









church did not, because it dare not, refuse to grant their request. Capt. Todd will not venture to say that either the church or the candidates were wrong when they obeyed the injunction, "Repent and be baptized every one of you."

I was rather astonished last Monday on taking up the War Cry to find Capt. Todd saying, in her last report from Dorchester, "There is plenty of baptism by water here, but very little of the Holy Ghost." What could she mean? Some of those who gladly received the word under her teaching were baptized. In their cases had the Holy Ghost not prepared them for a place among Christians? The church heard their testimony, that they had repented, and believed, how could it then forbid water, that they might be baptized? Had Captain Todd attended the prayer-meetings and conferences of the Baptist church, she would have found that there were others as anxious for the salvation of souls as she was, and who could produce conclusive evidence that they had been baptized in the Holy Ghost as well as in water. It is to be hoped that she did not so rashly judge the people of Dorchester, as to conclude there were no Christians in its churches. She has a warm place in the hearts of the Christians here, who all believe they will some day meet her in heaven, and feel sure that if she does not have one of the most exalted places there, it will be because, that in all things, she has not been fully obedient to her Lord's commands. It is to be hoped that she will not be numbered among those who "knew their Master's will and did it not." My prayer is that some one will expound to Captain Todd "the way of the Lord more perfectly." Had she a little more light on the subject of baptism, I feel sure that she would bow in humble submission to one of the commands of her Lord and Saviour. I would say to her that she must, to be obedient, "search the Scriptures," and what they command, as a Christian, she is bound to obey.

I have certainly investigated the claims of the Salvation Army, and feel that it is entitled to the sympathy of Christians. It would not hurt an obstacle in its way, but on the contrary, "bid it God prosper," but while I say this I am certain that it will not perpetuate itself. Other Christian organizations, now only known in history, spread as rapidly as it has. It is too young as an organization to say to the churches, "stand by thyself, I am holier than thou." For the present it may seem to the members as if it was carrying everything on the crest of its waves, but the calm that will follow the present excitement will test its most powerful, and in the end General Booth may be numbered with Peter the Hermit, and a thousand others who have at times appeared on the mundane stage, and now are almost forgotten.

I have said more than I intended to say, when I commenced this letter, and will conclude by writing that the Salvation Army is a reproach to the churches; inasmuch as it is carrying the Gospel to the poor, while they are sleeping. I had almost said made, no provision for them. I have looked over the multitude attending the Salvation Army in your city, and in other places, and said to myself, Where shall these churches make provision for these people? Is there a church in this city, the Roman Catholic churches excepted, which has made provision for these poor people? Did they ever hear of Jesus Christ, until they heard of him in these barracks? I dare not say more, but close with asking that the poor have the Gospel preached to them in our churches.

Dorchester, Oct. 26th. G. E. K.

Church Unity.

It appears that during the late session of the Synod of the Episcopal Church in Montreal, proposals were adopted looking towards a union with Presbyterian, Methodist and other Protestant bodies. The evils of a divided Christianity were dwelt upon with much force and feeling, and the resolutions in question were adopted with enthusiastic unanimity. The tone of the discussion leaves no doubt as to the meaning of the union held in view. It is thought that by a judicious revision of the Prayer Book, and some other needed concessions, the Church of England may be so adapted, in this distant colony, as to comprehend all other Protestant sects.

A proposal of such gravity coming from so eminently respectable a body of Christians will doubtless receive the thoughtful consideration it so well deserves, and in itself necessarily invites discussion. Accordingly, in the Presbyterian Witness of the 2nd inst., appears an interesting and suggestive article on the subject, in which the editor playfully assumes, on the part of the Church of England Synod, a sort of hazy purpose of adopting Presbyterian ideas, and goes on to argue that the outward forms of ecclesiastical structure are the chief points of difference between the various churches, and as if the question to be settled were one of Episcopal, Presbyterian or Congregational polity merely.

"We," he says, "on our part, acknowledge the validity of Episcopalian orders. The English Church has, in our opinion, a valid ministry, and valid sacraments. We gladly welcome to our pulpits ministers of the English Church, who hold that as brethren." It is not to be supposed for a moment that they on their part, would care for union with us, if they are not prepared to see the Church of England in the advancement of common ends, and acknowledging the validity of ordinances as administered among us.

The writer might have added that they recognize also the validity of the orders and sacraments of the Church of Rome and at the same time the "power and sacraments" of the Baptist church. Nothing could be more diametrically opposed to another than the ordination of a Baptist minister and that of a Roman priest, unless it be the ceremony of infant baptism prescribed by a Roman priest and New Testament baptism, yet both are recognized as valid. In truth the meaning and purpose of baptism, as administered by the Presbyterian and Episcopal churches respectively, are so diverse that it is difficult to comprehend how such can recognize the other as valid; but we will learn from Pelobaptist friends the pleasure of reconciling the consistency of their attitudes on these matters, and pass on to the reference to the Congregationalists and Baptists, whose Congregationalism is said to be, "almost as good as our Presbyterianism." Baptists, we are told, will be kept aloof for a time by the sense of the vast importance attached to a special mode of administering the rite of baptism. We stay out in the cold, it would seem, because of our absurd preference of an unreasonable quantity of water. "Come in, child, out of the wet," said the shark to the drowning boy. The striking feature in these discussions is the persistent ignoring of the fundamental point. The question is not so much one of sacraments as of foundation. Episcopacy and Presbyterianism, however important it may be, are of secondary moment beside the very constitution of the church itself. When the various churches shall arrive at a common conclusion on this point, more than half the obstacles to a united Protestantism will have vanished.

Meanwhile our duty is plain. The truth in regard to the spirituality of the Kingdom of Christ is one for which we have been born into the world to confess, and under no circumstances may we fail to do so. "My kingdom," said the Master, "is not of this world; it is an effect of Israel, nor perpetuation of Judaism, however renovated or improved. It is perceived only by those who have been 'born from above,' and none may enter it but they who have been 'born of water, and of the Holy Spirit.' We look with longing and hopefulness for the unity of the church, but however desirable such a consummation may be, we cannot forget the words of the King, 'If a man love me, he will keep my words.'"

On Tuesday, 14th ult., the new Baptist house of worship at Forest Glen, Yar. Co., was dedicated to the Lord with the usual services.

Rev. H. F. Adams preached an appropriate sermon in the morning and Rev. J. A. Stubbart in the evening. The dedicatory prayer, at 12.30 Rev. J. B. Woodland preached his subject being, "Gifts for the Master the bond of harmony in the church; and the great factor in successful work." Rev. A. Cohoon was also present and took part in the exercises. At the close of each service a collection was taken and in the evening the proceeds were sold. The expense of the house are all paid except a balance of about \$30. The building is well large, but large enough for the necessities of the congregation, in a small settlement. It is nearly finished and painted and ready for use.

The building of this meeting house was commenced some years ago and some progress made. Then circumstances intervened to arrest operations for a time, after which Rev. J. A. Stubbart interested himself in the undertaking and through his efforts it was pushed forward a stage still further on. When Bro. Stubbart's time became fully occupied the Taskist field building operations again ceased.

At this time Bro. Cohoon came to the rescue, and with a great deal of effort and perseverance pushed the work to completion. The churches and the pastors of the county should see that some arrangement was made by which this little church and the church of Carleton, about six miles distant, could enjoy the ministrations of the gospel and the services of a pastor.

Some time ago I received a call to the pastorate of the church in Lookport. After prayerful consideration, I have resigned my charge here and have accepted the call. I find it hard to sever the bands which bind a pastor and people together. Not one discordant note has been uttered by me and a half year pastorate, with the exception of that committed by three or four of our loved brethren, who unhesitatingly defend the doctrine which, until within the last year had been passing for some time, considerable excitement and dissent, in our county. God seems to have smiled upon us and for his favor both pastor and people are grateful.

Home Missions. THE BALL IS ROLLING. Since my notice of last week the following sums have been received towards payment of Home Mission debt: A few members of Albany Church, Annapolis Co., N. S., per Mrs. Saunders, \$10; collection of Newcastle Church, North Co., N. B., per Rev. L. E. Bill, Junr., \$2; R. D. Rice, New Glasgow, \$1; C. W. Saunders, 1st Yarmouth Church, \$1; D. F. Saunders, Hebron, \$1; A. Friend, Hebron, \$1; J. P. Rose, Hebron, \$1; Backville W. M. A. Society, \$20; Mr. John Symonds, Hebron, \$1; and Mrs. A. Cochran, Hebron, \$1. Before reported, \$29 27; total to date, \$139 27.

It is worthy of remark that the first dollar received on appeal of last week was from Bro. R. D. Rice, who for several years was a member of the Cow Bay church, one of the groups helped by the Home Mission Board to become a self-sustaining field. He is now a member at New Glasgow. His letter runs thus: "Just read your appeal in Massarone and was rejoiced to find one dollar." Another dollar is from a widow, and another a gold dollar long kept in a gift received in childhood days. God bless them all, we pray.

Why we did not want the amount given to this to lessen the amount given to Covington fund. If others can give more to this without taking it from their regular contributions, this must be an advantage, or it will not help us.

Only a limited number of native helpers and children are maintained by the Foreign Mission Board, and among these changes are constantly taking place. The designation of these Sunday Schools, Mission Bands, or individual contributors, for support must, of necessity, be an annual work. No designation has been made for the Convention year 1896-7, the first quarter of which expires on November 10th. Before that date all new applications and renewals of former pledges should be in the hands of the Secretary of the Foreign Mission Board. At that date designations for the year will be made in accordance with the applications received.

To secure such designation the amount pledged for the year must be stated, and in due time forwarded direct to the Secretary of the Foreign Mission Board. No native preacher, colporteur, Bible woman, teacher, missionary student, boarder or child can be retained by any organization or individual, without a special application to the secretary, who will notify the previous interested of the designation as soon as made.

Pastors, superintendents, and officers of Mission Boards, or committees of missionary workers, will oblige by notifying the above, and seeing that applications are at once sent in. J. M. MANN, Sec'y F. M. B. St. John, N. B., Oct. 26.

Religious Intelligence.

NEWS FROM THE CHURCHES. CARLETON.—The good work continues in this field. God is blessing us. One person, who had just become a resident of the place was baptized here, on Sabbath 17th. Yesterday 14th, at Moore's Settlement, another followed the Lord in the confidence. It was an opportunity to follow on the evening Sabbath, special meetings are to be held every evening this week.

GREENFIELD, QUEEN'S CO., N. S.—Bro. A. W. Barse is holding special services in this part of his field. He reports a good work commenced. Some eight or ten have been converted. He asks the prayers of the readers of the MESSENGER AND VISITOR.

YARMOUTH.—Our meetings are growing in interest, and we are ardently hoping that a great spiritual blessing will soon fall upon us. It was the privilege of the writer to spend the second Sunday of the present month with the churches on Salmon River, in the parish of Chipman, where, through the kindness of Messrs. G. G. and William King, we (my wife was already engaged) were very much interested in the work. The field is an important one, and made a strong man at once; one who is willing to face snowdrifts. The Rev. A. B. McDonald has been spoken of as a suitable man for the place. Any minister who feels disposed to visit Chipman, to spend a Sabbath, can find several of warm reception from the brethren there, they appreciate the gospel, and are willing to pay for it. Such was our experience. CALVIN ORRILL.

group of women. "The Lord deal kindly with you, as ye have dealt with me." Rev. F. B. McGregor and Rev. R. Johnson had a public discussion at South Scum, on the 18th inst. The subject agreed upon was "Baptismal regeneration." Bro. McGregor was called upon to open, which he did by demanding an explanation of the fact that children were taught to say and believe that they were made children of God, heirs of Christ, and inheritors of the Kingdom of heaven in Baptism. Several other questions were asked, with reference to the way of salvation, as taught or observed in the prayer book, which received no satisfactory reply. The subject was soon dropped and less important ones taken up. Although we do not seek such means to extend the Master's cause, and lead souls to the cross, yet we hope that he who overrules all things, will use this for the furtherance of the Gospel and discovery of truth. D. H. MAQUARRIE.

VICTORIA, B. C. Oct. 21.—On first Sunday in the month, Rev. W. Barse baptized four sailors from H. M. S. "Triumph." The chapel was crowded to witness the ordinance, he is encouraged in his work.

ST. JOHN'S.—The Ministers Meeting in St. John, which has been discontinued during the summer, resumed its sessions on Monday last. The attendance was not large. The reports from the pastors revealed a hopeful feeling, in view of the season of the year. Bro. Hartley of the F. C. B. church of Carleton had baptism last Lord's day, and Bro. Parsons has decided to withdraw his resignation of the Waterloo St. F. C. B. church. The Conference passed a resolution expressing their high appreciation of Bro. P. as a man, and his interest in the work of his church.

PERSONAL. Bro. W. H. Robinson is visiting from Carleton, N. S., where he is writing old friends, that his health is improving very slowly. He and Mrs. R. propose to start for Lower California next month. May the Lord fully restore him and bring him back to his much loved work, will be the prayers of many who have learned to love and miss him. We hope to have communication from him in due time.

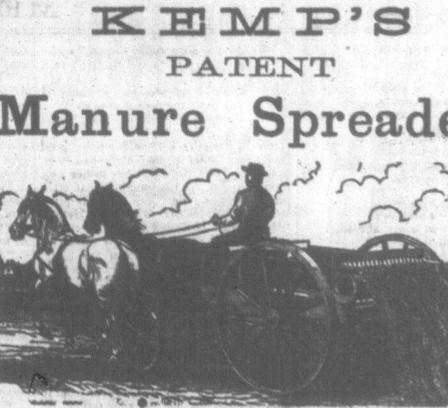
Bro. J. T. Eaton called at our office last week. He was on his way to the U. S. He proposes to spend the winter in Providence. Bro. R. has sacrificed as few men as called in that office. His work has been of a kind that will be recognized more fully hereafter. We hope to have him with us again, in the spring, if not sooner. We cannot afford to spare brethren like him from our work here. May the blessing of God go with him, and may his steps ever be guided by the Lord.

Rev. E. N. Nobles has accepted a call to the Lookport church, N. S. The call was given by the church before Bro. N. had ever preached to them. Bro. N. is one of the best men almost any church might call without hearing and run no risk. We do not know how he can be parted at Lookport, and Jacksonsville. But the Lord will provide, as we have no doubt the Lookport church and Bro. N. have sought direction from above.

As many of our readers know, Bro. H. Angles, of Bonora, has been blind for three years or more. He writes, in the gladness of his heart to inform us that he is now able to see. He was induced to go to Dr. Dodge in Halifax, who found that a cataract had grown over the sight of such eyes. The Doctor operated on one eye, and the sight has been perfectly restored. It is no wonder Bro. H. recommends Dr. Dodge to all who have eye trouble.

Will our County Secretaries and the Secretaries of our Women's Missionary Aid Societies please send all letters for the Link to Miss Johnston, who is the corresponding secretary for that paper in the Maritime Provinces. If this is done, it will prevent confusion, and save the editor of the Link much trouble. Please address: Miss Johnston, Dartmouth, N. S., Oct. 21.

The meeting of the Board of Governors of Acadia College, called for Nov. 9th, is postponed till Nov. 24, at 9 a. m. The change is made necessary because of other appointments which interfere. E. A. HINDS, Sec'y.



KEMP'S PATENT Manure Spreader.

The greatest invention since the introduction of the Reaper and Mower. Covers every square inch of ground with finely pulverized manure, in ten-tenths the time required with shovels and forks, and ten times as well. Every particle of manure is at once utilized for plant food, ensuring rapid growth and large uniform crops. The fields where the Spreader is used can be distinguished from others by the quality of crops. Farmers having become familiar with the Spreader claim they would sooner part with their Mower or Reaper than with the Spreader, so indispensable has it become. It is a staunch and reliable implement, well made of best material, durable, not liable to breakage with fair use, and can be readily used as a common cart.

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From "Puck," December 31, 1895.



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October 27. MESSSENGER AND VISITOR. 6

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Walking With God... Begin the day with God... Open the Book of God...

Selected Serial

OPENING PLAIN PATHS.

CHAPTER VI.

Mayo has given up entirely at last. I supposed it. He has been running down that late. I've seen it in his walk, and yesterday he wasn't down at the office at all. It's the first full day he's ever been off in twenty years. Who'll fill his place for as I'm sure don't know.

"Well, you're not a widow yet," spoke up very sharply, "and I wouldn't talk that way." "A widow!" repeated her mother, "any day the doctor says so."

the world, and could afford it so well as not. You might struggle all day, and then as into the river like the Hindoos, and drown. He had set his heart on a new summer suit and was not yet willing to give it up. Fed and Vi were not so generous.

and even as when she went from her seat in the meadow. She elicited warmest congratulations from all who met her, whether in the way of congratulation or sympathy. The universal sympathy expressed in those words, was, "Well, you're not a widow yet, but you are."

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THOMAS L HAY Hider and Oalf Skin

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