L. Shipp, 200 00; James E. Tribe, 30 00; Rhoda Ryder, 5 00; Isiah Leighton, 10 00; Charles Eber, 10 00.

7. MARCH, Treas. of W. B. M. U. St. John, N. B., Feb. 2nd, 1885.

Baptist Seminary Book Subscriptions.

Table with columns for names and amounts. Includes entries for Prof. G. E. Foster, (additional), 20 00; E. McLeod, M. P., 100 00; Dr. J. T. Steeves, (additional), 10 00; T. L. Hay, 70 00; John March, 100 00; Dr. J. Barrymore, 50 00; Alfred Seely, 70 00; J. L. Leighton, M. P. P., 100 00; Rev. E. C. Corey, 40 00; Rev. Geo. Seely, 50 00; D. H. Calhoun & Sons, 50 00; Dr. McFarlane, 50 00; J. E. B. McCready, 50 00; Rev. A. Taylor, 50 00; Rev. J. Perry, 50 00; B. B. Woodworth, 100 00; Geo. W. Boyer, 100 00; Rev. W. Downey, 20 00; Mrs. J. B. Wilmont, 20 00; C. J. Dumaresq, 50 00; H. G. Colpitts, 10 00; Gilbert White, 200 00; George L. Shipp, 200 00; James E. Tribe, 30 00; Rhoda Ryder, 5 00; Isiah Leighton, 10 00; Charles Eber, 10 00.

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Baptist Head Quarters! BAPTIST Book and Tract Society, 104 Granville St. HALIFAX, N. S.

Joseph Cook's Lectures. Upon receipt of 25 cts. we will mail one copy of Cook's Boston Monday Lectures, the first upon the list was delivered in Halifax recently.

DOES DEATH END ALL. God and the Christian, etc. Spectacles and Rationalism, etc. Opinions of Religion, etc.

Upon receipt of 25 cts. we will mail the following books in Manilla binding: MRS. HURD'S RECIPE, TIP-LEWIS AND HIS LAMP, KITTY KENT'S THOUGHTS, MARGIE'S MISSION, EVENING REST, THE TRIPPLE K.

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10 Stops! Warranted Six Years!

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We will sell at a Bargain and on easy Terms.

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TOURISTS AND HEALTH-SEEKERS should not forget the fact that Round Trip tickets at reduced rates can be purchased via the Great Through Lines...

THE A. CHRISTIE WOOD WORKING CO. WATERLOO STREET. Having purchased all the Stock, Tools, Machinery, etc. of the late firm of A. Christie & Co....

Most Popular SEWING MACHINES - OF ALL - LIGHT RUNNING - IN THE - New Home.

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LIBERAL INDUCEMENTS TO DEALERS NEW HOME Sewing Machine Co., 30 UNION SQUARE, NEW YORK.

WILLIAM CRAWFORD, No. 36 Charlotte Street, Second Door from Brown's Corner, W. F. JOHN, N. B.

5000.00 REWARD offered for a better cure of Rheumatism, Gout, Gravel, etc.

Temperance.

Why She Never Drank Wine.

"Of course we must have wine. Just think how perfectly shabby it would look!" The remark was made by a beautiful girl as she danced out of the conservatory with a spray of pink blossoms in her hand.

Helen Brayton was just from school, where she had been since she was ten years old. Of course, she knew little of life; but her father was a wealthy man, and her dream of "everything splendid" was about to be realized.

"If we have wine Aunt Agatha can not come," she said, slowly. "Can't! Why so?" with a long shrug of her pretty shoulders. "She will not be obliged to taste it."

Mrs. Brayton beat her satin slippers and slipped her feet into the Persian carpet. It was a question she could not decide. Mr. Brayton had given her carte blanche. He had not time to attend to it, he said.

All the while Helen stood at the back of Aunt Agatha's chair, talking of the pink and silver brocade. "No body will ever know it was worn. I am sure it would never show a seam."

"That is going a little too far, Auntie. If another drinks, it will hurt her." "I am not so sure," returned Aunt Agatha. "Whose card was that Dick brought in?"

"O, Auntie! he never could," with a face from which all color had fled. "If I have been rightly informed, one of his brothers died a drunkard; persisted Agatha Fleming.

"That was Will. He was always a little wild. Went to San Francisco, spent a good deal, and drank to drown trouble," was Helen's answer.

yours. We lived in the same square, and we loved each other with a love that grew stronger as we grew older. Herbert went to college. He was gradually gifted. But he learned to take wine; it made him brilliant.

—Upon what does the success of the liquor-traffic depend? Upon debased manhood, wronged womanhood, defrauded childhood. It holds a mortgage over every cradle, a deed written in heart's blood over every life.

This is the way in which Mr. Robert Burdette, the genial humorist, crushes his journalistic enemies: Let me tell you how I write mean letters and bitter editorials, my boy.

Let me tell you how I write mean letters and bitter editorials, my boy. Sometimes, when a man has pitched into me and cut me up rough, and I want to pulverize him, and wear his glorycap at my girdle, and hang his hide on my fence, I write the letter or editorial that is to do the business.

Scott's Emulsion of Pure Cod Liver Oil, with Hypophosphites, Especially Desirable for Children. A lady physician at the Child Hospital, at Albany, N. Y., says: "We have been using Scott's Emulsion with great success, nearly all of our patients are suffering from bone diseases and our physicians find it very beneficial."

For Bronchial and Throat Affections Allen's Lung Balm is unequalled. See Advt. The use of Allen's Quinine Wine and Iron, and Tonic, Disinfects the Blood, purifies, and healthy skin is the result.

From the Late Hospital Surgeon J. A. Sponaghe, M. D. C. P. From what I saw of your new KEELE-SHIELD'S "WATER-PROOF" F. and C. Hospital I have no hesitation in recommending it as a MOST APPLICABLE and RESPONSIBLE PREPARATION OF COD LIVER OIL.

Rheumatism is a constitutional disease and must be treated through the blood. It is not a local disease, but not dangerous excepting when it attacks the heart, when it usually proves fatal. KEEL'S EMULSION will effect a cure in the most obstinate cases.

Herbert went to college. He was gradually gifted. But he learned to take wine; it made him brilliant. The head of his class, he was likewise the master of oratory. But he could not speak without his glass; then it required more; one, two, three at a time.

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JOHNSON'S BODDYNE LINIMENT. The Most Wonderful Family Remedy. Cures - Rheumatism, Gout, Sprains, Bruises, Burns, Scalds, Headaches, Neuralgia, Toothache, Stomachic, Hoarseness, Croup, Whooping Cough, Sore Throat, etc.

PARSONS' PURGATIVE PILLS. MAKE NEW, RICH BLOOD. Positively cures RICK-HEADACHE, Biliousness, and all LIVER and BOWEL Complaints, Headache, BLOOD POISON, and SKIN DISEASES (ITCHING, ECZEMA, etc.).

MAKE HENS LAY CHICKEN CHOLERA. SPECIAL OFFER FOR 90 DAYS. 250,000 SOLD LAST YEAR IN GERMANY. THE BEST ELECTRO-CATHANIC BELT.

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WALTHAM WATCHES. THE SCIENCE OF LIFE. ONLY \$1. BY MAIL POST-PAID. A Great Medical Work on Manhood. Restored Vitality, Nervous and Physical Debility, Premature Decline in Man, Errors of Youth, and the untold miseries resulting from indiscretion or excess.

ROCKFORD WATCHES. THE SCIENCE OF LIFE. ONLY \$1. BY MAIL POST-PAID. A Great Medical Work on Manhood. Restored Vitality, Nervous and Physical Debility, Premature Decline in Man, Errors of Youth, and the untold miseries resulting from indiscretion or excess.

MASON & HAMLIN. THE SCIENCE OF LIFE. ONLY \$1. BY MAIL POST-PAID. A Great Medical Work on Manhood. Restored Vitality, Nervous and Physical Debility, Premature Decline in Man, Errors of Youth, and the untold miseries resulting from indiscretion or excess.

INTERNATIONAL AND COLONIAL EXHIBITIONS. Antwerp in 1885 - London in 1886. It is the intention to have a Canadian Representation at the INTERNATIONAL EXHIBITION at Antwerp, commencing in May, 1885, and also at the COLONIAL AND INDIAN EXHIBITION in London in 1884.

PACK OF ADVERTISING CARDS, AND LIST OF ADVERTISERS. JOHN LOWE, Secy. Dept. of Agric., Ottawa, December 19th, 1884. WIN more money than at anything else by playing the Lottery. Look out for the best selling. Look out for the best selling. Look out for the best selling.

