

# Messenger and Visitor.

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THE CHRISTIAN VISITOR,  
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NO 38.

—MAKE IT GENERAL.—“The pernicious desecration,” 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-sided he may offer earnest exhortations and prayers, but they will be but little regarded by men and less by God. But the desecration 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 immemorial, 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 communion 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.

—CHAIRMAN HIS VIEW.—Rev. B. M. Caswright, 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 embarked in the seventh day Sabbath I thought the argument was all on one side, so plain that one hour's weighing ought to settle it, so clear that no man could fail to see its obviousness. 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 BRAMIN.—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?

—OUR THEOLOGICAL SEMINARY.—The new building of the American Baptists has established a fellowship, to be completed 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 smiling Providence  
He hides a crowning foe,” &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 “to us to humbly submit our wills to His Divine will.”

—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 message 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 to one of the sick beds of her only brother. She read it aloud, looked at the girl, and, happening to catch a glimpse 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 to one of our 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 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 call are nothing analogous between the two, let me tell the man you 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 seat 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 glowed, 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 secure 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 boldly denounce the creed of the Church, and the heresies that will have the “swing of conquest” and the war of the ages, of which all other wars are only battles, will be over more, 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. SPRIGGS.

“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 “wilderness” 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, atomless wastes 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 wells 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 went 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 us on prayer books; then he left and a Baptist came, 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 fallow 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 hail 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 associations,” 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 28 female missionaries (besides 31 missionaries' wives); 24 active preachers, 3163 native teachers, 11 European evangelists and students, 154 native helpers, 5,206 communicants, and 16,614 pupils in schools.



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Table listing various books for sale, including 'Gospel of Matthew by Broadus', 'Notes on Matthew by Clark', etc.

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 UNFEIGNED. 8. But speak the word only, and my servant shall be healed. His faith was so strong that he realized that Jesus could work a miracle at a distance as well as near at hand.

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.—CONFIDENT AND UNFEIGNED. 8. But speak the word only, and my servant shall be healed.

VII. 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.

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IX. 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.

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

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XIII. 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.

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

XV. 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.

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. Through the night they tried to set fire to Ebenezer's house, but the design was frustrated by the vigilance of the defenders.

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.

The Indians were so taken by surprise that they retreated, and in the confusion they did not fire a shot.

I do not know what you may think of the woman's courage, 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.

What was the woman's crusade? It was a long, smooth road breaking into a cry; it was a midnight prayer coming abroad at noonday.

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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.

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.

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PARSONS' PILLS

These pills were a wonderful discovery. No others like them in the world. Will positively cure or relieve all manner of disease.

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and in one that circulates in the section of country where you want to trade.

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sertion, 15 cents; each subsequent insertion,  
2 cents.

**Messenger and Visitor.**

WEDNESDAY, SEPTEMBER 21, 1887.

**THE GREAT GULF.**

There has been a passage at arms between Bro. B. F. Eaton and the Presby-  
terian Witness. The former, in his  
address as the retiring president of the Con-  
vention, stated that our belief in a  
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." For this expression  
our great contemporary took him to task,  
and declared that Presbyterians knew  
nothing of this "great gulf." Bro. Eaton  
replies in the Witness, quoting just what  
he did say, and proceeds:

"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.' A  
Baptist church is composed (barring the  
tares that sometimes accompany the  
wheat) of those only who have been born  
again, regenerate persons, believers,  
Christians. A Presbyterian church is  
composed of believers and non-believers,  
Christians and those not Christians, two  
opposing forces, forces which the Scrip-  
tures pronounce utterly antagonistic the  
one to the other. Not only is a large  
proportion of your membership non-belie-  
vers but, in our view, your entire membership  
are also non-believers. The Baptist considera-  
tion, of course, logically is that you are  
not a scriptural church and you see that  
conclusion put in practice when we do not  
invite you to the Lord's Supper. This  
tells you to extend such invitation shows how  
wide the gulf is that (doctrinally) separates  
us. I put another test of its width; let one  
of your ministers take to preaching Baptist  
doctrine on the above points from a  
Presbyterian pulpit, and how long before  
he would find a gulf between him and his  
people?"

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.  
Now, come over to this side and stand with  
us. You will find the footing sure and the  
ground large. Again, you believe in the  
necessity of a new birth. So do we. The  
point of divergence is, when you administer  
what you term baptism to infants and  
include them in your membership. There  
does not seem to be a warrant for this  
practice in the Holy Scriptures. It does  
not appear to have come into vogue till two  
or three centuries after the Scriptures were  
all written. As I understand the case, you  
cannot cite chapter or verse to uphold the  
believer as scriptural subjects of baptism.  
It is perfectly certain we can never agree  
that any others are such. Then why not  
come over and occupy the ground common  
to both of us? You will find it solid.  
United on these two doctrines, what else  
could keep us apart? You can, I think,  
realize our desire for union on scriptural  
basis."

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  
and go by all means let them obey what  
they hold to be a Divine command. The  
quantity of water used in baptism or the  
form it is to be used, will not in our estima-  
tion mean 'a great gulf.' It is otherwise  
in the judgment of our respected friend,  
and we can only express our deep regret  
that it should be so. Then as regards the  
Baptist churches, being composed of  
believers and of none but believers (barring  
the tares), we are very glad that it should  
be so, now, henceforth and forever. There  
sometimes do accompany the wheat. That  
is precisely the experience of the Presby-  
terian Church also! Our church is formed  
of truly Christian men and women and  
children; but though we do all we can to  
keep out the tares we do not always succeed.  
It would not be modest perhaps to say that  
usually a Presbyterian church is as pure  
and as truly a church of converted people  
as a Baptist church; but we may venture  
the opinion that the fruits of the Spirit are  
not much less manifest in the Presbyterian  
church than in the Baptist. As to our  
children, we believe they all rightly belong  
to God and not to the devil, and we try to  
train them for the Lord, and inasmuch as  
the promise is to us and to our children we  
avail ourselves of the promise, and we  
dedicate our little ones to God in baptism.  
There is no 'great gulf' here either, so far  
as we can see or feel."

Just so; but will our sprightly friend  
tell us that a glass of water on the  
face is as good as the immersion of the  
whole body in water, if the  
latter and not the former is what our Lord  
commands? Perhaps our brother, had  
he lived in Old Testament times, would  
have explained the command to take a  
three-year-old heifer, slay it and sprinkle  
its blood, in this way: A calf a month old  
will represent a heifer three years old, and  
a drop of blood from a heifer will represent  
the expiatory significance of the blood of  
the slain heifer, therefore it will be

as well to take the calf a 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. It  
would seem, however, that the stern way  
in which God sought to teach men that he  
knew best what they should do, and that  
he does not wish his creatures to insult his  
dignity and his wisdom by substituting  
their own improvements (1) for his institu-  
tions, had not enforced this obvious lesson  
upon all professed believers.

And Presbyterian churches are composed  
of truly Christian men, women and child-  
ren; 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." Do  
you see Christian in the sense of believers  
in Christianity instead of believers on the  
Lord Jesus Christ to the saving of the soul?  
The Confession of Faith evidently conveys  
the first meaning; it is those merely who  
profess. But were it possible to allow the  
latter meaning, what about their children?  
Are the children of believers in a saved  
state? Do they grow up real Christians?  
Again we turn to the Confession: "They  
(our first parents) being the root of all  
mankind, the guilt of the sin was im-  
puted, and the same death in sin and  
corrupted nature conveyed to all their  
posterity, descending from them by ordi-  
nary generation. From this original corrup-  
tion, whereby we are utterly indisposed,  
disabled and made opposite to all good,  
and wholly inclined to do evil, do proceed  
all actual transgressions." So then, this is  
the way our Presbyterian friends do all  
they can to keep out the tares. They  
receive into the church those whom they  
declare to possess "a corrupt nature," and  
are "utterly indisposed, disabled and  
opposite to all good and wholly inclined  
to evil," and keep them there, do they not?  
Bro. Witness! If this is doing the best to  
keep out the tares, what is doing the worst?

Now can the Witness see that there  
is a great gulf between the idea of a church  
composed only of actual believers and  
saved people, and that which regards it as  
composed of saved and lost? Yes, we  
will love our Presbyterian friends; there  
shall be no "great gulf" between us so far  
as our love and esteem are concerned; but  
to acknowledge this idea of a church to be  
scriptural and to act accordingly, we  
cannot. This is no difference about mere  
ritual. Indeed, we think our love to our  
Pedobaptist friends is best shown by our  
protest against this idea of a church and  
what is connected with it. The world  
does much to this protest in the past; we  
hope it will owe much more in the future.  
Of course our children of right belong to  
God; but do not all the wicked men on  
earth of right belong to him? Is that  
not so, Bro. Witness? Why not  
dedicate them in baptism, and take them  
into the church to train? But where is  
the scripture for the practice? Is the ques-  
tion.

We may refer to an editorial in last  
week's Witness, on Baptist intolerance,  
next week.

**EASTERN NOVA SCOTIA ASSOCIATION.**

This Association met with the church at  
Little River, Cumberland Co., on the  
9th Sept., 10 a. m. After devotional exer-  
cises, the Association was organized by  
the election of the following officers:—  
Moderator Rev. C. H. Martell; Sec-  
retaries Rev. T. B. Layton and C. P.  
Wilson; Treasurer Bro. T. M. Johnston.  
The reading of the letters showed that  
there had been 312 added to the churches  
by baptism.

The report on Denominational Literature  
was presented in the afternoon. It  
contained very interesting references to the  
MESSIAH and Book Room; and  
recommended great care in the selection of  
literature from other sources than the  
Baptist Publication Society. This report  
was discussed by a number of brethren,  
and, at a later session, it was resolved to  
add at the Book and Tract Society to appoint  
a collector, whose work it would be to  
distribute Baptist literature and look after  
the interests of the Sabbath-schools.

Dr. Saunders gave an address on the  
claims of the Annuity Fund, and answered  
several questions.

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.  
Hutchinson on the Present Need of our  
Foreign Missions. The report on Missions  
addressed the action of our Convention in  
recommending the churches to take a  
special collection on the first Sunday in  
December, for Missions in the Northwest  
and Manitoba, and requests the churches  
of the Association to attend to the matter.  
We hope all our pastors will bear this in  
mind.

On Saturday morning the Association  
listened to the associational sermon by  
Bro. Murray, of Spring Hill, and to the  
singular letter prepared by Bro. M. B.  
Shaw, of Cow Bay. The former was from  
Gal. 2: 20, "I am crucified with Christ,"  
and the latter was on Soul Winning,—both  
on most important themes. The Association  
showed its appreciation of them by  
requesting their publication in the MES-  
SENGER AND VISITOR.

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 exist-  
ing in the Canoe church, last year. It  
shows the wisdom of the appointment of  
judicious committees of the kind, by the  
Association, and also proves the great  
worth of the work of our general mission-  
aries. The committee were able to secure  
the first step in the gaining of harmony,  
and the labors of Bro. P. S. McGregor  
were blessed to the complete unification of  
the church, as well as a large increase in  
membership. The Convention united with  
Bro. Goucher and others in thanksgiving  
to God.

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. Much more, however, would  
have been done, had all the members of  
the churches interested themselves in the  
schools, and helped to keep the young  
men and women from graduating out of  
them. It recommended care in the selection  
of a pure literature. Both these  
reports were discussed and many good  
things said.

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. It also expressed  
pleasure at the effort of the Baptists of  
New Brunswick, to erect buildings and  
establish a first class school; and that our  
brethren in Ontario have adopted the  
policy to have a University of their  
own. Addresses were delivered by Prof. Kir-  
stead, Bro. I. W. Porter and Dr. Saunders.  
It was decided not to publish the minutes  
of this year. The plan of last year for working  
up the general finances of the churches was  
continued. Bro. T. M. Munro was appoint-  
ed to preach the sermon, next year, Bro. C.  
W. Porter in his alternate and Bro. C. C.  
Burgess to write the circular letter. After  
the usual votes of thanks, the Association  
adjourned to meet with the Canoe Baptist  
Church, on the second Saturday in Sept.,  
at 10 a. m.

**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 member-  
ship is to be active in the Lord's work,  
there must be something definite expected  
of each one. As well might a master  
workman take his men to a lumber yard  
and tell them to build a ship, without  
allowing to each his work, as for us to  
expect the members of a church effectively  
to take up and perform the work a church  
ought to do, while there is no plan or  
system by which there is a distribution of  
labor. It was the overwhelming conviction  
of the need of organization for church  
work, both to develop piety and devotion  
in Christians as well as to bring the power  
to bear on the unconverted that led the  
Committee on the State of the Denomination, in  
their report to the Convention in 1886, to recom-  
mend the appointment of a standing  
committee to devise a plan of church work,  
and to press the vital matter of systematic  
effort upon the churches. A plan has been  
outlined, and quite a number of churches  
have sent for copies of it, to introduce it  
among their members. Copies of this plan  
can be had at the MESSENGER AND VISITOR  
Office for 50 cents per hundred. The idea  
is to have as many copies of the plan as  
there are church members; give a copy to  
each, and let the member write his or her  
name opposite the department or depart-  
ments of work chosen. Each member is  
expected to undertake at least one kind of  
christian work. When time has been  
given for all prayerfully to select and indi-  
cate on the plan the kind of work chosen,  
let all the copies be called in and lists  
made out of the workers in each depart-  
ment of labor. If leaders in the various  
departments have not already been selected,  
let them be appointed. The nomination  
of these leaders should be made with great  
care. To this end, it would be better that  
the pastor and two or three brethren best  
acquainted with the gifts and graces of the  
members be appointed a nominating com-  
mittee, and take plenty of time to consider  
the whole matter. The success of each  
department of work will depend chiefly  
upon the leader. When the leaders are  
appointed, a list of his helpers is handed  
him, he know his force, and can call them  
together; may set out and divide up the work,  
and throw heart and soul into it.

Of course the pastor will need to have a  
general oversight. He should have a  
meeting with the leaders of the different  
departments frequently. He will be the  
main spring of the whole system. If he is  
not, there will be almost certain failure.

If he 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, disor-  
dered units into the conflict with sin?  
Pastors, will you not at least send  
forth copies of the plan prepared,  
sufficient to put one into the  
hands of each of your members? Will you  
not give this whole matter the most earnest  
heed? It is of greater moment than the  
preparation of many good sermons, impor-  
tant as that is. Remember that preaching  
may result in hardening Christians, unless  
you help them to put in force the good im-  
pulses aroused. Neither let it be forgotten  
that Christian activity is more needed to-  
day than mere preaching to lay hold of  
men and lead them to Christ. Church  
members must be got to work if we are to  
have a type of Christian character and life  
which will commend religion and transmit  
its blessed power. We are in deed earnest  
in this matter. Is there not sufficient  
reason? Who will settle down to this work  
of organizing his church for the most  
effective work? Who will help his people  
get hold of the idea that the pastor is their  
leader in work, not one to do work for  
them? Who?

**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 com-  
mon criminal. Against this there has  
been vigorous protests in the Commons;  
but the representative Tory paper thinks it  
would be a mistake, if the rigor of prison  
disciplines were relaxed, in his case. The  
people of Ireland, in many places, are get-  
ting very much excited. There have been  
several riots, already. Parnell made an  
indignant protest against the harsh policy  
of the government; but said he would still  
do his best to restrain the Irish people  
from violence.

The English people present at  
the collision between the police and the  
Irish at Mitchelletown, give an  
entirely different version of the affair from  
that of the police, upon whose statement  
the government seem to have relied.  
Labouchere, who was present, terms the  
latter a tissue of lies. The evidence  
makes it more and more plain that the  
police acted very indiscreetly, to say the  
least.

The French are much elated over the  
mobilization of one of their army corps.  
It has shown them that their army is  
prepared for any emergency, and that the  
railway system is so efficient as to enable  
them to mass their forces very rapidly.  
Some of their leading men do not shun to  
say that they are now prepared for the  
revenge which is smouldering in the deep-  
est heart of the nation against Germany.

It is reported that the Duke of Devon-  
shire, Hartington's father, has been  
converted to Gladstone's view, and is  
using his influence to get the latter to  
return to the Liberal party.

At a Boot 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 ren-  
der 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 prohibi-  
tion as the chief plank in its platform.  
Who can say that there is any issue in the  
policy of the day as important as prohibi-  
tion?

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 Burma. The  
pacification of Upper Burma is proceeding  
satisfactorily. Mention was also made  
of the failure of the convention with Turkey  
over the Egyptian question, and the necessity  
of the British forces remaining in Egypt.  
The Colonial conference is mentioned with  
"singular satisfaction." Hope is ex-  
pressed that the Irish difficulty is in process  
of solution, and that revival of trade is about  
to set in; but the outlook for agriculture  
continues dark. The Fishery commission  
is settled.

It is rumored that Mr. Chamberlain does  
not share the Canadian view of the ques-  
tion 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.
2. Might not the president announce in a clear voice the name of each speaker, as he takes the floor? This would be a help to strangers, and would render it unnecessary for those seated near the platform to disclose their names by attempting to ascertain who speaks far back in the church.

3. Is the practice of referring so much 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. But frequently as much, or more, time is spent over these reports in full Convention, than was expended upon them by the committees. The Convention thus suffers a double loss—the absence of some of its ablest men from important debates, and a waste of time in discussing their reports when brought in.

4. Is sufficient honor shown our president? It might look well for two of the senior members of Convention to elect the new president to his place, and for the retiring president to welcome him with a few appropriate words.

5. 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 the address.

6. Is discourtesy excusable under any circumstances in our Convention? Ministers and laymen should vie with each other in exhibiting more of the meekness of Jesus, and the manners of gentlemen.

7. Are delegates, lay or clerical, justified in alighting the business of their Master? Convention ought to remain in session for at least four days. The time has come for our churches to awake to the serious loss our denominational work sustains through undue haste in the transaction of Convention business.

8. Do we pray enough at Convention? Prayer is a grand lubricant.

9. Is public denominational wrangling resorted to? It might be well to have an occasional session with closed doors; or to admit the public to each day's Baptist pugilistic talent, at so much a head.

Our PASTOR.

**Extracts from Bro. Hutchinson's Address at Charlottetown.**

Brothers and Sisters: Read, Mark, Digest.

1. There are on your mission field today 5 Telegu churches with a combined membership of 118, well organized, having their deacons, clerks and treasurers, handling their own funds, and transacting their own business.

2. In these churches systematic giving is inculcated and practiced, in the shape of weekly and monthly offerings, thus enabling the churches to assume the care and repair of their places of worship, to care for the poor amongst them, and to bear many incidental expenses connected with their existence and work which were before borne by their nursing mother—the mission.

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 evangelisation of the heathen, and the truth that they must, in time, assume the burden now borne by the mission.

5. But, apart from these evident suc-  
cesses, there are other and stronger  
presumptive evidences that a great Chris-  
tian future awaits our mission and the  
Hindus who are still without its pale. I be-  
lieve this because (1st) *Disinterested  
missionary effort has ever been crowned  
with success.* Instance what country,  
what people, you may—the triumphs of  
the everlasting gospel have been uniformly  
certain and tremendous. Shall our effort  
alone fail? Hath God only in our case  
forgotten to be gracious?

Another powerful evidence, to my  
mind, that a break is shortly to occur in  
the ranks of Hindu heathenism, and a  
simultaneous ingathering take place into  
our mission churches, is afforded by what I  
will call (2) *The undercurrent of mission-  
ary success.* This is something that you  
here can neither see nor feel. We who are  
upon the field see it, feel it, are uplifted  
and borne on by it.

But the future of our mission depends,  
more largely still, upon (3) *The great  
law of missionary success.* Indian souls  
are growing at the rate of 8 per cent.  
per annum. The number of conversions  
doubles itself about every 12 years. Now  
this is not the law to which I just referred,  
but the operation of it. The law is most  
aptly expressed in the words of Paul:  
"Not many wise men of the flesh, nor  
many mighty, nor many noble are called,  
but God hath chosen the foolish things of  
the world to confound the wise; and he  
hath chosen the weak things of the world  
to confound the mighty; and base things  
of the world, and things which are despised,  
hath God chosen, yea, and things which are  
not, to bring to naught things that are;  
that no flesh should glory in his presence."  
This is the great law of missionary success.

8. What we want at the present  
moment is a grand rally. Rally about  
the Board.  
W. J. STEWART.

—It was a great New England deacon  
who said the other night in prayer-meeting,  
"We thank thee, Lord, for this spark of  
grace; and we ask thee to water it." And  
it was a New England person who announced  
to his congregation on a recent Sunday,  
"You will be sorry to hear that the little  
church at Jewsville is once more tarrying  
upon the water—a sheep without a  
shepherd."

**Minutes of Ordaining Council.**

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

The following delegates were present: Canoso, 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. McKeen, J. R. Hutchinson, I. B. Skinner, F. D. Davidson, I. W. Porter, W. G. 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 Canoso church being called upon, read the minutes of a meeting held in the Canoso 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 Canoso 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 Canoso 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, dearest seas. 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 desk, 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 when 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 spiritual power, that my heart was pierced by the precious gift,

and felt more preciousness of speaking in New York Lord God more abundant past."

"We shall occasionally be Visitors respecting the Lord's name or undertake the work of our own what we no opportunities, and rejoice for the prospect and much loved blessings is fe has ever been delight to prop as Mr. Huntin, and labor amo ing influence c

Sometimes, we have arisen, c attention, attra busy, pushing edly naked id hold my? We of God will the best we c after all, rath Tabernacle to church, and it to make it an ing of old frie

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The Lord has ances for us th and our hear Let those who work among t A soul has bee the devil. He Him, was bap dragged back vortex of Bra's Sata, and his used every a were obliged to

We seem t during the ligh matter assaults of the over for this Bless the Lor Now you a young man years of age, in s compound last six mont teacher in people have closelest he 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 our church of functions, on July, I also knid enough from the deat of the mission o

There was addition to request. We become a dic master of reg and administr without har heathen mo considered. also a wff the town as made that curians.

and felt more preciousness of speaking in New York Lord God more abundant past."

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and feel more and more the value and preciousness of preaching. After services, speaking of my contemplated return and work in New York, he said, "Go, and the Lord go with you and bless you even more abundantly in the future than in the past."

We shall plan to give some notes occasionally through the *MESSENGER AND VISITOR* respecting the new sphere and undertaking to which we are committed in the Lord's name; for which, who could dare or undertake?

The work and position in New York are not of our own seeking. Although from what we now know of its demands and opportunities, great as are the responsibilities, and difficult as will be the attainment of success, nevertheless we can and do rejoice for the future, even whilst the present prospect and pain of parting from our much loved home work and its numerous clings is felt most keenly; because it has ever been our boast, ambition and delight to prophesy, on the thick boughs, as Mr. Huntington expresses it, to preach and labor among the working classes, and to have a centre around which a far-reaching influence could be wielded.

Sometimes, since the call has come, fears have arisen, can you hope to arrest the attention, attract and hold men in such a busy, pushing throng, where the whirl and eddy makes it hard to arrest, gather and hold men? We can only say, by the grace of God we will try, and in the future still do the best we can. It seems strange, yet, after all, rather pleasing to go from the Tabernacle to the pastorate of the Temple church, and it shall be our best endeavor to make it an attractive point for the rallying of old friends and new.

It is pleasing to know that in our New York pastorate at the First Baptist Mariners' Temple, corner of Henry and Oliver streets, just off Chatham Square, the position is such that we shall have ample scope and opportunity to reach those who are constantly rooted in the cradle of the deep, and shall endeavor to help and cheer to holy endeavor and earnestness of life, not only the wandering boys, but the daughters we may find in that great city. We earnestly ask the prayers of all who love our Lord Jesus that special graces and wisdom may be granted for the work, to us as it is our privilege and to meet its difficulties.

We plan to continue the publication of *Buds and Blossoms*, and to use it in the future as in the past as a missionary agency. We plan to take the *Portia* for New York on the 27th of this month. Payments can be sent for a short time yet to Miss Chaffin until matters are definitely settled. Meantime we thank all who have in times past cheered and aided, and ask for a continuance of their loving ministry in the faith for Christ's sake.

J. F. AVERY.

Missionary Correspondence.

BHIMPATAM, INDIA, July 20, 1887.

The Lord has wrought a great deliverance for us this day! We have seen it; and our hearts rejoice in his by-name. Let those who pray for the success of our work among the Telugus, rejoice with us. A soul has been rescued from the snare of the devil. He trusted in Jesus, confessed Him, was baptized, and was not left to be dragged back into the utterly destructive vortex of Brahminism, caste and idolatry. Satan and his troops worked hard. They used every available means; but at last were obliged to retire defeated.

We seem to have lived several days during the last twelve hours. It is no light matter to withstand such furious assaults of the enemy. But the fight is over for this day, and the victory ours. Bless the Lord!

Now you are ready for the story. A young man, a Brahmin, nearly twenty years of age, has been coming to the mission compound during the past year. The last few months he has been engaged as teacher in the mission school. His people have been watching him very closely lest he should become a Christian. He himself, however, was not ready to follow Christ until a fortnight since, on our Wednesday evening prayer meeting, when he felt that the Lord spoke to him, and his heart was changed. He made it known that evening after meeting. In the course of a few days he informed us, secretly, of his desire to be baptized; and was united with the Christians. Here is his letter.

**MOST HONORED SIR,**  
As I have been hearing the gospel for a long time, I have now come to the state of being a Christian; and so I most humbly beg that you may kindly take me into the church of Christ with due baptism and its functions, on the evening of the 19th of July. I also beg to state that you will be kind enough to me to defend me from all the difficulties which may occur to me from heathens, and allow me to remain in the mission compound as long as I wish to be there.  
I beg to remain, &c.

Here was the application by letter, in addition to his verbal testimony and request. We did not doubt that he had become a disciple. How to accomplish the matter of receiving him into the church and administering the ordinance of baptism without having him dragged away by a heathen mob, was the next thing to be considered. The servants and work-people about us were likely to spread the word in the town at once, if any indignation was made that he was going to become a Christian. Twenty minutes would suffice

to bring an excited crowd of Brahmins, followed by a multitude of men, women and children of other castes, all interested in hindering any one of their number from becoming a Christian.

Fortunately, our new baptistry on the compound was ready for use. Its construction, after our first painful experience in baptizing a Brahmin, was due to the gift of Miss Gray, our sister missionary. It was a wise provision. Hitherto we had always gone down through the town to the sea. None of the heathens about us knew it was a baptistry; but though it a reservoir for holding water for gardening purposes. We began to fill the baptistry, adding a little daily for four days. On the last day, yesterday, 19th, at 6 p. m., the work people, some fifty in number, who are working on the mission chapel, were dismissed as usual and went to their homes. As soon as they had gone, according to notice given quietly during the day, the church members assembled to hear the young man's testimony. He told what Jesus had done for him: formally renounced caste; gave up the sacred thread; and willingly submitted to the removal of the jutta or sacred tuft of hair worn at the back of the head by men of caste. He then signed the following paper before witnesses, and delivered it to us. He was received by the unanimous voice of the church for baptism and membership. It was then seven o'clock.

"Be it known to all men that I, M. K. son of \_\_\_\_\_ dwelling in this town, and being no longer a minor, but over nineteen years of age, as shown by my horoscope, and according to the laws of this land, free to act for myself in matters of religion, do hereby declare and confess myself to be a follower of the Lord Jesus Christ. Having believed in Him as my Saviour from sin, and having found peace through His forgiveness, I now desire to obey His command by being baptized into the name of the Father, the Son, and the Holy Spirit. For this reason I have, of my own free will, made application to Rev. R. Sanford, the missionary, and to the church here to be received as one of their number. I seek their protection and help. Let no man trouble me. The Lord has called me into His Kingdom and service. I must obey. Witness my hand,  
(Signed),  
Bhimpatam, July 19, '87.  
Witnesses.

We went out to the baptistry, and there after a brief prayer he was buried with Christ, as the Scriptures require. After the baptism we all gathered in the mission house for prayer. We felt that a decisive struggle was at hand. None but God could give us the victory. We unitedly sought His help.  
R. SANFORD.

Home Missions.

The first regular meeting of the Home Mission Board for the new year was held on Monday, the 12th inst.

**OFFICERS**  
were elected as follows: A. C. Robbins, Esq., chairman; Rev. J. B. Woodland, Vice-chairman; Rev. A. Cochran, Cor. Sec'y; Rev. J. A. Ford, Res. Sec'y; W. R. Doty, Esq., Treasurer; and T. B. Crosby and C. S. P. Robbins, Auditors.

**REPORTS**  
were received from general missionaries Wallace and McGregor, Rev. E. T. Miller, Quinpool Road, and from student missionaries, Thos. Stackson, Whitesville and Little South West; J. W. McGregor, Tuxedo, and W. V. Higgins, Oak Bay.

**GRANTS**  
1. To Scots Bay and other stations in Kings Co., N. S., \$100 for one year. Rev. D. Freeman, missionary.

2. To Summerside church, P. E. I., \$150 for one year to assist them in securing the services of Rev. Jos. Cahill as pastor.

**APPOINTMENTS.**  
Rev. P. S. McGeorge was appointed a general missionary for one year from Sept. 1, '87. Rev. Dr. Saunders was requested to visit Esom Secum and Moser River for a few weeks, to assist student missionary McQuarrie.

**REMARKS.**  
Thanks to the liberal response to the appeals of last year, the Board commences work this year with a debt of only \$438.32, instead of nearly \$3000 as last year. But even this debt is embarrassing anew bills for student labor are now becoming due. It is hoped that the stream of contributions of last year, which has already begun this year, will continue.  
The Convention has instructed us to pay to the Dominion Board \$1000 for work in the North-west, and to set apart such an amount as it may deem expedient for the supplementary fund. To do these things and to press forward the regular work as its importance demands, will require an expenditure of not less than \$12,000. The total income of the year just past was about \$9000, or nearly \$3000 more than the income of the preceding year. Now let us go on to bring up the income of this year to \$2000 above that of last.

A. COMBON, Sec'y.

—A German paper states that at "Vienna last year no less than 363 Jews became Christians;" and another paper tells us that "at no period since the first century have conversions from Judaism to Christianity been so frequent as they are at present."

The Baptist Mission Field, St. John.

Perhaps a few lines in connection with this work would be of interest to our Baptist brethren.

The field includes Bestwick's Hall, Portland, the Mission House at Marsh Bridge, and an outpost at Coldbrook.

The Sabbath school work being done in one of the most encouraging features. At Portland the school is superintended by J. J. Bestwick, who thoroughly understands the work; the attendance averages about 90. The school at Marsh Bridge, superintended by Bro. Hill, is much smaller; the average attendance is about 40. Notwithstanding the disadvantage of laboring without books for the children, there is a good work being done.

Here is a chance for some large school, with a large library not all in use, to do some practical work. If there is any such, don't forget the Mission School, but send along your spare books and we will thankfully receive and make good use of them. The meetings throughout the past month have been largely attended, and characterized with God's presence, especially at the hall. One brother has recently been baptized into the fellowship of the Portland church, and eight others profess to be converted and give good evidence of the same, and will shortly unite with some Baptist church. God's spirit is still working among the people, and a large number have manifested a special interest relative to their salvation.

The open air meetings at the Bridge have been characterized by good order, and we have faith that the work done will be followed by good results, as they tend to draw the people to the mission house.

The general outlook for an ingathering all over the field among the lost and the careless is very hopeful. We are laboring and expecting. Brethren, pray for us.  
J. H. KING.

Religious Intelligence.

NEWS FROM THE CHURCHES.

**MAHOE BAY.**—A mission band was organized in connection with the church at Mahoe Bay on July 14. This band is to be known as "Jewel Gatherers." This church is becoming more and more interested in the work of foreign missions, and we believe that the young especially should be trained to the work.

**SEPT. 12. M. R. GRANDALL.**  
**RYVER JOHN, N. S.**—On Sabbath, Sept. 4th, the ordinance of baptism was administered at Ryver, in the presence of a large congregation, to two candidates. This is the first time baptism was ever administered in this place. Ryver is a part of the New Annan Field. In the course of the same day three others were baptized at New Annan.  
P. D. D.

**TRURO.**—The pulpit of Rev. J. E. Goucheur was occupied last Sunday morning by Rev. A. Cochran, and in the evening by Rev. Mr. Christie. The former dwelt on Nehemiah's determination to arise and build, and he clearly showed the present necessity laid upon the Baptists of these Maritime Provinces to emulate the noble example set by the willing workers of Israel's leaders. He demonstrated the fact that the generous support of our Educational Institutions was as much a Christian duty as direct B. F. P. mission work; and the splendid opportunity offered, this jubilee year, to raise the contemplated \$50,000, and so build upon the Father's foundation and make this child of Providence a strong man armed. He also showed how the Lord had raised up certain men for special work, just at the right time. There was evidently a deep conviction on the minds of the large congregation that the speaker, himself, was one such special! All along the line of our march leading spirits loom up as beacon lights. I will not venture to refer further to this timely and excellent discourse; and the many other large congregations may be favored by a similar treat; if so we feel assured the Jubilee thankoffering will be secured speedily. It is not too much to say that our present Financial General Agent, Mr. Day, the founder of our Convention Scheme, was and is a special man for special places. Generally, people must die first before their real worth is appreciated, but in our opinion these post mortem findings would be more appropriate if tendered during the life of the actor. The united, long, strong, all-together pull is just now needed to accomplish the grand projects mapped out.

**COUNTY HARBOR, GUYENBO.**—I had the pleasure of baptizing two young men last Sabbath at County Harbor, an outpost of this church.  
J. H.

**PORTLAND.**—FOUR persons were received yesterday into the fellowship of this church, two by baptism and two by letter.  
St. John.—The Union Baptist Ministerial Conference met on Monday last. There was a good attendance. Bro. W. J. Stewart is to be president for the coming quarter, and Bro. Gordon secretary. Bro. Hartley reports one baptized since last meeting and several enquirers. Bro. King reported from the Portland Mission that about ten have professed conversion at Bestwick's Hall, and the interest at Marsh Bridge and Coldbrook is encouraging; but more work must be done. There is need of more teachers for the S. school and books for the library. Bro. Gordon is encouraged at the growth of the congregation since the house has been opened and has his much-relieved employment in assisting Bro. King in mission work. The church has adopted the plan of work recommended by the committee of the Convention, and he has high hopes of the result. Bro. Stewart baptized two yesterday and secured two by letter, and the meetings of the church are interesting. Bro. Gordon read an exhortation on Matt. 11:11, which was very suggestive. The paper is to be further discussed next Monday morning.

**OSBORNE, SHEL. Co.**—Having spent the summer with the church here, I desire to express my appreciation of the kindly and sympathetic shown me by all. Several young people united with the church last winter under Bro. I. Wallace's labors, and we have already been informed, and it is a satisfaction to see them endeavoring to keep in the straight and narrow paths; they have always shown a willingness to take part in the weekly prayer meetings, etc., and this is one good test of genuine discipleship.

ship. Bro. Nobles, of Lockport, baptized a young brother for us, who through ill health had been unable to have the rite performed by Bro. Wallace. My relations with the church and people of the community have been of the pleasantest kind, and I am sorry that I am under the necessity of leaving, to pursue my theological study. I trust some seeds of truth have been scattered which may yet bear fruit, and hope the church may soon secure a pastor. He will find himself amongst a sociable and warm-hearted Christian people.  
H. D. BEXLEY,  
Newton Centre, Mass.

**Sept. 15.**  
**St. Andrews.**—In the providence of God our richest blessing is, up to the present time, meeting us at Bayside. Seven were baptized there last Sabbath morning; all, save one, heads of families. The whole community is greatly stirred, and we trust the work has but begun. The number baptized so far is as follows: St. Andrews 4, Bonabec 4, Bayside 10. Bro. McDonald is spared to us yet a few days longer. We still ask your prayers.  
C. W. W.

PERSONAL.

Bro. R. H. Bishop, we hear, indifferently, is delighted with his new field at East Point, P. E. I. The overflowing kindness of the people has touched him deeply. When a good pastor and a good people find each other, it forms one of the most blessed unions this side of heaven.  
The North Sydney church gave Bro. and Mrs. Bancroft a genuine surprise not long since. Finding out the date of the tenth anniversary of their pastor's marriage, they came to the paragon in large numbers, bringing many tangible expressions of appreciation and love.

Bro. W. H. Warren has returned from a much-needed vacation. He has been ill part of the time, and has not improved so much as he had hoped.

Bro. Walter Barse, whose correspondence from Victoria, British Columbia, our readers have often enjoyed, has been unable, owing to failing health to resign the pastorate of the Baptist church of that place, and to seek to recruit it overseas enquire in Rochester, N. York. Before leaving the church and congregation presented him with a loving address and with a tangible testimonial of their esteem. He has evidently gained a large place in the respect and good will of the community, and the church is very sad over the separation.  
Rev. Mr. Brown, lately from England, has been supplying the Windsor Baptist church in the absence of the pastor, Bro. Foshee. He has commended himself as a preacher of more than ordinary power. We hope our brother may settle over one of our churches, and help supply the dearth of the preaching of the gospel which prevails in many places. We believe he is open to correspondence.  
Bro. D. McLeod has removed from New Harbor to Ingram River, St. Margarets Bay, Halifax Co., and wishes all correspondence addressed to him at this latter place.

**NOTICES.**  
The sisters of the Aid Societies of No. 4 Scotia, will please remember that at the last annual meeting of the W. B. M. Union the resignation of Mrs. Sheldon, who had served them as secretary faithfully and well since their organization, was received, and although it was deeply regretted that health compelled her to take this step, it was accepted. Miss Ann Johnston was unanimously appointed to fill her place and kindly consented to do so. We are sure that she will enter upon her work with the good wishes of all who have the pleasure of her acquaintance. We bespeak for her as well as for all the officers of the Union your most earnest prayers that the dear Lord will give strength and wisdom, and lead us on to still greater victories.  
M. E. MARON, Sec'y.

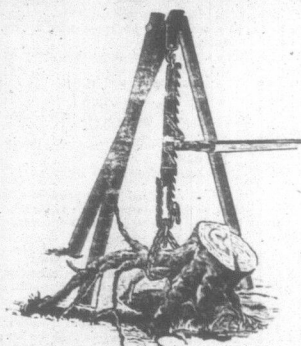
The next quarterly meeting of the P. E. I. Baptist churches will be held at Souris on the second Tuesday (11th) of October next. The Rev. E. Whitman is expected to preach the opening sermon at 7 p. m. same evening.  
J. S. SKINNER, Sec'y (pro tem).  
The York and Sanbury counties quarterly meeting will be convened at the Baptist church at Cambridge, on Friday, Sept. 25th, at 7 P. M. It is exceedingly desirable that there be a full delegation from all the churches in both counties in attendance, as matters of a very important nature are to be brought before the quarterly meeting for consideration and adoption.  
T. A. BLACKBURN, Sec. Treas.  
Kewick Ridge, Sept. 1, 1887.  
The next quarterly meeting of the Southern Association will be held with the Penfield Baptist church, commencing Tuesday, September 27th. The first meeting will be held at 7:30 p. m. All the churches of this Association are requested to make a special effort to be represented.  
W. J. STEWART.

The quarterly meeting of the N. B. Southern Association will convene with the church at Penfield, Charlotte county, on Tuesday, Sept. 27th, at 7 o'clock p. m. You are especially requested to send your pastor and two delegates to attend the sessions. There should be a large representation of the churches as matters of more than ordinary interest will come before the body. It is hoped that Rev. Dr. Day, financial agent of the Convention, Rev. A. Cochran, secretary of the Home Mission Board, and Rev. W. J. Stewart, secretary of the Foreign Mission Board, will be present. We shall be glad to receive the names of your delegates as soon as possible. Praying that the delegates may come in the fullness of the gospel of peace, and that the Great Head of the church may preside over our deliberations. Train leaves St. John at 2:45 p. m.  
A. E. INGRAM, Pastor.

Delegates expecting to attend the quarterly meeting of the N. B. Southern Baptist Association, will please forward their names to me not later than Friday, Sept. 23rd, in order that they may prove for their entertainment.  
W. S. PEASE, Penfield Centre, Sept. 10, Clerk.  
The Daily Co. Ministers' Conference will meet at Smith's Cove on Wednesday, Sept. 28, at 10 a. m. Interesting papers will be presented by Bro. Young, Foxe, Brown, and Gandy. The *Why and How of our Churches' work*, and especially mission work, will be discussed, and plans adopted. A large attendance is expected.  
J. H. SANDERS, Sec'y.

—There are, according to a Government "Blue Book," 12,249 benefices in England and Wales, of which 10,000 have glebe lands, amounting to 659,548 acres, with a gross estimated rental of \$4,541,410.

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A. J. LORDLY & SON,

FURNITURE MANUFACTURERS,

Jubilee Rocker. 93 GERMAIN STREET.

The North American Life Assurance Company.

HEAD OFFICE TORONTO, ONT.

HON. A. MACKENZIE, M. P., President

HON. A. MORRIS, J. L. BLAIRD, Esq., Vice Presidents.

FULL GOVERNMENT DEPOSIT

FOR SECURITY OF POLICY HOLDERS

"During the year, 1,235 applications for \$3,721,400 were received, upon which were issued 1,238 policies for \$2,998,950, and seven policies for \$16,350, which had lapsed for non-payment of premium were received. This is a volume of new business amounting to nearly \$900,000 over that of any former year, and sixty per cent. in excess of that done by any other Canadian company in the same period of its history."

ABSTRACT OF REVENUE ACCOUNT AND BALANCE SHEET.

Income for the year 1886	\$194,249 30
Expenditure (including payments to policy holders of \$246,666)	397,748 94
Assets (including unclaimed Guarantees Fund)	687,181 96
Liabilities to policy holders	312,683 60
Surplus for security of policy holders	304,669 98

THE SEMI-ANNUAL RETURN PREMIUM PLAN

Provides that should death occur prior to the expiration of the term period, the whole of the premiums that may have been paid will be payable with, and in addition to, the face of the policy—thus securing a dividend of 100 per cent. on the premiums paid, should death occur during said period.

THE COMMERCIAL PLAN.

The large number of business and professional men who have taken up large policies on the Company's Commercial Plan, shows that the demand for valuable life insurance, relieved of much of the investment element which constitutes the overpayments of the ordinary plan, is not confined to men of small incomes, but exists amongst all classes of our people.

GEO. E. LAYERS, Halifax, N. S., Provincial Manager.

J. HERBERT WRIGHT, Inspector.

QUEEN STREET.

ST. JOHN, N. B.

93 to 97 CHARLOTTE STREET.

beg to call the attention of the General Public to the Very Large and Varied Assortment of

HOUSEHOLD FURNITURE,

which I have now on hand, comprising, as it does, goods at every conceivable price.

—ALSO IN STOCK—

BRITISH PLATES, bevelled and plain, framed and unframed. COVERINGS of all descriptions. CHILDREN'S CARRIAGES. MATTRESSES, Woven Wire and other Spring Beds of all kinds.

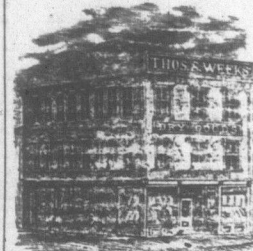
CALL EXAMINE and COMPARE. No one will regret examining the Stock. Every attention paid to parties inspecting.

JOHN WHITE,

(LATE STEWART & WHITE.)

18-44

PORTLAND BRIDGE DRY GOODS STORE,



The Whole Stock

TO BE SOLD OFF

AT A GREAT SACRIFICE,

To make room for Fall Importations.

FOR CASH ONLY.

PARK'S WARPS 95 cts.

THOS. S. WEEKS, Portland Bridge.

PROGRESS

OF THE

ONTARIO MUTUAL LIFE COMPANY.

ORGANIZED 1866.

	1885.	1886.	Gain.	Gain p.c.
Total Cash Income, . . .	270,697 44	315,802 22	\$ 45,104 78	16.6
From Premiums, . . .	237,665 32	272,308 10	34,642 78	14.5
" Interest, . . .	33,032 12	43,494 12	10,462 00	31.6
No. of Policies Issued, . . .	1,355	1,881	526	39.3
Am't. " " " " " " "	1,967,950 00	2,515,250 00	647,300 00	34.6
No. of Policies in Force, . . .	6,381	7,488	1,107	17.3
Am't. " " " " " " "	8,259,361 00	9,774,548 00	1,515,187 00	18.2
Total Assets, . . .	758,061 87	900,489 78	155,827 86	20.6
Reserve held, . . .	695,601 36	831,167 24	135,565 88	19.4
Surplus, . . .	38,892 69	61,314 75	22,642 06	58.2
Death Claims and Matured Endowments, . . .	88,086 00	51,000 00	32,086 00	38.6

J. E. NEWCOMB, AVONPORT, General Agent for Nova Scotia, or E. M. SIPPRELL, ST. JOHN, General Agent for N. B. and P. E. I.



RELIEF IS AT HAND.

Gates' Certain Check is a remedy for all ailments... It is a purely vegetable and a perfect safe remedy...

CHILDREN'S DIAGNOSIS.

New Sunday School Song Book. By ARBEY & HUNGER. A happy thought, the above encasing name...

OLIVER DITSON & CO., BOSTON.

CABINET ORGANS at a Bargain.

Two American made CABINET ORGANS, suitable for Church or Sunday School use, are offered.

AT A BARGAIN. Address:—

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There is hardly a Post-office in the United States where at least a few copies are not received each week by subscribers.

There is no Better Medium for Advertising

From time to time we issue Special Editions illustrating the industries and business opportunities of cities, towns and localities throughout the country.

The AMERICAN GRAPHIC CO., 39 & 41 Park Place, N. Y.

THIS PAPER... LEADING HOTELS OF THE COUNTRY.

THE HOME.

Comfort in Christ. And you shall be comforted. O thou great burden-bearer, Hear thou my prayer...

THE FARM.

Cows and What They Give Us. Our American dairy interests are startlingly enormous. They represent an investment of nearly five times as much as the entire bank capital of the country...

TEMPERANCE.

The Boy Who Smokes. The high school boys had never heard of Victor Hugo's 'The Man who Laughs' when they dubbed one of their number 'The Boy Who Smokes'...

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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:—

Book and Job PRINTING.

Of every description. RECORDED. NEATLY. PROMPTLY. CHEAPLY. At This Office.



ROYAL BAKING POWDER Absolutely Pure.

Newton Theological Institution. Next term opens on Tuesday the 6th of September...

Acadia College. 1887-88. The first term of the next College year will open on...

Horton Collegiate Academy. Acadia Seminary. Wolfville, N. S. The next term will begin August 31st.

UNDER THE VICTORIA. Sublime Jewelry at Sublime Prices. Now and until after the JUBILANT SEASON.

W. Tremaine Gard. NOVELTIES IN MUSIC. New Music Books of Unusual Beauty.

OLIVER DITSON & CO., BOSTON. Encourage Home Manufacture! BEARDSLEY'S Celebrated Oil Paste Blacking.

W. W. Beardsley. Manufacturer of Boots, Shoes, and Harness. 387 Wick St. Boston.

News Summary.

DOMINION. -The P. E. Island exhibition opens at Annapolis on Oct 5. -An incendiary attempt was made recently to burn the Pictou Standard office.

BRITISH AND FOREIGN. -On Friday last a railway collision occurred near London, in which twenty persons were killed and sixty injured.

DEATHS. -BERT. -At Salem, Col. Co. N. S., Cecelia Bert, in the 79th year of her age.

CHRONIC COUGHS AND COLDS and all Diseases of the Throat and Lungs can be cured by the use of Scott's Emulsion.

INTERCOLONIAL RAILWAY. 87 SUMMER ARRANGEMENT '87. AND AFTER MONDAY, JUNE 13, 1887, the trains of this Railway will run daily.

OXFORD & NEW GLASGOW RAILWAY. SEC. -MEXICO ROAD TO PICTOU TOWN. BRANCH OF I. C. R.

KABE PIANOFORTES. REQUALIFIED IN WORKMANSHIP AND DURABILITY. WILKINSON & CO. 111 & 113 KING STREET, N.Y.

MARRIAGES. MAKEWAY-GARNETT. -At the residence of the bride's father, Brussels St., St. John, on the 14th inst., by the Rev. W. J. Stewart.

REGINSON-GAMBLE. -At the Baptist parsonage, Tryon, P. E. Island, on the 10th inst., by Rev. J. J. Skinner.

MCINTIRE-GUTHRIE. -At the residence of J. J. Forest, Esq., Portland, by the Rev. J. Gordon, William C. McIntire, and Nettie E. Guthrie, both of this city.

CEYMAK-BLAKEY. -At the residence of Ann Sprague, on Wednesday, the 31st of August, Mr. Stanley Black, of New York, to Miss Lizzie Blakely, of Penobscot, Kings Co., N. B., by Rev. Sydney Weston, A. B.

DEATHS. -BERT. -At Salem, Col. Co. N. S., Cecelia Bert, in the 79th year of her age. -HARLAN. -At Liverpool, August 23, Ella, wife of Reuben Harlow, aged 38 years.

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Harold Gilbert's NEW CARPET STORE.

Why this is the best place in the Maritime Provinces to buy CARPETS & HOUSE FURNISHING GOODS. 1. The Stock is all New, imported this Spring.

Don't forget the address, HAROLD GILBERT, - 54 KING STREET.

STOCK. BRUSSELS AND TAPESTRY CARPETS WITH BORDERS VELVET, THREE-PLY, WOOL, UNION, and DUTCH CARPETS, OILCLOTHS, LINOLEUMS, MATS, RUGS, MATTINGS, KENSINGTON SQUARES, FELT SQUARES, CURTAINS, CORNICIE POLES, ETC., ETC., ETC.

HAROLD GILBERT. 54 King Street, - Saint John, N. B.

Notice to Contractors. SAULT SAINTE MARIE CANAL. Contractors intending to tender for works of construction of the Canal proposed to be formed on the Canadian side of the Strait of Bellefleur, are hereby informed that tenders will be received at JAMES HARRIS, Esq., at the most favorable time to examine the locality will be between the present time and the early part of November next.

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THE VOICE OF THE PEOPLE. Labor day good men are taking notice of the order of traffic. It has been a gigantic step by the general abundance of the best. They will men and in down drink boycotts. to be all this course all the Gen. the order.