

# Messenger and Visitor.

THE CHRISTIAN MESSENGER,  
VOLUME LI.

PUBLISHED WEEKLY BY THE MARITIME BAPTIST PUBLISHING COMPANY.

{ THE CHRISTIAN VISITOR,  
VOLUME XXXIX.

VOL. III.

SAINT JOHN, N. B., WEDNESDAY, SEPTEMBER 21, 1887.

NO 38.

**—MAKE IT GENERAL.**—"The penurious deacon," says the *Cumberland Presbyterian*, "is a stumbling-block in a church, so far as finances are concerned." Yes, and as far as everything else is concerned. If he is close-fisted he may offer earnest exhortations and prayers, but they will be but little regarded by men and less by God. But the deacon is not the only one of whom this is true. It is still worse if the pastor never gives to the cause of Christ, or gives but little, while it is scarcely less true of all the members of our churches.

**—WELL SPOKEN.**—The *New York Observer*, a Presbyterian paper, referring to obstacles to union discussed in the *Presbyterian Review*, some time since, has the following frank and manly utterances. After expressing "much confidence in the future of a denomination which holds to the Bible, and the Bible only, as its rule of faith and practice," it adds:

"We are glad to know that there are millions of Baptists in the world who live and die and live forever on the foundation of the Scriptures. Their fidelity to what they receive as the congregation of immersion, is a pledge of their fidelity to those other teachings in regard to man and Christ and God which constitute the gospel that is to be preached to every man that cometh into the world. We are sorry not to find Baptists at our common tables, but when they stay away because they believe that the Word of God requires them to be immersed, we have nothing but admiration and respect for their conscientious adherence, at any cost, to what they believe to be the Word of God. Holding the great doctrinal truths of the New Testament in the same spirit, it is not strange that the Baptists have wrought with great power as preachers, missionaries and martyrs."

Now, if all our Peco-baptist brethren could appreciate our position as does the *Observer*, it would go far toward the most real kind of unity—that of mutual respect and Christian love—than anything else. It is surprising the cool way in which many who admit that we have the scholarship of the world on our side as to baptism, and who themselves adhere to the principle of strict communion, will lecture and scold us because we do not adopt their substitute for the baptism of Christ and his apostles, and refuse to violate their own principle that baptism should precede the Lord's Supper. They are apparently oblivious of the fact that our consciences are bound by what we esteem to be the truth, and that they should convince us of error before they, as true men and loyal to God and themselves, should ever consent for us to change our practices. Follow the example of the *Observer*, brethren.

**—A FAULT.**—The *Religious Herald* often publishes notes which must act as a sharp pruning knife upon the actions of brethren. The following is a specimen:

A Baptist preacher at a District Association spoke at some length and with emphasis of the great services he had rendered the Baptists. Soon after, an old brother, alluding to the claims that the preacher had made, said: "He has done a great deal, and of course we should all honor him for it, but he would be far more honored if he said less of what he has done." Another grey-headed old man said: "While he was speaking of what he had done, I was thinking how John A. Broadus would look doing the same thing. Think of him and the congregation of his great services and ringing the changes upon them." Then the company laughed and some one said: "Well, Dr. Broadus has as much right to do it as any one else."

If we have done true service our acts will in the end speak for us. If our services are not appreciated it will not help matters to tell of our doings or what we have done.

**—A DIFFERENCE.**—The *Presbyterian Witness* remarks: "A Baptist church is to be erected at Moser River, East Halifax. Is not one church sufficient for so small a locality? Yes, brother, one church is enough if the cue to be built is not our church."

**—HELD OVER.**—We have received a communication from Bro. E. J. Grant on the proposed Union with the F. C. Baptists. He has kindly consented that it be held in hand until we return from a short vacation, as it seems desirable that the editor be at his post when a discussion is started, lest it get beyond control.

**—CHANGED HIS VIEW.**—Rev. B. M. Casright, one of the most prominent of the Seventh Day Adventists, has become convinced that the observance of the seventh instead of the first day of the week as the Sabbath is an error, and has joined the Baptists. He has published his reasons. He says:—

I gave up the observance of the seventh day because I became fully convinced that the evidence was not sufficient to justify its observance, and the blessing of God did not go with the keeping of it. Like thousands of others, when I embraced the seventh day Sabbath I thought the argument was all on one side, so plain that one hour's reading would settle it, so clear that no man could fail to see its truth and its honesty. I felt willing to meet the world in its defence. The only marvel to me was that everybody

did not see and embrace it. But after keeping it twenty-eight years; after having persuaded more than a thousand others to keep it; after having read my Bible through, verse by verse, more than twenty times; after having scrutinized, to the very best of my ability, every text, line and word in the whole Bible having the remotest bearing upon the Sabbath question; after having looked up all these; both in the original and in many translations; after having searched in lexicons, concordances, commentaries and dictionaries; after having read armfuls of books on both sides of the question; after having read every line in all the early church fathers upon this point; after having written several works in favor of the seventh day, which were satisfactory to my brethren; after having debated the question for more than a dozen times; after seeing the fruits of keeping it; and after weighing all the evidence in the fear of God and of the judgment, I am fully settled in my own mind and conscience that the evidence is against the keeping of the seventh. Now, if others think that they know better about this question than I do, and that they can settle it in a day, as I once did, I shall not quarrel with them, but pity their credulity.

**—INFIDELITY IN GREAT BRITAIN.**—There is a "National secular society," in Great Britain. "Secular" is another word for infidel. This society has about one hundred organized branches. The statistics of this society shows that the new members received have fallen off regularly each year since 1853. The statistics are: 1853, 1854, 1855, 1856, 1857, 1858, 1859, 1860, 1861, 1862, 1863, 1864, 1865, 1866, 1867, 1868, 1869, 1870, 1871, 1872, 1873, 1874, 1875, 1876, 1877, 1878, 1879, 1880, 1881, 1882, 1883, 1884, 1885, 1886, 1887, 1888, 1889, 1890. This society no doubt represents the strength of infidelity in Great Britain, and its comparative decline represents a corresponding decline in infidelity.

**—THE CONVERTED BRAHMIN.**—The letter of Bro. Sandford, in another column, will be read with the deepest interest. It shows how hard is the struggle to break away from heathenism as in the terrible traumas of caste. We shall all await the conclusion of the struggle with keen expectation. Yet this is but one instance of thousands taking place. What a power the gospel has to break men away from such iron bound systems. Incidents of the kind given us by Bro. S. do more to touch our deepest sympathies and draw forth concern for the perishing in darkened lands, than very much of general statement. The specific is always more telling than the general. Who that reads Bro. Sandford's account will not send up a prayer that grace may be given the young brother who has shown such resolve in following Jesus?

**—ONE THEOLOGICAL SEMINARY.**—McMaster Hall has won another feather for its cap. The American Baptists have established a fellowship, to be completed for by students from all Baptist colleges in America. This is the first year it has been offered. The subject on which the fellowship was given is church history. Bro. McKay, one of the students at McMaster, has won it. The faculty of McMaster in general and Dr. Newman, the Professor in Church History in particular, are to be congratulated.

**To the Afflicted.**  
"How unsearchable are His judgments and His ways past finding out."  
"Many are the afflictions of the righteous, but the Lord delivereth him out of them all."  
"Hidden things belong unto the Lord."  
"The Lord gave and the Lord hath taken away. Blessed be the name of the Lord."  
"He doeth all things well."  
The above quotations may be useful to the "children of affliction," some of whom are just now wading through the deep waters. "The Lord knoweth them that are His," and they are as dear to Him as the apple of His eye. The most valuable gem was polished the most, though once in a rough state. Christians have been and still are greatly puzzled at the strange dispensations of Providence. Some sunsets are beclouded, but the sun is there. "Now we see through a glass darkly," but later, face to face. When the mists have rolled away, then the silver lined clouds, now so black and lowering, will appear, and the Sun of Righteousness shine forth in His beauty and strength. To all such children of sorrow would we say, "simply trust him," and "carry everything to God in prayer," and "the way will appear plain."

"Steps up to heaven,  
All that the Father sends  
In mercy given."  
"Behind a crowning Providence  
He hides a smiling face," &c.

"Come unto me all ye who are weary and heavy laden, and I will give you rest."  
Therefore, child of sorrow, cheer up and all will be well with thee, for "He doeth all things well," and "his care to humbly submit our wills to his Divine will."  
w. j. o.

**—Put self last.** When others are suffering, drop a word of sympathy. Tell of your own pain rather than that of others. Hide your own little troubles, but watch to help others in theirs.

## Aunt Jerusha's Conversion.

MRS. ANNIE A. FREXTON.

"A telegram with a terrifying message for some one," said Minnie Hazelton, looking from the sitting-room window. "A blue-coated messenger boy is running up the street, dodging the rain-drops. Dear me! he is coming here. Please open the door, Julie; I have such a dread of a telegram. They almost always bring bad news."

This was bad news, indeed; a summons for Mrs. Hazelton to go at once to the sick bed of her only brother. She read it aloud, looked at the girl, and, hesitating to catch glimpses of her own pallid face in a mirror, at once left the room.

"She can't go," said Minnie. "She has no money to pay her fare, and Uncle Will is too poor to send it to her. She ought to go. Aunt Jerusha is here to stay with us, so there is no good reason why she should not go. I am afraid she will be very much grieved about it. What can we do to comfort her?"

At that moment, their mother returned with her usual bright face. "Minnie," she said, "I wish you and Henry would get my trunk from the store-room and set it in the hall by my door ready to be packed, and Julie you may take a few necessary stitches in this black dress."

"But, mother, what are you going to do?"

"I am going to try to do what is right."

"How are we to know what is right?" asked Julie.

"My experience teaches me, my child, that the right impulse comes uppermost, the questionings and the doubts follow."

"Then, mother, your first impulse was to go at once to poor Uncle Will?"

"Certainly, my child; and then the question of expediency and of money came up."

"Of course; and what are you to do about it?"

"Go on and make my preparations, nothing doubting that if the Lord wants me to go he will provide the way."

"That is just a walking in the dark," said great Aunt Jerusha, impatiently, and her rocking-chair creaked and her knitting-needles clicked the protestations that she bit her lips to keep from speaking.

"What is faith but a walking in the dark?" asked her niece, cheerfully. These stockings are to be darned whether I go or stay. Will you do them for me?"

"Of course," replied the old lady, heartily. "It is good to have a common interest on a rainy morning; it keeps one's spirits up. But you are just as likely to have money provided for a journey to the moon to-morrow as you are to have a miracle performed to provide money for a journey to Boston. All the same I want you to go to your brother; I think you ought to go, and wish you had the means. I shall be sorry to have your faith receive such a shock as is inevitable in this case. It is bad for you and for the girls."

"You say that because you are not a Christian, Aunt Jerusha. If the way is not provided for mother to go, we shall all be satisfied that the Lord did not need her there, and we are just leaving it with the Lord."

"And I suppose you expect to find a gold piece in a fish's mouth, or something equally remarkable," said Aunt Jerusha, as the fisherman's horn was heard. "The age of miracles is past, and you will find it so."

"Old Silas Clapp is riding on the fish cart," she said, presently, peering from the window. "I will go to the door, you are all busy, and I was brought up on Cape Cod; I can't be cheated in fish."

Be sure to look in all their mouths," laughed Minnie. Aunt Jerusha did not reply, but presently she put back her head to say:

"Mr. Clapp says Mrs. Hazelton promised him a coat."

So I did," said that lady. "Your father's old dress-napkin, Minnie. It is in the garret; fetch it, please, or I would better go for it myself; I shall find it more readily."

"Oh, not this morning, mamma," cried the girls.

"But this is one of the Lord's calls, and how fortunate that it came while I was still at home!"

Aunt Jerusha sniffed. "You are following one of his calls already," she said, "and as their can be nothing analogous between the two, let me tell the man we are all particularly engaged, and send him back to his home."

"We are not called upon to follow the Lord's analogies; our part is to obey what we hear his voice. My first impulse was to get the coat. The question came later. Give the poor man a coat by the cooking-stove, Minnie, I will be back presently," and the sweet-faced woman dropped her work and hurried away to the garret.

She was gone for some time, so long, indeed, that her daughter had made Mr. Clapp a cup of tea and it with a light lunch on a little stand by his side.

"What is it, mamma?" she exclaimed,

at once, as her mother appeared from the gloom of the back-stair with the coat over her arm. Her face fairly shone, and there were traces of tears on her still fresh cheeks.

"The Lord has shown his hand to me many times when I followed his teachings," she said, "but never quite so plainly as to-day. I found the coat that has been packed away in the cedar-work chest ever since my husband's death, and as I shook it out, brought me to look in the pockets. There was one rip in the side of one of the small pockets, and running my hand through the hole into the lining and wadding, I found this roll of bank-notes."

Aunt Jerusha arose from her chair and came forward. The girls thought she seemed to be two or three inches taller than her usual remarkable height.

"Sarah Hazelton," she said, "I stand rebuked before you all. I had the money for your journey in my pocket, and was chuckling over the triumph I should have when I gave it, and proved to you that it was no miracle, and that the Lord had nothing to do with it. He has performed a miracle in spite of me. I have been a doubter for 60 years; but I never will doubt him again."

"They all tried to keep me at home because it rained, and I was poorly," put in the old man; "but I had to come; I felt as though something was leading me right this way; and I caught a ride and I've got my cup of tea and my coat, and you've got your pay for being good to an old man, for Jesus' sake, for I know that is why you are always so good to me."

Aunt Jerusha's hard heart was melted at last, and she became a faithful Christian, who for the remainder of her appointed days walked by faith, and from out her wild wilderness of doubt and unbelief drew many lessons that were helpful in giving light to the unconverted.—*Nat. Baptist.*

## Impelled to Victory.

One of the most brilliant battles of the war was the storming of Missionary Ridge. General Fullerton tells the story of it in the *May Century*. The battle was fought and won without orders. Certainly no military officer having a regard for the lives of his men would have sent them on so desperate an errand. General Bragg felt sure enough on the heights, which were cresting with cannon. It was late in the afternoon of Nov. 25th, 1863. There had been an artillery duel all day long. An order was given to move forward and take the rifle pits to the foot of the ridge. The signal-guns were fired, and 20,000 men leaped forward carrying all before them. The rifle-pits were taken. Pausing a few moments for breath, as if by common impulse, the men began to climb the mountain. Not a commanding officer gave the word. The soldiers who carried the muskets took things into their own hands, the officers followed, then led. A wave of wondrous enthusiasm swept through the hosts. As they went fighting their way, the bitter hail of musket-balls rained in their faces. Shells burst by hundreds among their torn and bleeding ranks, but on they went. There was no thought of protecting the flanks, although the enemy's lines stretched beyond on either side. There was no thought of reserves or of support. Grant saw the movement, he comprehended the danger of disastrous repulse. Turning to Gen. Thomas who stood beside him, he said:

"Thomas, who ordered those men up that ridge?"

"I don't know," said Thomas. "I did not."

"Granger, did you order them up?"

"No," said Granger. "I did not. They started without orders."

Grand ordered Fullerton to ride over and ask Wood and Sheridan if they ordered the troops up the ridge. They both said "No, they are going up without orders."

So mounting from rock to rock those veteran legions reached the summit, drove the enemy from their guns, and the battle was won. Then followed a wonderful scene. Some shouted; some cried for joy; some danced in wild delight, and now the general hurrah. Gen. Granger rode along the lines, and playfully said, "Boys, you are going to be court-martialed, every one of you. You took this ridge without orders. You were ordered to take the works at the foot of the mountain, and you have taken those on top. You have disobeyed orders, and you know you ought to be court-martialed."

Some day, some glorious day, the soldiers of Christ will sweep over the world in obedience to such a divine impulse. A mighty wave of enthusiasm will sweep over the sacramental host. "It can be done! It can be done!" will suddenly become the creed of the Church, and the thousandfold she will have the "swing of conquest" and the war of the ages, of which all other wars are only battles, will be over forever, and the nations will learn war no more, and then

"Some sweet bird of the South  
Will build in every cannon's mouth,  
Till the only sound from its rusty throat  
Will be a wren's or a bluebird's note,  
And then 'The earth shall be full of the  
knowledge of the Lord as the waters cover  
the sea.'—*Sel.*

## Pleading Prayer.

BY REV. C. H. SPRAGDON.

"Remember the word unto thy servant, upon which thou hast caused me to hope," Lord, I have been hoping on thy word, and have acted upon that hope; I believe the word to be true, and I have pledged the truth of it. That is a good pleading. A man has given me a bill—not a transaction I ever had anything to do with; but suppose such a thing. Suppose I go and discount it, I say "My friend, you must honor that bill, because I have received the cash for it. Do not fail to meet it." It is as if we said to our God, "Lord, thou hast caused me to hope upon this promise of thine. I have been raising present comfort upon the credit of it. I felt so sure that it would be fulfilled that I have taken it into the market, and I have been living upon its proceeds by hoping upon it." See how David went and discounted the promissory note; he encouraged himself by it. Turn to the verses which follow my text, and you will see. This is my comfort in my affliction: for thy word hath quickened me. He had been comforting himself by the promise; and if the promise failed, that comfort would turn out to be a sheer delusion. Will the Lord delude those who trust him? Read the next verse; "The proud have had me greatly in derision: yet have I not declined from thy law." I stuck to thy doctrine, thy precept, thy promise: I declared thy word to be true: wilt thou not keep it, and so vindicate my confident assurance? I remembered the judgments of old, Lord; and have comforted myself. I have thus derived strength and establishment out of thy promises already. Wilt thou allow the enemy to tell me that I have deceived myself? Wilt thou revoke thy declarations? It cannot be.

This is wonderfully blessed pleading. "Thou hast caused me to hope, therefore, O Lord, remember thy word." When I read how God kept his promise to his people of old, I said, "He will keep it to me;" and when I remembered how he had kept other promises to me in past times, I said, "He will keep this also." His former dealings have induced us to trust in him. "Lord, thou hast caused me to hope; my hope is of thy creating, nourishing and perfecting. I am justified in hoping in thee on this occasion, from what thou hast done for me in days gone by. Thou hast caused me to hope. It was thy word, and thy Spirit helped me to go from faith to hope; and now, when the windows of hope are opened, wilt thou not be pleased to send in a messenger of grace and peace?" O needy child of God, go home, and plead in this fashion, and you shall not return empty! Have you come into a position from which there seems to be no escape? Do not ask to escape, but cry, "Remember the word unto thy servant, upon which thou hast caused me to hope."

## The African Desert.

If the "wilderess" in winter offers many attractions, it is quite the reverse with the "barren" of the desert. This is truly the ideal desert, consisting mainly of hard, gravel plains, diversified by zones of deep sand, rocky ridges, sometimes of considerable altitude, and rugged defiles. It is absolutely destitute of vegetation and consequently of animal life. Only the ostrich and hyena scud it swiftly by night and the vulture hovers over the caravans by day. Not a tree, not a bush, not a blade of grass relieves the glare of the sunlight upon the yellow sand. No one can resist the solemn impression of deep silence and infinite space produced by the desert. When night has come, and the soldiers and Bedouins are asleep in their bivouacs, walk away under the unequalled African moon beyond the first ridge of sand or rocks. Around you stretches a boundless sea-like horizon. The sand gleams almost as white as snow. Not a sound falls upon the ear, nor the murmur of a breeze, nor the rustle of leaf or grass, nor the hum of the smallest insect. Silence—only silence—as profound as death, unless it is broken by the howl of a prowling hyena, or the distant roar of the king of beasts.

Within the limits of Egypt and the Sudan, these desolate, atomous extend over three quarters of a million of square miles, never trodden by the foot of man. Only a few caravan trails cross them in their narrowest parts, with scanty walls at long intervals; and the necessities of trade can alone account for their being penetrated at all. They are like oceans, where caravans pass each other in haste like vessels at sea. The marches are perfectly terrible, and yet

it is worse to halt during the day than to keep in motion, for the heat makes sleep or rest impossible, even under canvas. With the burning sand under your feet and the vertical sun over your head, you are as between the lids of an oven. In summer the thermometer rises to 150 and 160°. The air that blows feels as if it had just passed through a furnace or a brick-kiln. Over the plains it quivers visibly in the sun, as if rising from a red-hot stove, while the mirage mocks your senses with the most life-like images of lakes, ponds and rippling waters. No more laughter or merriment now. Soldiers and camp followers protect themselves as best they can with their turbans and blankets, bringing over all the boards of their cloth capotes, leaving only a narrow aperture, just enough to see, while, strange to say, the Bedouins stride along on foot, bareheaded and almost naked, without appearing to suffer any great discomfort.—*Amos.*

## A Waddy-Headed Heathen.

Disheartened missionary, returning to his field after years of absence: "Oh unhappy man, you have lapsed into error and darkness and paganism again!" Chief heathen, apologetically: "Well, you see, after you went away a Catholic missionary came along and told us the bad place was full of Methodists, and so he went away into his communion; then he heard away and a Presbyterian came along and waked us up on regeneration, adoption and election, and we joined his church; then an Episcopalian came, and he waked our Westernists and stocked up on prayer books; then he left and a Baptist laird, and walked us into the water and baptized us right; and we'd just about got settled when a New Congregationalist came over and told us that so long as we were heathens we had a dead sure thing of going to heaven; but if we became Christians we had to walk mighty straight or go to the everlasting bonfire. So we ate him up, burned our Bibles and resumed business as the old stand. Boys, put the parson in the cage and fatten him up for Thanksgiving day."—*Bob Burdette.*

## This, That and the Other.

—The census of Italy taken last December, shows a population of 29,943,607, an increase of 243,822 since 1885.

—The New York city directory, just issued, contains 324,813 names, indicating a population of 1,600,000.

—Presbyterian statistics just published show: Northern Presbyterians, 696,827 members; Southern, 150,398.

—Those two celebrated preachers, Rev. Dr. Bacon and Rev. Henry Ward Beecher, were once disputing on some religious subject, when the former accused the latter of using wit in his sermons. "Well," said Mr. Beecher, "suppose it had pleased God to give you wit, what would you have done?"

—Minutes of Northern Presbyterian General Assembly for this year, show that out of 6,436 churches, 1,201 are without pastors. Most of these vacant churches are in the West, which fact may result from more of these churches being unable to support pastors, or it may be from the restlessness in the newer States.

—Speaking of the somewhat materialistic theory of Pre-millennialism, the *Calcutta Indian Witness* says:—"Any dogma that makes Christ say to Satan, in this Missionary century: 'thou must increase, but I must decrease,' is not in harmony with our copy of the Word, or reconcilable with modern history. Sin abounds, and gladly and joyfully would we halt the bodily presence of the King at the head of the scattered army. But we cannot agree with the good, and great men, who see victory only in this way. The Holy Spirit will lead the Church to certain and complete conquest, and already the morning breaketh and darkness and discouragement ought to disappear."

—The distillers of the West are combining to form a great whiskey pool with a view of controlling the wholesale liquor trade of the United States. The capital represented by the members of the pool, is estimated at \$25,000,000. It is proposed to monopolize the production of liquor in this country and regulate prices. Incidentally the combination will take part in restricting the growth of "temperance institutions," and will oppose the passage of laws "calculated to injure the trade." The temperance cause will find a new and powerful enemy in this whiskey monopoly. Twenty-five million dollars is a large sum to fight against.

—The income of the Free Church of Scotland last year, for foreign missions, was \$486,145,—the largest sum ever realized by the Church for that purpose. There are in the mission 27 principal and 160 branch stations; forty ordained, four medical, 23 teaching, and 23 female missionaries (besides 21 missionaries' wives); 24 active preachers, 3163 native teachers, 11 European evangelists and assistants, 154 native helpers, 5,206 communicants, and 16,614 pupils in schools.

The Canal in Flies.

BY HAY J. KENNEDY.

"All the rivers run into the sea, yet the sea is not full." Eccl. 1:7.

Every word of the preacher king of Jerusalem, is worthy of the gravest consideration; because uttered by one possessed of a super-abundance of God-given wisdom. That he was naturally a wise man, is seen in the wise choice he made, when one of three things was offered him by God, as he was about to assume the government of a great people. His extreme modesty and humility, together with the propriety of his choice were so pleasing to God, that he gave him only the wisdom desired, but he added thereto "long life, riches and honor." So abundantly rich was he in the possession of all that constituted a great, good and wise king, that when the Queen of Sheba—who had heard of his great fame, and had come from a far country to prove him with hard questions—saw the splendour of his court and the magnificence of his surroundings, was overwhelmed with astonishment, and in her admiration of his glory confessed that the half had not been told her.

It is not readily conceded by all, that the sayings of such a man are full of instruction of the highest order, and a worthy to be treasured in the heart of every lover of sound wisdom.

The text, with its preceding verses, were recently intended to teach man the utter emptiness and vanity of all earthly things; yet I think that without doing violence to the principles of interpretation, we can draw from them other useful lessons.

My design in the treatment of this text, is not to confine myself to its literal interpretation; but to use it simply to illustrate some of the phases of the grandest enterprises that ever engaged the attention of man. An enterprise, launched upon the world more than eighteen hundred years ago by Him, who came to seek and save the lost; who when He had finished His work on earth, and before He had ascended to the Father's right hand, said with all authority and power to His disciples "Go teach all nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost." An enterprise which contemplated nothing less than the entire subjugation of the grand continents of the earth, and the redemption of the souls of men.

And notwithstanding so much has been done during the eighteen hundred years past, in the line of evangelization, still it must be said of the greater part of the world, even in this nineteenth century, that the people "sit in the region and shadow of death." In proof of this we have only to take a brief view of the world as it now stands; and what do we see? Savage tribes in utter barbarism—whole nations sunk in idolatry—atheists and infidels—devotees of every false religion and despisers of true religion, together with the rotaries of Bichuanaland, who are the cause of every form of lust. With this dark picture before us we are forced to the conclusion that very much has yet to be done before the beautiful picture drawn by a master pen in the thirty fifth chapter of Isaiah's prophetic vision, can be literally and gloriously realized in a world redeemed from sin, and beautified with the resplendent glory of God, for the earth shall be filled with the knowledge of the glory of God, as the waters cover the sea.

We shall be able perhaps in the way to reach the end we have in view by tracing the analogy between the picture presented in the text and the origin and progress of missions. But before entering upon our work, let us take a look at the picture. "All the rivers run into the sea, yet the sea is not full."

The five great oceans, together with the numerous smaller seas, gulfs, bays and inlets, constitute what is popularly known as the sea, and the waters thereof, which we know cover not less than two thirds of the earth's surface, the depth of which is not known.

All the great rivers on the four quarters of the globe roll their mighty waters through every corner of the land, and are swallowed up into this vast sea, and are swallowed up. And still this great and wide sea, as never to be satisfied, reaches out her wide-spread arms continually crying give, give, give; and although their ceaseless currents have been flowing on for nearly six thousand years, yet the sea is not full.

Now, the heathen world with its millions of population may be compared in its vastness to this great sea. The degraded devotees of idolatry are like the floating wrecks, scattered in wild confusion in its surface; and the various schemes and organizations aiming at the salvation of the benighted sons and daughters of superstition, each year increasing in breadth and power, may be compared to the riv'lets hastening to their destination, bearing along the lifeboats and the crews, and ready to rescue the perishing from impending destruction. And after all that has been done and is being done, still the agonized cry of millions is continually falling on the ear of Christendom saying "Haste with the bread of life, haste and come."

But to proceed with our analogy we observe: 1. That as the rivers that swell the waters of the sea are made up of small springs, so the great missionary enterprises proceed from small beginnings.

Go if you please to the summit of some mountain peak thousands of feet above the sea level. From some crevice in the rock a tiny spring issues forth, and making its way among the forest leaves down the mountain side, it is soon joined by another, and they proceed on their way until another and another unite to form the little brook, leaping from rock to rock, chiselling for itself a channel as it goes along. By and by it is joined by other rippling brooks and a steady stream is seen pursuing its meandering course down the mountain side in a similar way, come in from different directions, and a magnificent river rolls its current along, now dashing over huge rocks, now rushing through some deep gorge, thundering along majestically and irresistibly moves along, deepening and widening till its destination is reached and it falls into the sea; and so of all the rivers the world over.

Now, if we turn our attention to the heathen world, we shall see a striking resemblance. For instance, the Moravian Mission grew out of an apparently unimportant circumstance.

Two young Greenlanders were providentially brought over to Copenhagen. Through their history and circumstances became known to the Moravians, a small body of Christians. From these small beginnings the most astonishing results followed. Missions were established in Greenland, the West Indies, Labrador, America, Africa, Asia and other places, all of which have been carried on successfully under almost unsurmountable difficulties, achieving most wonderful triumphs over heathenism, and saving many precious souls to Christ.

The origin of the Baptist Missionary Society of England may be traced to a very small commencement. At the meeting of the Nottingham Association, nearly one hundred years ago, a single thought in the mind of one of the ministers, devoted only to the establishment of a monthly meeting for the extension of the Redeemer's kingdom. Soon after, a Foreign Missionary Society was formed, and the insignificant sum of \$52.50 was raised, and a single missionary, Rev. W. Carey of precision and perpetual memory, undertook the work and went forth in the name of the despised Nazarene, full of faith and of the Holy Ghost, to plant "the Rose of Sharon and the Lily of the Valley" in the wild and desolate land. The little stream that commenced has ever been deepening and widening and flowing on, bearing in its bosom the untold riches of the Gospel of Christ, to scatter her gloomy night of idolatry and bring in the glorious day of Gospel Grace.

And what of the origin of the American Baptist Foreign Mission? On board the ship which sailed from Salem in 1812, bearing over the sea young Adoniram Judson and his devoted wife under the auspices of a Peshobaptist demonstration, this mission took its rise. Through the study of the Bible on the voyage they were converted to Baptist principles and on their arrival in Calcutta, finding themselves Baptists, alone in a foreign land, confident that the expected means of support would be withheld, imagine the dark prospect before them. How their hearts must have sunk within them as they saw the wide-spreading field before them, and no society at home on which to fall back for sustenance. But in this terrible crisis they looked up to God for divine guidance and support, and to the Baptists of their native land for sympathy and material help. Nor did they look in vain. A Baptist Mission was formed contemplating the support of one mission family in Burmah, but other families entered into the benefit of the American Baptist Mission. Its missionaries are numbered by hundreds and its converts by thousands, and thus the mighty river rolls on and on.

The pioneers have finished their work and therefore entered into their laborer's Judson's grave in the deep. The Hopia tree waves its branches over the precious remains of his wife. The Boardman and Rice, and many others of like self denial and devotion to the work among the heathen, have gone to their rest and reward; but the mission still lives and moves, rolling the waters of salvation into those lands where "the people sit in darkness and the shadow of death."

But we would not forget our own Foreign Mission which has grown up here in the Maritime Province. If we search for its origin we shall find it in the hearts of the fathers of our denomination here.

While their labors in the pastorate and in the home field were abundant, nevertheless the missionary spirit was cherished by them and diffused among the people to whom they ministered; and for years the Baptists of these provinces contributed more or less of their means, and men likewise, to help carry on the work in connection with the Foreign Missions of the United States, looking forward to the establishment of an independent mission, whenever practicable. In the order of God's providence the way opened, and to-day we have in India a well equipped independent mission, carried on by our own brethren and sisters with native helpers; and work is being done, the value of which will only be realized when, among the host of the redeemed in glory, will be found rich trophies of God's grace gathered from among the Telugus, who shall stand as Redeemer's crown with many a brilliant star.

What is true of these, in the main, true of all evangelistic missions, and thanks be to God that to-day there are more consecrated lives, cultured talents and devoted hearts, with more material wealth, than at the altar of God, than ever before in the world's history. In this we cannot fail to recognize a mighty, moral and spiritual force which, like the irresistible, flowing river, is destined to increase in volume and power till it shall cover every acre of idolatry, and flood the wide earth with the waters of salvation, and fill the world with glory.

"Blest river of salvation Flow on to every nation, Nor in thy richness stay."

Stay not till all the lowly Triumphs reach their home, Stay not till all the lowly Shall sing the Lord is come.

If, again we notice that as the rivers are sources of great advantage to the countries through which they flow, so are these great missionary enterprises the means of untold blessings to the lands which give them birth.

From the bubbling springs the peasant fills his pail with sparkling water, so necessary in the preparation of the morning meal. Birds of the air dip their plumage in the flowing stream, and rise from their haunts back to soar aloft with greater vigor and delight. Animals come from all directions to slake their thirst from the running brooks that flow through the pasture. The wheels of the mill which grind the corn that supplies the country, and with bread are turned by the same water; and on it goes, to be made the propelling power for machinery by which the forest trees are converted into material for the stately mansions as well as the humble cottage. Still pursuing its onward course it becomes a highway for the commerce of the world, and its broad bosom the noble ships laden with the products of other countries. Thus it is apparent that the rivers from their commencement to their outlet are continually scattering their benefits in all directions.

In like manner we cannot fail to see that the foreign missionary enterprises have been the means of unnumbered blessings to the lands which gave them birth. Great Britain is a striking illustration of this truth as the reports of the May meetings, year after year, abundantly show. The immense gathering of these meetings, the thrilling narration of events by returned missionaries, the eloquent appeals on be-

half of the heathen, the intense enthusiasm created, the unbounded generosity in response to those appeals, all leave their impress on the hearts of the listeners, drawing the soul nearer to God and one another, creating a more intense love to Him, and lifting the soul to higher enjoyments and closer communion with God. Thus the great Baptist heart of our mother country has been thrilled again and again from centre to circumference, more than rewarding them for their labor of love in this glorious work.

And what has Foreign Missions done for the great Republic? No sooner had the pious Judsons landed on Barnab's bright shores, and the intelligence had come back that they had become Baptists, than the heart of the Baptists of America were turned towards them in their lonely condition. Their sailing news saw the wide-stretched field, and here was the man evidently raised up by God to do and reap the harvest. What could they do, therefore, but accept the situation and go in at the open door for them by a most remarkable Providence. They were clearly the hand of God in all this. The mission was thus thrust upon them, and they were literally pressed into the service by the force of circumstances. As a natural consequence the great heart of the Baptist body everywhere, with glowing joy, never stirred before, these hitherto slumbering energies were thoroughly aroused, a holy enthusiasm was kindled in their souls, moving them to decided and energetic action, and, as a practical result, the power of religion has been more fully exemplified in the hearts and lives of multitudes made happy in the Lord's work. The missionary spirit has been kept alive in churches and families and individuals by the recital of the trials and sufferings of the missionaries, and those who had sacrificed all the ease and comfort of native land for the service of Christ. In answer to the frequent appeals for aid Christians have opened their hearts, and purses too, and the gold and silver have been laid at the feet of Christ, verifying the promise of the Lord, "I will more abundantly give than to receive." The labor thus performed, and sacrifices made, have a tendency to lift the churches to a higher level in Christian piety and devotion. They have drunk of the brook in the way and therefore their hands have been lifted up. And what about our own Foreign Mission of these provinces? Is it not a source of blessing to us? We have a noble land of workers far away among the Telugus; and right manfully are they braving the difficulties of climate and heathen customs, devoting themselves unflinchingly to their work, gathering in the golden sheaves from the fields of sin. And have we no joy in them and with them? I know I am speaking the sentiments of every one of our brethren and sisters in this land, when I say that our very happiest seasons in the closet are experienced when we remember our toil-worn missionaries prosecuting their heaven-appointed work; and the most inspiring meetings in the land are those held in their honor, and invoking the blessings of God on them and those for whom they labor. They went away from us in the vigor of youth and in the bloom of health. Some of them have returned to us with lines of care on their faces and silver streaks in their hair. We look into their faces, and grasp their hands as in days gone by, our hearts swell with warm emotion. Many of us remember the faces of Brother and Sister Churchill, who were with us a year ago on our Island mission, and were cheered by their presence, strengthened by their counsel, and prayer, and we are conscious of a greater love for them and a fuller determination to stand by our mission under all circumstances. They have gone back to their loved employment, leaving the rich harvest of a sort of secondary blessing to the churches at home, and to keep alive their interest in the Telugu mission. None the less interest do we feel in their associates in this mission, and who can tell how much our connection with them, and the sacrifices they make, and the prayers they utter, have to do with our own vitality and growth in all things that tend to make life happy here and hereafter.

III. Observe further, that as the sea is not full, notwithstanding the influx of all the rivers on the globe for the past ages, so, after all that has been accomplished by the noblest of spirits in the world, in this direction, the glorious results contemplated by the "great commission" have not been accomplished.

According to Divine arrangement the rivers are supplied and are kept flowing, partly by constant evaporation, forming clouds which empty themselves upon the earth, and partly from the springs forced through the ground by the sea itself. God sends the springs into the valleys which run among the hills. He causeth the vapors to ascend, and at His bidding they are condensed and descend in copious showers. So it is by Divine appointment the missionary spirit is kept alive in the churches and their zeal and activity quickened, partly by the pressing necessities of the heathen world and the joyful springs of God's love leading the heart out after them; and partly from the joyous intelligence coming from the missionary field, of "heathen nations bending before the God we love." These combined influences—like the springs in the valleys and the showers from above, clothing the fields with verdure and beauty and filling the air with fragrance, and making glad the people of God, filling their souls with joy and gladness.

But suppose for a moment that by some disarrangement of the laws by which the world is governed, the outlets of the sea should be suddenly stopped, and the sea should become full. We can easily see that no greater calamity could befall the earth. The whole country would be submerged. Instead of the flowing river the land would be covered with stagnant water. The fields and woods would become a putrid mass and the destruction of animal and vegetable life would inevitably follow. So it seems to me that if the claims of the heathen world were to cease and the calls for sympathy and prayer and Christian benevolence necessary to carry on the work of the world were to be heard, the result would be disastrous in the extreme.

But, thank God, the sea is not full, nor

will it be till the end of the world, and this cannot come till the "God of the Kingdom is preached among all nations."

Thank God, too, that the great missionary enterprise has not yet reached its limits of advancement. Its grand victories are yet to be achieved. Millions of souls are yet under the debasing influence of the crushing load of sin, which nothing but the Gospel of Christ can free them; groping in the most terrible darkness which nothing but the rays of divine light can penetrate and dispel, and hence the continued cry to the Lord of the harvest for men, and to the churches, for means to keep this grand movement going on until the heathen shall be given to the Saviour for an inheritance and the uttermost parts of the earth for His possession. Thanks be to God, that He who holds the waters of the sea in the hollow of His hand, and keeps this grand movement going on until the heathen shall be given to the Saviour for an inheritance and the uttermost parts of the earth for His possession. Thanks be to God, that He who holds the waters of the sea in the hollow of His hand, and keeps this grand movement going on until the heathen shall be given to the Saviour for an inheritance and the uttermost parts of the earth for His possession.

1. Do not despise the day of small things. Remember that the ocean is made up of drops and the globe of grains of sand. Many well-disposed Christians, while they are ready to do the duties of the heathen to be just, are disposed to reason thus: If I could give largely I would give willingly, but my contribution must of necessity be so small it would not amount to anything, and if I pray for missions my prayers will be lost in the vast sea of prayer. Thus by their undervaluing themselves and their offerings they lose the luxury of praying and giving and the cause of Christ loses the benefit of their prayers and contributions. But such persons should remember that the Lord's method of computation the single farthing of the poor widow was more than all the offerings of the rich who gave of their abundance, and likewise that the feeblest utterance of prayer, seasoned with faith as "a grain of mustard seed," becomes the sublime strains that reach the throne of high. And while the rich are bound to give liberally of their abundance the poor are not to be deprived of sharing in the glorious work.

2. Do not suffer the streams of benevolence to run dry. Every one knows what desolation appears when the springs and brooks begin to fail. Failure here soon affects the larger streams. The mill wheels drag heavily and other machinery refuses to move for lack of the propelling power, and a general stagnation occurs. So when the contributions from individuals and churches cease to flow, the whole machinery moves slowly and the sad spectacle of empty treasuries and the necessity of retrenchment appears on all hands, crippling the work and discouraging the workers. In order to prevent such a disastrous state of things let us cultivate the habit of giving frequently, and thus keep our hearts warm in the work by giving. And we shall be the better able to give by storing up the material of the day, with all its necessary circumstances of food, and gradual wearing of the morning through the noon to evening, and the sleep, which is only the culmination of the lethargy of the waking hours—one long round of weariness and dissipation. Like withered boughs which bear no more, not an action has its moment of delight, not an action has its hope of joy or fulfillment of pleasure. The dull day creeps sluggishly from dawn to close, and not a thought has been entertained nor a sensation aroused. Marion in the "Moated Grange," was not more dreary than the man or woman who has no outside interest, and whose life is bound up in self; and no prisoner ever hailed the free air of heaven with more rapturous gratitude than would such a one if set in the way to make that interest and enlarge those boundaries. For we must never forget that many things which look like faults, and pass under the name of faults, are in reality misfortunes—the results of conditions made for us and not by us, and not to be broken by such energy as we possess.

In this one word I side like the heart of the matter. With energy we make an interest for ourselves, in spite of the poverty of our circumstances. Without it, opportunities of rich enjoyment pass by unutilized, and we let slip all chances for bettering our fate by a more fortunate which we are to possess, the negative, unenergetic, who divide the world with the active and energetic. Most things in life that are worth having at all have to be sought and pursued, if they are to be enjoyed and held fast. Neither fortune nor pleasure knocks persistently at any man's door, but each has to be at the least looked for up and down the street, and invited in if it is desired to entertain either. But the unenergetic take no pains to find these radiant guests. If they do not come, they do not bid them to come at all; and the flowers and gems born by the sluggish stream on its bosom are left to drift into the great ocean of things impossible, because of the want of energy to seize them as they pass. The energetic, on the contrary, are ever on the prowl for their bidding. No matter how poor, how lowly, or how unattractive the surrounding—they know whence to gather rich material and fertile soil for the bet or harvest, and they have a crop. It is a year of those whose disinterested pursuit of the work of the world, they have a crop of interest for which they have to work and think, and in a manner acquire their comforts, and break up the dead monotony of their self-indulgences—that monotony which kills the finer nature of men and makes the world a dreary, and which makes the very misery of the rich.

No matter what the interest we have in what we make our own. From art to religion, and from philanthropy to needle-work, all is useful, if some form a purer and nobler than others. Many people do very bad, and painful pictures that are caricatures, and in vogue in which in little are as silver bells, written books, innocent of the very elements of composition—but all the same they are an interest which has lifted them out of the deadly dullness of the past. If they have no high vocation, and their powers are not capable of attaining greater results, it is better for them to set them on other levels than not at all; and that they are thereby rendered happier, with the consciousness of duty happily performed, and the joy of others, if they are rendered, is the good work in itself, and the world is richer by the achievement.

3. Let all our efforts be sanctified by the Word of God, and prayer. The order of the work when I say that our very happiest seasons in the closet are experienced when we remember our toil-worn missionaries prosecuting their heaven-appointed work; and the most inspiring meetings in the land are those held in their honor, and invoking the blessings of God on them and those for whom they labor. They went away from us in the vigor of youth and in the bloom of health. Some of them have returned to us with lines of care on their faces and silver streaks in their hair. We look into their faces, and grasp their hands as in days gone by, our hearts swell with warm emotion. Many of us remember the faces of Brother and Sister Churchill, who were with us a year ago on our Island mission, and were cheered by their presence, strengthened by their counsel, and prayer, and we are conscious of a greater love for them and a fuller determination to stand by our mission under all circumstances. They have gone back to their loved employment, leaving the rich harvest of a sort of secondary blessing to the churches at home, and to keep alive their interest in the Telugu mission. None the less interest do we feel in their associates in this mission, and who can tell how much our connection with them, and the sacrifices they make, and the prayers they utter, have to do with our own vitality and growth in all things that tend to make life happy here and hereafter.

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slow to cultivate the spirit of a common brotherhood among all men. Do not say that we would ever neglect the sick and the suffering, or that we would not strengthen the cause of temperance by all right means. Do not attempt to convince this by becoming a member of one of those organizations we can increase our usefulness more than it is possible for it to be increased by all other activity as a member of the church of Christ. Is not the church and its interests to be first? Did Paul, while he was giving us an example for all efficient work in saving men, plan for any other organizations than the church? Where are we taught in the apostles' writings that we can do more for Christ by interesting ourselves in any organization that shall take the first place in our sympathies and time?

Then too we have been taking observations, and cannot find a single instance where the cause of Christ has been more rapidly advanced by brethren and sisters becoming active in the different societies that are now found so prosperous in our communities. In very many cases the opposite is true, the influence of earnest disciples of Christ has been greatly lessened, if not lost. Is not fellowship with Christ in the church to give us the strongest ties of friendship to be found outside the family circle? If we did not aid a fellow man because he did not care to be a member of our society or order, we could not have the spirit of the Master. If the faithful discharge of our obligations as disciples of Christ will not help us to present the highest types of friendship, of charity, of benevolence, and of all the social virtues, then we fail to understand the teachings of the Bible. The brethren at Philippi were to have in their characters all the things that were true, pure, lovely and of good report; and we cannot see the least intimation that it would be necessary to have any organizations outside the church to cultivate all these virtues.

We are met with the excuse that these organizations do not hinder, but that they rather help the church. But observation proves the contrary. We cannot have a multiplicity of first things. We do not write conjectures but facts which are too apparent in many of our churches. When we shall see brethren and sisters seeking first "the kingdom of God and his righteousness" we shall see our churches prosperous and shedding forth their light like "a city on a hill."—Zion's Advocate.

12. Let all our efforts be sanctified by the Word of God, and prayer. The order of the work when I say that our very happiest seasons in the closet are experienced when we remember our toil-worn missionaries prosecuting their heaven-appointed work; and the most inspiring meetings in the land are those held in their honor, and invoking the blessings of God on them and those for whom they labor. They went away from us in the vigor of youth and in the bloom of health. Some of them have returned to us with lines of care on their faces and silver streaks in their hair. We look into their faces, and grasp their hands as in days gone by, our hearts swell with warm emotion. Many of us remember the faces of Brother and Sister Churchill, who were with us a year ago on our Island mission, and were cheered by their presence, strengthened by their counsel, and prayer, and we are conscious of a greater love for them and a fuller determination to stand by our mission under all circumstances. They have gone back to their loved employment, leaving the rich harvest of a sort of secondary blessing to the churches at home, and to keep alive their interest in the Telugu mission. None the less interest do we feel in their associates in this mission, and who can tell how much our connection with them, and the sacrifices they make, and the prayers they utter, have to do with our own vitality and growth in all things that tend to make life happy here and hereafter.

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1

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Sabbath School. BIBLE LESSONS.

STUDIES IN THE GOSPEL ACCORDING TO MATTHEW.

Fourth Quarter. Lesson I. October 2. Matt. 9: 5-13.

THE CENTURION'S FAITH. GOLDEN TEXT. I have not found so great faith, no, not in Israel.—Matt. 8: 10.

I. THE CENTURION. 5. And when Jesus was entered into Capernaum. Having come down from the Mount of Beatitudes, with great multitudes following him.

II. THE CENTURION'S FAITH.—BENEFICENT. 6. (Luke 7: 2, 4, 5). The beneficent quality of the centurion's faith is shown (1) by his leading him to give a large sum for a synagogue for the worship of the Lord in whom he believed.

III. THE CENTURION'S FAITH.—HUMBLE. 7. Jesus said unto him. By the delegation of elders who had brought the message, I will come and heal him.

IV. THE CENTURION'S FAITH.—CONFIDENT AND UNFETTERED. 8. But speak the word only, and my servant shall be healed.

V. THE CENTURION'S FAITH REWARDED. 11. Many shall come from the east and west. From the far-off nations, from people who had then not even heard of the true God and his salvation.

VI. THE CENTURION'S FAITH.—A FACT SHOWING THE REALITY OF OUR LORD'S HUMAN NATURE. I have not found so great faith, no, not in Israel.

VII. THE CENTURION'S FAITH.—A FACT SHOWING THE REALITY OF OUR LORD'S HUMAN NATURE. I have not found so great faith, no, not in Israel.

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of block-house at each corner, every side of these rude citadels and the stockades being, of course, well furnished with loopholes.

A remarkable instance of tenacious courage was shown in 1782, when a frontier settlement on the Ohio was attacked by an unusual large body of Indians.

The Indians, trusting to their numbers, attacked bravely, but were again and again driven back.

Among those willing to run the fearful risk was a girl, sister to the two Vases. She had just returned from school in Philadelphia and was quite unused to the stirring scenes of frontier life.

"You have not a man to spare," she said, "while a woman will not be missed."

"This was too true and the girl was at once to go. Throwing off such a load as might hinder her speed, she stood ready at the gate.

"The Indians were so taken by surprise that they hesitated, and let her pass. They did not fire a shot at her.

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The Failure of Christ.

God was pleased that He who came as the Son of Man, our brother, should have this also as one of His trials to labor in vain.

Those of you who have failed to find position or comfort, fame or sympathy, in the world may here find One who can bear His share with you here, who chose this life, which you call loss, that He might be near to you.

Through the clouds of depression He had star-like glimpses of the travail of His soul—the fruit of His toil that made Him say, "I thank Thee, O Father."

"It is finished,"—that grand prophetic word which assures us that every life that has sought to do the will of God is a complete as a perfect life.

Conquering by Politeness. The Bible says "a soft answer turneth away wrath."

"A brave, active, intelligent ferret, belonging to a lady friend, one day discovered a monkey, belonging to an itinerant organ-grinder, seated upon a bank within the grounds, and at once made a dash for him.

"There are times when some animals are more sensible than some people, and this poor organ-grinder's monkey proved an excellent sermon to all who are too ready with fists or angry words.

"Obedience.—W. M. F. Bond, a very high New York authority on prisons, intimately acquainted with the causes which kept them full, writes:

"Day by day I see criminals; hundreds of them—thousands of them in the course of the year.

"I do not know what you may think of the woman's crusade, but let me say as a woman who stood aside of it that the womanhood of this nation never laid such a tribute to the feet of its manhood as they did in the woman's crusade.

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Messenger and Visitor.

WEDNESDAY, SEPTEMBER 21, 1887.

THE GREAT GULF.

There has been a passage at arms between Bro. B. F. Eaton and the Presbyterian Witness. The former, in his address as the retiring president of the Convention, stated that our belief in regenerate church membership and in baptism being an immersion and for believers only and not for infants, "places a great gulf between us (Baptists) and other denominations."

Baptists believe as above stated. Presbyterians believe that infants not yet come to years of understanding, are scriptural subjects of baptism. That, surely, is a difference that warrants the use of my expression, "a great gulf."

He likewise suggests that there is common ground which should Pedobaptists take, would do away with the gulf.

You believe (as all great scholars do) that immersion is baptism. We believe the same. We can agree on this. We can not agree that anything else is baptism.

The Witness, in its remarks upon Bro. Eaton's letter, does not cite the chapter and verse for infant baptism. Speaking for Presbyterians, the writer says:

We believe that there ought to be no difficulty as to the quantity of water. A glass full represents the cleansing element of water, and the face represents the whole man. But if Baptists adhere to a form which they believe to be scriptural—we will not be so scrupulous as to insist that they should be so.

Friday evening was devoted to Missions. Three addresses were given on excellent topics connected with the great subject. Bro. C. C. Burgess spoke on the Greatness and Encouragements of the work; Bro. W. B. Bradshaw on our Responsibilities in Home Mission Work; and Bro. J. B. Hutchison on the Present Need of our Foreign Missions.

On Saturday morning the Association listened to the associational sermon by Bro. Murray, of Springhill, and to the singular letter prepared by Bro. M. B. Shaw, of Cow Bay. The former was from Gal. 3: 29, "I am crucified with Christ," and the latter was on Soul Winning,—both on most important themes.

as well to take the calf & month old and draw a drop of blood and use it. Why make a gulf out of the age of a heifer and the quantity of blood? Well, some of the old Israelites tried tampering with the exact commands of God, and our brother would not like, we are sure, to risk their fate.

And Presbyterian churches are composed of truly Christian men, women and children; and our Presbyterian brethren do all they can to keep out the tares! O, brother Witness, what do you mean? The Westminster Confession, your great standard, says that the visible church "consists of all who profess the true religion, together with their children."

Bro. Dykeman was heard in reference to the progress and needs of the New Glasgow field. They have outgrown their house of worship and are enlarging it. This entails expense which the little church is unable to meet. A collection of \$14 was taken up.

In the afternoon, the new church at Manchester, Guysboro, was received, and the reading of the letters concluded. The hearts of the brethren were gladdened exceedingly by the report of the committee appointed to consider the difficulty existing in the Canoe church, last year.

The report on Temperance recommended the churches and pastors to give attention to temperance work, by holding temperance meetings, preaching sermons on the subject and by impressing on the children in the Sabbath-school the principles of total abstinence. The report on Sabbath-schools spoke encouragingly of the work of the past year, as seen in the large number of scholars who have united with the churches.

ORGANIZE. If what was said in our last has any force, it must make plain the urgent need of systematic work in our churches. If any large proportion, even, of the membership is to be active in the Lord's work, there must be something definite expected of each one.

THE ASSOCIATION met with the church at Little River, Cumberland Co., on the 9th Sept., 10 a. m. After devotional exercises, the Association was organized by the election of the following officers:— Moderator Rev. C. H. Martell; Secretaries Rev. T. B. Layton and C. P. Wilson; Treasurer Bro. T. M. Johnston.

The report on Denominational Literature was presented in the afternoon. It included very interesting references to the MSSAZON and VIETRON, and Book Room; and recommended great care in the selection of literature from other sources than the Baptist Publication Society.

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It takes hold of the work with confidence and with patience, he will gradually develop a power in his church which will surprise himself; but he will need great patience.

Then too, it is of great importance that the departments of work report once a quarter, at least, to a general meeting of the church. This will help stimulate and preserve the unity of the whole work.

The season for the beginning of a new campaign for our Lord, has come. Shall our churches send only straggling, disordered units into the conflict with sin? Pastors, will you not at least send for copies of the plan prepared, sufficient to put one into the hands of each of your members?

THE WEEK. The British government evidently intend to enforce the Crimes Act with a good deal of rigor. O'Brien has been imprisoned in the jail at Cork, and is treated as a common criminal.

Saturday evening was devoted to routine business and the discussion of the report on Education. It referred to the good work done at Acadia, the fine prospects for attendance and the need of making the Jubilee Year an epoch in the history of the college, by the achievement of the \$50,000 aimed at.

ORGANIZE. If what was said in our last has any force, it must make plain the urgent need of systematic work in our churches. If any large proportion, even, of the membership is to be active in the Lord's work, there must be something definite expected of each one.

At a Foot Act convention held in Toronto, it was considered that there was no principle at stake in the two political parties of the Dominion of sufficient consequence to render their existence either necessary or important, and the opinion was embodied in a resolution that this is a favourable time to organize a new party, with prohibition as the chief plank in its platform.

Parliament was prorogued on the 16th. The Queen in her speech, refers to the success of the Afghan commission and to the treaty with China in reference to the relations between her and Barms. The pacification of Upper Burma is proceeding satisfactorily.

It is rumored that Mr. Chamberlain does not share the Canadian view of the questions in dispute between us and the United States.

Convention Suggestions.

- 1. Is business done in as orderly a manner as it should be? Many of the speakers were inaudible—their voices nearly always so. Even the movers and seconders of motions frequently failed to make themselves heard—sometimes simply because they neglected to rise to their feet when speaking.

business to committees an unmixed good? These committees withdraw from the session many of the ablest members of Convention. This might be tolerated were the carefully prepared reports which they bring in accepted without debate.

Should not the new president be elected and conducted to the chair before the retiring president's address? At the Charlottetown Convention the chair was vacant during the whole time occupied by this address.

Do we pray enough at Convention? Prayer is a grand lubricant. Is public denominational wrangling resorted to? It might be well to have an occasional session with closed doors; or to admit the public to such displays of Baptist pugilistic talent, at so much a head.

Extracts from Bro. Hutchison's Address at Charlottetown.

Brothers and Sisters: Read, Mark, Digest. 1. There are on your mission field today 5 Telugu churches with a combined membership of 118, well organized, having their deacons, clerks and treasurers, handling their own funds, and transacting their own business.

3. These churches have united in the organization of an annual association composed of missionaries, who attend in their own right, and regularly appoint delegates from the churches. 4. This association recognizes the relation which the churches composing it bear to the evangelization of the heathen, and the truth that they must, in time, assume the burden now borne by the mission.

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Minutes of Ordaining Council. Pursuant to a call from the Canoe Baptist church, a council met in the Baptist church at Little River, Can. Co., September 9th, at 9 o'clock, for the purpose of considering the advisability of setting apart by ordination Bro. H. B. Smith, pastor elect of Canoe, to the work of the gospel ministry.

The following delegates were present: Canoe, J. B. Creed and D. F. Cook; Spring Hill, Rev. Joseph Murray, Wm. Schurman and F. L. Peers; Antigonish, Rev. W. B. Bradshaw; Halifax 1st, Rev. E. M. Saunders; Truro, Rev. J. E. Goucher, Wm. Cummings (Clo.); Little River, Rev. T. M. Munro, Dea. Levi Johnston, J. L. Purdy; Onslow, Rev. C. H. Martell; New Glasgow, Rev. A. T. Dykeman; Port Hawkesbury, Rev. L. B. Gates.

The following brethren were invited to a seat: Revs. G. F. Miles, Prof. Keirstead, C. C. Burgess, D. McKee, J. R. Hutchinson, I. B. Skinner, F. D. Davidson, I. W. Porter, W. C. Goucher, and Brethren Sierra, Corey, Wilson and Eaton (lites). On motion, Rev. W. B. Bradshaw was chosen president and Rev. A. T. Dykeman, clerk.

The clerk, pro tem, of Canoe church being called upon, read the minutes of a meeting held in the Canoe Baptist church on the evening of Sept. 3rd, which showed that Bro. H. B. Smith was laboring with them as pastor, that his support was guaranteed, that a unanimous vote was passed at said meeting that he be ordained if council so advised, and further, that as Canoe was an isolated locality, they thought it advisable for council to meet at Little River, a more central place. On motion, made by Dr. Saunders, meeting of council adjourned to meet on Saturday morning, at 8:30 o'clock.

Saturday morning, an adjourned meeting of council met in Little River Baptist church, at 8:30, Rev. W. B. Bradshaw in the chair. Meeting opened with prayer by Prof. Keirstead. Minutes of previous meeting read and approved.

Bro. Smith was then called upon to give an account of his conversion, call to the ministry, and views of christian doctrine, which he did in a very plain and satisfactory manner.

This recital brought out the following facts, viz.: that he was converted when quite young and united with the Brookfield, Q. Co. Baptist church, from which church he subsequently obtained a license to preach. After questioning by the council, it was, on motion by Dr. Saunders, Resolved, That the council, being entirely satisfied with the relation of christian experience, call to the ministry, and views of christian doctrine of Bro. H. B. Smith, proceed to the service of ordination according to the request of the Canoe church.

On motion of Rev. C. H. Martell, it was resolved that Sabbath afternoon be set apart for the ordination service.

The following appointments were then made: Sermon, by Rev. W. B. Bradshaw; Ordaining Prayer, by Rev. G. F. Miles; Hand of Fellowship, by Rev. Joseph Murray; Charge to Candidates, by Dr. Saunders; Charge to Church through delegates, by Rev. C. H. Martell.

On motion by Rev. C. C. Burgess it was resolved that the secretary have the minutes of council printed in the MESSENGER AND VISITOR.

On motion, adjourned with prayer by Rev. L. B. Gates.

A large congregation assembled in the Baptist meeting house at 3 o'clock on Sabbath afternoon, when the above programme was carried out.

This ordaining council was not connected in any way with the Association, although held during the same time and in the same place. A. T. DYKEMAN, Clerk.

A Parting Word from Misspah.

It is always hard to say good-bye; but in these latter days, distances are so wonderfully shortened, and thoughts in burning words leap and flash over mountains and pierce the wildest, deep-sea. It does not seem as if friends could be separated as once they were. What a first Misspah was left behind, it stood as a love memorial of joined hands and promises, in a spot not likely to be again the meeting place of parting friends. To us Misspah cottage has many fond ties and associations, and to vacate the study and the home nest of so many years is not an easy task even to contemplate. But the soldiers of Christ are commissioned to go, and in the path of duty incommensures must not deter. It is pleasing to feel through the MESSENGER AND VISITOR we can keep alive old associations, and in loving touch with many friends throughout the provinces, as well as with the editorial staff, or better, yourself.

So our last I have crowded the sea. One of the most impressive scenes was when dear Mr. C. H. Spurgeon, painfully advanced, leaning on the top of his staff, too lame to walk, and with his bright face shaded with pain, he looked up and greeted the writer, with the loving thoughtful words, "A very, are you better? You look better." It was nine years since, in the same spot, he saw me worn and weakened by sickness, and it seemed specially sweet to be so long remembered. It was my turn to pity the suffering one, and then not a few were drawn forth as in the after service in the great tabernacle I sat and listened to the preacher who evidently in prayer gained thought, and poured forth the glorious gospel in fresh words and with so much spirit's power, that my heart was moved to a passion of the precious gift,

and felt more preciousness of speaking in New York or undertake the work of our own what we no opportunities, and glad to rejoice for the prospect and much loved bachelings is fe has ever been delight to prop as Mr. Huntin, and labor amo to have a centig influence co. Sometimes, have arisen, attention, attra busy, pushing edly nakes it hold my? of God we will the best we c after all, rath Tabernacle to church, and it to make it m ing of old frie It is pleasin York pastorat ions' Temple, streets, just off is such that w opportunity to constantly rool and shall end holy endeavor the wandering may find in th ask the prayer Jesus that spe be granted for privileges and We plan to Buds and Bl future as in th We plan to tal on the 27th of Coitage until t Meanime we times past che continuance of the faith for C

The Lord has done for us and our hear Let those who work among t A soul has be the devil. Ho Him, was bap dragged back vortex of Bra Sata and his used every a were obliged t We seem t during the li light matter assaults of th over for this Bless the Lor Now you a young man years of age in his compound last six months teacher in people have closely le He himself, follow Christ our Wednesd when he felt and his heart know that of course of a secretly, of hi be united with letter.

More Hove I have a long time, of being a chr beg that you church of Ch functions, on July, I also knid enough from the deat from the mission o be here. There was addition to request. We become a dic master of rec and administ without har heathen mo considered. about a wey the town as made that curians.

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The potato is subject to diseases of the stalks, leaves and tubers. The diseases are due to the destructive bacilli, which in some cases may be transmitted by means of unhealthy tubers.

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ed out, and the braided snits they wore would have been thought extremely funny by an Oxford or a Harvard man. The race was very much like other races, and was closely contested. When one boat shot a little ahead of the other, the boys would get excited, and cheered and waved their handkerchiefs.

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Equity Sale

THERE will be sold at Public Sale, at the Court House in the City of St. John, N. B., on WEDNESDAY, the 27th day of December, 1914, the real estate of the late Honorable Walter Chipman, deceased, as follows:

Whoever is aware of a mischief until it is done? But I rather think I would know if there were any mischief, for I am a school who were smoking, led by my example of one. The fact is, sir, boys all over our country are learning and before they are out of petticoats, and long before they are out of school, a habit that is becoming more and more common.

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