

Messenger and Visitor.

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THE CHRISTIAN VISITOR,
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VOL. IV.

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NO. 40.

FREE BAPTISTS OF NOVA SCOTIA.
These brethren have just held their annual conference in Yarmouth. From their statistical report we gather that there have been 195 added to their churches by baptism and letter, a net gain of 123, making the present total membership 3,844. These good brethren do not seem very earnest for union with our body.

RESPONSIBLE FOR OPINIONS AS WELL AS ACTIONS.

Let it be remembered that our obligations and responsibilities, as rational and moral agents subject to the government of God, are not limited to what we actually know and believe, but that they extend also to what we may know and believe by the proper use of our faculties, and to what by such use we ought to know and believe. If by omission, by inattention, by misuse of powers, by false reasoning, or by a perverse state of the heart, we fail to know and believe what in the circumstances and with the gifts of our being we ought to know and believe, then the fault is as really our own, as it would be if, having the knowledge and faith, we refused to act accordingly. We cannot escape from the obligation to perform a duty, whether to God or man, which we may know and ought to know, by not knowing it. We are just as really bound to make the best possible use of our powers in knowing what our duties are, as we are to perform those duties when known. If we fail to do so, then we sin without any "excuse." The God of the Bible says: "Who unto them that call evil good, and good evil, that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter." He who does this is responsible to God for doing it, and will be judged therefor in the final day.

So writes Dr. Spear in the Independent. If there was more of this sturdy common sense in the literature and speaking of to-day and less of the weak sentiment that it does not matter what a man believes if he acts right, it would be an immense gain. Especially in these days, with an open Bible, for men lazily to assume that they are excused from its most devout and persevering study, because they are ignorantly sincere in a hereditary belief, is the utmost disrespect to God whose word is in their hearts. Paul, in Romans, first chapter, declares that the heathen are without excuse, who had only the book of nature to read, and he calls himself the chief of sinners for persecuting the followers of Christ, when he thought he was thereby doing God service. He was guilty because he ought to have known better. How much less excusable are we who have God's own word, if we settle down into erroneous beliefs, because we are sincere in them, though not having used our best powers to find out the truth.

TRUST QUESTION.—In reply to some strictures upon strict communion as practiced by Baptists, we asked our valued contemporary, the *Presbyterian Witness*, kindly to give the scripture which proves that for Baptists to refuse to receive the unbaptized to the Lord's Table is an error but that for the editor of the *Witness* and the Presbyterian body to refuse to receive the unbaptized to the Lord's Table is according to truth? This is the reply:

After all, we think there is a difference between the attitude of Presbyterians and close communion Baptists in this matter. Let a child of God come to the Lord's Table in a Presbyterian church. Let us suppose him to be met with the question: "Brother G., have you been baptized?" "Yes." "Brother G., you are welcome to the Lord's Table."—Brother G. is never asked how much of him was applied to the water, or if the whole of him was covered with water, or if water was poured upon his head or face, or only sprinkled. He believes that he was baptized, and we do not go behind his declaration. But now we are in a Baptist church. Brother M. has preached a faithful gospel sermon there, and the communion is to be celebrated. Brother M. believes in the communion of saints. But "Brother H. have you ever been baptized?" "Yes!" How, when, where, by whom?—"I was baptized with water."—"But were you wet all over?"—"Yes, you immersed?"—"No."—"Brother M., your baptism is not baptism at all; you cannot come to the Lord's Table."—"But I have in sincerity walked in this matter according to the best light I can obtain."—"No matter; there is only one form of baptism—immersion." I have been baptized in the name of the Father, the Son and the Holy Ghost; I love Christ; He is my Lord and Saviour; may I not communicate with you? He replies: "Living love!"—"No; you must first be immersed?"

All this means that there is a difference between us and Pedobaptists as to baptism, which has long been well understood. But there is not in all this any hint that there is any difference as to the propriety of receiving the unbaptized to the Lord's Table. Why can not our contemporary speak out candidly, in some of the able organs of this church have done, and say that the real difference between his denomination and ours is over close baptism; not over strict communion? Why not come out and grapple with us over the real issue? We are sure the *Witness* must be by the side of the sophistry than with the logic of the above deliverance. It just amounts to this: Baptists are so held up as reprobation because they will not accept as baptism what anyone may think to be

baptism, whether or not it be what they believe. Christ commanded for baptism. Presbyterians are generally much too sturdy a people to accept such a sentimental milk and water idea as that. Neither does the following, which the *Witness* adds, abate from the force of what we have said:

In point of fact we do not think that a Presbyterian minister would ask a Christian brother any question about baptism in the circumstances. If a godly Quaker were to come to our communion service we would not by any means exclude him. Neither do Baptists ask questions in the circumstances mentioned above. All they do is to invite those whom they believe qualified; if any others choose to remain at the Sapper they take all responsibility and are never excluded. The question is not whether the *Witness* would exclude a Quaker, but whether it would invite a Quaker. Would you invite a pious Quaker to the Lord's Sapper, brother *Witness*? Would you invite to the most sacred ordinance of the church one you would not receive into church membership, should he apply?

EXTREMES.—The excitement in Massachusetts over the stand taken by the Romanists toward the common schools continues. The hierarchy has ordered all Catholic children out of the public schools into their own parochial schools. The Boston Evangelical Association appointed a committee to protest against the action of the Board of Education for withdrawing Swinton's text book from the schools. Also a resolution was passed calling upon the state to resume at once control of the public schools, and to make attendance compulsory upon all children of school age and good health, except those who attend private schools approved by the state. We cannot but consider the part of the resolution asking for compulsory attendance of Catholic children extreme. If Romanists choose to provide schools of their own, in order to have their children under discipline they think best for them, who shall deny them the right? At the same time, so support from the public chest should be justly claimed or granted for these separate schools.

MUSCLE.—A Mr. Stagg, of the last graduating class of Yale, has refused the offer of a salary of \$5,000, as a base ball player in order to study for the ministry. This young man has moral fibre as well as physical muscle. He gives promise of a strong man every way.

ST. MARTIN'S RAILWAY.—Dr. De Bertram, president of the new St. Martin's Railway Company has informed the directors of our Seminary that the St. Martin's railway will be opened for passenger traffic the last of November, and will be kept running during the winter. As an expression of his regret that the railway could not be made ready in time for the opening of the Seminary, and also to show his interest in that institution, he has headed in his cheque for \$50, to assist in paying expenses.

BLINDED.—Says the *Chicago Advance*: The only difference is, that the Baptist brother not only affirms his own baptism, but, in addition, assumes—and it is assuming a deal—the right to sit in judgment on us, and to urge to us and say: "No, it is not so, you have not been baptized! That form of baptism which you hold to is no Christian baptism at all; but it may think, and profoundly believe so, but it isn't?"

How much twaddle is going off by wise and good men. Baptists believe that baptism means immersion, as all candid scholars admit and assert it signifies. The whole of our offending is that we will not admit that sprinkling, with any amount of conscience thrown in, is immersion. I meet a man who is going east. He asserts he is going west. We agree the question, and finally he says, "I believe in as good conscience that I am going west as you do that I am going east; what right have you to sit in judgment on me, and say I am wrong, when I profoundly believe I am right?" Would you not say the man was deceived? What we think will not change a matter of fact. It is as easy as child's play to assume that conviction will make sprinkling baptism; when baptism is immersion and that only. But suppose we were to admit the idea that a man sincerely believes to be right and true is right and true for him, and we must acknowledge it so to be, and make no protest, what would be the result? All errorists would be left to remain in error. Every man, instead of asking, what has God said, would ask, am I sincere? Those whose present interest might seem to be to remain in error, would soon settle themselves down at ease. Truth would be compelled to sit silent, while error pursued his insidious way. No, this is not the way the truth has won its victories. It has been by making imperious claims that she has made the progress she has. She has never admitted error, no matter how allowed by an easy conscience, to a place beside her supreme throne. The men, also, who have pressed the truth forward have been men who have

given no quarter to what is false, however arrayed by sophistry. This giving to sincerity the place of truth should be frowned down by all true men.

The Other Half.

BY H. R. ADAMS, YARMOUTH, N. S.

"Only about half of our church members attend the prayer-meeting." Why does not "the other half" attend too? They have been scolded for not attending, and they have been coaxed to attend. But what are the causes for non-attendance been wholly in them? Does not some of the blame rest in some degree on others? Let us begin at the leadership, and ask if he has tried to make the prayer-meeting as attractive as he has the preaching service? I do not mean has he sought to use artificial means to make the prayer-meeting bright and cheery. But I mean has he anticipated for it as he has studied for it? I do not mean has he prepared a sermon for it, for his own address ought never to be more than the key-note of the meeting, but has he endeavored to draw out the timid, by a little private talk? Has he tried to shorten some of the long-drawn-out prayers by the same means? Has he been to the song-part that a new book is occasionally introduced? or has he allowed the prayer-meeting to slide along from week to week of its own accord until it has slid into rule of unbroken sameness and monotony? Then are not those dear old-time brethren a little responsible for the absence of "the other half"? Some of these feel it their bounden duty to pray and testify first, and as a rule these few take up two-thirds of the time, and their prayers and talks are often so long, (and to younger ones a little uninteresting,) that they have of an "killed" the meeting. And in not a few cases the same old prayers and experiences are in a measure repeated, until younger people lose interest in the prayer-meeting, because they know who will take part, and almost what they will say. Therefore with a view to removing any blame from those who do attend the prayer-meeting, for the absence of "the other half," I offer the following hints gathered from my own experience.

HOW TO MAKE THE PRAYER-MEETING MORE INTERESTING.

1st. Have a live leader. As soon as you expect an audience, kindle a fire as a dull prayer leader to lead inspiration to a prayer-meeting. Enthusiasm in the leader will reproduce itself in those led. A leader will feel intensely about a prayer-meeting, only as he realizes the great importance of the occasion. A leader above all others needs a baptism of the Holy Ghost and of fire.

2d. Make the prayer-meeting a subject of study. Preaching is casting the net. In the prayer-meeting we draw it in to see what we have caught. A wise leader will think, anticipate, plan, and plead much about, and for, this meeting; for much depends upon the skill of the fisher men. Privately ask six to meet at your house before the meeting and pray for it. Urge them to lead off with a prayer, passage of Scripture, or a hymn. It is a help sometimes to announce on the Sabbath the subject for next prayer-meeting. Some get list of subjects printed three or six months ahead.

3d. Let the leader's address be short, fresh, suggestive. Ten minutes will suffice to strike the key-note of the meeting. Be about discontinue long prayers, long speeches, long hymns. Long anything in a prayer meeting decreases the interest and profit. "Thou shalt not steal" is as applicable to long praying as other things, when a man or woman takes up times that belongs to others. If one persists in long prayers or talks, go to him privately and kindly ask him to be shorter. And if he has any grace in his heart, he will profit by the request.

4th. See that the hymn-book is not only adapted to a social service, but that there is enough for each person to have a copy. It is deplorable to see in some churches only one book for every half dozen persons. Of course everybody can sing half a dozen hymns without any book, but so much depends on selecting hymns that fit in with the character of a prayer or testimony, so that one helps the other, and a measure of unity is conducive to edification. What would Dwight L. Moody's preaching have been without the help of the hymns of L. D. Knapp's singing?

5th. The members of the church should be urged to make requests for prayers for those whom they desire to see saved. These can be sent to the pastor, or placed in a little box at the door for that purpose. Occasionally the leader may, with advantage ask for verbal requests in the meeting. I have had as many as 25 requests made in one meeting. This form of interest gives directness to the prayers, and sets others thinking about their unsaved dear ones. I could relate several remarkable answers to prayers offered in this way. Try it, brethren.

6th. Once a month, first prayer-meeting

after the first Sabbath, have a missionary meeting. Get Colston's missionary map of the world, through Funk & Wagnall, 18 Astor place, New York; \$15. On this are marked in green and red lines all the missionary centres in the world. Take one part of the world at a time. One month China, another India, and so on through the twelve months. Take in *Messenger and Visitor*, \$1.50; *Baptist Missionary Magazine*, Tremont Temple, Boston, \$1. *The Canadian Missionary Link*, 112 Yorkville avenue, Toronto, 25 cents, and if you can afford it, *The Missionary Review of the World*, Funk & Wagnall, 18 Astor place, New York, \$2. From these cut or copy out all items relating to the several parts of the globe, so that you will have enough to go through nice or ten monthly meetings, reserving about three meetings during the year for India, so that contains our own fields of missionary labor, and we want to know more about those than any other.

A few days, say the Sabbath before the meeting, give from between 15 to 20 short extracts from your Magazines to a similar number of young people in the Sabbath school, varying in age from 12 to 25, with a special request that they will read them over several times before the meeting. At the meeting open it with brief exercises, then call the young readers up to the front of the desk to read aloud what you have given them. Be sure before giving them the items that you number them in the order that will suggest consecutiveness of narration. They will then know every it is their turn to read. After about every third reading have a missionary hymn or a brief prayer for that part of the mission field. Be careful to announce the previous Sabbath that a collection for missions will be taken. This will draw your young people to the prayer meeting, not the collection, but its precedents.

Perhaps I hear some brother exclaim, "That sounds all very well, but look at the amount of work involved in the execution." Work? what are we paid for to work? He who will not work for his prayer meetings deserves to have to look at three-fourths of the world empty.

I assure you it is worth that pay, for it makes the meetings interesting, informing, and develops the young Christians in a wonderful degree. To those who desire and are willing to work up a meeting of this kind, I would suggest the following programme and hymns:

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| January..... | India. |
| February..... | China. |
| March..... | Mexico, Central and South America. |
| April..... | Japan. |
| May..... | India. |
| June..... | Africa. |
| July..... | Baptist Home Missions in the Maritime Provinces. |
| August..... | Bible lands. |
| September..... | India. |
| October..... | Islands of the Sea. |
| November..... | Roman Catholic countries. |
| December..... | Our Indians. |

Having analyzed every hymn in "Gospel Hymns" (consolidated), and classified them according to subjects, I have placed the following under the title "Work and Martens." To those who use this book in the prayer meeting, I commend these as appropriate for use in the monthly missionary meeting:

18. Rejoice in the perishing.
26. Saviour, thy dying love thou gavest me.
29. One more day's work for Jesus.
33. Wreath gleaner, whence comest thou.
47. Not now, my child.
74. O to be nothing, nothing.
82. Only an armor bearing.
96. Nothing but love.
98. Go, work in thy vineyard.
120. Hark the voice of Jesus crying.
122. Work for the night is coming.
145. To the work, to the work.
150. O reapers of life's harvest.
155. O where are the reapers that garner in.
174. Let us gather up the sheaves.
238. Cut it down, cut it down.
259. When Jesus comes to reward his servants.
285. Our Master has taken his journey.
294. This is the day of toil.
295. Over the ocean wave, far away.
298. Must I go and empty handed.
304. O land of rest, for thee I sigh.
325. Tell them about the nations.
354. Trusting in the Lord thy God.
360. There are lonely hearts to cherish.
369. Once more we come to God's word to be.
370. Bowing in the morning.
381. Who is on the Lord's side?
391. Sound the alarm at the watchman's cry.
43. Say, is your lamp burning, my brother?
79. Sowing the seed by the daylight fair.
71. With one conference or covenant meeting, and one missionary meeting each month, there will be, as a rule, only two evenings in the month devoted to prayer and testimony. This is not enough. I have found a prayer meeting for young people a very great blessing to my church. But I have been careful not to create a division between young and old. In seeking to develop young converts I have appointed them to lead this meeting to pairs. I take my place at the door, welcome the attendants, and hold the helm throughout the meeting, occasionally urging the timid Christians around me to

dut, or speaking with the unconverted. These meetings I have found to be very fruitful of conversions. Dear brethren, let us who are pastors attend to all these meetings, and work with all our might and main to make them so interesting and attractive, that we shall be free from blame if "the other half" of our members do not attend.

Day of Special Prayer for the Churches of the N. S. Eastern Association.

In your published notes of the late session of our Association, I see the resolution calling for a day of special fasting and prayer; but the date is left out. The mover of the resolution left that for the body to fill in. The 10th of October was the day recommended. It is hoped that all the churches within our associational boundary, large or small, whether they have a pastor to call their attention to it or not, will observe the day by gathering together in their respective churches or other places of meeting, to lay the spiritual condition of our churches before the Lord, and as ministers and people to humble ourselves under His mighty hand. The facts brought out in the letters of the churches should be an incentive to the most rigorous heart-searching and importunate prayer.

God will be "inquired of to do these things for us."

Let us not only pray for ourselves and for our respective churches, but let us remember in prayer the whole body. Let the smaller churches remember the larger, I am sure the stronger will not forget the weaker. By this means we will get into closer sympathy and be ready to bear each other's burdens and so fulfill the law of Christ.

Truro, Sept. 27.

On Historic Ground.

BY REV. J. CLARK, OF NEWCASTLE.

Many a busy actor in the centre of human life has commenced his career in some quiet and almost unheard of neighborhood. In this dull growing town of Godmanchester, Stephen Marshall, a notable leader of the Presbyterian party in the time of the commonwealth, was born. In theological discussions and political movements, he wielded, in conjunction with Daniel Burgess, a powerful and wide spread influence. At his death his remains were interred in Westminster Abbey with due solemnity and honor. Shortly after the restoration of monarchy, his bones were taken from their place of sepulture and tossed into the open yard, with numbers of others treated in the same inhuman manner. No contempt or indignity that could be heaped upon the living or dead who had labored and struggled and suffered for liberty of conscience, and the rightful liberty of the subject, was deemed too great. Who shall say that "the timer days were better than these?"

The present is indebted to the past, and, perhaps, if we realize at what a price our forefathers purchased our present privileges, we should prize and improve them more.

Intolerance is slow to die. It wounds where it cannot kill, and shows its ugliness, even where it dare not, cannot strike. Scarcely twenty years ago, a young man belonging to my congregation in this place died, and there was no available burial place except in the parish graveyard. The deceased being a Dissenter, the vicar would not bury him, nor allow any one else to conduct a funeral service within the burying ground. The only thing to be done, after a brief service at the house—an uncommon thing in England, the last sad rites being almost invariably cheered around the open grave—was to halt with the procession outside the gates in the public highway, and there offer the last prayer and pronounce the benediction. Then the gates were opened, and we were permitted to enter the national graveyard. Arrived at the grave, we silently lowered the coffin, silently took the last look, and silently had to walk away; the reverend successor of the apostle—not of him who leaned on the Saviour's bosom—mean while peering through his garden fence and listening at the crevices, to find out whether we dared to open our mouths and render ourselves liable to a legal trial and a heavy fine.

It is only right to say that there has been great improvement in this regard since the passing of the Burial Bill; still, there is room for more.

Somewhat about the middle of the present century, another notable person was associated with this borough, viz., the Rev. Morrill Mackenzie. He left this neighborhood in early life, and became an ardent student, a devoted Christian, a useful preacher, and an able worker in the cause of higher education. He was greatly beloved and esteemed; yet by an incurable providence, he was cut off in the midst of his days, when his life was full of

promise. He was a theological professor in the Congregational College, Glasgow, and occupied a prominent place among the Christian people of that city.

Planning a visit to his friends in England, he took his passage in the Steamer *Pegasus*. The evening was pleasant, and in due course he retired to his cabin, and, after private devotion, composed himself to rest. The night was hazy, deepening later on into dense darkness. In the dead of the night, the vessel struck with a fearful crash, on an outlying rock of the Farne Islands. Roused from his sleep by the alarm which had struck terror into so many hearts, Mr. Mackenzie learned the immensity of the danger. The bows of the vessel were shattered by the collision, and the sea poured in furiously. The fearful consternation which prevailed among the numerous passengers at this awful crisis, baffles all description. The shrieks which arose as the vessel yielded to the weight of the waters which poured into her were terrible. Signals of distress were hurriedly raised, but were not visible on the shore. All hope of rescue was cut off. Perfectly self-possessed, without a tremor and without a fear—or grace is equal to all emergencies—Mr. Mackenzie was seen standing erect in prayer, with all the passengers and crew kneeling around him on the deck, controlled, for the time being, by his hallowed words and noble bearing, as he lifted up his heart in supplication, and pointed them in tenderest tones, to Jesus Christ.

In the attitude described he was last seen, as the vessel pitched forward, then suddenly righted herself and sank. For a few moments the space around was crowded with drowning passengers—shrieks mingling with prayers—all one by one all disappeared beneath the whirling waters save two or three who were found in the morning at a told the tale.

Some days later the body of Mr. Mackenzie was washed ashore at Bamborough, and found a fitting resting place, beside the grave of James Darwin that noble specimen of heroic manhood. A worthy memorial, records the closing and earthly heroic action of his life.

Who has not wished sometime to do something noble, something grand? Listen! It is the voice of Duty speaking: "You may all be heroes or heroines. Not perhaps, in some supreme moment on the battlefield, or in some fearful wreck; but by being brave, faithfully and kindly, in your several common spheres of life; patient, cheerful, thankful; daily bearing your cross; daily doing your work; steadily looking unto Jesus, the author and finisher of faith."

Jubilee Aftermath.

What precious occasions were those morning prayer meetings; how sweet their memory still. It may be taken as a standing rule that all who rise superior to the fatigues of Convention work and attend these meetings, receive a present reward.

A word here as to the presidency of Convention before I forget. Much was expected of the new President; but he exceeded, did he not? That is the general verdict, I know. And now we look forward to his retiring deliverance. His work is not over.

Some facts for the future historian: Henry Vaughan, Prof. C. F. Hart, and Dugald Thomson were baptized at W. F. Lytle, April 1st, 1856. The Granville St. church (now called the First Baptist church of Halifax) was organized Sept. 30, 1827. In the morning of that day, L. W. Johnston, M. D., J. W. Nutting, Mrs. L. Johnston, Mrs. J. Johnston, Miss E. Tremaine, and Miss M. Grant were baptized by Prof. Chase, of the Newton Theological Institution. In the afternoon, the Stone Chapel was first opened for public worship, and the above-named and Mr. John Ferguson were constituted a church. Oct. 7, 1827, Prof. Alexis Caswell, of the college near the city of Washington, was ordained by Rev. Prof. Chase and Rev. Eder Barton; and Dr. Lewis Johnston and J. W. Nutting were ordained deacons on the same day. The constituent members and their first pastor have departed this life.

Who will collect and let us have a print of the poetry written by Acadia alumni—say of Samuel Eder, B. W. Loxhart, Miss Bishop, and others?

The recently published "General Catalogue and Historical Records of Acadia College, 1828-1888," is a valuable contribution to the history of the College, containing as it does the prospectus of the N. S. Baptist Education Society (1828), with names of board of directors and managing committee, together with the history of the work of that society; also, full lists of all the governors of the College from first till now, a list of all the presidents, professors and graduates; also a list of matriculated students. This pamphlet, 61 pp., ought to be widely circulated. I suppose it will be. Perhaps it may be incorporated with the Jubilee volume. I assume there will be a Jubilee volume? H. L.

Julius Herman. BY DR. SAUNDERS. (Continued.)

At the calm and sunshine alone make the strong tree; storms and winter have to do with growth and strength. Acadia has not always been under a cloudless sky. It has had its seasons of adversity and judgment. The fearless courage of the founders...

Examined from beginning to end, every part of the history of Acadia College gives evidence of God's favour, in a marked degree. Even in coming together in our current association, and in the founding of these institutions, seem more like the devices of fiction than simple facts of history.

What kind of indifference would disregard the will of God, expressed in all the times of the Spirit College? Do we see all who first found Christ at these schools, who know what they have done and what they will do for God, could we now see all who here gave their hearts to the Saviour and are now before the throne of God, and could we hear from them an expression of regret...

About this time, when speaking in parliament on this subject, the late Joseph Howe said: "You cannot sweep away this College. You may withdraw your public money, but Acadia College will stand on the hillside in spite of the withdrawal of your grant. Their friends love these institutions, whatever their defects, because their affections have been entwined around them from the first hour of their existence. We naturally love that which we have reared."

The devotion and unselfish labors there already given to these institutions called forth these testimonies from these two leading statesmen. Six years previous to this, Mr. Howe had said all his influence and exerted his powers to erect a place of the college; but he was his mistake, and openly acknowledged it. In the language of the late Judge Johnston, "the enormous violence" necessary to uproot this College has not been experienced yet; and the honor goes not to the province of its support, but to the province that is faithful to the very letter. The grants have been withdrawn, and here stands Acadia College on the hillside, buoyant and hopeful. When we glance back to six years ago, and from sixty years ago to the present day, what a revelation passes through the mind. Above the clouds of hope and the fears, and the labors of wise and faithful men, self-sacrificing in the glory and greatness of their lives. Men toiled on in poverty who might have lived in plenty and worldly esteem; but not so much honored, not so much loved as they now are by the people who have their heritage and its responsibilities.

Here then are the labors, the spirit and the purpose of our predecessors. What is the interpretation thereof? The voice of the dead, the voice that is never silent, says, go forward. To the voice of the living, together they say, go forward. Shall we not go on? Are there no obligations to do so? Is the search for truth at an end? Is there no demand for the application of sound principles to social, commercial and national life? Free thinking scholars seem disappointed to be honest in dealing with the revelations of the Bible and of natural science. The preaching of the gospel is not unimpaired with medical superstition. The churches are not all of the faith, form and practice of those planted by Paul around the shores of the Mediterranean Sea. The gospel has been proclaimed by all the world, and the great commission is still in force. In view of all this, and more, who will say that Baptists have completed their work in the department of the higher education? Not to go on is perilous self-preservation ever requires it. Keep Acadia College as it is, and the Baptist work will be strong. Let these institutions become weak, and the denomination will be weak. If ever the history of any people foreshadowed their future, it is the educational history of the Maritime Baptists. The world's work in the next fifty years, indicated by the last century, are tremendous. The preparation seem now well perfected. An awe and a dread, portending the fullness of time is upon the world—upon rulers and peoples. But with faith in God, and with old Bible in her hands, the church, true and loyal, full of courage, Christian, and true for the fire from heaven—of the Spirit's power through the Christ of history, the Christ of Calvary, the Christ of God. By this force, and this force alone, great moral reforms will be carried to the apex of world-wide success. Following the uplifted cross, the symbol and source of Christian power, the united hosts of God's elect will bequeath and capture all the strongholds of old idolatries; and Bahis and Brahms will fall prostrate at the feet of the conquering Christ.

In the future of the Dominion, more work is in store for Acadia College. Two systems of education, radically different and permanently hostile, have been and are still looking each other menacingly in the face. One says, subordinate the conscience and the judgment in the work of education to that something, called the church; the other demands freedom for the reason and the soul, and adapts lessons for the man. Complications and collisions are probable, if not inevitable. Acadia has had some experience in this work, and, therefore, will be prepared to take her part in the final settlement of the question. Thus far her record is good. Whatever has been done in the last sixty years for popular education in every grade, nothing has been done to liberalize the policy and practice of these institutions, for in their origin their freedom was up to a best standard of the present time. Compromise and expediency, which have never known their work has been in strict accord with their avowed principles. On the platform and in the press Dr. Crawley defended the rights and reasoned powerfully for the education of the people. Good results soon came of these benevolent aims. The influence, which, from the first was good and mingled with that from other sources, in helping along popular education, at length became special, and laid Nova Scotia and New Brunswick under lasting obligations to these institutions, which the future historian will not fail to recognize. Sir Charles Tupper, a student from these halls, is, we all know, the author of Nova Scotia's system of free schools. Dr. Reid, another alumnus, initiated and confirmed the administration of this law in a hall of a university, and settled it forever. He did the same thing for our neighbors across the bay. Constructively, therefore, Acadia College is secretly pledged to fight the battles for free conscience and for free schools to the bitter end in the Dominion of Canada. The work of Acadia College! Why, she has only begun her work. Those who wait to see all men wait in vain for her centennial, bi-centennial, tri-centennial and other centennial celebrations before they can know it. The spirit of the age, like a terrible solvent, has been poured into all things, crystallizing the mass, which becomes more and more with the very fibre of the heart and inwrought with the texture of the soul frame and the mental substance, is not going to be opposed without the aid of some vigorous violence. In the language of the writer, to whom this College owes so much, expressed the sentiments of the Baptists forty years ago.

Canada's destiny, in all matters pertaining to the growth, the greatness and the glory of our country, Acadia College will be in the future, as in the past, impregnated with the intellect, faith and efficient labors. In making, expounding and administering law, in defending and advocating the rights of the people, in laboring for moral reform in the press and on the pulpit, and in training the conscience, the spirit and the intellect of our country, for the coming day, Acadia College will ever be found employed; and their work will be gratefully acknowledged. The time will never come when there will be so demand for the men and women trained in these institutions. These Christian schools now look back to the work of sixty years; the college looks back over half a century, and together, girded for toil, strong and stout for battle, hopeful and certain of victory, they look into the future, resolved, by the help of God, to be prepared this day fifty years to give a good account of their work to our country, for the coming day. Other men labored and ye are entered into their labors."

Kissing and Cleaving. "Orpah kissed her mother-in-law; but both claved unto her." The kiss was good; but the cleaving was better. Orahah and her mother had had her dead husband to give her a kiss, but she had not enough to quit her native land, and go with her to the land of God's people. Orahah could give what she pleased; but she was not ready to do so. This pathetic little touch of human history, pictured to us in the matchless story of the Moabite woman, we see a parable that illustrates thousands of experiences in our own days. To "salute Christ by an act of public profession at His table is easy. It is equally easy to do so in the quietness of the home, for in that time it requires no great self-denial to join a Christian church. It may even be a popular step, and give credit and currency in society. No "spoiling of goods" or dangerous avowal of profession of Christianity in America, as it once did in Asia Minor, is there.

It is just something for Ruth to cleave to Naomi. We always feel glad that she could not have foreseen the handsome estate and the rich kinsman that was waiting for her at Bethlehem, for that would have subjected her to the suspicion of selfish motives in her choice. She acted from principle, and she was right. "Thy people shall be my people," and thy God shall be my God," was a noble confession of faith. The beauty of it lay in the fact that she carried it out, and took the decisive steps that showed her heart, and conscience was in what she said. "I will cleave unto thee, and I will be commonly all up our church-memberships with not a few Orpahs among the genuine godly-minded Ruths. In a little while the Orpahs are back in the world again, to their own sin, and the church's sorrow. Profession is easy; then comes the test of performance. The duller and more monotonous seasons that come afterward winnow out the wheat from the chaff. In this solemn and significant fact lies the reason why, with all the occasional large assemblings, the actual work of the church increases so slowly."—Rev. T. L. Cuyler.

In the Pulpit. The preacher in the pulpit must not fail to remember that he is herald to proclaim authoritatively divinely revealed truths and to bear witness to the truth, not merely to be believed, not an advocate to argue and defend some thesis and proposition; that he is an ambassador to make known the will and announce the message of the Sovereign who has commissioned and sent him, not a philosopher to speculate cursorily upon a theory, or a scientist to expound a theory of origin or application of some principle in ethics or economics. Nor is he to regard the pulpit as the place for a learned lecture on apologetics in the defense of Christian truth, or for an elaborate refutation of prevalent heresy, or for a discussion of some social or political life. The pulpit is not a mere platform for the discussion of civil, municipal, or national affairs, nor a rostrum where intellectual gladiators may set into combat about the affairs of the commonwealth or the condition of the State. But it is a place for the proclamation of the word of God, and the resurrection and the life—Christ the power of God, and the wisdom of God, through whom we have now received the reconciliation, and in whom we have our redemption through the blood of His Son, Jesus Christ, our Lord and our Saviour. It is a place for the proclamation of the word of God, and the resurrection and the life—Christ the power of God, and the wisdom of God, through whom we have now received the reconciliation, and in whom we have our redemption through the blood of His Son, Jesus Christ, our Lord and our Saviour.

Have you never stood by some arm of the sea which penetrates far inland, and seen its emptiness and ugliness? There is only a rocky, misty bed of the creek; the blue line of the sea far away on the horizon. There is no human power by which it can be filled with water. The little streams from the hillsides could never fill the thousand empty indentations in our coast. But the great quiet ocean begins to beat in, spreading slowly over its flat bottom, and the water flows into every crevice and fills every crevice of the rocks; it covers the low grasses, it drives you back step by step; it surges in, lifting itself with quiet strength, until the little gulf is filled to the brim, and the bowing billows go heaving to us; but when inspiration is lifted from their beds and all away they are appointed havens. The inlet is full; it is filled with all the fullness of the ocean, and with its mighty power. 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Messenger and Visitor.

WEDNESDAY, OCTOBER 2, 1888.

WHERE WE STAND.

As the readers of the MESSENGER AND VISITOR are aware, a change was made at the Convention, in the manner of operating the Home Missions Society. What is called the Convention Scheme was retained. That is to say, all the money not specially designated will be divided according to the following proportions: Home Miss. as 40 per cent. Foreign Missions and Acadia College 25 per cent. each, Infirm Misses' Fund and Ministerial Relief 5 per cent. each.

It was thought best to dispense with the services of the finance agent of the Convention. Instead, a treasurer was appointed, whose duty it will be to receive all the funds and distribute them to the treasurers of the different Boards, and prepare the usual financial statement for the Convention. The salary fixed was \$250 per annum. Dr. Day has been appointed to this position, and the treasurers of the churches are forward remittances to him as heretofore.

It has long been felt by prudent and far-sighted brethren that some one should have it upon him to look after the pledges made to Acadia College. Thousands of dollars are said to have been lost, because notes and pledges were not carefully attended to when they have become due. Through the Jubilee movement, a large number of these have been added to those already had before the close of this year. There are contained all over the Maritime Provinces, making it more than ever necessary that they be looked after. It was also felt that much work needed to be done in connection with Home Missions. Money has been wanted, because the fields have not been properly grouped, important points have not been occupied and openings entered, as there was no one to oversee the field, difficulties have grown serious because there has been no discreet brother to help the brethren to a better understanding, and churches and fields have remained unproductive because there has been no one to visit them and lead them to secure a minister. In addition to this, it was seen that a brother who had all this work of vital importance in charge, might, did he find a place where a little extra effort was needed—do plenty of things as always be found—do something in the blessed work of soul saving direct.

While both of the Boards of Acadia College and Home Missions had this work to be done, and recognized it to be of the most vital character, it was only recently suggested that one man, while he was called here and there by his work of superintendence of the Home Missions field, might keep his head on that of attending to the pledges made to Acadia. At the spring session of the Governors of the College it was voted to correspond with the Home Mission Board, with a view to secure the services of Rev. A. Coburn to undertake this joint work. The Home Mission Board placed a restriction in their report to Convention, favoring this plan, and the Convention sanctioned it.

As will be seen, nothing has been provided in all this to stir up the churches to their duty to support our denominational work. This has been left to our pastors and their helpers in the churches themselves. No agent can reach more than a very limited number by personal appeal. Our pastors have necessarily had to do the chief part of this work. They are, from their positions they hold, the best agents between our Convention and their churches. If all of them will take hold of the work, grand results will be achieved. It has been felt the true plan must be to leave the responsibility upon them, and let them have the honor and credit of what is accomplished. The only question is, how can they most efficiently help each other to the best results. This has led to the plan of organizing the pastors and leading men of the churches within convenient limits, as outlined in the Year Book of last year. It is to be hoped that the chairmen of the various districts will allow no time to elapse before calling meetings to organize and lay out their work. We are glad to receive reports from three counties this week, which will suggest the proper course of procedure to others. Upon those who have been intrusted by the associations with this important business, much of the success or success of the year's work will depend. The reports of the various associations in the MESSENGER AND VISITOR contain the grouping of the churches and the names of their respective chairmen. May they all enter upon the work with vigor.

It will be seen there is no discrimination against any board in it in general arrangement. The work of Bro. Colson does not embrace personal solicitation for funds, except as pledges have been already made to Acadia. It is true that the Convention is

ed him, should he undertake this work, to do what he could to get these local organizations running, and to keep them running; but this work, as it has to do with securing money from the churches for convention funds, would assist all boards alike.

Should all our pastors and leading brethren but take hold of the matter, grand results will be achieved. The objects for which their efforts will indirectly be expended, are the most important in connection with the Lord's work. This consideration will surely stimulate them to expend the needed labor.

OPENING OF THE SEMINARY AT ST. MARTIN'S.

The opening of the Union Baptist Seminary at St. Martin's, on Thursday last, was an event of no ordinary interest. An institution around which cluster the sympathies of two denominations, and in which are to be gathered the promising youth of these bodies to receive mental training and moral impulse, cannot but play an important part in the future of their history. It must also be filled with very large possibilities, on which the early days of work in the institution will tell with a great deal of decisive force.

Some who had been connected with the old Seminary at Fredericton could not but mark the contrast in the facilities for work and the provision for the comfort of the students, between the splendid structure on the slope back of St. Martin's, and the old accommodations in the celestial city. To some the occasion was all the more fraught with serious joy, because of the burdens which had pressed them down, in the struggle to carry the enterprise to completion.

Owing to the storm and tempest of the preceding evening and to the difficulty of reaching St. Martin's, it was feared that the attendance would be small. When the dinner hour arrived, however, a goodly company was ready to do full justice to the viands. The people continued to stream in, and, long before the opening exercises, the assembly room, capable of seating about four hundred, was full, and the visitors were overflowing into the halls.

It is probable that eight hundred were in the building or roistered over the premises. All were disappointed that Mont. McDonald, Esq., the president of the Board of Directors, to whose self-sacrifice, courage and effort the success so far reached has been so largely due, was not able to be present. In his absence, vice-president Wm. Peters, Esq., called the meeting to order, and then requested Wm. Vaughan, Esq., to preside. After prayer by Bro. Mellick and a piano solo by Miss Vaughan, the Superintendent, Principal, Precipress and teachers were called to the platform, and received a hearty greeting from the audience. Bro. Parker, pastor of the St. Martin's Baptist church, then welcomed those composing the school on behalf of the people of the place. He was glad, now that St. Martin's had gone out of ship building, she had gone into mind building. When the first Seminary was started, the difficulties were greater than all that encompassed us now. There was no need to be discouraged.

Dr. Bill, whom all were glad to see looking so well, after the illness which had led to the grievous disappointment of his absence from the Jubilee of Acadia, was then called upon. He scarcely needed to say that this was one of the gladder days of his life; for that could be read upon his face. He referred to the state of things sixty years ago, when the way to a higher education was barred to those whose consciences would not allow them to subscribe to the thirty nine articles. It was the Baptists that in 1828 began to cut loose university education from these restrictive and hampering bands. It was the Baptists who had finally revolutionized the whole educational work of our provinces and made it, in all its parts, free to all. But we need to have an institution of our own, to stand upon the young a high moral impress, while the mental training was going on. He believed the Seminary a child of providence, as much as he was convinced of his own existence. One of the best features of the present movement was the union of the two denominations in it. He hoped it would be but the beginning of the grand end to make them altogether one.

Miss Hitchins gave a solo which was much appreciated by the audience. Bro. Hartley, speaking for his own people, said they were deeply interested. The directors had all the more joy in the completion of the work, because of the struggle they had had. Once they had not known which way to look; but the Lord had never forsaken them. This had increased their confidence that the work was of him. Some had feared that the two denominations could not work harmoniously in connection with the Seminary. He could tell them that no one could tell which was which, in their meetings. There was no danger that our country would have too many educated men; for they are needed in all the walks of life. He was interested in education, perhaps all the more, because he had not had the advantages now offered, when he was a young man, and he was determined no one should suffer from want of them, as he had done, if he could help it.

The editor of the MESSENGER AND VISITOR, as a former principal of the old Seminary for three years, was called on and had his say, after which Miss Thomas gave a very effective reading.

Prof. Kierstead of Acadia College was present and responded to the call of the chairman. He explained that Dr. Sawyer was prevented from coming because of the opening of the college. The Principal of the Seminary was a graduate of Acadia and had the fullest confidence of his alma mater. Acadia has a right to rejoice in the Seminary, if for no other reason than the selfish one that she is glad to have a new feeder. But there are other reasons. The struggle to support the Seminary will deepen and widen interest in education, generally. Students must be sought, if they do not come of their own accord. In this way, denominational institutions start minds on their quest for knowledge, as government institutions cannot, which merely open their doors and take those who come. Our institutions have a great responsibility in reference to the life about us. Mind is not only power but also wealth. The prosperity of the country depends, largely, upon the diffusion of higher education. Generations to come will not acquire how much stock we had in the bank; but what has been done for the training of the minds of the young, will be held in perpetual remembrance.

C. A. Everett, Esq., and Dr. Hetherington spoke on behalf of the old students, and Bro. Stewart suggested that brethren purchase and present to the institution some portraits hanging upon the wall, especially that of Dr. Bill. A friend later on, gave \$20 toward this purpose. Bro. Gordon then made a financial statement and hinted very strongly that he would not mind if contributions toward the debt were handed in. We hope those who were not present will remember that Bro. Gordon will accommodate them to any reasonable extent, in taking the best of care of dollars in ones or in thousands, they may wish to present in aid of the Seminary.

The Seminary opened under conditions more favorable than had been anticipated. About forty students have already arrived, with the prospect of a large increase. The visitors were enthusiastic in their praise of the building and its general arrangements.

THE WEEK.

There is nothing of interest in British politics. Parnell and the Times are quietly preparing for the struggle before the commission, the last of the present month. Two small battles have been fought by British soldiers. The rebels attacked Sankin, in Egypt. They were repulsed with heavy loss of the British guns. Only one was killed on the British side. Undisciplined Arabs can do little before the mouths of cannon on strong fortifications. The expected battle in the pass on the borders of Thibet has taken place, as the following despatch of the 25th ult. declares:

A force under Colonel Graham has totally defeated the Thibetans at Jelopha Pass, capturing their camp. Four hundred Thibetans were killed or wounded. Colonel Broom had his right arm and nine fingers were wounded. Colonel Graham is advancing into Thibetan territory. This advance into Thibetan territory may lead to complications with China, as Thibet is under the nominal suzerainty of that power.

The German colony in Zambiar is having trouble. Two Germans, eleven of their servants and twenty-one insurgents were killed during fighting at Dalma. The insurgents openly renounced their allegiance to the Sultan, on the ground that he had no power to transfer their country to a German company. The German company is thus driven from all points except Bagmoye and Darhalama, where its people are protected by men-of-war. Trade is ruined, failures are imminent and tribes are descending upon the coast in immense numbers.

A grand occasion has been caused on the continent by the publication of parts of the diary of the late Emperor of Germany. They reveal still further the nobility of the ill-fated monarch, while they show up Bismarck in an unfavorable light. Bismarck declares some parts of them forged, and has ordered a true history of the events referred to, to be made out from official documents. Those who are responsible for their publication are threatened with an action for high treason. The comments on Bismarck's action are various. The whole Vienna press censures him for his action in connection with the publication of the extracts. The papers say that his purpose is to root from the hearts of Germans the memory of a liberal emperor. The Times gives prominence to a letter signed "Jurisconsult," pointing out that Prince Bismarck in saying that the Crown Prince Frederick was not entrusted with state secrets, argues against himself, while his own reference to the old Emperor's distrust of Frederick and the British court, is much more like the divulging of state secrets.

The iron Chancellor, however, seems quite jubilant, for him, over the accession of the young Emperor. In an address, at Schomau, he said:

"Gloomy days have given way to bright sunshine. We can look with pride upon the present emperor. He is every inch a soldier and will fight bravely if Germany should ever be attacked, but he loves his subjects too much not to do his utmost to preserve peace."

Advice from Khartoum to the British relief committee confirms the reports concerning the presence of a white man in the Bah-el-Basel country. In reply to a request for information regarding this person the Mahdi sent an insulting refusal. The roads between Berber and Khartoum are fairly safe. News may arrive at any

moment. Hopes are still entertained that this may be Stanley.

The crops in France are thus spoken of: According to accurate returns the grain harvest in France for the present year will only be 25,000,000 of hectolitres. France requires for her consumption and next year's sowing 125,000,000 of hectolitres, so that at least forty millions of hectolitres will have to be imported. The price of bread in Paris has risen from sixpence to the quarter loaf to 85 centimes, and an agitation is commencing for the repeal of the duty of 5 francs per hectolitre on foreign corn.

There is terrible starvation and destitution among the Indians in Arthabaska and the Peace River country. Owing to the great mortality of beavers and other small game, the Indians both last winter and this summer have been in continual state of starvation. They are now in a complete state of destitution and are unable to provide themselves with clothing, ammunition or food for winter. A petition says that on account of starvation and consequent cannibalism, a party of 29 Cree Indians were reduced to three in the winter of 1886. In the Mackenzie river district there were several cases of death by starvation, and one or more of cannibalism. During last winter among Fort Chipewyanay Indians, between 25 and 30 starved to death. Scores of families have lost their heads by starvation, are now perfectly helpless and must starve to death or eat one another, unless help come.

The Senate of the United States has a new tariff bill under consideration. Its object is evidently to check-mate the Democrats in their efforts to secure the presidential vote of those who are averse to high taxes. It is supposed that they will not pass the measure, but postpone its final consideration until after the presidential election.

DR. CRAWLEY DEAD.

This announcement, although all may have expected it ere long, will be a shock to many. Until the last moment we had hoped an obituary notice would have reached us in time for this issue, and have therefore refrained from preparing any extended notice. He passed away on the 27th ult. We cannot do better than insert the following from the Halifax Herald:

"On January 22nd, 1799, the late Rev. Edmund Albert Crawley, D. D., LL. D., was born at Ipswich, England, and at the early age of twenty-three he was called to the bar, which profession he subsequently relinquished to enter the Baptist ministry. For over half a century he faithfully served the church of his choice—and lived to witness, a few days ago, the Jubilee celebration of the University of which he was the most active founder. Last evening, in the 90th year of his age, he was called to his rest. To him the Baptist church and the province of Nova Scotia owe a debt of deep gratitude. His earnest, whole-souled, faithful life cannot but prove an inspiration to those who are now, and to those who may hereafter be called upon to fill his place in the Church and in the University. He was a man of pure heart and simple child-like faith, yet he was one of the intellectual giants of his age. We may be thankful that he was spared to us for nearly a century, and have no cause to mourn that now, in the dim twilight of life—when he had lived to witness the triumphant success of his brightest hopes—God has called him home. To Acadia University he was a father and a friend. In almost every capacity, as lecturer, professor and president, he has faithfully served that institution. He being dead will live in the hearts and memories of our people; and his biography will be one of the brightest pages in the annals of the province of his adoption."

Quarterly Meeting.

Both the season and weather seemed exceedingly unfavorable for our Quarterly meeting of York and Sunbury counties held at Maugerville, commencing on the 21st, and consequently our meetings were not nearly as largely attended as usual. But from the start it was apparent that there was a good degree of interest among those who were there. The missionary spirit seemed to flow and prevail, and at our business meeting plans were proposed, discussed and adopted, whereby, if possible more missionary labor might be obtained for this large and growing field.

After the conference meeting on Saturday, a Woman's Missionary Aid Society was organized by the ladies of the Maugerville Baptist church, assisted by Sisters John March, R. Phillips and E. M. Blackwell, with the following officers: Mrs. Broadwell, president; Miss Thomas, secretary; Miss Bailey, treasurer.

The missionary meeting in the evening, addressed by brethren Crawley and Creed, and Sister March from St. John, was a grand success and awakened very much zeal. The services on Lord's day evinced life and divine energy. The sermons were full of the marrow and fatness of the gospel. A deep and fervent interest seemed to be aroused. Bro. Thomas was so much encouraged, that he decided to continue the services during the week. Adjourned to meet with the Baptist church at Fredericton on the second Friday in Dec. Collected \$23 15.

T. A. BLACKWELL, Sec'y-Treas.

Kewick Ridge, Sep. 25.

Circular Letter to the churches composing the N. S. Eastern Baptist Association.

In presenting the annual letter to the churches, we have, in consideration of the little progress made this year, thought it fitting to call your attention to some of our hindrances to more aggressive work in the churches. You perceive by our subject that it is taken for granted that we are not doing our best work, or as much of it as our relation to the truth and our fellow men require.

With gratitude we recognize noble efforts made, souls brought to Christ, and the cause in some general way benefited. And while the work has been far from standing still, we are convinced that the interests of truth have not been maintained among the people with that lively zeal which should characterize every Christian life. It becomes an important inquiry then, What has hindered us? Why have not more been done? Why have not the sower and the reaper had more joy together?

Seeking to answer these questions in the spirit of love, and desiring to be helpful to interests which lie near all our hearts, we would say: 1st, Many of our people are not so closely allied to the work of Christ in their local church as they should be. This means that they are not bearing their proportion of the responsibilities in their own church. Is not this apparent by their non-attendance at the prayer, conference and business meetings, all of which are great helpers to godliness. There is far too low an estimate put upon church life, and hence the absence of many of our members upon such important occasions.

To this may be added the entire absence of the family altar in the homes of many who by former profession led the church and the world to exult in faithfulness in all departments of Christian service. Aggressive work to any great extent cannot be reasonably expected while a large percentage of our members thus treat the privilege of the gospel. Due praise be given to our choirs who from Sabbath to Sabbath favor us with excellent music, vocal or otherwise; but should they not remember that their services are as acceptable and as necessary in the prayer meeting. How often that part of the worship of God is almost wholly abandoned for the want of some one to lead the people in singing the praises of the Lord at the "hour of prayer."

In these ways the individual is depriving himself of the comfort and help which he needs; and the brothers and sisters are denied their presence and sympathy, both of which had been promised, and which is always effectual in making a strong people. We may not hope to do our best work until every member co-operates with all the other members in work and worship so divine. When the talents, faith, prayer, contributions and sympathy of our churches are all united, then may we expect the blessing for which there will not be room. Our membership needs a clearer conception of the fact that, as individuals we are responsible for the growth and comfort of all the members of the church to which we belong.

The command to "break up your fallow ground" was never more appropriate and needful than at the present period.

To succeed to any good degree in doing aggressive work we must utilize the dormant powers of the local church. This means the bringing in of more prayer, and less of the world; more of Christ, and less of self. The spirit of worldliness creeping into the minds and hearts of professors of religion, is the main cause of the indifference to religious duties, which to so sad an extent prevails.

This worldliness is visible when men complain that the pressure of business is such that they have to comply and go after the world, to let church work and church life take care of itself, for a season at least. It is painfully to see a Christian become a servant of the world instead of Christ—to see him change Masters. The true standard is reached when the world becomes a servant to the good man. The want of a benevolent spirit hinders the work to an alarming extent. The complaint is often made that the times are hard, and money is scarce; it would be far nearer the truth to say my heart is hard, and my soul is not in deep sympathy with the work of the Lord. There is plenty of means among our people to carry forward all the religious interests of the denomination. And I have no doubt but there are large sums of money in the "savings bank" which ought not to be there, because the Lord's portion was never taken from it before the deposit was made. We may not hope to do our best work until all our members come up to the gospel rule in contributing to the Lord's work. "On the first day of the week let every one of you lay by him in store as the Lord has prospered him." There must be a recognition of God's proprietorship; and this applies to "every one of us."

Attention may be called to the want of deeper personal consecration to God and truth. This is essential in order that the constraining and the restraining power of God may have free play upon every spiritual force within us. We need a consecration that will last as long as earthly life, and that is so absorbing that it will lay us body and soul upon the altar of God, exclaiming "Take me as I am." To every member of our churches the word with thrilling emphasis should come "Ye are not your own" having been bought with a price we belong to another, and his care become ours; his interest ours.

And in order that the soul may be, not only the instrument of its own salvation, but the instrument by which aggressive work is to be done, the consecration must be characterized by more completeness; the will so absorbed with God's will that with all its meaning the heart will yield as it cries "I delight to do thy will O my God." This is the point to which inspiration calls every one of us. And just in proportion as we come up thereto will we not only plan but do aggressive work. With such religious life as the rule and not the exception, playing its forces upon unregenerated humanity—when all shall speak the same thing by life and voice, with every member a "living epistle known and read of all men"—then may we realize what grand triumphs are awaiting us. False notions of our blessed religion are presented to the world by the inconsistency of professors. And it is high time that members who stand afar off from these grand interests were made to feel that they were the cause of the truth not reaching its highest achievement, and rides not forth conquering and to conquer. They are dulling the lustre of the truth in the eyes of men; they deform its fair proportions; they represent not that which it is, but that which it is not. We are compelled to believe that faith is costly on the earth, but the reason is the half-hearted manner in which many follow Christ. There is unspeakable bliss of heart and soul remaining for him who, like Paul, is "crucified with Christ"; but lives inspired, and possessed with intense desire in some way to be the means of perpetual blessing to others.

That each one may attain to this blessedness, that each may be the instrument doing aggressive work, we would say, quit you like men; be strong; speak up, and strike out if necessary, for whatever is true and manly, and lovely, and of good report. Do your duty and help others to do theirs, and wherever you are placed, seek to leave the tone of feeling higher than you found it, and so be doing good which no living soul can measure to generations yet unborn.

Chicago Letter.

This is the 21st of September, and Nature is preparing to take a rest. All things require seasons of repose: even ministers. The Master recognized this fact, and so we read that after his disciples had been engaged in one of their vigorous missionary campaigns, on one occasion, he said to them, "Come ye apart into a desert place and rest awhile." Jesus calls to rest as well as work, and it is always best to listen to his voice and follow where he leads. He said, "a desert place"—a place of quiet—and even there we may find a soul to lead to Christ. It was in the desert that Paul found the Ethiopian Treasurer travelling; and he was not on his way to Canada with purloined funds, but returning to his own country. The retirement is to be only "for awhile." Man was not made for rest, but for activity—even toil, hard toil is less injurious than idleness. "To wear out is better than to rust out." He who said, "Remember the Sabbath day to keep it holy," said also, "Six days shalt thou labor."

Oh, what delightful weather! How calm and peaceful the days! How lovely the night! Summer's farewell kiss before she goes to sleep. She deserves a vacation for she has brought forth bountifully. Never in the history of the country was there such a harvest of corn. A total of over two billion bushels—2,016,000,000—an increase of nearly 500,000,000 bushels, or over one third more than in 1887. Illinois alone will harvest 120,000 bushels more than last year. "Praise God from whom all blessings flow."

THE TWIN CITIES.

You have heard of them, St. Paul and Minneapolis—the marvel of the North-West. Here your correspondent spent his vacation. He walked as if in some wonder-land. He remembers well, how when studying at Woods' oak, Oct., two of his fellow students went to St. Paul, one to practice medicine, and the other to teach school. We almost mourned them as lost. So far away from civilization—a little town, Indian, half-breed, and frontier life. St. Paul now has a population of 160,000, and Minneapolis—there was no such place then—has 175,000. Think of it! Over 300,000 in the two places. Take the 5:30 p. m. train by the North Western R. R. in Chicago, and the next morning you can breakfast in St. Paul. The "Twin cities" are just two miles apart from centre to centre, but the suburbs are growing rapidly toward each other. Perhaps in no place in the Union is religious work pushed on so vigorously. And in no city has the Baptist cause made a more progress than in Minneapolis. One of the things that we were privileged to see in the latter city was a procession of 15,000 Sabbath School children.

THE WORK IN CHICAGO.

The Pastors are all back from vacation, congregations are good, and the outlook hopeful. The "Central" now "Belden Avenue" Church, has just dedicated a beautiful house of worship, costing \$32,000. The "Bethany" church has commenced work on a new building also. The four West Side churches will dedicate a new mission building next Sabbath. There is also some prospect that the proposal to start a new University at Morgan Park will be carried out. The National Educational Society, organ's &

this year are think they do it success. dition the \$125,000 by the lib least \$50 Society's quietly con reports an The Se prosp Theolog English departmen with three different li The Ba Mich, is of Octobere "The M deigned a tute minis a half stor eighteen a village of R. v. D. England, Woodstock pastorate from the Scotland, enoocor The Re called to Baptist ch suburbs, d served his He was a promise. We ver welcome a estated f a fine cho christian, workers, all success

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Special a of the strug in Lunenburg in very n number on yet during sum equal local expen to the d a heavy bur house, and some aid fr great aid fr have been a suitable that purpose like to bur ing of a meeting ho Secretary w Massachus our brethe to devote to do better th Rev. I. W. o'lot. The prosp is this plac vantage be "They ar do this et receive the for a spota ing will be day in Octo leg day ser Stora. Missions w

This year at the Washington anniversary are thinking of taking bold of it, and if they do it will, with God's blessing, be a success. They propose to do this on condition that the Chicago Baptists raise the \$125,000 necessary to secure the offer made by the land company at the Park, and promise to work for an amount of at least \$500,000. Rev. F. T. Gates, the Society's Secretary, is here at present quietly canvassing for the \$125,000 and reports encouraging success.

The Seminary has opened and has the prospect of having not less than 125 Theological students this year. It has an English department and a Danco-Norwegian department, and in October a Swedish department is to be opened—one School, with three distinct departments, with three different languages.

NEWS AND TALK.

The Baptist Minister's Home, at Fenton, Mich., is to be formally opened on the 2nd of October. This is under the control of "The Minister's Aid Society," and is designed as a "Home" for aged and destitute ministers. It consists of a four and a half story building, worth \$50,000, and eighteen acres of land, near the beautiful village of Fenton.

Rev. D. P. McPherson, of Liverpool, England, has been visiting friends in Chicago. He is a Canadian; studied at Woodstock and Morgan Park; had his first pastorate at Ottawa in this State; went from there to a pastorate in Glasgow, Scotland, and from there to Liverpool as successor to the late Hugh Stewart Brown.

The Rev. Mr. Coffin, who had been called to the pastorate of the Covenant Baptist church in Eaglewood, one of our suburbs, died of typhoid fever, after having served his new people only a few weeks. He was a young man of more than usual promise.

We were pleased to see the kindly welcome given by your people to our esteemed friend Rev. Mr. Simpson. He is a fine scholar; a clear thinker; a devoted Christian, and one of the most devoted workers. His Western friends wish him all success in his new field. Wm. W. W.

The Seminary.

A note from St. Martins to the editor brings the following cheering intelligence: I believe I promised to send the number of names enrolled up to-day. You will understand that will not include those who may enroll this morning, as this letter may now go before chapel service. We have now on our list 37 students, most of whom are taking the full course in some one of the three departments.

A young man's and also a young ladies' prayer meeting were organized yesterday morning, and all the young men and women attended. Sunday afternoon there was an informal song service, a short address by the Principal, and a society was organized at his suggestion for the purpose of cultivating an interest in Home and Foreign Missions. The society is to be called the Ingram Hill Missionary Society. Prof. Dowsey is president on the first term. An excellent spirit seems to pervade the school and all are loyal for the future.

Lansburg District Meeting.

The first meeting of the ministers of this district, since the convention, was held at Chelsea, on the 16th Sept. The Rev. C. R. B. Dodge, Chairman; Rev. B. March, Secretary. Revs. J. W. Brown, of Lansburg town, and Rev. Geo. Taylor, of Chester, were in attendance. Arrangements were made for holding monthly services. The churches within the district are requested to send at least two leading brethren from each to these meetings.

Interesting reports were made by these brethren of the condition of their several fields, some of which were very cheering. All feel the need of a gracious reviving of the Holy Spirit.

Special attention was called to the claims of the struggling but brave little church in Lansburg town. These brethren are in very moderate circumstances, and number only about 40 resident members; yet during the last year they contributed a sum equal to about \$9.30 per member to local expenses, an amount of \$1.00 per member to the Convention Fund. They have a debt of about \$50 still hanging as a heavy burden upon their little meeting-house, and are not able to lift it without some aid from without. They are in very great need of a paragon, and through the kindness of their present pastor they have been put into possession of a deed of a suitable site and ground for that purpose, but feel that they would not like to burden themselves with the building of a house until the debt of their meeting house has been cancelled. The Secretary was directed to say through the MESSENGER AND VISITOR, that if any of our brethren have means which they wish to devote to the Lord's cause, they cannot do better than send their benevolence to Rev. I. W. Brown, Lansburg, for this object. The town is rapidly growing and the prospect for a good religious interest in this place is bright, provided that advantage be taken of the present hour. "They are worthy" for whom you shall do this service; and you, brethren, will receive the greater blessing. Do not wait for a special appeal from Bro. Brown, but forward at once. The next monthly meeting will be held (n. v.) on the third Monday in October at Chester, and the following day services will be held at Western Shore. Special collections for Home Missions will be taken at these services.

The public services will be held at each place in the evening at 7 o'clock. All persons interested will please take notice and let us have a good season when we come together. Pray for the Holy Spirit's presence and power.

ST. JOHN'S MARCH, Socy. of Lansburg District Baptist Ministerial Conference.

History of Baptist Foreign Missions of the Maritime Provinces.

Early in the history of modern missions the fathers in the denomination felt the responsibility resting upon them to send the gospel message far and near, and they gladly engaged in a work that would carry out the divine commission.

In 1814 the Association of Nova Scotia and New Brunswick met with the church at Chester. Rev. E. Manning was moderator. A contribution of £8, 13s., \$34 60—was made for the poor heathen and sent to the Auxiliary Bible Society in Halifax and was forwarded by that Society. This is regarded as the birth of our foreign missionary enterprise.

At the same time R. R. Jos. Crandall and Samuel Bancroft were sent out to preach the gospel to the people eastward of Chester, for three months, and they were received respectively five shillings per day, and the association pledged to see them paid. Previously to this the fathers had been actively engaged in home mission work, but they were not under the direction of any organization and so were pledged to remunerate them as they labored among the heathen.

The year following the association met with the Cornwallis church, and a resolution was passed "That the association be considered a missionary society, and with them is left the management of the mission business." This is the first regular missionary organization constituted by the fathers. Revs. Jas. J. W. and Jos. Crandall were appointed missionaries east of Halifax. At this time the total membership of the churches was 1,207.

After this missionary societies were organized in some of the churches. One of the first of which we have record is the "Female Mite Society," of German Street Baptist church, St. John.

In 1821, by mutual consent, the New Brunswick churches withdrew from the Nova Scotia and New Brunswick Association, and organized themselves into an Association.

Extracts from letters to the N. S. Association in 1822 show that "Mite Societies" were organized in several churches, and were reported to be in healthful progress. An extract from a letter written by the first Horton church to the N. S. Association, in 1831, shows their object:

"A number of the sisters feeling deeply interested for the souls of the heathen, have formed a 'Mite Society,' the object of which is the education of Burman children."

The N. S. Association met again in Chester, in 1838 when the subject of Foreign Missions was presented, the following resolution was adopted: "That this Association, having taken into consideration the lamentable condition of the heathen world, the consequent imperative duty of Christians to send the Word of Life, the special command of the Saviour, 'Go ye into all the world and preach the gospel,' and the pecuniary pressure suffered at the present time in the funds of the missionary societies of America, therefore solemnly, and as we trust in the fear and in the love of God, do form a united society for the maintenance of Foreign Missions."

Resolved, that this Association request that of New Brunswick to form themselves into such Foreign Missionary Society and to unite with them in pledging themselves and the churches to the adequate education and maintenance of some one suitable person as a missionary in some foreign field, as soon as one possessed of suitable character shall be found, in the judgment of such committee, as the united society may name for this purpose.

The N. B. Association concurred in the proposal. This is the first foreign missionary organization of the provincial Baptists. The same year Mr. R. E. Burpee, of New Brunswick, offered his services to this Committee as candidate for the foreign field, after the completion of his studies. He was accepted, and in accordance with the above resolution was assisted in preparing for his work. This gave rise to a strong desire for an independent mission. At the Association held in Oastlow in 1841 a Committee of the Nova Scotia Foreign Missionary Board was appointed in conjunction with one from the Missionary Board of New Brunswick to make arrangements relative to the establishing of a mission in some heathen land, and to make inquiries with regard to the most eligible field of labor for our missionaries. In due time the Committee reported—

"recommending the Karvee of British Burmah as a suitable field for missionary labor." In June, 1845, Rev. R. E. and Mrs. Burpee sailed for Burmah. After spending a few weeks in Calcutta they went to Akyab, a city in the eastern coast of the Bay of Bengal. Here they spent a year and a half in the study of the Burman and Karen languages. As Rev. Mr. Gillson, an American Baptist Missionary, was laboring in Akyab, Mr. and Mrs. Burpee moved to Mergai in 1847, the most important town of Sasanamir. They were not long permitted to give the bread of life to the perishing of that needy place. Falling health compelled Mr. Burpee's

return to his native land in 1850. After his return, his health improved, and he cherished strong hopes of going back to his loved work. But the Board did not think the debilitated state of his health equal for the trying climate of the east. He died in Florida in 1853. Although the period for work in Burmah was of short duration, Mr. and Mrs. Burpee had the satisfaction of witnessing some of the fruit of their labor, but eternity alone can reveal the full fruition of the work was done for Christ. (Conclusion next week)

The Bird of the Air.

My master is one of those grand fellows who are always saying what great things they would do, if only they had the money. Lighting on his mantle the other evening, I heard him say "I am surprised that so many, brought up under the teachings of the gospel of benevolence,—trusting, as they profess, to a Saviour who gave himself for their redemption, dying even the death of a cross, should yet do nothing during their lives, and leave nothing at their decease, to propagate that gospel, or to assist those charitable institutions which are the direct outgrowth of the teachings and example of Jesus Christ."

What did the man mean, I want to know? I give heaps away, and I feel so good. [Little birdie's breast swelled with generous emotion as she thought of all the sacrifices she was making, probably counting her reporting at a pretty high price.]

I overheard the Deacon say the other day, "One half of the world has the money, and 'other half' is trying to get it away from 'em." "True," says the Parson, "but if things were just as they ought to be, the people who have the money would chase round after the other half, begging them to take it; remembering the words of the Lord Jesus, how he said, 'It is more blessed to give than to receive.'"

O my, I wonder what they want so much money for! I get all I need—food, feathers, and fun—and all for nothing. O ye men, and ye blessed sisters, don't ye wish you were little birds? "Neither stoneware nor barn, yet your heavenly Father feedeth them." No new dress to "get charged," no milliner to bother with, no bread to mix, no cooking, no mending, no washing and ironing, and no calls to make—! Whew—w—w—and the Bird of the Air sang like a daisy, "I'm going to take the good of it! all for nothing, all for nothing!" We birds have a grand time, and we hear so much into the bargain.

I heard the master reading George Elliot: "The world would be a poor place if there were nothing but common sense in it." That's just what my old parson says when I ask him to build me a common-sense nest. "Why," says he, "my dear angel birdie, you want something different from all them other eddies round us. Your house should look—ah—well—pretty, with sweet little mud turrets, and a peak over the entrance—a porch, indeed, to keep the drip of off you, my sweet—in fact, your home should be a little palace. He's been to Boston lately; perhaps that accounts."

Reads again: "If anybody takes to rolling me, I can peck myself up like a caterpillar, and find my feet when I'm let alone." All very well, my good man; but I know where he'd find himself if I was around. Birds see some things men don't.

Religious Intelligence.

NEWS FROM THE CHURCHES.

HALIFAX—The city Baptist church Sunday schools and city missionary seem to be in a healthy, active—and so in a growing—condition, and are all well sustained by most earnest, devoted workers. Thus equipped, the Divine spirit using them, great good must be the result. Con.

CONVENTION.—In Bro. Hall's communication from St. Margaret's Bay, last week, the composer made him say, "God heard the cry of His prophet," it should have been, "God heard the cry of His people."

ANDOVER, N. B.—Last Sabbath afternoon, a large concourse of people assembled at the mouth of the Annotcook river, to witness their believing one being buried with their Lord in baptism. The scene was very impressive, and the Master was very near. That evening four were received into the Andover Baptist church. Among the aspirants to this baptism was a young sister who for about two months had been hesitating about the mode of baptism. The truth being applied to her mind by the spirit, as she beheld the beautiful ceremony, she requested baptism, and on Tuesday afternoon she followed in the footsteps of her Master, and was received into the church on the banks of the river. Bro. Henderson administered the ordinance on both occasions. I shall now leave the people to return to Acadia, carrying most pleasant recollections of my stay with the Andover and Grand Falls churches.

SEPT. 27. E. E. DALRY.—Seven persons were baptized at Apple River, on Sabbath, Sept. 25, by Rev. Isaiah Wallace, and they and another previously baptized received the right hand of fellowship into the Andover Harbor Baptist church at the close of the afternoon service. These constitute a valuable accession. Five are heads of families. One, the only female among the eight, was connected with the Salvation Army, and is an earnest Christian worker. Special services had been held during the previous week with increasing interest. Many are seeking the Lord and Christians are much encouraged by these special manifestations of Divine mercy. Brother W. H. Jenkins has been supplying the Andover field during the summer and the seal of the Divine blessing

has been placed upon his labours. Such is the state of things religiously among the people, that Bro. Jenkins has yielded to the pressing request of the church expressed unanimously in a large conference, on Saturday Sept. 25, and otherwise to remain among them for a few weeks longer, instead of returning to Acadia College at the opening of the term as he had planned. Bro. Wallace has also consented to return and resume work on this field after a week or two. He left by stage and rail on Monday for Port Royal, N. B., bearing with him assurances that the warm-hearted Christians of Apple River would remember him in prayer that continued blessing may accompany his labors.

BENDECK, P. E. I.—In the MESSENGER AND VISITOR of the 16th inst., appeared an item of news, news from this place. It was not authorized by the church nor is it known to the church by whom the same was written. Now some reading that communication might infer that Bro. Skinner's relation to us as pastor was not a pleasant or profitable one. Now this church has always regretted that as ministerial officers appear in our paper containing, as it does, an inference which reflects upon the faithfulness of our former pastor. The members of his church esteem Bro. Skinner as a gentleman, a Christian, a faithful pastor, and as a wise and safe leader. And always regret that as relation to us as our pastor, we will recall with pleasure his faithful presentation of gospel truth and we shall ever crave God's blessing upon our brother and his family while he declares the same truth to others.

Signed by order of the church, J. JOSEPH SCURMAY, Church Clerk. [We much regret that a communication reflecting in the remotest way upon such a dear and trusted brother, should have been inserted in the MESSENGER AND VISITOR. It was purely an oversight. The MESSENGER AND VISITOR is to help our pastors, and will be true to our true men as they always are to it.]

EAST POINT, P. E. I.—It is a great comfort to have the "news from the churches" laid upon our study table week by week through the columns of the much-prized MESSENGER AND VISITOR. Hope the present convention year may furnish an unusual opportunity to report progress all around us to it.

We are getting along fairly well. Revs. Lewis of Toronto, Morrow of Burman, Mellick and Ford of St. John (the last three were formerly members of this church), have paid us flying visits and cheered us not a little. Though we cannot at present report additions, the outlook for the future is not at all unfavorable. As our return from Nova Scotia and Acadia's jubilee we found occasion here for jubilant emotion; on seeing how a few weeks (largely through female influence) had sufficed to transform and beautify the interior of our church edifice. Carpenter's tools and painter's brush have wrought wonders for us, but left no debt behind. Ere long the exterior of the building will doubtless be made to vie with the interior in attractiveness. Our meetings are well sustained; our congregation large and attentive to the Word. Now, with health greatly improved, a people proverbially kind, a band of noble work as usual; and a covenant-keeping God above us, we think it wrong not to expect a harvest of souls as the final result of our labors. R. H. BISHOP.

Sept. 24th. MONROE, N. B.—It is some time since I communicated anything to our loved paper from our church, but we are moving along in the Lord's work, and we trust, still gaining ground. Since I last wrote you, some six or eight have united with the church. Our pastor has expiated three of the first Sunday this month. Our stings are kept up with a good degree of interest. The brethren, assisted by the pastor, are still holding meetings in five outlying districts, which have been kept up without intermission during the summer. We hope to strengthen and increase our forces for the fall and winter work. Our pastor continues to labor among us with us and vigor. I do trust that as a denomination which God has so signally blessed in the past that we may make a grand effort, in the name of our God, to come up to the help of the Lord against the mighty. And that the Conventional year may see a great ingathering of men and women into our ranks,—men and women who will be loyal to Jesus in storm as well as in calm in Pilot's hall as well as on the Galilean lake. Con.

PERSONALS. Rev. S. Williams, of Penobscot, met with a very serious accident last week. He jumped from a carriage, the team having become uncontrollable, and was lacerated for about five hours. He is improving slowly.

Bro. Thomas Trotter, of Woodstock, Ont., has notified the Leinster Street Baptist church that his physician has decided that the state of his health forbids his residence in a moist climate, and he is therefore compelled to decline the call to the church in this city. But for the medical report Mr. Trotter would have cheerfully entertained the unanimous invitation to come to St. John. We regret very much that our old friend cannot come among us, and still more so that he is prevented by the reason stated. May he soon have strength to continue his work somewhere.

NOTICES. The next meeting of the Com. Co. Ministerial Conference will be held at River Hebert, Oct. 9th, 1888. The ministers of the county are requested to be present, and each church in the county is invited to send two delegates.

I. W. POWERS, Sec'y. The next Albert Co. Baptist Quarterly Meeting will be held with the Second Baptist Church commencing on Thursday, 11th of October next, at 2 p. m. It will be our annual meeting and we hope to see a good attendance. Rev. D. Carpenter is appointed to preach the quarterly sermon, and Rev. J. F. Kempton his alternate. M. GROSS, Sec'y. Treas.

W. F. BURDITT & CO. FARM MACHINERY.

AS GENERAL AGENTS for the Maritime Provinces of Leading Manufacturers, we are able to offer to the farmers of Nova Scotia, New Brunswick and P. E. I. the advantage of high class Farm Machinery in the selection of which we have had the advantage of twenty years practical experience in the business. Our list comprises—

- The Clipper, Brant and other Plows, in every variety. The Bailey Spring Tooth Harrow, (Steel Frame). The Planet Jr., and Diamond Point Cultivators. Planet Jr. Garden Tools, The Discy Churn. Champion and W. and Grain Drills and Seiners. TORONTO MOWER, MASSEY MOWER, SHARP'S HORSE RAKE, TORONTO LIGHT BINDER, MASSEY HARVESTER. Horse Hay Forks, Hay Elevators and C. rriers. The Wisner Hay Tedder; The Copper Strip Feed-Cutter. The Little Giant Thresher and Level Tread Horse Power. The Chatham Fan Mill; The Champion Sump-Pump; Root Pulpers, Etc., Etc., Etc.

FOR SALE BY— W. F. BURDITT & CO., 37 to 39 Germain St., St. John, N. B. And by their Agents throughout the Maritime Provinces.

Mill Supplies.

RUBBER AND LEATHER BELTING, OILS, PISTON'S SAWS, EMERY WHEELS, FILES, LATH AND SHINING TOOLS, AND EVERY ARTICLE REQUIRED IN MILLS. RUBBER GOODS—Our Stock includes almost every Article made in Rubber. See for Illustrated Catalogues. ESTEY, ALLWOOD & Co., 65 PRINCE WILLIAM STREET—ST. JOHN, N. B.

NOTICE.

PARTIES who intend to furnish their homes with Carpets, do not fail to write for Samples of CARPETS, OILS, and LINOLEUMS. NO EXPENSE! THE LOWEST PRICES QUOTED! THE NEWEST DESIGNS TO SELECT FROM! WILTON Carpets, with Borders in French designs, RICHLY PATTERNED with Borders, at all prices, to match all shades of Paper or Wall Paper. BALMORAL and PEARL PATTERN CARPETS are quoted lower than any house in the trade. HILTONS, LONDON, ENGLAND and COKE CARPETS, direct from K. & Co., 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100. Free Porter and Drawing Room Furniture upholstered to match the colors and designs of Carpets. Satisfaction guaranteed. Address THE NEW CARPET WAREHOUSE, HAROLD GILBERT, 54 KING STREET, ST. JOHN, N. B.

KARN ORGANS. D. W. KARN & Co. ESTABLISHED 1863. ORGAN MANUFACTURERS.



BEST IN THE WORLD. Largest Factory in Canada. Capacity: 600 Organs per Month. EVERY ORGAN WARRANTED FOR SEVEN YEARS. Superior Quality of Tone, Mechanism, Design and General Excellence to all others. Woodstock, - - - Ontario, Canada.

Agents for Maritime Provinces.— MILLER BROS., Middleton, Sole Agents for Nova Scotia and Cape Breton. MILLER BROS., Charlottetown, P. E. I. MILLER BROS., Moncton, N. B., General Agent. C. H. SMITH, St. Stephen, N. B., do. J. F. McMURRAY, Fredericton, N. B., do. C. E. WARD, Woodstock, N. B., do. MILLER BROS., ST. JOHN, N. B., do. Send for Catalogues and Prices.

C. E. Burnham & Sons BAPTIST PARLOR SUITES FROM \$35.00 UPWARDS. BEDROOM SETS ASH, CHERRY, WALNUT AND OAK, AT VERY LOW PRICES. RATTAN AND REED CHAIRS. JUBILEE PLATFORM ROCKERS AT \$5.50 EACH. Mattresses, Spring Beds, etc. Mail Orders promptly attended to. 63 & 65 Charlotte St., St. John, N. B.

Book and Tract Society, 94 GRANVILLE ST., HALIFAX, N. S. ORDER AT ONCE FROM BAPTIST BOOK AND TRACT SOCIETY YOUR

Lesson Helps FOR 4th QUARTER. GEO. A. McDONALD, Sec'y-Treas.

Ladies! Before buying your FALL BOOTS CALL AND SEE OUR \$3.00 Kid Buttoned Boot. It is made of Medium Heavy Kid, with Double Soles. We keep them in both Opera and Common Sense Ties and G. and D. widths. Just the Boot for Fall, and something we can recommend. SEAL SACQUES A SPECIALTY. C. & E. EVERETT, 11 King Street, St. John, N. B.

HATS, CAPS, and FURS IN LATEST FASHIONS, as well as Single Goods. FOR AUTUMN AND WINTER USE ARE NOW BEING OPENED. Lowest Prices. Wholesale and Retail. Alterations and repairs made in all kinds of Fur goods, and any article in Fur made to order when required. \$1,188 36 J. MARK N. TREAS. F. O. M. Board. St. J. N. B., Oct. 2.

VOICE CULTURE.

MISS JENNIE O. MITCHENS.

Prof. of Mr. L. P. McNeill, of Boston, Mass. will open a class in vocal music in St. John's church, Oct. 10th.

The undersigned, desirous of forming a limited partnership under the laws of the Province of New Brunswick, hereby certify:

1. That the name of firm under which such partnership is to be conducted is W. C. Pitfield & Co.

1887.—APRIL.—1887. OUR NEW SPRING GOODS. WHOLESALE TRADE.

MESSERS. DANIEL & BOYD desire to bring to the attention of Dry Goods Merchants to their immense collection of New Spring Goods selected with special care to meet the requirements of the Lower Provinces.

DANIEL & BOYD. NEW GOODS! In Gentlemen's Department 27 King Street.

MANCHESTER, ROBERTSON, & ALLISON.

SAULT Ste. MARIE CANAL.

QUALIFIED TENDERS, addressed to the undersigned and endorsed "Tenders for the Sault Ste. Marie Canal," will be received at this office until the arrival of the eastern and western mails on Friday, the 2nd day of October, next, for the formation and construction of a canal through the Canadian side of the river through the Island of St. Mary.

The works will be in two sections, one of which will consist of the formation of the canal through the island; the construction of locks, &c. The other, the deepening and widening of the channel way at both ends of the canal; construction of piers, &c.

The respective deposit receipts, which will not be returned until the completion of the canal, and the receipt for the sum of \$5000 must accompany the tender for the canal and locks; and a bond depositing for the sum of \$7500 must accompany the tender for the deepening and widening of the channel way at both ends, &c.

The deposit receipts thus sent in will be returned to the respective parties whose tenders are not accepted.

A. F. BRADLEY, Secretary. Depts. of Railways and Canals, Ottawa, 21st August, 1887.

McShane Bell Foundry. Foundry of Bell's, China and Cast Iron, Brass and Steel, &c.

WENLEY & COMPANY. WEST TROY, N. Y., BELLS. Foundry of Bell's, China and Cast Iron, Brass and Steel, &c.

BUCKETTE BELL FOUNDRY. Foundry of Bell's, China and Cast Iron, Brass and Steel, &c.

THE HOME.

They are such tiny feet! They have gone to the way to meet The year which are required to break Their steps to evenness and make Them go More sure and slow.

THE FARM. —Straw at the time of threshing, should be stacked or ricked in the very best manner, so it is not only a very valuable product of the farm for bedding, but if nice and bright, will astonish those acquainted with the art of feeding, how cattle, though having an abundance of the best hay and grain, will, when allowed liberty, eat considerable straw.

MAKERS at Home. BY MRS. HARRIET A. CHESTER.

We wonder if parents take daily into consideration the fact that the home manners of the children will be the same manner they will take with them to the sea-side or wherever the summer vacation may be spent.

On one side sits a little gentleman with long, fair curls and clad in knickerbockers and sailor blouse. He sits erect like the embryo man, he is, and never a word escapes the sweet little mouth until he is asked "Now, Percy, what will you have this morning?"

Keeping Fruit. In the peach, and some other fruits, decay soon follows maturity, while in the rarer apples it does not occur until the end of several months.

It is a bad plan to leave milk in the udder to dry up. This means that the water in the milk will be absorbed and leave the chaser matter and other solids to form into lumps or to settle in the udder and cause irritation, swelling and thickening of the membranes, which press outward and stop up the ducts or passages through which the milk flows.

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along the hotel table, first at Percy, then at Claude, the desire runs almost into a prayer—God grant that those who have been taught gentle manners at home may in the future guardians of our national trust, and from the unscrupulous, rebellious victim of self-will, may Heaven kindly forefend!

THE FARM. —Straw at the time of threshing, should be stacked or ricked in the very best manner, so it is not only a very valuable product of the farm for bedding, but if nice and bright, will astonish those acquainted with the art of feeding, how cattle, though having an abundance of the best hay and grain, will, when allowed liberty, eat considerable straw.

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"I don't know, I wish he would give it up." "Well, I hope he won't," said Fanny with a laugh. "I hope he will go and dance with us. We get along so nicely together."

"Fanny shortly after took her leave, begging her friend to change her mind and decide to go." "But Marion, so far from taking her advice, sat down at once and wrote a note expressing her regrets and dispatched it to the office."

"Poor Fannie!" she said to herself, "if she but knew she would not speak so carelessly of Fred."

She had met him while out shopping a few days previous, and he had walked a short distance with her. She could not fail to perceive the fumes of liquor in his breath and notice that his laugh was a trifle boisterous. It was this that had started her and made her anxious about her own brother, to whom she was devotedly attached. The latter was attending college in the city where they lived, and was well wtd with unusual talents.

"Watching for me, little sister?" he asked gaily, stamping the snow off his feet, as he opened the outside door and came into the warm, lighted hall. "At many of the fellows have seen a pretty girl waiting for them," he went on. "They wonder why I always hurry home, but they wouldn't if they knew, would they little one?" all this while hanging up his coat and hat.

"What to ask me something? Well what is it? I promise—provided it isn't altogether out of the question."

"I want you not to take wine at dinner," said his sister hesitatingly.

"What an absurd request!" exclaimed Charlie, with a puzzled laugh. "I was just thinking of coming home how good some of father's old wine would taste after my cold walk. But I have promised and I will keep my word."

"When seated at the table, Mrs. Aiken turned to Marion and said: "Fannie was telling me what elaborate preparations were being made for Mrs. Landon's party next week. I was wondering if you would not need a new dress."

"O! I met Miss Mathews to day coming out of the dressmaker's," said Charlie, "and she gave me a minute description of her new costume. It is white—no-green—she certainly said something about green."

"White and green combined," said his mother, laughing. "Lucy Mathews affects pale green."

"I am sure you could get up something prettier," said Charlie, turning to Marion. "I don't need a new dress," she answered. "I don't think I care to go to the party."

"Why not?" from Charlie. "I should like to have you go, as I cannot," said her mother, who was something of an invalid.

"I don't think such parties are right," said Marion bravely, though her face flushed painfully. "So much money is wasted in them, and they have dancing and card-playing and waste. It doesn't seem right for a church member to attend them."

"What very silly notions," said Mrs. Aiken, impatiently. "I don't know where you ever picked them up. Not from me certainly."

"Don't be peculiar, daughter," said Mr. Aiken, kindly. "If there is anything to be avoided it is a peculiar woman."

"Marion is peculiarly sweet, father," remarked Charlie, who, noticing his sister's distressed face, had refrained from speaking before, but privately resolved to persuade his sister to attend the party.

But he did not succeed. This gentle girl, who usually yielded so readily to the wishes of others, was firm.

The day after the party her brother, finding her alone, said abruptly, "I am glad you did not go last night."

And when Marion's face was lifted enquiringly from her book he kissed it fondly.

"Some of those fellows went too far. You see, they had a wine-room, and some of the boys hardly left it at all. A number were drunk, and one or two actually drank. It was disgraceful. Of course, they were kept out of the road, but I felt glad all evening that my little sister was not there."

This was the beginning of Marion's new life. Her influence could not fail to be felt in her family and circle of friends. Her mother helped her in her plans for the poor families in which she became interested, and the lines upon the invalid's face, which had been fretful and dissatisfied, became almost obliterated, and her face gradually assumed a calm and peaceful expression.

27,304 COPIES OF THE MESSENGER AND VISITOR WERE ISSUED DURING

September

6,576.

IT WILL PAY. To Advertise in the

MESSENGER AND VISITOR

AS IT HAS A CIRCULATION Larger than any TWO religious weeklies

PUBLISHED IN THE MARITIME PROVINCES.

A TRIAL ORDER is solicited.

Write for RATES to Publisher "MESSENGER AND VISITOR,"

ST. JOHN, N. B.

ROYAL BAKING POWDER
 Absolutely Pure.

The weight never varies. A marvel of purity and whiteness. More economical than the ordinary kind, and it makes the lightest, most delicious cakes.

ROYAL BAKING POWDER CO., Ltd. Wall-st., N. Y.

UNION Baptist Seminary,
 ST. MARTIN'S, N. B.
 Will be opened on SEPTEMBER 27.

Assignments will be made for an excursion to St. Martin's on that occasion.

Enquiries respecting Accommodations, Terms and Classes can be made to the Secretary, J. A. GORDON, General Supt.

HORTON Collegiate Academy.

The next term of this Academy will open on

WEDNESDAY, SEPTEMBER 5.

The excellent record this institution has made in its recommendations, its graduates in the Maritime Provinces offers better inducements to young men seeking an education, whether they are looking toward a College course or to Commercial pursuits. A firm but kindly discipline is maintained. The mental and religious instruction constantly operating upon the boys promote nobility of character and high standards of conduct. Every care is given to secure the health and comfort of the students. Instruction in drawing and in the practical and social studies is provided for those wishing to attain themselves to the highest standards of excellence.

For particulars regarding classes and terms and applications for rooms, etc., write to the Secretary, H. B. SAWYER, P. O. Box 2712, Whiteville, N. B.

ACADIA COLLEGE.

The next session will open

THURSDAY, SEPT. 27th.

MATRICULATION EXAMINATION will be held on

WEDNESDAY, the 9th instant.

W. B. SAWYER, P. O. Box 2712, Whiteville, N. B.

BAPTIST UNION THEOLOGICAL SEMINARY,
 Morgan Park, Illinois.

Twenty-second Year opens September 10, 1906.

W. W. WORTHUP, President.

NEW ENGLAND CONSERVATORY

High Instruction in Music and Art. Piano, Voice, Violin, Violoncello, Trombone, Trumpet, Saxophone, Organ, and Harmonium. Also instruction in French, Italian, and Spanish. Terms and particulars on application to the Secretary, Mrs. J. H. GARDNER, 100 St. John Street, St. John, N. B.

Vacation Notes.

JUST RECEIVED.

A BEAUTIFUL ASSORTMENT OF GOLD AND SILVER WATCHES AND JEWELRY.

—Specially suited for—

SCHOOL TEACHERS.

W. Tremaine Gard,
 Victoria Hotel, No. 51 King St., ST. JOHN, N. B.

News Summary.

DOMINION.
 —Farmers in many parts of P. E. Island report that all the early potatoes are rotting in the ground. The early rose especially is reported as suffering from the disease, with the rotting of the tubers nearly as bad.

It is expected that the Grand Southern railway of N. B. will be transferred to the new company about the fifteenth of next month, it being understood that a company with Russell Sage at its head will have been formed by that time.

A petition is being circulated and is being quite generally signed, seeking for the incorporation of Amherst.

It is expected that during the month of October the Canadian department of fisheries will transport a cargo of live lobsters from the fishing grounds of the maritime provinces to British Columbia via the Intercolonial railway and Canadian Pacific railway. These will be liberated in the Pacific coast waters.

On Saturday evening Mr. John Leitch of Melville was crossing the track when he fell in front of a moving train and had one of his feet cut off.

The first sod on Cornwallis Valley railroad was turned on Thursday.

Eighteen hotel keepers and liquor sellers of Peterborough were fined \$50 and costs each recently, for violation of the Scott Act.

Parties are jubilant over the discovery of gold in the Big Bras d'Or mountains. The first shavings of gold-bearing quartz is about five feet in width.

Michael McGinly, jr., of Caledonia, Queens co., N. S., was found dead in his bed on Wednesday. Death was the result of a night's ague after two years of absence from liquor.

Mrs. Judge Wilcox's will contains the following bequests: To the Methodist church, Fredericton, on the following name, to be disposed of for the objects named: Methodist church, \$500; Sunday school, \$500; Parsonage house, \$250; Benevolent Society, \$100; Missionary society, \$1,000; Superannuated ministers' fund, \$250; Ministers' widows' fund, \$250; Centenary church, St. John, \$1,000; Queen square church, St. John, \$1,000; Mount Allison Theological college, \$500; Methodist academy, Sackville, \$500; British and Foreign B. B. society, \$250. To the following in the city of Halifax: Brunswick street Methodist church, \$250; Sunday school, \$100; Methodist superannuated ministers' fund, \$100; Methodist ministers' widows' fund, \$100; Deaf and Dumb institution, \$250; Blind asylum, \$250; Protestant orphan asylum, \$250; Old ladies' home, \$250; Protestant industrial school, \$250; Poor society, \$100.

Immigration returns for August show the arrivals for the month to be 12,893, and the total arrivals from January 1st, 1907, or an increase of nearly 14,000 as compared with the same period last year. Statistics in the Dominion for the month were 7,645, and for eight months 53,511, an increase of nearly 10,000 compared with the same period in 1906. The total number of passengers who have passed through Canada to the United States this year is 33,416 an increase of 4,000, indicating the growing popularity of the St. Lawrence route.

The price of salt has advanced 15 cents per bushel at Halifax, where there are about 5,000 hoghead stored.

The number of immigrants who arrived in Montreal during the twelve months ended with August last was 38,024. Despatches in the American papers say the trouble among the unpaid Italian laborers in Compton, Quebec, resulted in the killing of one Italian and five Hungarians, by the people in protection of their homes. Thirty or forty were injured, and the population are terror stricken and have fled, leaving their homes and goods behind them. At last advice the Italians were pillaging the deserted houses. The first Battalion left Sherbrooke Tuesday evening by a. m. train for the scene of the trouble and it is hoped their presence will put an end to the disturbance.

Owing to the long continued rain in Quebec, no plants are heard on all sides of the sad prospects for the crops. A man at St. Foy has just sold 400 bushels of potatoes at ten cents a bushel, to feed the pigs with. A large part of the potato crop in that vicinity is reported destroyed.

Looking at the destinations of deals shipped this year from New Brunswick, we find that out of the 115,000,000 feet despatched there has gone to Liverpool 43,000,000 feet, to Ireland 26,667,000 feet, to Bristol Channel 25,218,000 feet, to Westwood 2,669,000 feet, and to other ports 14,446,000 feet.

Mr. Lybbe was elected to the Dominion parliament in Montreal East by a majority of 685 over his opponent, Mr. Poirer.

Mr. Emerson was elected to the local legislature in Albert Co., N. B., by a majority of 226 over his competitor, Dr. Lewis.

The "Parisian" Atlas Line, had a narrow escape from being wrecked on a reef of rocks, in a fog, on her last trip from Great Britain. The fog lifted just in time to show the breakers but three lengths ahead. Quite a number of Canadians were passengers.

Canon Brock, who has resigned the presidency of King's College, N. B., owing to disagreement with the governing body over the question of Federation, has accepted the rectorate of Kentville and Whiteville.

The total number of almsmen sought and picked in the vicinity of St. John this season was 2,785 barrels. The number smoked will bring the total catch up to about 4,000 barrels.

A Winnipeg despatch of the 28th says: There is terrible starvation and destitution among the Indians in Arthabaska and the Peace River country. Owing to the great mortality of beavers and other small game, the Indians both last winter and this summer have been in continual state of starvation. They are now in a complete state of destitution and are unable to provide themselves with clothing, ammunition or food for winter.

The total gate receipts at the Toronto Industrial Fair were \$59,804, against \$51,070 last year.

There are 2179 Indians in Nova Scotia. Those held the following property: 26 houses, 53 barns, 2,045 acres land cultivated, 56 acres land newly broken up, 842 agricultural implements, 33 oxen, 104 cows, 130 young cattle, 26 horses, 103 sheep, 58 pigs and raised the following crops during 1897: 145 bushels wheat,

1175 bushels oats, 85 bushels peas, 241 bushels other grain, 601 bushels potatoes, and 649 tons of hay. Their industries consist of agriculture and stock raising. The value of agricultural products valued at \$27,760 for the year, or an average for each man, woman and child of about \$12 75 each, together with the amount of their farm products.

The annual report of the fisheries department for 1897 has just been published. The total value of the fisheries for that year was \$18,000,000, of which Nova Scotia's share was \$3,800,000, New Brunswick \$3,500,000, and Prince Edward Island one million. The leading values are cod, \$4,300,000; herring, \$2,400,000; salmon, \$2,000,000; lobsters, \$1,800,000 and mackerel, \$1,500,000. During the year an aggregate of \$181,000 was paid as bounty to near 15,000 vessels and boats. The value of the vessels and boats engaged in the fisheries of Canada is estimated at \$60,750,000. Of the 60,000 Canadian fishermen, Nova Scotia claims 29,000, New Brunswick 11,000 and Prince Edward Island 4,000.

D. P. Leonard and James A. Law, while hunting partridge not far from the cleared fields near Cambridge, Queens Co., encountered a large bear which turned on them and a heavy struggle began. Each man having a small partridge and in his year made battle with him. During the struggle Leonard was killed. The bear had been and results but Mr. Leonard having a large revolver (American Bull Dog) in his pocket. He succeeded in killing the bear which measured 9 feet 4 inches from tip to tip and weighed 652 lbs. when dressed, being only large bear killed for food.

The decision of the Manitoba government not to give further aid to the Hudson's Bay railroad project is regarded as the death blow to that enterprise for the present. Thoughtful Manitobians are inclined to believe this enterprise is fully ten years ahead of its time.

An inquiry for policy of insurance on the part of the Dominion Safety Fund Life Association, St. John, N. B., William T. Stauden, the well known actuary, says: "I need some additional life insurance, and know of no safer or better plan than yours."

The following items assist the Chesapeake marine railway will be of interest: Mr. James McDonald, to Mr. C. E. Moore have been awarded sub-contractors. Next summer it is expected about 2,000 men will be employed. The deck basin, the sides of which will be faced with stone, on Cumberland Bay, will be 400 feet long, 310 feet wide and 180 feet at the bottom to 310 feet at the top. The gates are to be made of iron and will be 60 feet in width. Ten vessels or more will be accommodated in the basin. At the other end of the line the basin will be about the same size, and the walls will be of crib work. The railway, or what will be two regular regular trains, will be built entirely straight, but a grade of 10 feet per mile is permitted. The distance between the inner rails will be 14 feet, and every fifth sleeper will be under both tracks; the other being of the usual length. —Amherst Gazette.

Mr. Leonard has instructed his agent, Mr. James McDonald, to sell the timber, to be used in frames, and other materials on hand at the Finger Board, as he will build no more rails. The expense of constructing and then of breaking up rails more than the cost of transporting, renders the Big Bar system more expensive than vessels.

BRITISH AND FOREIGN.
 —There is much indignation at Tahiti over the seizure of Easter Island by Chili, which proposes to establish a penal colony there. This island is famous for its grand stone statues standing on huge pedestals. The seizure was made by the Chilean cruiser "Albatross."

A timber raft 700 feet long, 170 wide, and carrying 170 tons, worth \$60,000, went down the Rhine, it was nearly wrecked when passing it a famous curve of the Lorelei.

The Liverpool Mercury sketches the wonderful growth of the British Empire. Within a few years Fiji has become British, enormous provinces on the north-western frontier of India, and the whole kingdom of Upper Burma. The foundations have been laid of a great colony in Borneo, which will one day, probably, absorb the whole island. Half the enormous island of New Guinea, almost a continent in extent, has been discovered. It is not so far from the territory of the Queen of Zulu, and has been acquired in South Africa. Advances have been made on the Congo. Egypt is in English control. B. rber and Karoum: are likely to become British. Cyprus will hardly return to Turkey, and in South America British possessions have been extended.

A mob at Nenohast on Sept. 28 made savage attacks upon the Salvation Army, blockading meeting houses, pouring petroleum on buildings, firing pistols etc. Riots ensued in which several persons were injured.

Thirty-three persons were killed and 64 injured in the collision between the Great train last year. There were thirty collisions between passenger trains, in which twenty-five persons were killed and forty-two collisions between passenger and freight trains, by which one person was killed. In 1896 twelve persons were killed and 696 injured on English railways.

UNITED STATES.
 —Real estate reaches higher and higher figures in Lower Broadway, New York. A lot containing a little more than an eighth of an acre has been sold for \$775,000. Allowing a proportionate price for the buildings, the price of land is at the rate of \$5,000,000 an acre.

California is going in for silk culture with enthusiasm. The State Board of Silk Culture sent 16,000 mulberry trees and cuttings to silk cultivators, and this season will put out 50,000 more.

A summary of the despatches from Ohio, Indiana, Illinois, Michigan, Iowa, Minnesota, Kansas and Nebraska regarding the crops show that the harvest of corn is highly satisfactory, but the returns from wheat are disappointing.

At the last census the number of people in the United States born in England parents was 662,676, while those born of Irish parents numbered 1,864,671.

Home Missions.

Money received by Rev. I. Wallace, general missionary, from Aug. 1st, 1897, to Dec. 31st, 1897:

Collection, Fort Lorne, \$2 47; do, St. Croix, \$1 10; do, Hampton, \$4 48; Dea Jas Hill, St. Croix, \$1; collection, Hampton, \$4 07; do, Arlington, \$1 35; Dea Harris Foster, Hampton, \$5; Brussels street, St. John, \$10; collection, South Marguash, \$9; do, Church Mills, \$70; do, South Marguash, \$27 71; do, Dipper Harbor, \$9; do, Little Lepreux, \$10; O-car Hanson and wife and daughter, do, \$3; Gideon Hanson, do, \$1; collection, Bonabec and Bethel, \$3 02; Walter Finne, Bonabec, \$50; collection, Penfield, \$2 54; A O and Miss L Pool, Penfield, \$1 50; J F C Justason, do, \$50; Rev A E and Mrs Ingram, do, \$1; Seman Nealy, do, \$50; Dea S J Munro, do, \$50; Mrs H Hanson, do, \$50; Dea Wm Justason, do, 26; Percy Tryer, do, \$1; collection, Bedford Bar, \$50; Jacob L Hanson, do, \$1; Mrs J A and Miss L Pool, Penfield, \$1 50; J F C Justason, do, \$50; Rev A E and Mrs Ingram, do, \$1; Seman Nealy, do, \$50; Dea S J Munro, do, \$50; Mrs H Hanson, do, \$50; Dea Wm Justason, do, 26; 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