

Messenger and Visitor.

THE CHRISTIAN MESSENGER,
VOLUME XLIX.

Published Weekly by The Maritime Baptist Publishing Company.

THE CHRISTIAN VISITOR,
VOLUME XXXVII.

VOL. I

SAINT JOHN, N. B., WEDNESDAY, JULY 29, 1885.

NO. 30.

To PASTORS AND CHURCH CLERKS.—Would not the pastors of churches that have any systematic way of gathering money for the Convention Fund, please notify us at once of the fact, giving a brief statement of the method adopted. In the event of the church being pastorless, would the clerk kindly give us the information desired. Do not fail, please, as it is a matter of some importance.

The excitement over the terrible exposure of the *Pall Mall Gazette*, London, continues. The Archbishop of Canterbury, Cardinal Manning, and Samuel Morley have been appointed a committee to sift the evidence submitted by the *Gazette*, and have been engaged in this work for several days. Sinners in high places are trembling, and well they may, if a tithe of all the statements made by the *Gazette* of their reeking licentiousness be true. Investigations are being made in Paris and in Copenhagen, and much the same state of things is being revealed in other places. Moral living people must not be surprised if there is some step while the attempt is made to cleanse the sink of impurity.

The most satisfactory, is the heading of an item of news from the churches, in a recent *Watchman*. The news which is thus described, is of a Baptist pastor, who not only gave up his baptism to be used by the Methodist minister to immerse some candidates whose consciences were too sensitive to permit them to submit to sprinkling, but he also himself baptized some whose consciences acted in this way, to accommodate the pastor of the Congregationalist church. Now it is "most satisfactory" that our sentiments are spreading among other denominations, but whether it is well for Baptist ministers to have anything to do with helping people, whose consciences will not allow them to be sprinkled, or to have their children sprinkled, into a church where they must give a life long support to those very practices which by this action they declare erroneous, is a matter of great doubt. Even the reverend J. Hyatt Smith, open communions, politician, &c., though he has been, proved the experiment of helping people whose consciences troubled them on the subject of baptism into Peco-baptist churches, and found it a business that did not pay, and had to give out that he "did not take in washing." The best thing we can do for those who wish to make a compromise with their own consciences in the way above mentioned, is to let them alone, lest we share in the inconsistency by giving it countenance.

The sermon of Sir Richard Cartwright was as eloquent as it was graceful and patriotic, and did him infinite credit. Not that his less enthusiastic recognition of the service of the militia was expected from him, for he is a gentleman and an ardent Canadian.

We clip the above from the *Montreal Gazette*, a Conservative paper, in order to commend its treatment of a political opponent. We notice also that the *Halifax Mail* speaks in similar terms of this speech. If political papers only learn to speak in kind terms of those who are on the opposite side in politics, it will be much more manly, and will relieve us from a disagree.

Bro. DAVIN C. CHERRY, who is doing colporteur work in Yarmouth Co. N. S., is authorized to act as agent for the *Messenger and Visitor*.

It is reported that President Cleveland and a number of the members of his cabinet went on a fishing excursion, on a recent Sabbath. Does he forget that he is chief officer of a Christian nation, and in this act is outraging the most sacred feelings of a vast majority of the people of the U. S., and those of the class upon which the country must depend for its stability and prosperity? It is a serious thing for the head of a nation to throw the weight of his example into the scale against those who seek to support religion, and to keep its bulwark from being overthrown.

A FAITH CURS was reported from New Glasgow, a few weeks since, and a very circumstantial account given in the *Presbyterian Witness*. A statement appears in the last *Yarmouth Herald* contradicting this account, and declaring that remedial agencies had begun to affect a cure before the faith cure was sought, that the progress after was not more rapid than might have been expected from these remedies alone, and that the patient is still far from being well, and that the young lady, said to have been cured, declares this account of her cure by faith to be incorrect, and wishes it contradicted.

ONE DAY LAST WEEK we received a list of forty new subscribers from two of our ministers who believe the *Messenger and Visitor* will be a power for good in the families where it is taken. These brethren are Rev. D. G. McDonald and Rev. E. H. Sweet. Fifty new names have been added to our list on E. E. Island within three weeks chiefly through the kindly interest of Bro. McDonald, and Port George, Annapolis Co. N. S., and vicinity, where very few papers have ever been taken before, has now a list of over a score. If all our brethren would

do likewise, there would be no doubt about the 6000 subscribers by Jan. 1, 1886. We should like to have others try and send us larger lists than these.

THE EXAMINER discusses "The rights of Alumni" in a recent issue. It seems that the Alumni of some of the colleges in the U. S. virtually claim the right of control. The Examiner holds that the Alumni of colleges which provide education at half its cost are under more obligation to their Alma Mater than she is to them. It is of the greatest importance that a college have the good will and support of its graduates. In the case of denominational colleges, however, there is special need of great caution here. Many of the Alumni drift away to other denominations, or never become church members. To give much control to them means to abandon the idea of denominational control through the representatives of the church. It is always safest to keep to right principles in all our work. Success will be more assured in this way than by any resort to mere expedients to meet a present need.

DEACON CHIPMAN made a statement at a Missionary meeting at Tremont Temple, which may well lead others than New Englanders to serious thought. He showed that if one-third of the Baptists of N. England gave one-tenth of their income annually, it would pay all the expenses of their 1,100 churches, and leave \$2,250,000 for Missionary purposes. We have no doubt but that one-tenth of the income of one-hundred of the wealthiest Baptists of the Dominion would foot up a good \$50,000, and the tenth of the incomes of the rest of the 40,000 would yield a full \$1,000,000. This is a very low estimate, yet what grand things might be done were this rule adopted, and all believers make one-tenth the minimum of their giving. Under the law this was the percentage demanded to support the worship of God. While there is no stated proportion named in the N. Test. can we suppose that it is God's will that the superior love motives, backed by a knowledge of Christ and his cross, should lead his people now to do less?

AT THE LATE Presbyterian Assembly of the U. S. the most earnest discussion of its sessions was on the question of the validity of Roman Catholic baptism. There were able men on both sides, and the controversy waxed warm. It was finally decided to lay the whole matter on the table, "amid prolonged and noisy applause." This is perhaps a more delicate question for our Peco-baptist brethren than many of them are aware. The only reason why it is practice, infant baptism and sprinkling to-day is because they carried it over from the Roman Catholic church when they separated from her fold, or have derived it from those who adopted it from this church. Had not the church of Rome changed the ordinance from its original purpose and form, on the assumption that the church of the pope had power to amend N. Test. institutions, there is small reason to believe that Peco-baptism and sprinkling would have place on the earth to-day.

In voting to refuse validity to the ordinance as administered by R. Catholics, Peco-Baptists are really sweeping the foundations from beneath their own feet.

WE HAVE RECEIVED applications from several S. Schools in destitute sections desiring our help in securing libraries. We should like very much to assist the brethren who are laboring under great difficulties in these fields. There are many S. schools that have books in their libraries which have been read by the scholars, and which they would be glad to donate to these more destitute schools. If any who are willing to do this would communicate with the editor of this paper he would esteem it a favor.

OUR EXCELLENT CONTEMPORARY, the *Presbyterian Witness*, referring to statements in the Baptist papers about the decline of infant baptism in the Peco-baptist bodies, says: "We know that there has been much neglect in some large Presbyterian congregations in the United States; but the case is not as bad as it is represented. In the leading Presbyterian church (North) there are 616,000 communicants. According to the best vital statistics, there will not be over 25,000 births each year. The number is more likely to fall below 23,000. The number of infant baptisms is about 19,000 each year. The number last year was 19,483.

We do not know where these "best vital statistics" are found, but we do know that the 123,544 Presbyterian communicants of the Dominion report 9,478 infants baptized, and we suppose no one will assert that all the infants born have been admitted to baptism. Now according to these "best vital statistics," to which the *Witness* refers, there would have been less than 5,000 births, all told among the 123,444 communicants. Were there even the same proportion of infants baptized among the Presbyterians of the U. S. as of those in Canada, about 49,000 would be baptized annually instead of 19,000. The Presbyterians of Canada must be about

three times as prolific as those of the U. States, or these "best vital statistics" cannot be among the figures that "do not lie." We hope our contemporary will correct this incorrect statement into which he has been betrayed.

IT DOES OUR CONTEMPORARY the *Halifax Herald* so much good to make a point or to think he has made one—against the *Messenger and Visitor*, that we leave him to the full and unalloyed enjoyment of those he supposes he made in one of the issues of last week. We have not the heart to do otherwise.

TWO COMMUNICATIONS in our present issue deserve especial attention. One is the sermon on "Woman's Work" by Bro. Cohoon, the other is the article by T. H. R. They both refer to subjects which need very careful consideration.

THE PHILOSOPHY OF MINISTERIAL SUPPORT.

An Essay, by E. H. Sweet, read at the Annapolis Co. Ministerial Conference, July 14th, and Published by Request.

[It has been thought best to discuss the above-stated subject strictly upon the principles of Political Economy. Your essayist has therefore purposely eliminated the spiritual element, and presented only the material side of Ministerial Support.]

According to the wisest political economists, the value of an object in demand, depends upon the cost of its production. The value of all commodities illustrates the truth of this proposition.

What is true of objects, we believe, is true also of services. The value of ministerial labor, like all other services, must be determined by its cost. When a strong physical constitution is first supposed, when soundness of speech and full supply of brains are indispensable to the ministry, some value should be attached to the office of the Christian minister. To the young man endowed with these natural talents, the eight or nine years, which he is required to spend in preparation for the ministry, are in themselves of inestimable value. These years of the very best of life, together with the expenses of a College and Seminary course, are not overestimated at (\$5000.00) five thousand dollars. No one spends more time and money in preparation for his life work than the Christian minister; no one's services therefore are more valuable.

This is as it should be. Whatever the service in demand, the value attached to it and the price paid for it, must always be commensurate with its cost. Otherwise labor costing the least might receive the most lucrative support, and the Christian minister of superior natural ability who has invested a capital of (\$5000.00) five thousand dollars in his calling, might receive a less remunerative salary than the day laborer who has never spent a dollar to prepare himself for the work of life.

In order to meet this argument and to formulate, at the same time, an excuse for inadequately supporting the gospel, it may be said that the churches do not require a ministry involving such an outlay of time and money. Some may even argue that an education is not a necessary qualification for the ministerial office, yet if the demand of the minister what an education only can secure, they in effect demand an educated ministry, and so defeat their own argument.

Our congregations to-day become restive unless they hear intelligent preaching. Christian men sometimes take great pains to indicate their disgust with second rate talent in the pulpit. Fastidious churches often require of their minister a Byron in beauty, a Job in patience, a Moses in meekness, a Paul in eloquence, a Solomon in wisdom and a David in song.

To meet the demands of a materialistic age, an educated ministry is a stern necessity. The preaching of the gospel is therefore a necessarily expensive service, and the churches can supply it only at a proportionately expensive outlay.

The law of values is often disregarded in the maintenance of the gospel. To enter upon the pastorate of many of our churches is to accept the offer of a small salary. It is to labor the greater part of the year before you receive one half, or even one quarter of your promised support.

In many instances, alas, a portion of the salary is wanting at the end of the year. Here there seems to be a lamentable disproportion between the labor done and the pay received for it. But the violation of the law which regulates value and cost can only be temporary. Expensive services can not be maintained for any length of time, in any given place, without an adequate support. They who preach the gospel can live by the gospel only so long as they are paid for their labors. Provision for labors involves provision for their support.

When the salaries given do not meet the expenses of the services rendered, the laborers are retained in their employment only by means of outside assistance. De-

cient ministerial support has therefore necessitated "foreign contributions." This may be learned from the following well-known facts:—

1. In all denominational colleges, beneficiary systems are established for the purpose of aiding indigent young men who are studying for the ministry. Without gratuitous assistance, students would incur a debt which they could not afford to meet in an illy paid calling. Viewed in this light, the Ministerial Education fund means prospectively low salaries—an illustration of the familiar adage, "coming events cast their shadows before."

2. A Relief and Aid Fund for our infirm ministers seems to be a necessity. This fund also discloses an illy supported ministry. As the beneficiary system means prospectively low salaries, so the Infirm Minister's Relief Fund means retroactively meagre support, "past events cast their shadows behind them."

3. Many institutions, not otherwise noted for benevolence, grant special favors to clergymen. Believing that the gospel preacher is inadequately remunerated for his labor, railway authorities, steamship companies, &c., reduce his travelling expenses; publishing houses supply him with books at reduced prices; and Colleges, Academies, and Seminaries educate his children at the lowest possible rates.

The law, "equal cost equal pay," being broken by deficient salaries, to supply the want thus created, these or other auxiliaries are drawn into the channel of ministerial support.

4. The "donation system" argues in the same line. Annual donation visits—made in some places to relieve ministerial want,—become valuable subsidies to deficient salaries. Thus the preacher as a laborer receives pay; and as a charitable institution receives alms. The people virtually confess their unwillingness or inability to pay their ministers; and the minister, to secure a part of his support, compromises his self-respect by assuming the attitude of a beggar. The alms-giving method of supporting the gospel may sustain the desired quantity of ministers, but the quality must suffer deterioration. This may be said to be a satisfactory explanation of an inefficient ministry of the Christian ministry.

The millennium may be far away, but when it comes, may we not hope that the alms-giving system of maintaining the gospel will be superseded by "a more excellent way," and that the ministry so long crippled by begging for support, will be spared the humiliation of bowing before railway officials, publishing companies, etc., for special favors; and be released from the mortification of depending upon the "alms charity" of the people in the time of infirmity and old age.

When the Christian minister asserts his independence as "a workman that needeth not to be ashamed," and refuses to give his services in exchange for "hay, wood, stubble," the churches may learn that "the laborer is worthy of his hire." Called of God to preach the Gospel, they will discover that his field is the world. Without due appreciation and proper means of support in any given place, he will be obliged to "shake off the dust of his feet for a testimony against the people," and to depart from them with an Apostolic rebuke,—"seeing ye judge yourselves unworthy of eternal life, low we turn to the Gentiles."

(To be Continued.)

The Fatal Error.

BY DR. E. F. IRVING.

A lady once had a pet lion. For years she had cared for him till he seemed to her almost a human friend. She caressed and fed and fondled the beast till she forgot he was still a savage beast. The lion, too, came to be a lover, and when one day he saw that another had secured the lady's affections, his jealousy grew cruel as the grave. Arrived for her bridal the beautiful maiden entered the lion's cage to give her bride, trusting to her power to awe him as aforesaid. She was, indeed, more fascinating in beauty than ever, clad in white and crowned with blossoms; but the beast had received a mortal wound, and with a single blow laid her dead at his feet. At this moment, Max the painter, depicting the lady's affections, with his horrified face looking on the scene, his eyeballs dilated and his trembling hands pointing a gun at the lion, at which the lion looks with serene content, satisfied with his revenge. Prostrate, limp, lifeless, yet lovely in death, the victim of a fatal error lies beneath the paw of her merciless murderer, an eloquent and ghastly lesson to those who play with danger, fancying themselves secure in their wisdom and strength.

"I was too confident" groaned out the captain of an ocean steamship, after hundreds had lost their lives through his neglect. His confidence was a fatal error. The memory of it haunted him like a nightmare. "If I had only! If I had only!" has been the ceaseless and monotonous ejaculation of a man in one of our mad houses.

He was a railway bridge tender, and through his culpable presumption, lives were sacrificed. He paid the penalty of the loss of reason through remorse.

Many a man has trusted to his wisdom, learning or social position to protect him, and rushed into temptation to find himself as weak as the Hebrew Hercules [in the harlot's lap. The witty poet Holmes never wrote a more false and foolish thing than the line "It is not the silver cup, but the drunkard's shallow skull," when referring to the peril of strong drink. Webster's skull was not shallow, but brains did not prove a barrier. The men of massive minds and gifted tastes have often fallen into this fatal error of presumption, "Is thy servant a dog?" says each self-confident venturer as he rushes into temptation, trusting to his own fancied power of resistance. Too late he finds to his cost that he who trusteth to his own heart is a fool.

A Danish prince once defied the power of a Norwegian maelstrom. He said he would anchor a ship in the vortex of the whirlpool. Four courtiers, as crazy as himself, joined in the wild attempt. A fine vessel was made ready in which they all embarked. It was swallowed up in the waters. Not one survived. Not less fool-hardy are the daily risks taken by men to-day in the exercise of an unreasoning presumption.—*Baptist Weekly*.

TRUE FRIENDSHIP.—A friend is one to whom your heart has opened itself as freely as a flower to the sun, to receive from whom is pleasure, for whom to sacrifice yourself is the purest joy, the secret spring of whose life you have stood beside with awe and love; whose silence is vocal to you as speech, whose passing expressions of countenance convey histories; whose being has passed into yours, and yours into his, each complementing and exalting each; with whom you have shared sorrows and all his passions, whose coming and whose joy move you as the coming spring moves the woodland, who has received as much from you as you from him. This is true friendship, and its particular mark is that, through participation in the life and feelings of your friend, you have become at home in his nature.

Asleep in Paris.

BY DR. T. L. CUYLER.

Sin is an anodyne. The word of God teaches us that every sinner's state is not only one of guilt, but a state of moral slumber. Every uncovered man is—in God's sight—asleep. Natural sleep looks up the physical senses under its spell, and if the sleeper dreams he actually regards his surroundings as solid realities. So is it with the sinner; he does not recognize his fearful guilt, he no more sees himself in the mirror of God's Word than a man who is fast asleep can see himself in the looking-glass held before him. He is blind to the terrors of the wrath to come, and to the claims of God, and the alluring offers of heaven. You may set before the sleeper the most magnificent pictures of a Raphael, or the most terrific productions of the pencil of Dore, and they are both no more to him than a dead, blank wall. So I, and other ministers of Christ, set before impatient sinners, a hundred times, the joy of true religion and the certain, inevitable doom of sin yet we produce no impression upon them, because they are under an illusion. They feel no danger because they feel no guilt. They excuse their own sins with plausible pretexts and self-justifications. If they do admit their sinfulness they cling to their sins; some with a promise of repentance by-and-by, and some under a vague hope that God will "not be too hard on them," or will give them another chance in another world. Nearly every impatient man or woman is a dreamer. They delude themselves with the idea that they are in no danger—and yet all the while they are, like the sleeper at the masthead, liable to be hurled off into the abyss of eternal ruin!

"If," said the eloquent Addison Alexander, "you know what it is to be aroused by a heavy crash from a pleasant dream, what will it be when the long dream of life will be dissolved by the blast of the great trumpet of God? It is related by a man who was on board a steamer that blew up, that when the explosion occurred he was fast asleep. His first sensation was a pleasant one, as though he had been flying through the air. He opened his eyes, and he was in the sea! May there not be something like this in the sensation of the sinner who dies with his soul asleep, and imagines himself soaring towards the sky, but awakens amid the roar of a lashing tempest upon the ocean of God's wrath?"

This is tremendous preaching; would to God that we heard more of it from the pulpit of our day! Never was it more needed for multitudes are rocking to slumber at the mast-head by the opiate of unbelief. Some doubt the inspiration of God's Word, and so are not disturbed by its threatenings. Some doubt the existence of a hell. Some are lulling their consciences to sleep by

lying promises of future repentance. Some are so absorbed in the money-making or the pleasure-seeking of this life that they have shut their eyes to the idea of eternity. I care not, my impatient friend, what may be your slumber, or what may be the anodyne Satan has used to drug you. Sin is a mocker. You are under its spell. You do not realize your terrible guilt in rejecting the Saviour, or your terrible danger in risking the "wrath to come." You cannot sleep much longer. Death will soon loose your frail hold on shroud or spar, and hurl you off, as from mast-head into the bottomless deep! When you awake it will be too late; it will be an awakening to shame and remorse and everlasting contempt.—*Presbyterian*.

Not the True Reason.

A favorite theme of the scoffer, and a stone of stumbling to the earnest-minded unbeliever, is the imperfections of Christians. Glaring as those imperfections often are, in the lives of those who are on the whole honest in endeavor to follow Christ, they are outshone by the virtues of those who make no pretence of living a religious life. Is not the latter fact worthy of attention as well as the former? There is certainly significance in the fact—if it is a fact—that Christian people as a whole are better men and women than those who live for themselves and profess to do no more. That this is the fact, no candid man has ever questioned.

It is worthy of note, also, as a companion fact, that nobody has ever charged that Christianity has made the world worse than it was before Christ came. No man was ever deprived by attempting to lead a Christian life. He may not be made especially better, or he may not be made so much better as other people think he ought to become, but he is certainly not made worse. A Christian profession encourages the growth of no vices; it affords no excuse for selfish indulgence or for dishonest conduct; it offers no opiates to relieve the stings of outraged conscience; it does not "debate the moral currency" by clothing sin in the garb of virtue, by speech or action. In short, so far as it has influence at all, a Christian profession breeds a man's moral nature, makes his conscience more tender, elevates his standard of duty, and makes of him in every way a better man.

If a religious life never harms but always helps a man, if Christianity blesses not blights wherever it goes, the man who points to the imperfections and inconsistencies of Christians as his reason for not entering the service of Christ, convicts himself of the very sin he reproaches in others—inanacity. For nothing can be plainer than the fact that he is not giving his true reason for refusal. He is bound to admit—he always will admit, when pressed—that there are genuine Christians, and that a genuine religious life is a noble thing, that others are not living that life is a lamentable fact, but it has no bearing whatever on his own duty. "You admit that genuine religion is good; very well, why not be genuinely religious?" you say to him. And his reply is, "Because Smith and Jones are hypocrites."

The absurdity and irrelevance of his reason was evident to himself, and to other ministers of Christ, set before impatient sinners, a hundred times, the joy of true religion and the certain, inevitable doom of sin yet we produce no impression upon them, because they are under an illusion. They feel no danger because they feel no guilt. They excuse their own sins with plausible pretexts and self-justifications. If they do admit their sinfulness they cling to their sins; some with a promise of repentance by-and-by, and some under a vague hope that God will "not be too hard on them," or will give them another chance in another world. Nearly every impatient man or woman is a dreamer. They delude themselves with the idea that they are in no danger—and yet all the while they are, like the sleeper at the masthead, liable to be hurled off into the abyss of eternal ruin!

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—*Rev. A. K. Parker.*

—Eternity is crying out to you louder and louder as you near its brink. Rise, be going! Count your resources; learn what you are not fit for, and give up wishing for it; learn what you can do, and do it with the energy of a man.—*P. W. Robertson.*

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32.00 Per Annum, in Advance.

Payment within three months from Jan. 1st will be accepted as in advance.

All communications respecting advertising should be addressed to K. A. FOWLER, publisher, No. 10 John St. Rates per line, and insertion, 12 cents; each subsequent insertion, 10 cents.

Messenger and Visitor.

WEDNESDAY, JULY 29, 1885.

EDITORIAL CORRESPONDENCE.

In our ramblings from association to association we were pleased to remark how many of the churches had parsonages, or were building them. It is to be hoped that all our churches may soon follow the good example which so many of them are setting.

It seems a pity that we have no church in this thriving town. Had an interest been planted here in the early days of our history, it might have been a centre of influence for the whole of this fine country.

It is to be feared that much which is called revival is not so much a stirring of the deeper emotions of the soul which leads to a habit of christian activity and self-sacrifice, as a brief moving of the surface feelings which exhausts itself in "speaking in meeting."

NEW GLASGOW.

however, is now attracting the most of the trade and enterprise of Pictou county. We have a little mission church here, over which Bro. P. S. McGregor is pastor.

AT TREBO.

We found the veteran pastor of our church, Bro. J. R. Goucher, wearied in the work because he never tires of it. The strain of the heavy labors of last winter, when God so wonderfully displayed his power, and when everwork was such a pleasure, has told upon him, and he needs the rest he is soon to have.

BELOUNT.

It is the old story. An attempt to root out the remnant of Baptist sentiment by attacks from the pulpit, and by shutting up houses. The result: a new meeting house, a church organized, and the work of soul saving moving on grandly.

SAKENVILLE.

field. It is full of varied elements of promise. What a grand place on which for a devoted man to make his mark on the future—on eternity! The coming man needs many kinds of force and strength, and sanctified common sense as much as anything.

NONE AGAIN.

in the office, settling down to the work of making the paper worthy of the brotherhood of Baptists of the Maritime Provinces. The kind loving words and greetings we have met everywhere have warmed our heart and cheered us.

to be better. One conviction at least has been deepened—that our paper is, or may be made an engine of great power. We feel as never before to ask the sympathy, the prayers, the cooperation of all our people that it may be made most useful as God would have it.

THE QUESTION.

The question asked by Bro. Gordon in last week's MESSENGER AND VISITOR is a very serious one. The fact that churches most blessed with revival and ingathering do not give the most, but often the least liberally, has been remarked in other places than the Maritime Provinces.

It is to be feared that much which is called revival is not so much a stirring of the deeper emotions of the soul which leads to a habit of christian activity and self-sacrifice, as a brief moving of the surface feelings which exhausts itself in "speaking in meeting."

GENERAL GRANT.

General Grant died at Mount McGregor, N. Y., on Tuesday at 9.08 a. m. No one for the last few months has known better than himself that he had not long to live. He has faced death as he faced the difficulties and dangers of his life, quietly and fearlessly.

THE SENATE AND THE SCOTT ACT.

We wonder whether the senators who voted to cripple the Scott Act feel well satisfied with themselves. They have the consciousness, no doubt, of having done a very unusual thing. In the first place, they refused to give their sanction to legislation to enforce the act more efficiently, which they knew the people desired to have.

REV. A. F. WILLARD.

The Rhode Island correspondent of The Watchman announces the death of Rev. Andrew F. Willard. Some of our readers will remember Mr. Willard, as he became Principal of Horton Academy immediately on his graduation at Brown University in 1849.

OUR ASSOCIATIONS.

These gatherings are now all over, except that of our colored brethren. It may be in place to make a few general remarks. The reports from the churches show that about 2,000 have been added to our membership by baptism.

The number of churches failing to send reports is smaller this year than usual. The devotional meetings at the most of the Associations were very excellent. [The discussions of the great topics of interest to our people were earnest. There was less than the usual time wasted in the consideration of trivial points of order, and matters of minor moment.]

While there has been so much in our Associations to enlarge the view, stimulate zeal and quicken effort, there has been one or two drawbacks. In almost all these gatherings, the best afternoon of the sessions has been deprived of the presence of the sisters.

Another matter for regret, as we review our Associations, is the little interest which some of our pastors seem to take in them. Of course, we must not conclude that all the pastors who are absent from them are kept away from this reason.

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and to communicate it to the church sending them? If pastors and delegates should report back to the churches, and seek to impress upon the churches what has been impressed upon them, what centres and sources of far-reaching power our denominational gatherings would be!

The good our Associations do in fostering a growing interest in our denominational work cannot be over-estimated. This is seen in the fact that ministers who habitually absent themselves from our denominational meetings, and the churches that do not send delegates, usually care very little for the great objects which they claim to effort.

Our Need, and a Suggestion.

The annual meetings of the Associations have come and gone. Those who were present were impressed with the fact that there is a wonderful unity of aim and purpose actuating the denomination. There is a manifest desire to carry forward our great enterprises of Home Missions, Foreign Missions, education and auxiliary and kindred work.

Those who were privileged to meet with the brethren at the recent sessions of the Associations can have no doubt of the value of these annual gatherings. They are indispensable to the performance of the work laid upon us by the Master.

What is clearly needed is that definiteness of aim and the feeling of urgent responsibility shall be increased. The time was when it was useful to create sentiment in favor of our great enterprises and to formulate opinion in respect of efficient organization, and the Association did grand work in these interests.

In view of these facts it is not clear that the relative time of the meeting of the Convention and the Associations should now be changed? Have we not exhausted the advantages arising from the existing order? If the time of the annual meeting of the Convention be now changed so as to precede instead of follow that of the meetings of the Associations, shall we not remove one of the obstacles which now hinder the acknowledged spirit of the denomination from expressing itself efficiently, economically, and adequately in the support of our denominational undertakings?

And pray when you are there. This will help the weary ones, and will call down fresh favors upon the missionaries. Telephone to the Master about our dear Sister Wright, and add just a word about all this other toilers in the Foreign work.

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I notice that the Psalmist sometimes closes his Psalm with the same sentiment with which he began. Are there not other sisters who are ready to break the alms-box? Make a few more Life Members, and the odor will fill all the house.

Ordination.

Pursuant to notice, a council assembled at Windsor Plains, on the 18th, to consider the propriety of setting apart Bro. Johnson (coloured) to the work of the Christian ministry. After singing and prayer, the council was organized by choosing Rev. A. W. Jordan, Moderator, Rev. F. H. Foy, Clerk. The list of delegates was the read:

to see our weakness in this behalf, and to divine the conditions of our strength.

Did I spank him, it might be shown that our present plan of preparing the Circular Letter of the Association should be now exchanged for a better one. As soon as delegates of the churches come together for a very definite purpose they will, as we have said, enter upon their work with very practical objects in view.

Question and Answer.

Perhaps the following answer from the report of the Committee on Questions in Letters to the P. E. Island Association, may be of use in other churches than that from whence the question came:

"In answer to the Question from the church at Tryon, viz.: 'How should a Baptist Church deal with members who allow a Pseudo-baptist minister to sprinkle their children, calling it Christian Baptism,' your Committee has to say that: As infant baptism, so called, is directly opposed to, and subversive of, Believers' Baptism, both in respect of the Subjects and the Action required by the New Testament for the reception of that sacred ordinance, and is, moreover, in marked and strong antagonism to one of the most distinctive principles of Baptist Theology and Ecclesiastical Polity, such a course as that referred to in the Question, being in our judgment wholly inconsistent and wrong, should not be tolerated in the church.

We therefore recommend the church to remonstrate faithfully and kindly, by Committee, or otherwise, with said members, and labor earnestly to induce them to acknowledge the error, and to avoid it in the future.

In case the Church, after proper labor and delay, fails to obtain satisfactory assurance that the offence will not be repeated, your Committee does not see how such members can rightfully, or consistently be retained in its fellowship.

The Word of the Air.

One of our sisters did a graceful thing the other day, namely, to make a life member of the Woman's Missionary Aid Society of a younger sister (in the Lord) who is an invalid, yet zealous in god works. It was a touching scene, and broke in nicely upon the monotony of the ordinary monthly meeting.

Even in large churches the Woman's Missionary Meeting is thinly attended. There are reasons for this, good reasons too, many of them; but is not the principal one that the sisters have not that deep, underlying interest in the health that we expect the missionary to have? Sisters go next time. You pay your dollar. But is it fair to leave the work to two or three? Besides there is a blessing in it. Go!

And pray when you are there. This will help the weary ones, and will call down fresh favors upon the missionaries. Telephone to the Master about our dear Sister Wright, and add just a word about all this other toilers in the Foreign work.

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French V

Narrow Escape.

A blood-courser, June 1, 1881. When I was a boy, I was attacked with the most intense and deadly pain in my back and...

THE HOME.

Leaning on Jesus. "Now there was leaning on Jesus' bosom, one."—John 13:23.

THE FARM.

Spurgeon on Making Peace. In his sermon on the text: "The time of my departure is at hand," Spurgeon has this to say on making peace...

MILL SUPPLIES.

Rubber and Leather Belting, Disston's Celebrated Gang and Circular Saws, and other mill supplies.

Intercolonial Railway.

'85. SUMMER ARRANGEMENT. ON AND AFTER MONDAY, JUNE 1st, the Train of this Railway will run daily...

RUBBER GOODS.

Our Stock of Rubber Goods consists of every conceivable article made in Rubber. Catalogue sent free on application.

TRAINS WILL ARRIVE AT ST. JOHN.

Express from Halifax and Quebec, 5:30 a.m. Express from St. John and Quebec, 6:00 p.m.

ESTY, ALLWOOD & CO.

68 Prince Wm. St. Special Announcement.

NEW GOODS.

JAMES S. MAY, Merchant Tailor. Would announce to his Customers and the Public that he has opened a Splendid Lot of Spring Goods.

TRAINS WILL ARRIVE AT HALIFAX.

Truro Accommodation, 8:10 a.m. Express from St. John and Quebec, 9:15 a.m.

Windsor and Annapolis Railway.

1885. SUMMER ARRANGEMENT. 1885. MILES. TRAINS GOING EAST.

ISAAC ERB'S Photograph Rooms.

13 CHARLOTTE STREET, SAINT JOHN, N.B. PAINETS \$5.00 per dozen. CARDS \$1.50 & 2.00.

Table with columns: Miles, Trains going East, Exp. Acc. Exp. M.W.F. etc.

PICTURES COPIED AND ENLARGED.

Dr. Geo. A. Hetherington, OFFICE: 129 UNION STREET, ST. JOHN, N.B.

INTERNATIONAL STEAMSHIP COY.

SUMMER ARRANGEMENT. Four Trips a Week.

THE COOK'S FRIEND.

Best value in the market. Has taken first prize at the late fair of a Christian and other exhibitions.

THE A. CHRISTIE WOOD WORKING CO.

(At the Old Stand.) WATHLOO STREET. Having purchased all the Stock, Tools, Machinery, etc. of the late firm of A. Christie...

WM. WHEATLEY, Produce and Commission Merchant.

369 BARRINGTON STREET, Halifax, N.S. 19-21

SEEDS. SEEDS. 1885.

Our Spring Seeds HAVE JUST ARRIVED.

Cures RHEUMATISM.

Being a sufferer for years with dyspepsia in all its worst forms, and after spending years in the most expensive hospitals...

SEEDS. SEEDS. 1885.

For English steamer from London. These seeds are all bought of the well known and highly celebrated seed house of JAMES GARDNER & CO., London, England.

ALSO CURES.

Rheumatism, Neuralgia, Headache, Earache, Toothache, Stomachic, Sprains, Contusions, Old Sores, Gout, Rheumatism, Catarrh of the Bladder, Hemorrhoids, Piles, etc.

SEEDS. SEEDS. 1885.

Whether Cholera. In coming or not every household should have this medicine and disinfectant ready for use.

\$500.00 REWARD.

Offered for a better article, to the Proprietor of any remedy showing more testimonials of genuine power, than the above disease, in the same length of time.

SKIN DISEASES.

DREIDOPPEL'S BORAX SOAP, a perfect skin cleanser and restorer, making clothes beautifully white and sweet.

Putner's Syrup HYPOPHOSPHITES.

It is invariably prescribed by the profession in cases of Nervous Prostration, Cough, Bronchitis and Asthmatic Affections, Scrophulous, Diseases of Woman and Children, etc.

ENDORSED BY THE PROFESSION.

DR. W. E. WATSON, says: "I have tried Putner's Syrup and find it well adapted to all cases where Hypophosphites are called for."

DR. SINGLARI, Asst. Physician to Mon't Hope Asylum, says: "Putner's Syrup is the best medicine I have ever used."

DR. T. J. BARR, Ex-Superintendent, says: "Putner's Syrup is the best medicine I have ever used."

Remember this fact, that Putner's Syrup contains no oil. Ask for the Syrup. Sold by all Dealers. PRICE 50 CENTS.

Important to Housekeepers.

The Secret Out! No more Blot Mondays and no more Backaches! SAVES THE HANDS, TIME, CLOTHES, LABOR AND EXPENSE.

SEND PROMPTLY.

P. W. MASKILL, West Jeddore, Halifax Co., N.S.

PORT ELGIN Woollen Mills.

The Largest and Best Equipped Mill in the Province. Have in stock and are making up the assortment of TWELVE AND HOMESPOUNTS.

IF YOU WANT PORTRAIT, Prices to suit the Times.

Just go to A. MACDONALD'S, No. 9, Germain Street.

THE OHIO FARMER.

The Ohio Farmer forcibly but truly says it is a sin to confine stock in a pasture where there is no shade. "Out fresh," it adds, "and provide some sort of shade, if you can't do any better."

A writer in the Maine Farmer, referring to the statement that fence posts set top end down will last longer than those set the butt end down, says that he has recently had occasion to remove a fence that had been set eighteen years, and to his surprise found that the posts set top down were still sound and strong, while many of those set the butt end down were rotted entirely off.

How to Become Happy.—Many young persons are ever thinking some new way of adding to their pleasures. They always look for chances for more "fun," more joy. Once there was a wealthy and powerful king, full of care and very unhappy. He heard of a man famed for his wisdom and piety, and found him in a cave on the border of a wilderness.

TEMPERANCE. Moderate Drinking. REASONS IN FAVOR OF TOTAL ABSTINENCE. You are quite willing to admit that drunkenness is a great evil, that multiplied and intolerable burdens are put upon society through the means of the liquor traffic, but you say: "All this comes from excess. If people would only restrain themselves, there would be no great harm done. Why may I not drink moderately?"

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News Summary.

The cholera in Spain still continues its ravages. On the 21st, there were 2,278 new cases and 848 deaths. Max Muller estimates that two centuries hence the English language will be spoken by about 1,637,000,000 people.

Harper's midwinter number is a very interesting one. Among other articles it contains: A Trip on the Ottawa, Social Democrats in the Reichstag, A New England Colony in New York, The Sirdar, Chess-board, a romance of the Afghan hill-country, English and American railways.

For the Rev. J. L. Reed, at the residence of the bride father, Mr. Fowler Forsythe, of Cornwallis, and Miss Inez R., daughter of Mr. Knott Hutchison, of Morrisville, N.S.

At the residence of the bride mother, on the 23rd inst., by the Rev. E. T. Miller, assisted by Rev. E. G. Sibley, Mr. J. Frank Ellis, of St. Andrews, and Miss Emma Meadows, daughter of the late Rev. James Meadows of Lower Steeple.

At the residence of the bride father, on the 24th inst., by the Rev. C. C. Corey, Fred W. Morton of Cardwell, K. C., and Miss Alice Lockhart of Waterford.

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ROYAL BAKING POWDER Absolutely Pure. This powder never varies. A marvel of purity, strength, and wholesomeness.

WOODILL'S GERMAN BAKING POWDER. No Carbonate of Ammonia. Nothing unfit for Consumption. Nothing injurious to Health.

MARKET REPORTS. Apples, American, \$1.50 to 2.00. Onions, per lb., 0.05 to 0.07. Potatoes, per bushel, 1.00 to 1.25.

BAZAR AND RASPBERRY FESTIVAL. The Ladies of the Baptist Mission located at Blue Rock, Carleton, intend holding a RASPBERRY FESTIVAL and Fancy Sale.

PROGRESS UNPARALLELED. THE MUTUAL RESERVE FUND LIFE ASSOCIATION, does the largest business in the State and City of New York.

COMPARISON. Average Annual Assurances for four years per \$1,000 on each \$1,000. Old-line Rates \$19.80. New Business Rates \$12.50.

ROCKFORD WATCHES. Unparalleled in HEATING SERVICE. Used by the Chief of the Fire Department, the Police, the Fire, the Police, the Fire, the Police.

J. G. McNALLY, NEW GOODS.

518 DOZEN J. G. McNally's White Granite Ware, 25 Dozen C. Toilet Sets and Printed Ware, 25 Dozen Tea and Toilet Sets in Ivory Ware, 4 cases Toilet Sets and Fancy China, 1 case Malacca Ware, 1 case China Tea Sets, 1 case Milk Pans, Crocks and Flower Pots, 1 case Glass and Porcelain English and American Glassware, 6 boxes very handsome polished Brass Library Lamps, 25 Dozen Nixson & Winterbottom's celebrated Table Knives and Forks, Cutlery, 200 Nickel Silver Plated Knives, Forks and Spoons, 4 boxes Mirror Plates, 1 case Looking Glasses, 3 car loads Parlor, Chamber, Dining Room, Office and Kitchen Furniture.

Another Carload expected about 28th inst. Will be sold very low before storing. Address: ST. JOHN, N. B.

FOR SALE. One Show Case, Nickel Frame, 10 feet long. WILL BE SOLD LOW FOR CASH. E. A. FOWLER, 29 Germain Street.

OUR S. S. PAPERS. PRICES REDUCED. 10 per cent. when cash accounts order. THE CANADIAN RECORD, 3 pages, 50 cents a year. In clubs of five or more 30 cents a year.

C. B. PIDGEON, INDIANTOWN, IS SELLING. 6000 Blue Serge Suits, for \$5.75. BETTER Blue Serge Suits, for 6.50. BEST Blue Serge Suits, for 7.50.

ALSO. A JOB LOT OF WOMEN'S BUTTON BOOTS, at 90 Cents per pair. STAFFORDSHIRE HOUSE, 223, 225, 227 Barrington St., Halifax, N. S.

BALDWIN & CO., Direct Importers of English and Foreign CHINA, GLASS AND EARTHENWARE. CHANDALERS AND LAMPS FOR CHURCHES. And Private Use. Electro-Plate and Table Cutlery. WHOLESALE and RETAIL.

JOHN F. CROWE & SONS, Commission Merchants, Wholesale and Retail Grocers, 75 GOTTINGEN ST., HALIFAX, N. S. You Should ADVERTISE YOUR BUSINESS IN THE "Messenger and Visitor." The Best Medium in the Maritime Provinces.

THE VOL... The get sh... frants. It i... tion which g... against the w... way. So ma... great away fr... Madagasc... -WEEK B... the Scott Act... 'people had p... tion, he repli... what the peo... to do as we pl... ly thinks him... toria would i... ment. His o... the religious s... minion is ser... long our peop... majority of the... fusion of 'thei... remains to be... now have o... ought to th... -A BRAN RE... last week. I... of the rum tra... moral tone of... habits as 'hog... 'holds them up... trust with 'the... beneficial, and... health' of an... died in a brot... traffic must dec... the worst. -A RETURN... clares that Ped... ister baptism to... is even thoug... faith in Christ... We were awa... copolians and... know it was the... local bodies. It... extreme statem... ignorant men... entered into the... things, and the... hereby in the... Protolapists b... really accomplish... -A FRAGMENT... lately been g... words, and sup... quip older the... Mark. It remain... fragment shall... criticism, and if... have upon our g... -SARAS IN CON... ion of the Cong... best agent, rum... country in immen... sinance go to se... Christ. It will d... to resist Christi... which flourish... grand river and... -WE HAVE RE... B. We find that... and 27 young la... It is to be a... There is to be a... course, the form... tion for college... a practical busin... vical and instr... painting and draw... young ladies. Th... It is to be a... large attendance... have been select... able and christi... -EROTIC EXP... Armies and nav... Interest on war... In addition to... to the nations... my millions for... ment. Add to th... morals, and the... we have still b... a terrible war w... What a time it... Peace shall reign... of the above im... to push forward... the nations to t... soon would the m... the rose. -JUST WHERE... Tants is the que... Protolapists bre... Irish Wesleyans... confused discuss... conveniently ha... to report upon... of the N. Testam... All the baptized... of the church; a... people should b... three dear brothe... Protolapists; a... the baptized inf... case legitimat... use regenerat... The usual regenerat... both qualifications