

Messenger and Visitor.

THE CHRISTIAN MESSENGER, VOLUME LIII.

Published Weekly by the Maritime Baptist Publishing Company.

THE CHRISTIAN VISITOR, VOLUME XLII.

VOL. VI., No. 44.

SAINT JOHN, N. B., WEDNESDAY, OCTOBER 28, 1890.

Printed by G. W. DAY, North Side King St.

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MORE THAN ORDINARY INTEREST is at present attracted to English politics. Matters are not looking particularly cheerful for Lord Salisbury's government. Its foreign policy has been vigorous and such as to command respect both at home and abroad, but its Irish policy seems destined to work its ruin. The result of the Eccles contest is hailed by the Gladstonians as a sign of a general revolution in popular sentiment and an earnest of their return to power. At the election in 1880 this seat was carried by the Tories, the majority being nearly three hundred. At the bye-election, held last week, a Gladstonian was elected. The result can scarcely be regarded otherwise than significant of the declining power of the government. The famine feeds the Irish discontent, and Mr. Morley makes good use of his late Tipperary experience in his attack upon the policy of Balfour. Mr. Gladstone is in Scotland, and a few days ago addressed an audience of 5,000 in the Corn Exchange building, Edinburgh. His speech, which was an arraignment of the government in regard to its Irish policy, is considered, as a grand effort, evincing scarce any diminution of his great oratorical powers. His physical and intellectual forces are marvelously firm, considering his advanced age, and he evidently regards the issues of the hour with the interest of a statesman who expects soon again to hold the reins of government.

The Examiner's correspondent, Neander, writing in reference to the theological department at McMaster University, says: "Dr. Calvin Goodspeed, the new professor of systematic theology and apologetics, is at his post and hard at work. He has made a fine impression in the college and out of it, and we expect great things from him."

Rambling Notes.

BY M. B. SHAW.

Our trip across the Atlantic was quite uneventful. Sunny days and moon-lit nights followed one another in quiet succession. The monotony was broken by twenty-four hours only of squally weather, and the sun and moon asserted their power quite as frequently as did the storm. Some uneasiness on the food question by members of our party was manifested during the first two days, after that all went merrily enough—as to meals. The boys developed appetites that were perfectly amazing. When we had entered the Thames' mouth, and began to tune our harps for known and unknown dangers escaped, then we found true dangers beginning. Our steamer collided with another steamer in the night near Gravesend, and we were run on the beach. But daylight showed no serious damage done, and by noon we were entering London docks.

AND LONDON, whose historic fogs and ever present smoke-clouds had already chilled and grimed us in anticipation; London—name synonymous with all damp unpleasantness in autumn weather—has been bathed in sunlight and flooded with balmy, refreshing breezes during every day of our visit. We have taken in a few of the sights. The Zoological Gardens afforded a delightful afternoon for the boys. Another afternoon was devoted by their elders to Westminster, thinking upon the dusty inhabitants—alive and dead; reading the names, dates, etc., connected with the departed of a few of England's great ones; carried away in spirit by the surpassing melodies sweeping through the aisles and chambers and along the rafters of the ancient pile, when the Abbey choir struck up the even song.

The Tower was inspected on another day, and we were duly impressed with its multitudinous, antiquated relics of many a hideous transaction. St. Paul's has been visited several times. It has recently been the scene of a big sensation. On the last Sunday in September a man in the congregation shot himself to death while the service was in progress. Of course this rash act was of itself startling, but it occasioned, if we may trust the papers, a profound discussion among the big-wigged, pedantic divines as to whether the sacred edifice must or must not be reconsecrated after so polluting a visitation. The controversy has been brought to a close by a compromise, so last evening's papers state. It has been decided learnedly that a "Reconciliation" is all that is required. The uninitiated all know, or are alike ignorant of, what that term implies in this connection.

We have revelled in the search for names associated with the immortal Pickwick. Yes, we have actually been in and out, up and down the modern "Fleet," have hung around the corner on which is transcribed the, to me, graphic title, "Old Bailey;" "Gray's Inn;" "Lincoln's Inn;" we have seen them, and "Goswell street" was traversed, while all the way we were meeting suppositional "Mrs. Cluppins," and felt the gaze of "Mrs. Bardell" upon us. We stood across the street and gazed long and intently upon "The George and Vulture." It made no difference that the place looked new and fresh, the name was there, and we had an impulse to enter and call the "Wellers," father and son, to congratulate the latter on his remarkable testimony at "the trial," and the former on his gentle treatment of the "Shepherd—Stiggins."

We have heard four representative preachers—McNeil, the Presbyterialian of rising fame; Stuart, vicar of Saint James, in Holloway, known as "the mission preacher;" Wheatley, a popular Methodist, and Spurgeon. The last filled all my expectations. Having read his latest published sermon each week for over four years, the Tabernacle seemed familiar. The very tone of the preacher's voice seemed like something known long, and loved. His exposition of Isa. 40: 31, brought in incidentally, was delightful. I confessed to having received new light on this passage during a recent visit to the bedside of one of his aged deacons. The text was described as being a true and vivid picture of the Christian's experience, and John's words in his first Epistle, 12th, 13th and 14th verses, were used to illustrate the idea. "I write unto you, little children, because your sins are forgiven you for His name's sake." Fly away, little ones! try your wings, while you enjoy the first rapture of peace in Christ. "I write unto you, young men, because ye have overcome the wicked one." A tussle is implied there, the running of a race, the mastery in conflict. "I have written

unto you, fathers, because ye have known Him from the beginning." That is a walking kind of a thing, said the preacher, in his inimitable way. One other incident I must narrate: as I rose to leave the pew into which I had been shown by the usher, I turned to a motherly looking Christian lady to thank her for the loan of her hymn book, and expressed my delight in the service. "Isn't he an old dear," she said.

McNeil was impassioned, masterful, almost savage in his denunciation of sin. His, however, is the cry of the true ambassador; he invariably points the sinner to the all-sufficient Saviour. As I left the crowded church some of the expressive expressions of a Western friend came to mind. I think he would have called the muscular Scotchman a rugged preacher.

The other preachers presented faithful gospel sermons, and held the eager attention of their large audiences.

Our brief London visit will soon be over. On the 11th inst. we expect to sail from Liverpool for our Eastern home and work. The thought of the prayers of the friends at home constantly ascending for us, is an inspiration. The text from which we heard Spurgeon preach so grandly shall be my motto: "Because Thou hast been my help, therefore in the shadow of Thy wings will I rejoice." Courtney Road, London, Oct. 9.

The Bird of the Air.

"And common is the common-place, And vacant chaff well-meant for grain." I am often brought to a dead stop in conversing with certain men. Not that I have nothing to say, but that it is useless to say anything more. They are so full of their own ideas, so prejudiced, so conceited, that I just let them talk on, and leave them. And who is the victor in the case? The man who talks you blind, or you who walk off, pitying him?

Good talk is rare as snow in June. If any one were at our tables, what kind of "table talk" would he have to report? "Anything worth preserving? It is an uncommon gift, it would seem, this of profitable conversation. Might it not be worth while for father, mother, or any one gifted member of the family, to bring up some subject at the table of more than passing interest? It is hardly worthy of immortal beings to discuss food, and work, and their neighbors' doings; to dwell on the characteristics of their friends, or the follies of people; to retail the gossip of the community. Any family may have good mental pabulum, if they would be at one-tenth of the pains to provide it that they bestow on food for the body.

The children all go to school nowadays. There are little bits of history, geography, and kindred subjects, which might be brought forward by some one professing to be ignorant asking a question or two. The ideas that start up from the daily news might be considered. Where is Heligoland? Its history? Who is the Governor-General? Of what family? What is the nature of his office? Is he any relation to the African Stanley?—a hundred really good subjects are lying before us.

Some art is allowable in this matter. As the nice articles of food require a little culinary talent the day before, so perhaps some preparation might be made for mental tid-bits. Good hosts are studiously careful to provide entertainment at table for their guests. A suitable subject is started, a good story is told, a bit of humor thrown in, as in the alpping of a beef's tongue the carver cried, "That's a lapins tongue."

But in some way we should try to provide a diversion from the vacant inanities of the ordinary dinner-table—a something, whatever it be, that will render us oblivious to the sound of lapping. What a relief it is when a child innocently makes a speech charged with drollery! O boy, spontaneously bursting into funniness, say some more of the unexpected good things. When you savagely cry out, "More!" and mother gently suggests your manners in her "What else, Johnny?" reply, "More beans!"

Sunday talk is hard to manage. Even when we know how to do it, there is a lack of will and wit to carry it through. We all confess that we ought to leave the world on Saturday night, and we all unite to drag it into Sunday. We are hampered at the dinner table by the feeling that it is not right to talk business. We try to soothe our consciences by talking over "the service"—the choir and the sermon are particularly good subjects. But few do this sort of thing as it should be done. It degenerates into paltry criticism. You show how you would have done it; how many other points you would have touched upon; and what tunes you would have sung—

all which does not tend to impress the solemnities of the worship upon your family. Probably you find that Mary and Tom are becoming adept in tearing the choir to pieces, and in making mince-meat of the minister. The glow is all gone from the sermon; the blessedness of worship vanishes. Is this your Sunday dinner-table? What good has ever come from it? If Tom and Mary are ever converted, it will be of the Divine determination, which saves our children in spite of the stumbling-blocks we place before them.

Behold a better way. I confess the difficulty of conducting profitable conversation on Sunday. But whenever you sit down at that hallowed meal, try to realize your happy lot. All well and cosy; a good dinner before you. The young people have come in with good appetites. As you sit and eat and carve and help the rest, and as the Sunday pressure is lifted by little Jennie making a remark about Mrs. Blank's new bonnet; and as you, one by one, drift into talking about "the discourse," try to point out the good features; ask the children for the text, for the illustrations, for the subject; draw attention to the appropriateness of prayer and the hymns, and be sure to say that there was enough truth there to save us all. We could do this surely. And Jesus Himself would draw near and feast with us.

Real spiritual talk is the hardest of all. None of us are very much given to spiritual-mindedness; and what we do know and feel we are loth to give expression to. Some have the gift, however, and should cultivate it. The conversation of Christians should be "seasoned with salt." Our Master taught the lesson at the Well of Samaria. Indeed, He was always improving the opportunity to introduce purely spiritual subjects, grading them, so to speak, to our dullness by putting them in the form of a story. The veil is transparent, but it is by the drapery that we are caught to behold the truth enshrouded. Can we not learn from Him to talk of goodness (continually) in such forms that those who listen to us will remember? "He spake as never man spake." "Leaving us an example."

W. B. M. U.

"Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."

PRAYER TOPIC FOR NOVEMBER.

That the spirit of prayer may rest on us all.

Dr. Pierson says: "Behind all the apathy of individuals and the inactivity of churches; behind all the lack of enthusiasm and the lack of funds; behind all the deficiency of men and of means, of intelligence and of consecration, of readiness to send and alacrity in going, there lies one lack deeper and more radical and more fundamental, viz, the lack of believing prayer." Luke II: 1.

Extracts from Mrs. Churchill and Mrs. Sanford's letters to Annual Meeting of the W. B. M. U.

In her reviews of the past year Mrs. Churchill rejoices in the fulfillment of the promise of her Lord's presence which had cheered her in the midst of physical suffering and weakness. Work in day and Sunday-school, prayer-meetings, the care of boarders, zennana work, and visiting from house to house or street to street, occupied every moment.

Among the discouragements we find that one of the zennana women had sent her word not to come until she sent for her. Her mother-in-law was very angry because of the visits, and would not allow any more singing, reading or praying on the verandah. On Mrs. Churchill asking the husband if he could not arrange for her to continue her visits, he made answer that he had no objection to the teaching himself. He believed neither in the superstition of the Hindoos or the Christians. If his wife wished to read the Bible he did not care, but his mother had control of much money and many jewels, and he feared to offend her.

Again, there is encouragement, because asked by a Brahmin, head master of the Rajah's boys' school, to visit his wife. She was an intelligent, pretty little woman in her teens; had learned to read, and quickly learned to sing a few hymns. She seemed interested in the story of Christ's birth, and each week committed to memory verses from the gospel in Matthew. Then came interruptions. Mrs. Churchill was taken ill, and unable to visit, and the woman's father died, when a week or two was lost on account of the ceremonies connected with his death. After a while came a message that the Brahmin's wife was ill, and wanted the teacher. Though suffer-

ing much from chills and fever, Mrs. Churchill managed to reach the house, to find the patient in a small, close room, the air of which was impurity itself. To relieve the physical suffering was the first care, and then to point her to Jesus. Siamma, the Bible woman, visited her daily, nursing and teaching her, but she died soon after, never having had purr air until they carried her on to the verandah to die, for no one among the Hindoos may die in their own house. All that the faithful worker could do was to pray that the Holy Spirit would use some of the passages of God's Word which she had committed to memory, to lead her to trust her soul in His keeping.

Mrs. Churchill says they have been more successful this year in getting boys to teach and train for work at Bobhill, four having come to them during the year. "Two are homeless ones from among the caste people. One had asked for baptism; but as he did not speak Telugu well enough to be examined by the church, Mr. Churchill thought he had better wait for a few months. The two first mentioned were heathen, pure and simple; but they are learning to pray, and we see an improvement.

"Of our four girls, two have been baptized during the year; also another girl in my school.

"I have added one to the girls' boarding department this year; but do not expect the Mission to pay her board for years to come. This is the little two-year-old 'Doramah,' of whom you may have read in the Link, whom I received from the dancing women last September. The girls love her, and I think her advent among them will make them less selfish.

"A new head-master has been placed in the school, and through his influence and that of the head-master of the Rajah's school, more Brahmin girls have been in attendance than for years past.

"The school year closed March 31st, with 62 pupils. These all attend the Sunday-school also. Mrs. Brander, the government inspector of girls' schools, examined mine in February. She spoke highly of our work in her report to government, as I see by the director's printed remarks just received. He hopes that a new building may be erected at an early date, and says: 'A grant equal to one-third the cost will be given.' We have received from government towards teachers' salaries during the past year over 195 rupees.

"Dear sisters, pray earnestly for our work, and expect great things from the Lord."

M. F. CHURCHILL.

Mrs. Sanford writes from Bangalore, whither she has gone for the benefit of her health. The advantages there are good for the children's schooling. In her trial of physical weakness she can see the goodness of the Lord, and though permitted to give little active service to the Lord's work, there is a blessedness in the service of patiently waiting and trusting in Him.

"We are hoping and praying that several families may be sent out this year. The great need has been put before you, and I believe the hearts of many have been stirred—come to hear the call, and to come, while others, by assisting with their means and their prayers, can honor the Lord Jesus in this work in their own loved land.

"I am having remarkably good news from Mr. Sanford, who is spending a good deal of the time in touring, finding some encouragement. Miss Grey, too, is cheered in her work, so she writes me. The others at the different stations, from whom you are hearing, are all pretty well."

— Professor Shaler has recently said, in Scribner's Magazine, that the development of the American Colonies, their rapid growth in the century preceding the American Revolution, depended in a large measure on a botanical accident, viz: on the introduction of tobacco into the commerce of the world. No contribution from newly discovered lands has ever been so welcomed as this so-called noxious weed. No new faith has ever travelled so fast and far among men as the habit of smoking. In scarce a century from the first introduction of the plant in Europe, its use had spread to nearly half of the peoples of the old world. The eastern coast of America, from the Hudson southward to South Carolina, is peculiarly well suited for the growth of the tobacco plant, and the rapid extension of the British Colonies in America, which brought their population at the time of the Revolution to a point where they numbered about one-sixth part of the English people, was largely due to the commerce which rested upon the use of the plant.

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WE HAVE LOOKED IN VAIN FOR ANY CONTRADICTION of the story which appeared in some of the daily papers a few weeks ago to the effect that the lives of several sailors on a wrecked vessel at Cape Tormentine were sacrificed, because the use of a government ice-boat was refused to brave men who had volunteered to go to the rescue of the perishing seamen. Certainly this matter should have investigation. If the facts are not as alleged, the truth should be known. If they have been stated correctly, it should be determined whether the results were due to the stupidity of the men in charge of the boat or to government red-tapeism. If the former, then these men should be dismissed forthwith and men of gumption put in their places; if the latter, then it would seem that less red tape and more common sense were a great desideratum.

THE IMMEDIATE EFFECT OF THE MCKINLEY TARIFF has certainly borne much more heavily on the United States than on Canada. For the present season, in the nature of things, the change could not injure the trade of the Dominion very seriously. In the States it has interfered with the course of trade, caused a rise in prices in many articles and induced a more or less general feeling of uneasiness. It is to be expected, however, that in time the influence of the McKinley bill will be felt in handicapping to a degree the trade of this country. At the same time there are indications that certain advantages will arise to Canada from the same source. Our trade being turned away from its wonted and natural outlets will seek new openings, and already is doing so. An experiment, and it is claimed a successful one, has been made in sending eggs to the English market. Eggs, of good size, we are told, will find ready sale at good rates in England. Our surplus potatoes are finding a market in the West Indies, and it is also said that certain parties in Nova Scotia are making arrangements with steamship companies for the exportation of live lobsters to England. New avenues of trade thus opened up may prove permanent and profitable.

MORE THAN ORDINARY INTEREST is at present attracted to English politics. Matters are not looking particularly cheerful for Lord Salisbury's government. Its foreign policy has been vigorous and such as to command respect both at home and abroad, but its Irish policy seems destined to work its ruin. The result of the Eccles contest is hailed by the Gladstonians as a sign of a general revulsion in popular sentiment and an earnest of their return to power. At the election in 1880 this seat was carried by the Tories, the majority being nearly three hundred. At the bye-election, held last week, a Gladstonian was elected. The result can scarcely be regarded otherwise than significant of the declining power of the government. The famine feeds the Irish discontent, and Mr. Morley makes good use of his late Tipperary experience in his attack upon the policy of Balfour. Mr. Gladstone is in Scotland, and a few days ago addressed an audience of 5,000 in the Corn Exchange building, Edinburgh. His speech, which was an arraignment of the government in regard to its Irish policy, is considered as a grand effort, evincing scarce any diminution of his great oratorical powers. His physical and intellectual forces are marvellously firm, considering his advanced age, and he evidently regards the issues of the hour with the interest of a statesman who expects soon again to hold the reins of government.

The Examiner's correspondent, Neander, writing in reference to the theological department at McMaster University, says: "Dr. Calvin Goodspeed, the new professor of systematic theology and apologetics, is at his post and hard at work. He has made a fine impression in the college and out of it, and we expect great things from him."

Rambling Notes.

BY M. B. SHAW.

Our trip across the Atlantic was quite uneventful. Sunny days and moonlit nights followed one another in quiet succession. The monotony was broken by twenty-four hours only of squally weather, and the sun and moon asserted their power quite as frequently as did the storm. Some uneasiness on the food question by members of our party was manifest during the first two days, after that all went merrily enough—as to meals. The boys developed appetites that were perfectly amazing. When we had entered the Thames' mouth, and began to tune our harps for known and unknown dangers escaped, then we found true dangers beginning. Our steamer collided with another steamer in the night near Gravesend, and we were run on the beach. But daylight showed no serious damage done, and by noon we were entering London docks.

AND LONDON, whose historic fogs and ever present smoke-clouds had already chilled and grimed us in anticipation; London—name synonymous with all damp unpleasantness in autumn weather—has been bathed in sunlight and flooded with balmy, refreshing breezes during every day of our visit. We have taken in a few of the sights. The Zoological Gardens afforded a delightful afternoon for the boys. Another afternoon was devoted by their elders to Westminster, thinking upon the misty inhabitants—alive and dead; reading the names, dates, etc., connected with the departed of a few of England's great ones; carried away in spirit by the surpassing melodies sweeping through the aisles and chambers and along the rafters of the ancient pile, when the Abbey choir struck up the even song.

The Tower was inspected on another day, and we were duly impressed with its multitudinous, antiquated relics of many a hideous transaction. St. Paul's has been visited several times. It has recently been the scene of a big sensation. On the last Sunday in September a man in the congregation shot himself to death while the service was in progress. Of course this rash act was of itself startling, but it occasioned, if we may trust the papers, a profound discussion among the big-wigged, petticoated divines as to whether the sacred edifice must or must not be reconsecrated after so polluting a visitation. The controversy has been brought to a close by a compromise, so last evening's papers state. It has been decided laconically that a "Reconsecration" is all that is required. The uninitiated all know, or are alike ignorant of, what that term implies in this connection.

We have revelled in the search for names associated with the immortal Pickwick. Yes, we have actually been in and out, up and down the modern "Fleet," have hung around the corner on which is transcribed the, to me, graphic title, "Old Bailey," "Gray's Inn," "Lincoln's Inn," we have seen them, and "Goswell street" was traversed, while all the way we were meeting suppositional "Mrs. Clippins," and felt the gaze of "Mrs. Bardell" upon us. We stood across the street and gazed long and intently upon—"The George and Vulture." It made no difference that the place looked new and fresh, the name was there, and we had an impulse to enter and call the "Wellers," father and son, to congratulate the latter on his remarkable testimony at "the trial," and the former on his gentle treatment of the "Shepherd-Stiggins."

We have heard four representative preachers—McNeil, the Presbyterian of rising fame; Stuart, vicar of Saint James, in Holloway, known as "the mission preacher"; Wheatley, a popular Methodist, and Spurgeon. The last filled all my expectations. Having read his latest published sermon each week for over four years, the Tabernacle seemed familiar. The very tone of the preacher's voice seemed like something known long and loved. His exposition of Isa. 40: 31, brought in incidentally, was delightful. Life confessed to having received new light on this passage during a recent visit to the bedside of one of his aged deacons. The text was described as being a true and vivid picture of the Christian's experience, and John's words in his first Epistle, 12th, 13th and 14th verses, were used to illustrate the idea. "I write unto you, little children, because your sins are forgiven you for His name's sake." Fly away, little ones! try your wings, while you enjoy the first rapture of peace in Christ. "I write unto you, young men, because ye have overcome the wicked one." A tussle is implied there, the running of a race, the mastery in conflict. "I have written

unto you, fathers, because ye have known Him from the beginning." That is a walking kind of a thing, said the preacher, in his inimitable way. One other incident I must narrate: as I rose to leave the pew into which I had been shown by the usher, I turned to a motherly looking Christian lady to thank her for the loan of her hymn book, and expressed my delight in the service. "Isn't he an old dear," she said.

McNeil was impassioned, masterful, almost savage in his denunciation of sin. His, however, is the cry of the true ambassador; he invariably points the sinner to the all-sufficient Saviour. As I left the crowded church some of the expressive expressions of a Western friend came to mind. I think he would have called the muscular Scotchman a rugged preacher.

The other preachers presented faithful gospel sermons, and held the eager attention of their large audiences.

Our brief London visit will soon be over. On the 11th inst. we expect to sail from Liverpool for our Eastern home and work. The thought of the prayers of the friends at home constantly ascending for us, is an inspiration. The text from which we heard Spurgeon preach so grandly shall be my motto: "Be cause Thou hast been my help, therefore in the shadow of Thy wings will I rejoice." Courtney Road, London, Oct. 9.

The Bird of the Air.

"And common is the common-place, and vacant chief well-meant for grain." I am often brought to a dead stop in conversing with certain men. Not that I have nothing to say, but that it is useless to say anything more. They are so full of their own ideas, so prejudiced, so conceited, that I just let them talk on, and leave them. And who is the victor in the case? The man who talks you blind, or you who walk off, pitying him?

Good talk is rare as snow in June. If any one were at our tables, what kind of "table talk" would he have to report? "Anything worth preserving?" It is an uncommon gift, it would seem, this profitable conversation. Might it not be better while for father, mother, or any one gifted member of the family, to bring up some subject at the table of more than passing interest? It is hardly worthy of immortal beings to discuss food, and work, and their neighbors' doings; to dwell on the characteristics of their friends, or the follies of people; to retail the gossip of the community. Any family may have good mental pabulum, if they would be at one-tenth of the pains to provide it that they bestow on food for the body.

The children all go to school nowadays. There are little bits of history, geography, and kindred subjects, which might be brought forward by some one professing to be ignorant asking a question or two. The ideas that start up from the daily news might be considered. Where is Heligoland? Its history? Who is the Governor-General? Of what family? What is the nature of his office? Is he any relation to the African Stanley?—a hundred really good subjects are lying before us.

Some art is allowable in this matter. As the nice articles of food require a little culinary talent the day before, so perhaps some preparation might be made for mental tid-bits. Good hosts are studiously careful to provide entertainment at table for their guests. A suitable subject is started, a good story is told, a bit of humor thrown in, as in the slipping of a beef's tongue the carver cried, "That's a *happus tingua*!"

But in some way we should try to provide a diversion from the vacant innateness of the ordinary dinner-table—a something, whatever it be, that will render us oblivious to the sound of lapping. What a relief it is when a child innocently makes a speech charged with drollery! O boy, spontaneously bursting into funniness, say some more of the unexpected good things. When you savagely cry out, "More!" and mother gently suggests your manners in her "What else, Johnny?" reply, "More beans!"

Sunday talk is hard to manage. Even when we know how to do it, there is a lack of will and wit to carry it through. We all confess that we ought to leave the world on Saturday night, and we all unite to drag it into Sunday. We are hampered at the dinner table by the feeling that it is not right to talk business. We try to soothe our consciences by talking over "the service"—the choir and the sermon are particularly good subjects. But few do this sort of thing as it should be done. It degenerates into paltry criticism. You show how you would have done it; how many other points you would have touched upon; and what tunes you would have sung—

all which does not tend to impress the solemnities of the worship upon your family. Probably you find that Mary and Tom are becoming adept in tearing the choir to pieces, and in making mince-meat of the minister. The glow is all gone from the sermon; the blessedness of worship vanishes. Is this your Sunday dinner-table? What good has ever come from it? If Tom and Mary are ever converted, it will be of the Divine determination, which saves our children in spite of the stumbling-blocks we place before them.

Behold a better way. I confess the difficulty of conducting profitable conversation on Sunday. But whenever you sit down at that hallowed meal, try to realize your happy lot. All well and cozy; a good dinner before you. The young people have come in with good appetites. As you sit and eat and carve and help the rest, and as the Sunday pressure is lifted by little Jennie making a remark about Mrs. Blank's new bonnet; and as you, one by one, drift into talking about "the discourse," try to point out the good features; ask the children for the text, for the illustrations, for the subject; draw attention to the appropriateness of prayer and the hymns, and be sure to say that there was enough truth there to save us all. We could do this surely. And Jesus Himself would draw near and feast with us.

Real spiritual talk is the hardest of all. None of us are very much given to spiritual-mindedness; and what we do know and feel we are loth to give expression to. Some have the gift, however, and should cultivate it. The conversation of Christians should be "seasoned with salt." Our Master taught the lesson at the well of Samaria. Indeed, He was always improving the opportunity to introduce purely spiritual subjects, grading them, so to speak, to our dullness by putting them in the form of a story. The veil is transparent, but it is by the disparity that we are caught to behold the truth enshrouded. Can we not learn from Him to talk of goodness (continually) in such forms that those who listen to us will remember? "He speaks as never man spoke." "Leaving us as an example."

W. B. M. U.

"Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."

PRAYER TOPIC FOR NOVEMBER.

That the spirit of prayer may rest on us all.

Dr. Pierson says: "Behind all the apathy of individuals and the inactivity of churches; behind all the lack of enthusiasm and the lack of funds; behind all the deficiency of men and of means, of intelligence and of consecration, of readiness to send and alacrity in going, there lies one lack deeper and more radical and more fundamental, viz, the lack of believing prayer." Luke 11: 1.

Extracts from Mrs. Churchill and Mrs. Sanford's letters to Annual Meeting of the W. B. M. U.

In her reviews of the past year Mrs. Churchill rejoices in the fulfilment of the promise of her Lord's presence which had cheered her in the midst of physical suffering and weakness. Work in day and Sunday-school, prayer-meetings, the care of boarders, zenana work, and visiting from house to house or street to street, occupied every moment.

Among the discouragements we find that one of the zenana women had sent her word not to come until she sent for her. Her mother-in-law was very angry because of the visits, and would not allow any more singing, reading or praying on the verandah. On Mrs. Churchill asking the husband if he could not arrange for her to continue her visits, he made answer that he had no objection to the teaching himself. He believed neither in the superstition of the Hindoos or the Christians. If his wife wished to read the Bible he did not care, but his mother had control of much money and many jewels, and he feared to offend her.

Again, there is encouragement, because asked by a Brahmin, head-master of the Rajah's boys' school, to visit his wife. She was an intelligent, pretty little woman in her teens; had learned to read, and quickly learned to sing a few hymns. She seemed interested in the story of Christ's birth, and each week committed to memory verses from the gospel in Matthew. Then came interruptions. Mrs. Churchill was taken ill, and unable to visit, and the woman's father died, when a week or two was lost on account of the ceremonies connected with his death. After a while came a message that the Brahmin's wife was ill, and wanted the teacher. Though suffer-

ing much from chills and fever, Mrs. Churchill managed to reach the house, to find the patient in a small, close room, the air of which was impurity itself. To relieve the physical suffering was the first care, and then to point her to Jesus. Siamma, the Bible woman, visited her daily, nursing and teaching her; but she died soon after, never having had purer air until they carried her on to the verandah to die, for no one among the Hindoos may die in their own house. All that the faithful worker could do was to pray that the Holy Spirit would use some of the passages of God's Word which she had committed to memory, to lead her to trust her soul in His keeping.

Mrs. Churchill says they have been more successful this year in getting boys to teach and train for work at Bobhill, four having come to them during the year. "Two are homeless ones from among the caste people. One had asked for baptism; but as he did not speak Telugu well enough to be examined by the church, Mr. Churchill thought he had better wait for a few months. The two first mentioned were heathen, pure and simple; but they are learning to pray, and we see an improvement.

"Of our four girls, two have been baptized during the year; also another girl in my school. "I have added one to the girls' boarding department this year; but do not expect the Mission to pay her board for years to come. This is the little two-year-old 'Doramah,' of whom you may have read in the *Link*, whom I received from the dancing women last September. The girls love her, and I think her advent among them will make them less selfish.

"A new head-master has been placed in the school, and through his influence and that of the head-master of the Rajah's school, more Brahmin girls have been in attendance than for years past.

"The school year closed March 31st, with 62 pupils. These all attend the Sunday-school also. Mrs. Brander, the government inspector of girls' schools, examined mine in February. She spoke highly of our work in her report to government, as I see by the director's printed remarks just received. He hopes that a new building may be erected at an early date, and says: 'A grant equal to one-third the cost will be given.' We have received from government towards teachers' salaries during the past year over 195 rupees.

"Dear sisters, pray earnestly for our work, and expect great things from the Lord."
M. F. CHURCHILL.

Mrs. Sanford writes from Bangalore, whether she has gone for the benefit of her health. The advantages there are good for the children's schooling. In her trial of physical weakness she can see the goodness of the Lord, and though permitted to give little active service to the Lord's work, there is a blessedness in the service of patiently waiting and trusting in Him.

"We are hoping and praying that several families may be sent out this year. The great need has been put before you, and I believe the hearts of many have been stirred—some to hear the call, and to come, while others, by assisting with their means and their prayers, can honor the Lord Jesus in this work in their own loved land.

"I am having remarkably good news from Mr. Sanford, who is spending a good deal of the time in touring, finding some encouragement. Miss Grey, too, is cheered in her work, so she writes me. The others at the different stations, from whom you are hearing, are all pretty well."

Professor Shaler has recently said, in Scribner's Magazine, that the development of the American Colonies; their rapid growth in the century preceding the American Revolution, depended in a large measure on a botanical accident, viz: on the introduction of tobacco into the commerce of the world. No contribution from newly discovered lands has ever been so welcomed as this so-called noxious weed. No faith has ever travelled so fast and far among men as the habit of smoking. In scarce a century from the first introduction of the plant in Europe, its use had spread to nearly half of the peoples of the old world. The eastern coast of America, from the Hudson southward to South Carolina, is peculiarly well suited for the growth of the tobacco plant, and the rapid extension of the British Colonies in America, which brought their population at the time of the Revolution to a point where they numbered about one-sixth part of the English people, was largely due to the commerce which rested upon the use of the plant.

"Tell your neighbor he can have the Messenger and Visitor from this date to end of next year for \$1.50 in advance."

Looking for the Point.

So much earnest protest has appeared in your columns, especially in those of the Western Recorder, against taking up customs familiar to some oldish denominations like Romanists and Episcopalians, but rejected by our Baptist great-grandfathers, that I have been led, not to think that anything might possibly be said in favor of observing Easter, or wearing a surplice or gown, or of responsive readings in general worship or in Sunday-schools—Baptist loyalty forbid!

I have been praying into these cases, and to find the point, it has been a blind search; and I undertake to show clearer-eyed people whereabouts I have been mousing, only in order to warn them against renewing the attempt in these directions.

I went at it with the idea that there were four distinct, not separate, questions—of right, of privilege, of prudence, of propriety. Now, said I to myself, I shall hunt this issue down, and at least show how the case stands between the protectors in the Religious Herald and Western Recorder, who are the party of the first part, and those mostly Eastern—well, call them brethren for their year's sake and because they have not yet been declared out of our fellowship—the party of the second part. It interested me to reach such a result; not, mind you, a vindication of those both some innovators on Baptist usage and disturbers of Baptist contentment, but at least an understanding of what the error was that they were guilty of. It was quite out of the question that I should get at the charm in the evil to which they have so weakly yielded. I am too high-bred a sectarian to see anything a fashionable in any one not a Baptist, except those points in which he is like ourselves. And these, it pleases me to feel, he would probably by this time have missed, if it had not been for our fidelity to the word of God.

Just mention, by the way, as an illustration of the fact that some screw must be loose in the soundest head, some doctrine awry in the safest conservative, some phase of wickedness discoverable in the holiest saint—I just pause to say this painfully indignant thing, that the observance of Easter is a pretty large proportion of our live churches in Eastern parts, where my observation, when I travel, is most extensive; that the Geneva gown, not the Episcopal surplice, is worn, I hear, by Dr. H. S. Starrs, the most respected member of the Congregationalist communion, the only man who has weight of character and wisdom enough to hold those people together in mission work without sacrifice of his well-known sturdy orthodoxy; that responsive readings and other fundage are indulged in not only by Sunday schools, but by such men as Dr. McArthur, who is known to all the world as the most successful pastor among the Northern Baptists, and as about the most daring and otherwise the most consistent denominationalist we have. Such things show how far the age has gone backward toward the times when spirituality was only a chance thing in church members, and fagots were ever ready for Baptists and other good feeling persons who shared to some petty measure in our principles. How I would like to find the secret of all this mischief!

Now, the first question was, have we a right to do anything that these denizens do, and are we Baptists have not been doing? At first I thought we had, if the thing were a good one in itself. Not that it could really be a good one, if they had it and we discarded it,—for it is impossible to believe that we have anything to learn from the people of any other denomination,—but that I might as a matter of momentary mental gymnastics raise the question whether a practice not heretofore accepted by Baptists could not show a little something which looked as if it were in its favor. Assuming, for the sake of the argument, the possibility of such an impossibility, I thought I saw an application to this case of those words which Paul wrote to sectarianising, schismatic Corinthians—“But wait. All things are yours, whether Paul, or Apollos, or Cephas.” It seemed to me that, if the leaders of God's people were mine, as much as anybody's, I had a right to use their ways, providing they could be shown to be good ways, though not Baptist ways. But a correspondent of the Western Recorder speedily proved to me what a fatal mistake that would be. He had heard a Sunday-school superintendent read off the words, “I hate vain thoughts,” and the school responded, “But Thy laws do love.” Whereupon the writer asked, “Does the unconverted child love the law of God? If not, they are taught to say that which is not true.” (I am sorry that the unconverted child of his question figured as “They in his answer. But this only shows how difficult the chicken and egg multiply when we get involved in these questions.)

So the correspondent settled that matter. But he had inadvertently settled some other matters. I must not let my children read these things, one or two each, at family prayers, for they might be reading lies—truths for me, lies to them. I must not allow them to sing hymns in church, at Sunday school, or at home; for so many, even of Sunday school hymns, express sentiments that only a Christian of pretty lofty type can utter. I must not let them be taught to say the Lord's prayer; for it begins “Our Father,” and God is not the Father of those who are yet in the gall of bitterness. Our respected forefathers found, what I grieve that I cannot recollect, abundant scriptural reasons for objecting to any singing at all in meeting. The psalms alone were God-given, and hymns are man-made. This was one reason, but it is not a scriptural reason, exactly, and I forget what the scriptural reason was. There must have been one. The same considerations, whatever they were, decided them against organs, Sunday schools, and various purely modern changes which were now accepted by their weak knees, and their feeble minds, and their feeble hearts. So I got no light on the question of right to imitate the Catholics, Episcopalians or Presbyterians, in doing this and that, or even the Quakers, in doing nothing at all.

The question of privilege next arose. Am I at liberty to do some things which the Bible does not, either by precept or example, say I must or may do? I thought this might apply to Easter, pretty much as it applies to the Fourth of July, and in a sort of way to keeping

Sunday. I had seen somewhere a statement that Polycarp, the disciple of the apostle John, kept Easter according to the Oriental way of determining its date, and did it because John did so. It seemed to me most unlikely that John had been disposed to celebrate the anniversary as well as the weekly memorial of the Lord's rising, and that it would be wicked for me to do it. But I saw at once that this was to take some thing and the New Testament for my guide, and I might presently be found, if I went on that way, consenting to infant baptism. I am truly sorry to see that Baptists do not stick to this safe position. I fear they have embraced several supposed privileges, like baptisteries, a church house, baptizing robes, hymn and tune books, pew renting, steeples on meeting houses, and, oh! so many other things which the Bible does not assent to, that, if they do not revise their manners, they may soon find themselves apostatizing in the weightier matters of the law. Nothing is so insidious as a wedge. If you let its edges in, very little force from the person who took the trouble to insert the edge will split open even as tough a stick of timber as a Baptist.

And so it came to my mind that, thirdly, in point of prudence we had already gone far astray, and that if we should allow ourselves to do any of the things which seem to take mightily with the populace, we should be obliging ourselves under obligation to please them in other matters, or else will be cultivating in them tastes that will presently lead them to attend the Episcopal profanation of Christian worship, or the Roman Catholic idolatry, or both. I must not allow myself to say what I think of Methodists and Presbyterians.

If, on the issues of right, of privilege, of prudence, I could find nothing at all to justify our so-called brethren who keep Easter, near Geneva, and elsewhere, the Bible responsibly, teach their children the Lord's prayer, and the like, might there be a chance of defending them on the ground of propriety? Here I saw at once they were weakest. I know nobody who is siller than the imitator of the distinguished. They say that the one and that one talks like the famous Dr. J. A. Broadus, bangs his head at the same angle, tries to smile after the same winning fashion, and so on, and so on. Well, these are but a poor sort of efforts. Every body sees through the sham, and lets his thoughts wander away to the great exemplar. Now, can a self-respecting minister, who has been a member of the church of his own best beloved, and most honored Baptist leaders, expect to feel comfortable in doing what any other denomination does? It might be a great improvement. I mean it might, if it were not certain in advance that we are right about everything, and the rest wrong about everything. But supposing it would be a great improvement in itself, would it be decent for us to imitate any one else? Paul said, “Be imitators of me, as I am of Christ.” But I recollect that Paul had no reference to the Episcopalians. They were all Baptists in those days. He was a Baptist; and he said, “Imitate me.” Perhaps that settles it.

I am sorry not to be able to throw a right about this perplexed subject. I may have muddled it worse than it was before. It is at least my desire to end where I began, by stating that my sole object has been to warn other inquiring minds that it is of no use to attempt to imitate our so-called Baptist (our really half-Episcopalian, quarter-Popish) imitative brethren by looking into the right, the privilege, the prudence, or the propriety of their course. If they were defensible when all the rest of us are mistaken, we might, in that case just as well shut up school, or let them run it.—The Schoolmaster of Wallace, in Religious Herald.

The Work of Less than a Century.

It lacks three years of a century since William Carey sailed for India as a missionary of the newly-formed Baptist Missionary Society, which was first set on foot by the preaching of the Gospel. The East India Company and their friends declared boldly that the project of sending out missionaries “was the most extravagant, mad, useless and dangerous project that had ever been conceived in the mind of man.” The declaration was that of the Saviour, “Go ye into all the world, and preach the Gospel to every creature,” and it was easy to see that His purpose would triumph, and to us living in the last decade of the nineteenth century we have the evidence of the fact. There are now two hundred missionary societies in the Christian church, with 7,000 missionaries and assistants, and with over 35,000 native helpers, and every land open for the proclamation of the Gospel, as far as we are concerned. Of course, the depraved human nature exists there will be opposition to its holy doctrines in every land. In 1831 the legal opposition was removed in India, and now there are half a million professing Christians, and over a million of adherents. Burnham followed at a later date, and has over 30,000 members of the Church. China followed in the rear, and now has over 1,000,000 members with their assistants, and over 100,000 professed Christians. The first Protestant missionary landed in Japan in 1854, and now the membership is over 25,000, with over 15,000 children in their Sabbath-schools. Their contributions last year were nearly \$50,000. Madagascar, the Sandwich Islands, the Friendly Islands, the New Hebrides, and other islands, are, many of them, as fully Christianized as portions of our own land. Africa is now, as never before, being occupied by the missionary of the cross, and possibly to-day contains quarters of a million of professing Christians. But the work is just begun in all these lands. The missionaries had to spend years in preparing grammars and dictionaries of the languages; and years more in establishing schools and colleges, and in gaining the confidence of the natives. It was the time of sowing the seed, but the reaping time has come, and the reapers may be expected to come with rejoicing, bringing their sheaves with them. The handful of corn has been sown on the top of the mountains, and we may with confidence expect the fulfillment of the promise: “The fruit thereof shall shake like Lebanon, and they of the city shall flourish like grass of the earth. . . . All nations shall call Him blessed.”—Christian Press.

A Missionary Ambassador.

BY REV. EDWIN M. BLESS, EAST ORANOK, N. J.

Some years ago word came one day to the Pasha of Aleppo that insurrection had broken out in the city of Zeitoon, in the Taurus Mountains. The Zeitoonians were Armenians, and not of the ordinary, brot-beaten, peace-at-any-price sort, but resolute, fearless, even reckless, mountaineers. For years they had defied the garrison or palace, and the narrow and the defiles and lofty crags, by which only access could be gained to their rocky home, rendered an attack more costly than the meager revenue to be collected would warrant. At last they had yielded, and appointed a resident upon the subject of the Sultan. Now, however, they had risen in their disgust at the oppression of the petty mudir, and gathering their forces in the castle on the highest rock of the city, had declared their independence.

What should the governor do—send troops? To accomplish anything would require a larger force than he had at command, and there were a good many reasons why he did not want to send to keep Easter, near Geneva, and elsewhere, the Bible responsibly, teach their children the Lord's prayer, and the like, might there be a chance of defending them on the ground of propriety? Here I saw at once they were weakest. I know nobody who is siller than the imitator of the distinguished. They say that the one and that one talks like the famous Dr. J. A. Broadus, bangs his head at the same angle, tries to smile after the same winning fashion, and so on, and so on. Well, these are but a poor sort of efforts. Every body sees through the sham, and lets his thoughts wander away to the great exemplar. Now, can a self-respecting minister, who has been a member of the church of his own best beloved, and most honored Baptist leaders, expect to feel comfortable in doing what any other denomination does? It might be a great improvement. I mean it might, if it were not certain in advance that we are right about everything, and the rest wrong about everything. But supposing it would be a great improvement in itself, would it be decent for us to imitate any one else? Paul said, “Be imitators of me, as I am of Christ.” But I recollect that Paul had no reference to the Episcopalians. They were all Baptists in those days. He was a Baptist; and he said, “Imitate me.” Perhaps that settles it.

There is no set way of preparing for public speech. Each man must choose his own method, according to his own temperament and the occasion. Bishop Potter read his Phi Beta Kappa oration last July without a gesture, but with such admirable intonation and emphasis that he held his audience in perfect attention for an hour. Dr. William M. Taylor writes his sermons and preaches from manuscript; but with a freedom and an energy not often rivalled by men who speak without notes. Dr. John H. Storr writes his sermons, reads them over two or three times before going into the pulpit, and then delivers it from memory, but not with literal accuracy. Dr. Talmage writes his lectures, has the manuscript before him, and reads in part, while the passages he desires to emphasize or memorize. Dr. R. S. Storrs writes nothing, unless it be a brief for convenience of preparation, and speaks without a note before him. The purely extemporaneous method seems to me the best of the worst. It is like Longfellow's little girl:

When it is good, it is very, very good; And when it is bad, it is horrid.

The extemporaneous speech is apt to be ill prepared, ill digested, imperfectly thought out, repetitious, and sometimes to make up in “sound and fury, signifying nothing,” what it lacks in thought and real and practical value. On the other hand, when it is at its best, it is more spontaneous, more genuine, less artificial, more fervid, and gives more direct personal contact with the audience than the manuscript method. The best manuscript address is more effective.—Dr. Lyman Abbott.

The Late Judge Miller.

The death of Mr. Justice Miller of the Supreme Court of the United States, is a very great loss to that bench and to the country. Though he had passed the allotted term of his life, he was only forty-four years of age, he was in his full vigor of mind, and never more able to render public service in the exalted position which he filled. His history, like his character, was a remarkable one. Born in 1815 in 1815, he was reared in the strength of some of the giant growths of the West. He had also the boldness of his race. All through life he was distinguished no more for the clearness of his mind, than for the courage of his convictions, and the integrity with which he avowed them. This indeed led him to leave his native State, as he was opposed to the institution of Slavery, and to seek a new home in Iowa, where he soon distinguished himself to such a degree, that the keen eye of Mr. Lincoln selected him as one of the judges to be placed on the bench of the Supreme Court of the United States, where he was to have such a long and splendid career. He was the oldest Judge on the bench (not the oldest in years, for Judge Bradley was three years his senior) when he was appointed in July, 1862, while Judge Field, the next oldest, was appointed in March, 1863. Thus these two have been associated in this court between twenty-seven and twenty-eight years. It may not be improper to state that one of the things which led to the relation that existed between them, which was one of the warmest personal attachments. They were members of a tribunal before which were brought all the great legal questions of the period since the war, questions of the interpretation of the constitution, on which the ablest lawyers of the country were divided. Judges also differed, and these two were not seldom pitted against each other, and as they were both men of very positive opinions they fought many a legal battle, and yet the vehemence of the contest did not abate one whit their respect for each other's ability or devotion to the interest of their common country. This association of the writer of these lines once had from Justice Miller's own lips, who said with a tenderness hardly looked for in one of his stalwart strength, “We have often differed widely in our opinions, but it has never affected in the slightest degree our personal relations. As yet only a few months since it was our privilege to sit beside the late Justice, at the table of his brother on the bench, and it was delightful to see the warm feelings that existed between them, a feeling that will give a peculiar depth to the sorrow with which he is gone will be mourned by his survivor.—Evangelist.

A Moral Signal Service.

We have what is popularly designated as a “Signal Service,” or “Weather Forecast,” in which by a careful collation and comparison of reports about the wind currents and temperatures of different sections of the country made by competent observers from outlooks upon high towers, we get probabilities of heat or cold, clouds or sunshine, rain or drought, and of scant or abundant crops. These forecasts are mainly reliable.

The Christian church has its high towers, on which are stationed watchmen competent to discern “the signs of the times,” and to report the clouds which give promise of abundant and refreshing rain, to make fruitful the fields which the husbandman has faithfully tended; or the hot and cloudless skies, from which no refreshing can come to the dry ground. From this sign afforded to them, they predict very accurately a fruitful spiritual harvest, or its failure.

The wide-awake and faithful watchman upon the walls, need not look long for either favorable or unfavorable indications, if he holds his audience in perfect attention for an hour. Dr. William M. Taylor writes his sermons and preaches from manuscript; but with a freedom and an energy not often rivalled by men who speak without notes. Dr. John H. Storr writes his sermons, reads them over two or three times before going into the pulpit, and then delivers it from memory, but not with literal accuracy. Dr. Talmage writes his lectures, has the manuscript before him, and reads in part, while the passages he desires to emphasize or memorize. Dr. R. S. Storrs writes nothing, unless it be a brief for convenience of preparation, and speaks without a note before him. The purely extemporaneous method seems to me the best of the worst. It is like Longfellow's little girl:

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Thoughts for the Thoughtful.

“The Lord gave, and the Lord hath taken away; blessed be the name of the Lord!” Therefore let your grief be such that your consolation shall be more; for ye have not lost them, but sent them before you, that they may be kept forever blessed.—Luther.

There is a prodigious power in singleness of love for Christ; in doing just “one thing,” and that one thing a pressing toward the goal of likeness to Jesus. A man of very moderate talents and education becomes a strong influential man, as soon as the Master gets complete control of him. He follows that Master so heartily and so projectively that he carries other people with him by the sheer momentum of his personal godliness. During my long ministry I have come to esteem Christians very much by brain-power or pure-power, as by heart-power. Weighing is a safer measurement in a church than counting.—Dr. Cuyler.

The genius of Christianity is found in the command of our Lord, “Follow Me.” Christ goes before us. He calls us to do what he has done. He does not demand the acceptance of any creed, nor does He pledge us to any specific course of action, but in our loyalty to Him there is a living germ which will expand the soul to ever fresh developments of gracious fruitfulness. A healthy plant grows by reaching its showery moisture grow. So any disciple who has Christ's example and teaching and lives in fellowship with Him cannot remain stationary. He will become more spiritually-minded, kind-hearted, and ready for all good works. If he walks in His footsteps our lives will be ennobled and we shall enjoy abiding peace.—Christian Inquirer.

Why are the stellar observatories placed on elevations? Why is the Lick telescope located on the desolate summit of Mount Hamilton? Not to bring the object glass near the stars, but to remove the world—the rough, broken, fretted world; the world with its huge obnoxious and its petty obstructions. That is why. And that is why Christ rises so into the regions of the ideal, to overcome the world, to lift us above the world. Climb the mountain! You begin in the valley and end in the clouds. Climb Christ's life! You begin with the real and end with the ideal. You begin with a carpenter's bench or a fisher's net, and end with a martyr's crown and a victor's crown. You begin with the human; you end with the divine. The mountain does not seem so very high, not much higher than some of the surrounding mountains. But the higher you go, the higher it rises; the farther from it you recede, the loftier it appears.—Rev. J. Brainerd Threlkeld.

We make our lives cold prose, when we might make them poems. We make them epic-brave, progressive, triumphant. We build the house of character of lumber—and poor lumber at that—when we might build it of brick; we build it of brick, when we might build it of granite. We might create a breeze of some moral or spiritual inspiration from our own lungs, when we might feel the strong and steady wind of heaven. We are content with well-doing, when we should be content only with best doing. The best manuscript address is more effective.—Dr. Lyman Abbott.

Have you ever seen, or perhaps made one of a party who are going to explore a dark deep cavern—the Mammoth Cave of Kentucky, or the Catacombs of Rome? They all stand out in the sunlight, and the attendants, who know the journey they are going to make, pass round among them and put into the hands of each a lighted candle. How simple it seems—how pale and colorless the little flame appears in the gorgeous flood of sunlight! But the procession moves along; one after another the dark cavern's mouth; one after another the splendor of daylight in the hands of one after another the feeble candle comes out of the night in the darkness; and by and by they are all walking in the dark, holding fast their candles as if they were their very life—totally dependent upon what seemed so useless half an hour ago. That seems to me a picture of the way in which God's promises of consolation, which we attach very little meaning to at first, come out into beauty and value as we pass on into our lives.—Phillips Brooks.

The very fact that men call themselves Christians is a declaration that they are seeking for a city. Do you act up to your declaration? Is your Christianity a matter of lip only? Have you pitched your tent outside the city, to confirm your declaration that you do not belong to this community? And do you live as in it, but not of it? Our outward lives ought to make most distinctly manifest that we are citizens of the heavens, and that will be made manifest by abstinence from a great deal. There are many things, right enough in themselves, which are not expedient, and therefore not right, for a Christian man to do, if they fasten him down to this present. And you will have to cut yourselves loose from a good deal that otherwise it would be permissible for you to be attached to, if you intend to rise toward God; and whatever we do like other people we shall have to do from a manifestly different tenor or spirit. Two men may engage in precisely the same occupation. For instance, there may be two tellers at one side of a bank counter, or two customers on the other, doing exactly the same things, and yet one of them may do them so as to “declare plainly,” even in the act, “that he is seeking a country,” and that he is not wholly swallowed up in the love and high estimate of worldly wealth. The motive from which, the end toward which, the help by which, the accompanying thoughts with which, we do our duty, makes the work may be low it, and make it express our heavenly-mindedness, as completely as if we went apart on the mountain and held communion in prayer and praise with God.—Rev. Alexander MacLaren, D. D.

Good News!

No one who is willing to accept the right course, need be long afflicted with fevers, eruptions, pimples, or other cutaneous eruptions. There are the results of Nature's efforts to expel poisonous and other matters from the blood, and show plainly what the system is doing to get rid of the skin impurities which it was the legitimate work of its own blood to cleanse. To restore these organs to their proper functions, Ayer's Sarsaparilla is the legitimate remedy. That no other blood-purifier can compare with it, thousands testify who have gained

Freedom

from the tyranny of depraved blood by the use of this medicine.

For nine years I was afflicted with a skin disease that did not yield to any remedy until a friend advised me to try Ayer's Sarsaparilla. With the use of this medicine the complaint disappeared. It is my belief that no other blood medicine could have effected so rapid and complete a cure.—Andrew D. Garcia, C. Victoria, Tamalpais, Mexico.

My face, for years, was covered with pimples and humors, for which I could find no remedy till I began to take Ayer's Sarsaparilla. Three bottles of this great blood medicine effected thorough and permanent cures. I recommend it to all suffering from similar troubles.—M. Parker, Concord, Vt.

Ayer's Sarsaparilla,

PREPARED BY DR. J. C. AYER & CO., Lowell, Mass. Sold by Druggists. 25c. 50c. 75c. per bottle.

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OCT. 29

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Messenger and Visitor

WEDNESDAY, OCTOBER 29, 1890.

KEEP THEM OPEN.

This is about the time when in many Sunday schools the Superintendent begins to talk of closing up the school for the winter.

This closing of the Sunday school for so large a portion of the time we must regard as a calamity which ought if possible to be avoided.

A Thanksgiving service should be provided for. Let it be expected that the people will assemble; let the sermon be as good as can be made; let the service be the best we can give to our Lord.

The collection should not be forgotten. Bring an offering, and come into the Lord's courts. Give back to the Lord some portion of what He has given you.

of the earth are enjoyed, there is no fear of the robberies that prevail where the Gospel has not come.

We owe these gifts to God's beneficence. The earth is the Lord's, and the fullness thereof. He sends rain and fruitful seasons.

Our God receives our acknowledgments. He commands us to offer thanksgiving. Reason also suggests it. The Christian desires to praise his Lord for all the kindness shown.

It will also promote gratitude. To express the grateful feelings of the soul is to increase those feelings.

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Our Lord showed interest in little children, whom he took into his arms and blessed. He is the same yesterday, today, and forever.

On Monday the Foreign Mission report was read by the secretary, Rev. J. McLaurin. The contributions of the year amounted to \$20,042, the expenditures to \$19,907.

THE CONVENTION AT WOODSTOCK, ONTARIO. As noticed in the last issue of the Messenger and Visitor, the Baptist Convention of Ontario and Quebec met with the church in Woodstock, on Thursday, 16th inst.

With our brethren in Ontario the denominational paper, as we understand it, is related to the body in the same way that their missionary and educational enterprises are, that is to say, it is under the control of a Board appointed by the Convention.

Thursday, the 6th day of November, proximo, has been proclaimed by the Government of this country as a day of thanksgiving to Almighty God in acknowledgment of the blessings of the year.

We ought to observe Thanksgiving Day. True, the State has no power and no right to compel us to worship God. Church and State have separate offices.

We have abundant gifts for which to be thankful. Let our readers think for a moment of the gifts of the earth bestowed by the harvest, and all the accompanying gifts that make the harvest a blessing.

Students enrolled are, respectively, Toronto Baptist College, 32; Woodstock, 151; Moulton, 141; total 327.

The manner in which this report was received gave evidence of some friction in connection with the establishment of the Arts department of the University.

That, while adopting the report and pledging ourselves to a hearty support of all the branches of our University, we instruct our Boards to submit all educational departments involving possible financial burdens on the denomination.

This amendment was discussed at considerable length. Some of the brethren thought that the Board's action in establishing the Arts college had been premature.

On the other side it was contended that the Board of Governors had not overstepped the authority vested in them; that the opening of the Arts College was a matter definitely settled at Guelph, and the time of that opening was a matter of detail which the Board itself had a right to decide on.

Saturday evening was devoted to a public educational meeting with platform speeches, the speakers being Principal Huston, of Woodstock, Dr. Newman, of McMaster, Dr. Saunders, of Halifax, and Dr. T. H. Rand, of McMaster.

The London Freeman gives up a large part of its issue of Oct. 10, and in addition a supplement of twelve pages, to a report of the proceedings of the Union.

An interesting feature of the meetings was the presentation of an address by thirty-five Nonconformist ministers of Christ.

The first day seems to have been occupied with devotional exercises and opening addresses, with a grand temperance meeting, under the auspices of the Total Abstinence Association, in the evening.

From so rich a feast, it seems a meager thing to offer our readers only a few morsels taken here and there almost at random, but that is all we are able to do.

There is talk of a crisis in India with its 250 millions of people, and with its wonderful riches. There are many things to discourage and distress at times.

It is certain that Satan has been and is stirring up an extensive opposition to the Gospel. This opposition comes in the form of infidel books and sometimes in the form of false teachers.

Only two or three years ago Calcutta and other parts of India were visited by some Theosophists (as they called themselves), who endeavored to persuade the people that they could put them in communication with a 'Great Spirit' who lived away in the Himalaya mountains.

Such a proceeding must be regarded as quite irregular and could only be justified under very exceptional circumstances.

It is difficult to see how members of Baptist churches should be countenanced in committing denominational suicide, and it is about equally difficult to believe that they should be willing to do so.

THE AUTUMNAL MEETINGS.

The Baptist Union of Great Britain and Ireland has held its Autumnal meeting this year in Cardiff. It was a curious coincidence that the autumnal gathering of the Congregational Union of England and Wales should also be held the previous week in the same County of Glamorgan.

The South Wales Daily News—for a copy of which we are indebted to a friend—in its leader of October 7, while bidding the Baptist Union welcome to Cardiff, remarks:

"The Baptists, we need hardly say, have a splendid record in regard to their foreign as well as their home work. Like their twin denomination, the Congregationalists, they are strong in the field of foreign missions.

"Politically they are intensely Radical. They have had their early training in the school of adversity, and their experience has made them for the most part a people of sound and strong backbone in which there are no visible elements of decay.

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course, being fostered by the government. But native teachers and preachers are being raised up in India to assist in the great work, and many of them are of splendid power and intelligence.

This, again, is a clipping from the thrilling address of Rev. J. G. Darby, missionary to Africa:

"Their brethren in India could tell of good work, of souls saved, of men and women who had been living in darkness being brought into the light and liberty of the Gospel.

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The President of the Union, the Rev. James Owen, delivered his address on Wednesday morning. His subject was "The Free Churches and the People." The Freeman says of this address that "it was received with remarkable enthusiasm. The audience were now moved to the deepest emotion by passages of fervid eloquence, and now relieved itself by mirthful laughter at touches of humor most appropriately placed."

"It is necessary to remember, then, that uniformity is not essential to unity, and that below the surface we had a greater unity than the superficial observer would imagine. 'The unity' it has been said, 'exists in the one Object of worship, the one Object of alliance, the one Source of virtue, the one cementing principle of mutual love. The diversities are, and must be, numerous and intractable as are the essential distinctions which nature, habit, and circumstances have created among men.'"

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"It is necessary to remember, then, that uniformity is not essential to unity, and that below the surface we had a greater unity than the superficial observer would imagine. 'The unity' it has been said, 'exists in the one Object of worship, the one Object of alliance, the one Source of virtue, the one cementing principle of mutual love. The diversities are, and must be, numerous and intractable as are the essential distinctions which nature, habit, and circumstances have created among men.'"

"Politically they are intensely Radical. They have had their early training in the school of adversity, and their experience has made them for the most part a people of sound and strong backbone in which there are no visible elements of decay.

The London Freeman gives up a large part of its issue of Oct. 10, and in addition a supplement of twelve pages, to a report of the proceedings of the Union.

An interesting feature of the meetings was the presentation of an address by thirty-five Nonconformist ministers of Christ.

The first day seems to have been occupied with devotional exercises and opening addresses, with a grand temperance meeting, under the auspices of the Total Abstinence Association, in the evening.

From so rich a feast, it seems a meager thing to offer our readers only a few morsels taken here and there almost at random, but that is all we are able to do.

There is talk of a crisis in India with its 250 millions of people, and with its wonderful riches. There are many things to discourage and distress at times.

It is certain that Satan has been and is stirring up an extensive opposition to the Gospel. This opposition comes in the form of infidel books and sometimes in the form of false teachers.

Only two or three years ago Calcutta and other parts of India were visited by some Theosophists (as they called themselves), who endeavored to persuade the people that they could put them in communication with a 'Great Spirit' who lived away in the Himalaya mountains.

Such a proceeding must be regarded as quite irregular and could only be justified under very exceptional circumstances.

It is difficult to see how members of Baptist churches should be countenanced in committing denominational suicide, and it is about equally difficult to believe that they should be willing to do so.

Visiting and Preaching.

In accordance with the plan as outlined by the committee of District No. 4 of the Central Association, a visit was paid to the churches on the East side of Saint Margaret's Bay. The visiting brethren were pastor Manning of the North church, and missionary Webb, in charge of work at the Quinpool Road chapel. These brethren left their homes on Tuesday morning, October 7, and held their first meeting with the branch of the Indian Harbor church at East Dover. By some oversight, no notice had been sent of our meeting here; but thanks to the energy of Bro. George Richardson, who was teaching in the neighborhood, word was circulated and a good congregation assembled to hear the gospel proclaimed by Bro. Webb. The Baptists in this part of the field are few in number, but they are staunch and true. The visitors missed the presence of Bro. James Fader, who was away from home, not knowing anything about the meetings. They were, however, kindly cared for by his family. There are two Dovers, East and West. The meeting-house is on the East side of the Bay, which runs inland for some distance. In fine weather the people cross in boats. The distance around is six miles. There are four Baptist families on the West side. These are trying to build a place of worship—with a room up stairs to be occupied by the Orangemen for a hall. The brethren feel the need of some place in which to hold their meetings for prayer, preaching and Sunday-school. They are shut out of the schoolhouse in the district, which is owned by the Bishop of Nova Scotia! The brethren will see to it that the title is satisfactory, so as to avoid future complications. A collection was taken up for the Convention Fund amounting to \$1.25, and \$1 was given for expenses.

The next morning we retraced our steps to Indian Harbor, where we found the friends expecting us. Bro. M. preached in the afternoon to the faithful few gathered in His name. Bro. Webb preached an earnest sermon in the evening to a large congregation; at the close of which a collection was taken towards defraying the expenses of the delegation, amounting to \$3.32. There was also paid to the visiting brethren \$17.30 for the Convention Fund. It may be interesting to note here that the committee at their first meeting in Halifax, arranged to ask all the churches in the district to endeavor to raise at least a given sum. \$20.00 was asked from this church. It has come nearer the apostolic injunction, "that there be no gatherings when I come," than most of our churches. Here is a noble little band of faithful, willing workers, and any man might feel it a joy to serve such a people. The Seventh-day Adventists have been busy with their pestilential heresy among this people, and a few have been led away by their sophistries; but God lives and His church holds on her way.

Bro. Webb having an engagement at his mission for Thursday evening, left for home that morning, and the services in the 1st Saint Margaret's Bay church were conducted by his companion and fellow laborer in the gospel for the time being, who preached both afternoon and evening. At the close of the evening service, a collection of \$8 was taken up for the Convention Fund. Nothing was received for expenses. The brethren have been engaged for several years in the erection of a place of worship. They have succeeded in their efforts. The building is completed, and as it is to be dedicated to the worship of God on next Lord's day, the 19th—further reference just now is unnecessary. A parsonage owned by the church in Indian Harbor in connection with the church is also located near by, and free from debt. The object of this visit by the ministering brethren was distinctly stated at each place. Here is a field of labor, interesting and attractive, where the right man can do most effective service for the Master. Where is he to be found? J. W. M.

A Letter from Vermont.

Will not a few lines from the Green Hill State of Vermont interest the friends by the sea? Thinking that this may be true I take my pen this Saturday night. Nearly six months have quickly passed since in the fast embrace of sea-sickness I entered Boston harbor, in the good steamship Yarmouth. These six months have been, not full of leisure certainly, nor yet over-full of work, but they have been very full of interesting experiences. At their commencement, on every hand everything was new. A people with whom I had had but two Sabbaths' acquaintance confronted me on the first Sabbath; as I rested my eyes on the surrounding hills I felt that they were strange; and as I entered upon my work I found some things at least that were different from the old. Only one thing gave me a truly home-like and restful feeling, and that was the genial and kindly face of good brother Robbins, who was the first to extend a welcome upon our arrival at the Bellows Falls Station. Now, however, almost everything is quite familiar, and we are sensible that we are here to stay—in a pastoral sense. Among the special outside privileges that have been mine this summer I may

name the following: Attending the Sunday-school convention at West Randolph; attending some of the varied exercises of commencement week at the Academy at Saxton's River; attending the association Sunday-school convention which met here; hearing Moody a day at Brattleboro; attending the Woodstock association at Grafton; and attending the State convention at Rutland. By the first named I was most favorably impressed. It was altogether fine. The enthusiasm shown over Sunday-school work was most inspiring. This, be it remembered, was no union convention, but a purely denominational one. As soon as I read the programme sent out ahead, one thing especially impressed me, and that was the number of specialists who were to be brought in from abroad. And as I attended the other denominational gathering, I found that no pains were spared—nor money either—to get the very best qualified speakers for the several subjects to come under its consideration. And is not this well? It gives such gatherings an immeasurable educative power, and tends greatly to lift up and strengthen. At that Sunday-school convention Mr. Stankey had charge of the singing; Dr. Clark, of Patterson, N. J., spoke several times very practically in reference to methods in Sunday-school work, the outside work required to make the school a success, etc., and answered questions thereon; Rev. C. P. Gifford, of Brookline, Rev. C. H. Spaulding, and Miss Lucy Wheelock, of Boston, were also noteworthy participants in the exercises.

The Academy at Saxton's River is one of which the denomination in the State is very justly proud. It has buildings which are scarcely excelled by those of any academy in the United States, and an endowment of \$100,000. It is also rich in the possession of Prof. G. A. Williams, Ph. D., as principal. Like the Academy at Wolfville, this one is characterized by the Christian atmosphere pervading it, and extensive revivals of religion have been of almost yearly occurrence throughout its history.

One thing in this connection gives me great pleasure to record, and that is the universal esteem in which the pastor of the Saxton's River church is held by the students. In him the young people feel that they have a friend; he takes great pains to know each one personally, and interests himself in all that concerns them. The gain of this to both, and to the village church, cannot be estimated. The State convention at Rutland was quite similar to such gatherings in the Province. I did not think that it surpassed them in any particular. Dr. Morehouse, of N. Y., secretary of the Home Mission Society, made us feel the imminency and importance of the work in which he—and in fact we all to a greater or less extent—are engaged. The denomination in the State is not large, but it is energetic, and is doing a grand work for the Master.

Permit me before closing to add that my interest in all the denominational work in the beloved Province is in no way diminished by my separation from it, and moreover, I believe, never will be. Each week the MESSANGER AND VISITOR is eagerly scanned for every bit of new intelligence that it contains. May the Divine blessing rest upon the new editor and upon the churches, and upon the denominational work in all its varied interests, in my prayer. C. R. B. D.

Ordination Council.

By invitation of the Port Hillford Baptist church a council was organized in the Baptist place of worship at Goshen, in the county of Guysboro, on the 14th inst., to consider the advisability of ordaining the pastor of the Port Hillford, 2nd Saint Mary's and Goshen churches to the work of the gospel ministry. The council organized by electing Rev. A. Martell, of Canso, moderator, and Willard P. Anderson, of Town of Guysboro, clerk.

Delegates present: 2nd St. Mary's—Deacon James McKee; Port Hillford—Deacons John Kennedy and Robert Mills; Goshen—Deacons J. McGregor, Charles Nichols and John Southerland; Guysboro—Bro. John R. Nickerson; Ministerial brethren: Revs. A. Martell, D. Price, and Willard P. Anderson; Licentiate, Bro. Snelling, from N. Harbor. The candidate, Bro. Tiner, was then called on to relate his Christian experience, call to the ministry, and views of Christian doctrine and practice, church polity and government, after which the council appointed Rev. D. Price to question the candidate on the doctrine of the New Testament, which he and the moderator did very thoroughly. A statement was also made as to the provision which this group of churches have made for their pastor's support, all of which being satisfactory, the council withdrew to deliberate.

Moved by Rev. D. Price, seconded by Bro. John McGregor: That, whereas the council has listened to the statements of Bro. Tiner, in regard to his experience, call to the ministry, and views of Christian doctrine and church polity; Therefore resolved, that they advise the church to proceed with the ordination. Carried. Arrangements were then made for

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evening service as follows: Reading scriptures, D. Price; prayer, Bro. Snelling; sermon, Willard P. Anderson; prayer at the laying on of hands, A. Martell; charge to the church, D. Price; charge to the candidate and hand of fellowship, A. Martell. The above order of exercises was carried out, after which, on motion, the council dissolved and congregation dismissed with the benediction by the pastor. WILLARD P. ANDERSON, Clerk. Dedication Service.

For several years past the First St. Margaret's Bay church have been engaged in building a place of worship. The old meeting-house which has served its purpose in its day has become really unfit for service. But the church is not large, and there is no wealth among its members. In consequence the house was not completed and ready for occupancy until last week. It has been a work of faith and a labor of love on the part of the church through all these years. It was begun when Bro. F. H. Beals, the present pastor of the Hebron church, spent his vacation, while a student at Acadia, on the east side of St. Margaret's Bay, though the advisability of building a house of worship was seriously considered when the Rev. W. E. Hall was laboring so efficiently around the shores of this beautiful bay. The church have ever held these brethren in grateful remembrance, and naturally desired their presence at the opening services; but for various reasons this was found impossible. The Rev. Dr. Saunders was invited to preach the dedication sermon, but absence from home and previous engagements prevented him from complying with the request. The building was opened for worship on Sunday, Oct. 19th, and the ministering brethren present were Rev. J. W. Manning, pastor of the North Baptist church, Halifax, and Rev. George Taylor, pastor of the 2nd St. Margaret's Bay church. Brother Manning preached in the morning the dedication sermon, from Psalm 84: 1. Prayer was offered by Bro. Taylor. The afternoon service was conducted by Bro. Taylor, who preached from Isaiah 63: 3, last clause. In the evening Mr. Manning preached especially to the unconverted, from 2nd Sam. 1: 33. The services of the day were interesting and the attendance good, and the weather delightful. The collections during the day amounted to upwards of \$90.00. The building is capable of seating from 200 to 250 people. The pews are ash with walnut trimmings. The ceiling is lined with spruce and the walls are plastered. There is a small recess in the rear which gives room for the pulpit and platform. The entrance is not from the tower standing at one corner, from the top of which rises a graceful spire, but from the centre. The house is neat in appearance, tasteful in design and finish. It reflects credit upon designer and builder, and is an ornament to the community. What is wanted now, is the presence of the Lord to fill the place with His glory. In connection with the church at Indian Harbor here is an inviting field of labor. The pastorate of the 2nd St. Margaret's Bay church is also vacant. Mr. Taylor—soon to remove to the West. Surely it is not right that all this territory should be unoccupied; but if we do not look after it, others will, and are doing so already. "The laborers are few," but there ought to be some one here. J. W. MANNING.

Quarterly Meetings.

ALBERT COUNTY. The Albert County Quarterly Meeting met with the Third Hillboro church on Tuesday, the 14th of October, at 2 p. m. The session was a very interesting one. The conference meeting was one of unusual power and blessing. Ministers present: Rev. W. Camp, Rev. M. Gross, Rev. S. W. Curran, Rev. J. E. Fillmore, Rev. G. C. Steadman and the undersigned. Being the annual session, the following officers were elected: Rev. M. Gross, president; Rev. J. E. Fillmore, vice-president; and Rev. W. McGreggor, secretary. Rev. W. Camp read an instructive paper on "Prayer Meetings," which may appear in the MESSANGER AND VISITOR. Important discussions took place in reference to Sabbath-schools, temperance, and grouping of churches. In the absence of Rev. S. C. More, his alternate, Rev. J. C. Steadman, preached the quarterly sermon from Psalm 27: 4. It was a season of refreshing. Rev. W. McGreggor preached a sermon on Wednesday, at 3 p. m. from 1 Cor. 1: 24. The session closed with a missionary meeting on Wednesday evening. We meet again with the 2nd Coverdale church on the second Tuesday of January. W. MCGREGGOR, Secy. Treas.

THE ANTIGONISH AND GUYSBORO

Baptist Quarterly Meeting met with the church at Goshen, Tuesday, Oct. 14. Owing to the wet weather there was not as many present at the morning session as would have been otherwise. Meeting opened by prayer. The chairman being absent, Rev. A. Martell was appointed chairman pro tem. The report from Canso church was then called for and given by Rev. A. Martell. He reports the work in that church to be very encouraging, and the outlook for this winter good. The speaker said he expected by the aid of God's Spirit to have a large gathering of souls. The report from Guysboro church was next listened to. Rev. W. P. Anderson reports good meetings, especially the

prayer and conference well attended. Baptisms have been quite frequent during the summer. The next report was from Isaac's Harbor church. Rev. D. Price said he felt encouraged in the work, as he believes that a true spirit of grace was deepening in the hearts of the church members. A resolution has been passed by that church to raise this coming year the debt of twenty-five hundred dollars that rests upon this house of worship, and which has been paralyzing the efforts of the church for years. Cost of house of worship \$7,000. Report from New Harbor came next. Bro. Snelling reports good meetings on his field. The report from Port Hillford, First and Second St. Mary's, and Goshen churches was next called for, and given. The spiritual outlook of these churches seem to be quite encouraging, yet coldness does much to retard the advancement of God's kingdom in these churches. Still there are some who are not discouraged, but are working, and praying, and looking to God for His Holy Spirit to melt the icy hearts, and to give them the victory through Jesus Christ. There was no report from Antigonish church. The meeting closed at 10.30 p. m., to meet with the Isaac's Harbor church, Wednesday, January 14th, 1891. J. E. FINLEY, Secretary.

The Messenger and Visitor will be sent to new subscribers from this date to the end of 1891 for \$1.50 in advance. Religious Intelligence.

NEWS FROM THE CHURCHES.

RAWDON.—On Sunday, Oct. 19th, it was our privilege to add two to our number by baptism. L. A. COONEY. UPTER STEWACKER, N. S.—Pastor Fields reports one baptized into the fellowship of the Upper Stewacke church, on Sunday, Oct. 5.

GUYSBORO, N. S.—We are baptizing nearly every Sabbath, since quite early in the summer. I went down to the river again yesterday, and administered the ordinance of baptism to two very promising young persons. Oct. 20. WILLARD P. ANDERSON.

SHELBURNE.—Please allow me to acknowledge through the MESSANGER AND VISITOR the kindness of the Milton church, Yarmouth, and its pastor in presenting to the Shelburne church two beautiful stoves, costing \$25, for the house of worship. The Shelburne church moved a vote of thanks to the members of the above church for their timely assistance, and prays that the great Giver of all blessings may richly reward them. T. M. MEXRO.

PARRISBORO, N. S.—The church at Parrisboro is now without a pastor. Bro. Stackhouse labored with the church during the vacation with great acceptance. They are all sorry he had to leave them. Under his labors the church was revived, congregations and collections increased, and progress was seen all along the line. They are earnestly seeking for the right man to be their undershepherd. The Springhill church granted me leave of absence for last Sabbath, and I supplied for the Parrisboro church. We had good congregations morning and evening. In the afternoon I had the privilege of baptizing three believers in the presence of a large number of people. I hope the Lord will soon answer their prayers and send them a man after His own heart. Springhill, Oct. 21. H. B. SMITH.

GREENWICH HILL, Kings Co., N. B.—In May last Bro. H. A. Giffin, lic., under the direction of the Home Mission Board secretary, came to Greenwich to spend his summer vacation. He labored very faithfully to compass the work on this field, and his labors were highly appreciated by the people. It is with great regret we see him depart to resume his studies at McMaster Hall, Toronto, but we trust it will be to fit him more and more for the Master's service. Our brother has proved himself to be a workman that needeth not to be ashamed, and will be followed by the prayers and good wishes of the church where he labored. J. McB. Oct. 18. PERSONAL.

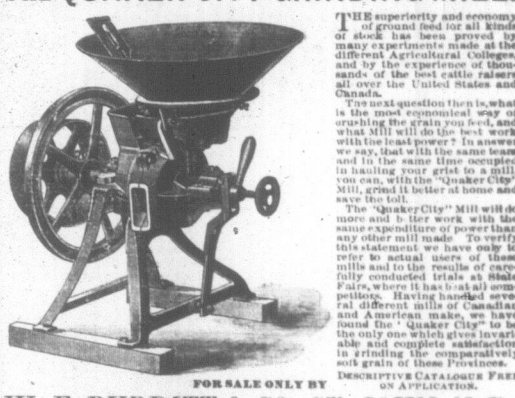
Rev. G. N. Ballentine writes that his permanent address is 1636 Sacramento street, San Francisco, Cal. We very much regret to learn of the serious illness of Rev. Mr. Cain, pastor at Annapolis. Our informant, writing on the 20th inst., says Mr. Cain "has been sick for three weeks of gastric fever, and at present is very low, though this morning his physicians pronounce his condition more favorable. We are sorry to learn that Rev. E. T. Miller has resigned the pastorate of the Tabernacle church, Halifax, and that we are likely to lose him from these provinces. Bro. Miller is a good preacher and his work in Halifax has been successful. He is now supplying the church at Grotton, Conn., and we believe is likely to settle there. His address is at present Grotton, Conn.

We are glad to learn from Bro. W. G. Corey, that his health which had partially failed him last spring, so that he was obliged to give up pastoral labor for a time, is now, through the goodness of God, so restored that he is able to resume work in the ministry. We hear a good report of Bro. Corey's ministry and would recommend some of our pastorless churches to correspond with him. Address Rev. W. G. Corey, Chipman, Queens Co., N. B.

NOTICES.

The next meeting of the Ministerial Conference or district meeting of King's Co. will be held in the Baptist church at Cambridge, Cornwallis. HENRY LOVETT, Sec'y.

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