

# Messenger and Visitor.

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THE CHRISTIAN VISITOR,  
VOLUME XXXVII.

VOL. I

SAINT JOHN, N. B., WEDNESDAY, NOVEMBER 4, 1885.

NO. 44

Remember the "Messenger and Visitor" for \$1.50 a year to all new subscribers who pay within thirty days of the time of subscribing.

After sixty years of observation, Dr. J. M. Pendleton says: "I never knew a pious dancer! I have known professors of religion to dance, but not one of them has been distinguished for spirituality or piety." Who ever has?

Bishop Huntington, of the Central New York Episcopal Diocese, complains that the Sunday newspaper "has become, more and more, the record of frolics, jollities, games, excursions, yachtings, masked processions, to say nothing of abominable sensualities."

This is not strange. The clubs for whom the Sunday newspapers were published at first, were composed of those who had no reverence for sacred things. Such things as are mentioned above must be in the bill of fare of the paper which caters to their taste.

The prevalent disbelief in a possible lost eternity has robbed the pulpit of half its power of appeal. Hell is no longer to be feared. The soul is no longer lost. Why, then, worry? In my judgment this is the most powerful dissuasive of the times. It does more to empty the church than all other influences. There is no longer authority in the law, for there is, popularly, no longer penalty. Ministers who have so dishonored the Bible ought not to be surprised if the world accords them no more authority than to the editorial.

It is more than doubtful whether the "disbelief in a possible lost eternity" is really so prevalent as many suppose. So far as this disbelief exists, however, it ever has, and ever will act as a moral paralysis.

The following are the statistics of the membership of the Methodist church of the Maritime Provinces according to the minutes of 1884.

Nova Scotia,	10,511
New Brunswick and P. E. I.,	8,541

The Presbytery of New York, at its recent meeting, arranged a scheme of work embracing all its churches and chapels, which are to become successively centres of special efforts designed to quicken the religious activities of the Christian people themselves, but especially to bring the outside masses under the influence of the means of grace. The times are ripe for such a comprehensive movement. This is apparent from two facts—that there is great need of it, and great desire for it.

So says the New York Evangelist. It is evident that the Presbyteries of New York are thoroughly united. There are no jealousies apparently to prevent co-operation. Why could there not be something like this among our churches, especially in the cities. Why could not our churches in the country districts also unite to have special services in one after the other? Why should there not be such services in desolate places where there are no pastors? Could not pastors and earnest laymen go forth two by two to this kind of work? Who can doubt but that the results would be excellent? What say you, brethren?

HENRY W. SHAW ("Josh Billings") is dead. We believe his demise may well be noticed by every Christian journal in the land. He made the world richer in proverbial wisdom. The garb in which he dressed his sayings was with a purpose. He told a friend that "he thought out his proverbs in the best English language he could command, spending hours on one, sometimes, and then translating them into ungrammatical forms and bad spelling, for the people will not take wisdom as plain." His great power of humor was never prostituted to the service of evil and unreligion. It was ever on the side of morality and virtue, and he ever defends and upholds religion as best he can. While he has helped to divert people from their troubles, and has sent merry gleams into many lives, he has done his part as an educator, and we believe made the world better as well as brighter.

WHAT A POWER the MESSENGER AND VISITOR would become if all our pastors and capable brethren should be on the watch to gather up bits of interest for its columns. How eagerly the church news is scanned each week by thousands of eyes! It is full of cheering intelligence, what a stimulus it gives to the discouraged, what a rebuke to the careless, and how it makes possible for church to act and react upon church, and so the fire of zeal to be spread abroad. What a bond it also becomes, as the churches grow interested in, and sympathize and pray for each other. We all need an outlet for our thoughts, and a range of interest as we can get. Brethren, help one another, and the great cause which we are all so deeply concerned, by sending on to us, all of interest that is happening in your churches or communities. Let the paper be the great bond of our Baptist family, around which we gather to look into each other's faces, make each other's acquaintances, and share each other's joys and sorrows.

The scattered inhabitants of the Labrador shore have had another added to the frequent miseries of the past. A terrible tempest has swept along the coast, wrecking over seventy vessels, and destroying over 300 lives. The people of this ill-fated country have been suffering from famine through the failure of the fishing, and now 300 of the bread winners are swept into a watery grave. Help must come to them or the direst consequences will follow. It is to be hoped that the hand of government and of philanthropic aid may be reached out at once.

Some of the CAROLINA papers are objecting to the appointment of Dr. Curry as U. S. Minister to Spain, because Dr. C. is a Baptist minister, and Spain a Catholic country. The Independent replies, "But it is not Spain that is to be represented by Dr. Curry at Madrid." The reply is neat and effective.

One of our most prudent and successful business men takes exception to Bro. Wetherby's article on "Suretyship." He thinks a refusal to become a surety for those who are in temporary straits selfish, and, it may be, cruel, and instances cases where a little help of this kind has been blessed, not only to the temporal but also the eternal good of those who have received it. We believe there is truth in both the article and the criticism. It is well for all to be very careful how they become surety for others. There is danger lest a practice of rash speculation be thus encouraged. On the other hand, there are undoubtedly cases where such a hand of help should be reached out to a worthy man who is in temporary trouble through circumstances over which he may have had no control.

CHARLES FROST and scoffers even expect Christians to be better than others. Indeed, the idea they have of a real Christian life is so light that a man must be very good in life and worthy in character to escape the keen edge of their criticism. But why this expectation on their part, that a consistent Christian life should possess such supreme excellence? Do they not, in this way, pay a high but unconscious tribute to the Christian religion? They do not expect very much from a professed Buddhist, or infidel, or Deist. The only reason for this is that they admit in their hearts, the claim of Christianity to be the religion which is highest and best. It only remains for Christians to live well, to stop the mouths of all gossypers, and compel all to set our holy religion upon the principles of transcendent superiority where she belongs. What a grand testimony the most careless people and scoffers even, give to the excellence of the Christian religion.

THE MORAVIANS have even been held up to Christians who are not doing their duty in contributing to Foreign Missions as the most brilliant example of consecration and self denial in giving to spread the gospel. Those who have not been informed on the subject, will read the following statement from the Religious Herald with deep regret. It is a shame that all denominations do not do more for the evangelization of the world; but the Moravians cannot make us blush—at least with shame for ourselves.

The large amount of money they spend for Foreign Missions does not come from contributions, and is no proof of their benevolence. By far the greater part of the money is the profit on the sale of beer. The Moravian church owns large breweries in Europe, and they manufacture some favorite brands of beer, which are in great demand and bring good prices. It is intoxicating beer, however, like any other lager beer. Indeed, the name of the church is on the bottles, and people inquire for "church beer." The profits on the sale of beer keep their Foreign Mission treasury supplied. It is a humiliating fact that any religious body will raise money in any such way, and we would not parade the fact, but that we are heartily tired of having the Moravians held up as an example to Baptists in Foreign Mission work. We are confident that the good brethren who do this have not taken the trouble to inform themselves concerning the facts. The Moravians may be benevolent, but their mission work is no proof of it, and they are not fit example for Baptists.

A GOOD EXAMPLE.—A dear brother in Carleton Co., N. B., sends a dollar and desires us to forward him the worth of it in copies of the MESSENGER AND VISITOR for free distribution. He is sure he is doing the best service to his Master in spending a little money and considerable time to add to the number of its readers, and hopes that others may be stimulated to aid in its circulation. We only wish many more would engage in this work, as we are sure your paper would be a blessing to all our people and their families. Should a few in each community use their influence to get all to take the MESSENGER AND VISITOR your list might be well nigh doubled. Who will follow the good example set by this brother? Does not our Saviour desire this work done? Now is the time to secure new subscribers. Who will help?

WONG CHIN FOO, a Chinese lawyer and editor of New York, writes an article in the Christian Advocate, which puts the family relationship as recognized in China, in a very favorable contrast to that as recog-

nized in the United States. He says that in China father and mother are tied to the children, both sharing in the care. It is not uncommon to see the greatest lord of the realm playing on all fours, or rolling over on the grass with his little ones. This conduct does not impair dignity, but gives a higher place in public esteem. Up to full manhood the child shares in the business and property of the parent, and after that time, the father in like manner shares in those of his sons. As a result there are no poor houses in China, while none become very rich, few become very poor. Wong Chin Foo makes out a very good case why, in some particulars, we should copy from his countrymen. He does not mention the dark side of Chinese life, or only incidentally.

### Results of Recent Biblical Researches.

In this day of general and of special scientific research, no subject of investigation has had larger prominence, the world over, than the Bible. Biblical research has been carried on alike by friends and foes of the Bible. It has included the keenest examination of the book itself—its origin, its sources, its structure, its composition—and it has taken a questioning account of all its contents, its statements, direct and implied, in the realms of the doctrine of ethics, of chronology, of history, of geography, of ethnology, and of every branch of natural history. Its aids have been drawn from the fields of criticism, of philosophy, and of archaeological discovery. While, in fact, the sun of scientific research has been at the zenith, the Bible has been in the focus of that sunlight. What is the outcome of all this Biblical research so far?

The Bible has a higher place to-day than ever before in the estimation of the scholars of the world. Whatever changes have come in its popular interpretations and understandings through the progress of modern scientific investigation, the Bible itself stands out—in the light of such research—in its simplicity, in its fulness, in its accuracy, in its spirituality, as marvellously unique in the world's literature, to a degree never before recognized by the foremost thinkers and by the closest observers among the children of men everywhere. To show the truth of this confident declaration, it may be well to look at a few of the most prominent results of later Biblical research.

A form of Biblical research—of research which involves an examination into the claims of the Bible on the belief of the scholar as the revelation of God—which has grown up in the last twenty years or so, is the science of comparative religion; a comparative study of the great religions of the world. This study has brought into fresh examination the sacred books of Parseeism, of Brahmanism, of Buddhism, of Confucianism, of Taoism, of Mohanimedanism, and of Rabbinism, also the recovered vestiges of the religious records of the ancient peoples of Egypt, of Assyria, of Chaldea, and of Babylon, of Syria, of Phoenicia, of Ethiopia, and of the pre-historic dwellers in the two continents of America. It has shown that there is a measure of good in all of these religions, and that in some there is a large measure of good. Unlooked-for treasures in ethical teachings have been disclosed in the pages of these sacred writings. But no one of these religions has been found to have in its nature or scope any fair claim to universality—a fitness for all peoples and for every age; nor is any one of these sacred books shown to exhibit a reasonable degree of completeness in a system of pure and of self-consistent morality, to say nothing of other elements of inferiority. In short, the Bible and the religion of the Bible have gained immeasurably through the disclosures of the science of comparative religion.

"I make no secret," says Professor Max Muller, who is, in a sense, the very originator of the science of comparative religion, "I make no secret, that true Christianity seems to me to become more exalted, the more we appreciate the despised religions of the world." Professor Francois Lenormant, who gave a life-time to the study of the ancient peoples of the East, and of their religious writings, myths and traditions, is even more explicit in his recognition of the wonderful pre-eminence of the Bible in such a comparison. He believes that the earlier chapters of Genesis give the substance of "a tradition (or a revelation, it may have been) the origin of which, is lost in the night of the remotest ages, and which all the great nations of Western Asia possessed in common, with some variations." "It is the same narrative," he says; "and yet one would be blind not to perceive that the significance has become altogether different. What formerly expressed naturalistic conceptions of a singular grossness, here becomes the garb of moral truths, the most exalted and most purely spiritual nature. Between the Bible and the sacred books of Chaldea, there is all the distance of one of the most tremendous revolutions, which have ever been effected in human beliefs. Herein

consists the miracle. Others may seek to explain this by the simple, natural progress of the conscience of humanity; for myself, I do not hesitate to find in it, the effect of a supernatural intervention of Divine Providence; and bow before the God who inspired the Law and the Prophets."

And there is similar testimony from scholars who have studied the religion of Egypt, of Persia, of India, of China and of Arabia. Biblical research in the realm of comparative religion, has tended to prove a pre-eminence for the Bible, beyond all that was claimed for it before.

Archaeological research, also, has done much for the confirmation and the elucidation of the Bible record, during the last twenty years. In Egypt the monuments and the mummies of the Pharaohs, the way along from the days of Abraham to the days of Hezekiah, have been unearthed; and the cities where Joseph was in prison and in palace, and where his descendants toiled as bondmen under another dynasty, have made their contributions in the verification and the illustration of the sacred text. On the plains of Shinar, the newly deciphered inscriptions on tablets and stela and cylinders have brought out in historic freshness, the kings of the East, from Chedorlosor to Sennacherib, and to Ashurbanipal, of whom the Bible has so much to tell. By all of these disclosures, from the Nile to the Tigris, not an error is proven in a single Bible statement; while many a Bible declaration, in the line of biography or history, which was before inexplicable, is now made clear.

For centuries, the Bible references to the "Hittites" as a mighty people of the East, were deemed at variance with all the records of contemporaneous history, for no such nation of prominence was told elsewhere. But now the empire of the Hittites is a theme of study among the foremost scholars of the world; and the evidences of its domain, as between and as over against Egypt on the one hand, and Assyria on the other, are multiplying with the progress of scientific investigation. The Hittites had no place in classic history, and therefore, it was supposed by some that the Bible references could not be true. There was a strong presumption that an important people could scarcely have dropped completely out of history," says Dr. William Wright, in the introduction of his new volume on this theme of investigation. And he adds, confidently: "On this subject we have reached solid ground. We can now confidently appeal from assertion to certainty. In recent years, Egypt and Assyria have been yielding up their secrets to modern research. The veil has begun to lift from off dark continents of history. As soon as the key was found to the hieroglyphics of Egypt and the cuneiforms of Assyria, a mighty Hittite people began to emerge. They appeared chiefly as a nation of warriors on constant conflict with the great monarchies on their borders; but in almost every detail, they corresponded to the Hittites of the Bible. The arguments against the historic accuracy of the Bible, based on its references to the Hittites, are never likely to appear again in English literature. The increasing light from Egypt and Assyria reveals to us, in broad outline and in incidental detail, a series of facts with reference to the Hittites, in perfect harmony with the narrative of the Bible."

Geographical research, including more or less careful surveys, has made newly familiar, the lands of Palestine, of Moab, of Gilead, of Eden, of the Sinaitic Peninsula, and of Lower Egypt; and as a result of this fresh knowledge, added light has been thrown on the homes of the patriarchs, the prophets, and of the apostles; on the region of the exodus and the wanderings; and on the territory of the allied peoples of the children of promise. Hundreds of Biblical localities have been made clear at many a point, and not a single error in the primal text concerning all this realm of Geography, has been proven through this investigation.

The science of ethnology—the origin and distribution of races of men—has made rapid progress during the last quarter of a century. There is much disagreement among scholars concerning the minor details of this science; but all investigation and all discovery so far go to show that in the tenth chapter of Genesis there is an amount of varied and accurate information concerning the early occupation of the world and the primal distribution of the peoples of earth not to be found elsewhere in the world's literature, and which cannot be rationally accounted for without recognition of some omniscient and inflexible oversight of the human race. At the very time of this writing there comes, indeed, an announcement from Prof. de la Corderie, a French scientist, of his discovery, in the ancient Chinese records, of the original settlement of his empire from the valley of the Tigris, according to the claim of the record in Genesis, and contrary to all the outside traditions of the ages. And so the

Bible record stands, and gains, through research in every sphere.

A quarter of a century ago, the chief opposition to the New Testament record, with the involving of its authority in fiction, on the one hand, the "mythical" and the "legendary" theories, represented by Strauss and Renan, and their claim that the Gospel story had grown up on a basis of fact, with a superstructure of myth and legend, in accordance with the mental characteristics of the mythopoetic peoples of the East. On the other hand, there was what was known as the modern Tubingen theory, first expounded by Bauer, which explained the Synoptical Gospels, the Epistles, and the Acts, as an outgrowth of ecclesiastical and doctrinal differences between the apostles and their early followers, and which denied the genuineness of John's Gospel. From the European continent these theories spread throughout Great Britain and America; and many cavillers, both scholarly and un scholarly, justified their doubting of the New Testament record on the strength of these claims of a better understanding than blind confidence.

These theories had to be met by critical, rather than by archaeological research, although the latter had its part in their finishing. Both theories have been abandoned by the sceptics, and are now among the fossil errors of the ages. The investigations of eminent critics in Germany, France, England, and the United States were sufficient in their results to overthrow the arguments of the advocates of these sceptical theories, and then there came fresh discoveries of important manuscripts and inscriptions in confirmation of the critical proofs. Not to speak of minor discoveries in Greece, Lydia, and Phrygia, and of such bits of investigation as Mr. James Smith's careful tracking of Paul's voyages and shipwreck, it is sufficient to refer to the unearthing of the commentary of Ephrem the Syrian on Tatian's Diatessaron (a harmony of the four gospels, dating back as far as the middle of the second century—too early for the growth of myths—and a proof of the existence thus early of the fourth Gospel); to the finding of the Teaching of the Twelve Apostles (with its evidences of essential unity in the doctrines and practices of the early Church); and to the discovery of the epiphany of Abercius (a fuller proof of the same unity).

All critical research into the text of the New Testament, and all scientific investigation into the outside evidences of its verity, tend to confirm its historical statements as trustworthy and accurate. The mythical and legendary theories of the Gospel story are now remembered as fancies and follies of another age; and, as Bishop Lightfoot has recently expressed it: "Each fresh discovery is a fresh nail driven into the coffin of Tubingen speculation."

Biblical research is yet, as it were, in its beginning. It has done much in destroying traditional interpretations of the Bible. It has done nothing to shake the Christian believer's permanent confidence in the inspired accuracy of the sacred text. A plain duty of the lover of God and of God's Word is to be grateful for the gains already made through such research, and to watch reverently and fearlessly for the further disclosures of truth through its progress. Even the questionings of the scholarly sceptics are caused to promote the progress of truth; and only he who is lacking in faith will have fear of the result of an investigation thus inaugurated. Prof. Francis Brown, in a recent admirable work on "Assyriology, its Use and Abuse in Old Testament Study," says of the true attitude of Christian believers toward the scientific questionings concerning the accuracy of the historic statements of the Bible: "The divine origin of the Bible, the more strongly it is believed, will impel us the more forcibly to a complete apprehension of all the facts which have to do with it, and to a more persistent assurance that the Bible will not suffer, but will gain indefinitely and permanently, in the appreciation and faith of men the more freely these reverent (or even irreverent) questions are raised, and the more thoroughly they are settled. . . . No one of these questions endangers the Divine truth. That has its own basis, immovable and sure. And no one of them need endanger our repose upon the Divine truth, or give us anxiety or distress of mind. Peace of heart, security for the truth and in the truth, belong, in God's ordering, to the courageous, reverent, and loyal inquirer, who welcomes all knowledge that God sends him."

Whatever are the further disclosures of Biblical research, God's "testimonies are very sure," and "the Word which he commanded for a thousand generations" will not be found obsolete or antiquated in our day. "The grass withereth, and the flower falleth (in the realm of theories as in the world of nature) but the Word of the Lord abideth forever."—H. Clay Trumbull, D. D., in N. Y. Christian Advocate.

### Ordination Services.

A council met, Oct. 28th, at Port Elgin, Westmorland Co., N. B., to consider the propriety of setting apart to the work of the gospel ministry Bro. John Lewis. Ministers present: D. McKee, D. A. Steel, Geo. F. Miles, Dea. Moses Lowe, W. M. Read, Geo. Christie, Point de Bute Church, where Bro. Lewis labors part of the time, had delegates: Obed Tingley, Jas. Miner and William Tingley. Port Elgin Church was represented by Dea. John Chas. Goodwin, Jas. Strang, Bro. Clifford Capp and Jas. Read.

The council organized by appointing W. M. Read, Moderator, and Joseph Read, Clerk. Letters from Wales read, referring to Bro. Lewis, which were very satisfactory and highly complimentary. Resolution of Port Elgin Church was also presented. As the Bro. has an appointment from the Home Mission Board, the church will supplement, as far as able, their part of his salary. Bro. Lewis gave a relation of the dealings of God with his soul, and call to the ministry, a concise statement of his views of doctrine and practice of the denomination.

He was questioned by a number of the brethren, and answered to the satisfaction of all.

It was moved that they accede to the request to the Port Elgin Church, and ordain Bro. John Lewis as their pastor. Rev. D. A. Steel, preach; Geo. F. Miles, pray; D. H. McKee, charge to candidate. Rev. of welcome, Geo. F. Miles, charge to the Church, Dea. M. Lowe; prayer and benediction, John Lewis. At seven o'clock, the congregation assembled and filled the house, and the above programme was carried out apparently to the satisfaction of all present. It was very pleasing to the brethren to learn that two Deacons had secured a lot of land, in a very eligible place in the village, for church purposes in the future, as all the peoples now worship in a Union House. This is a very important interest on the line of railway from Sackville to Cape Tormentine.

At the request of the Clerk, I send you this very imperfect sketch from memory. Geo. F. Miles.

Amherst, N. S., Nov. 3, 1885.

### Jesus, Refuge of My Soul.

Some years ago, at the request of a highly esteemed Baptist chorister, I attempted a translation into Latin of the beautiful hymn commencing—

"Jesus, refuge of my soul."

I published this, and stated in the introduction what I had been told was a touching circumstance that suggested the hymn, viz., that while Mr. Wesley was dressing one day, with his window open, a dove, pursued by a hawk, dashed through the window and lodged on his bosom. My friend, Rev. G. O. Heustis, informed me that this was a mistake, and at my request, kindly furnished the enclosed, allowing me the liberty of publishing it.

SILAS T. RAND.

Hantsport, N. S., Oct. 20.

Dear Bro. Rand.—I herewith send you the interesting incident respecting the writing by Charles Wesley, of the hymn commencing—

"Jesus, lover of my soul."

That incomparable hymn, which Henry Ward Beecher says he would "rather have written than to hold the wealth of the richest man in New York—than to have the fame of all the kings that ever sat on the earth," was first published in 1742. It must, therefore, have originated in the stormy scenes through which the brave and tuneful evangelist passed in the early part of that extraordinary career. There is a tradition that an evening service was interrupted upon the common. The heroic preachers on that occasion were overpowered by a brutal and lawless mob. Missiles flew like hail. They first, after a time of separation, found a place of refuge beneath an adjacent hedge-row. To avoid serious injury, as they knelt in the dust, their hands were clasped over their heads. Night came on, and the darkness enabled them to reach a safer retreat in a spring-house. After waiting for their pursuers to grow weary of the search, they "struck a light with a flint stone." They dusted their soiled garments, quenched their thirst, and bathed their hands and faces in the pure and bubbling water of the spring. Then it was beneath the power of a grand inspiration; "with a bit of which he had hammered into a pencil," that Charles Wesley wrote, "Jesus, lover of my soul." In a time of pressing peril, there was prayer for security—

"Till the storm of life are past."

The fountain gushing plentifully at their feet, and flowing away in a clear stream, would suggest the closing lines:

"Spring though up within my heart,

Rise to all eternity."

Yours sincerely,  
G. O. Heustis.





Messenger and Visitor

60.00 Per Annum, in Advance. Payment within three months from Jan. 1st will be accepted as in advance.

All communications regarding advertising should be addressed to E. A. Fox, Publisher, 110 St. John, N. B. Rate per line, one insertion, 17 cents; each subsequent insertion, 10 cents.

Messenger and Visitor

WEDNESDAY, NOVEMBER 4, 1885.

WHY NOT BEGIN AT ONCE!

Every factor who has the hunger for souls he should have, and every church that really alive, are looking forward toward the coming months with deep interest, hoping that the saving power may be displayed.

EDITORIAL CORRESPONDENCE

The Editor of the MESSENGER AND VISITOR has been on a little trip to Boston and New York. Avoiced it to be real, really it was attended to some of the interests of the paper.

No one can estimate the impulse such a gathering as this gives to the cause in whose interests it is held. To make one of the great multitudes to listen to the address; to get an infusion of the spirit then prevailing; to be brought into closer contact with a work which reaches out so far, and aims at so much; all this must fill with a new and intelligent enthusiasm, and help form centres of interest and zeal everywhere to aid on the work.

All this suggests the enquiry whether we are not unwise in any move which is in the direction of making our annual gatherings mere business meetings. Would it not be better to encourage the largest attendance, for the sake of the inspiration which a large assembly is itself, and the widespread influence it has.

The following is a summary of the extent of the work, and the results of last year. During the last twenty-five years there has been an advance of churches from 185 to 255; of members from 3,500 to 23,000; of pupils from 9,000 to 35,000; of native pastors from 25 to 147.

About the same time as this grand assemblage of Christian workers, the Free Thinkers had their annual meeting in Albany. But a handful of people were present. Much was said about the certainty that there is no God, and no God, and papers were read to show that religion generally, and Christianity in particular, were coming off, were out, had lost power over the masses, &c., &c., and that their

own dismal doctrines were being swept on to general ascendancy by the currents of the best thought of the age. If their cause were only better, we could admire the courage of these advocates of negations and nothingness; as it is, we are happy to regard their assertions as absurd.

The time not occupied in business was devoted to roaming the streets, feeling the pulse-throbs of its eager, restless, heading life, and in visiting a few places of interest. We heard a minister who was once famous in Boston, but who has since become notorious elsewhere, remark that the pulse beat of New York was metallic, referring to the general quest for gold.

The address of Dr. Green, Chairman of the Union, was a fine effort. It was chaste and solid, but not brilliant. The topic was "The Kingdom of Christ." Its unsectarian nature was explained, and false notions combated.

In the evening a mass meeting was held. It is estimated that 3,000 were present. Secretary Baynes stated that, through the enlargement of missionary operations, \$5,000 would be needed in excess of the income of last year.

The Zanna Mission had a public meeting in its interest, and several other societies did their business.

In a few days the electors of Fredericton, N. B., will be called upon to decide whether the Scott Act is to continue in force or be repealed. This is the second time the attempt has been made to repeal this Act.

The chief reliance of the liquor party for success is in the indifference of some temperance people. The difficulties which have been encountered in attempts to enforce the Act, and its comparative failure in putting down the rum traffic, have disheartened many true friends of temperance, and may lead some of them to refrain from voting or to vote against the Act, supposing that it would be as well to go back to the license system as to continue to work at the present disadvantage.

than the gutturals of so many Choctaws. At times the noise is terrific, especially in parties. We looked upon this mad gambling scene for a long time. We see by the New York Herald that Wall Street transacted the largest business upon its record, during the week of which the day of our visit made one. Fortunes were made and lost each day; but nothing was added to the wealth of the country.

But we must reserve other matters of interest to our next.

BAPTIST UNION OF GREAT BRITAIN

Our Baptist brethren of the mother country have just held their autumnal meeting at Swansea, Wales. Although the great gathering of the denomination in May, this semi-annual session of the Union was one of deep interest.

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Tuesday was missionary day. At 10 o'clock there was a designation and valedictory service, in connection with the departure of eight missionaries to their fields of work, six to India and two returning to the Congo.

The Convention West. Your Ottawa correspondent has informed your readers of the annual meeting of the Home Mission Convention of Quebec and Eastern Ontario.

The report of the Principal characterized the year as one of unusual prosperity in every department of the institution. A work of grace was in progress almost from the beginning to the end of the year.

THE SCOTT ACT.

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The chief reliance of the liquor party for success is in the indifference of some temperance people. The difficulties which have been encountered in attempts to enforce the Act, and its comparative failure in putting down the rum traffic, have disheartened many true friends of temperance, and may lead some of them to refrain from voting or to vote against the Act, supposing that it would be as well to go back to the license system as to continue to work at the present disadvantage.

It is a fact that the whole power of the supporters of the rum traffic is arrayed against the Scott Act. The vast majority of those who oppose it are not seeking to advance temperance. Either they make a great mistake in attempts to destroy this Act, or temperance men commit a great blunder when they play into their hands.

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The fact that the contest between temperance and intemperance has so long been around this Act, is an argument in favor of continuing to fight it out along this line. If, after all that has been done, the rum party win the day over the Scott Act, it will be a defeat disastrous in proportion to the length and earnestness of the contest.

The reason why the Scott Act has not proved so great a success as might be wished is due to the unscrupulous opposition of the rum party. Because they have made the law practically inoperative through their defiance of an act of the legislature, shall any allow this inefficacy thus brought about to lessen their ardor, or lead them to aid in sweeping the whole law away? Never!

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made by distinguished men, as to her ability and worth were literally true. Tuesday evening was devoted to a public meeting in the interests of Christian education, addressed being delivered by Rev. Thomas Trotter, Prof. J. W. A. Stewart, and the undersigned. On Wednesday morning an excellent sermon was preached before the

HOME MISSION SOCIETY

By Rev. D. Hutchinson, of St. Thomas, a brother who some seven years ago was laboring as an evangelist in the lower provinces. Before proceeding to elect its officers for the year, the Society adopted a new Constitution. Hitherto a money payment has been the basis of membership.

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THE CANADIAN EPISCOPAL SOCIETY

Assembled at 9 o'clock. This Society loans money for church building in various parts of the country, to be repaid in twenty-two half-yearly instalments. Its present capital is \$12,000. An effort is to be made to increase its funds the present year.

FOREIGN MISSION SOCIETY

It was an able sermon. "Christ's triumph over Satan, and what it meant for Him and for us," was his theme, his triumph in the conflict disclosed to us by the juxtaposition of these two scriptures—"Ask of me and I will give thee three things: the throne of thine inheritance and the utmost part of the earth for thy possession, and 'All these things will I give thee if thou wilt fall down and worship me.'" The report of the Secretary, Prof. J. W. A. Stewart, was full of encouragement and stimulus.

SEMINARY OF TORONTO BAPTIST COLLEGE

were duly elected. The changes made in the charter of the College by which the Senate is created were heartily appreciated by the Convention, and the elections were cordially made.

The report of the committee on union with the Baptists of Canada in denominational work was unanimously adopted, and the Convention appointed its quota of members of the

DOMINION BOARD OF HOME MISSIONS

As all the Baptist conventions of Canada have now adopted the report of the inter-provincial committee, and made the necessary appointments, the Dominion Board will doubtless be at once convened for organization and service.

On Friday morning the twenty-first annual meeting of the

SUPERANNATED MINISTERS' WIDOWS AND ORPHANS SOCIETY

was held. Vice-president T. S. Shenston presided, in the absence of Hon. Wm. McMaster, president. Rev. J. Dempsey, secretary, reported the amount of invested capital to be about \$27,000, from which there was an income of \$1,500. This amount was increased to \$1,951 by the annual fees of ministers.

STANDARD PUBLISHING COMPANY

held on the last of September. Despite the depression which has characterized almost every form of business, the president, Hon. Wm. McMaster, was able to present an encouraging report. After carrying forward the sum of \$951, the directors made the following appropriations:

Table with 2 columns: Item and Amount. Items include F. M. Society, H. M. Societies, Colporteur, Manitoba and N.W., Superannated Ministers' Widows and Orphans Society, Total.

The Book-Room is filled with valuable works. Selections of these works were exposed for sale at the meetings in Guelph. It struck me that the Baptist Book-Room of Halifax might well do likewise at the next session of the Convention in the Maritime Provinces.

"She Hath Done What She Could"

Are there not many quiet, earnest toilers for the master, whose names have scarcely ever been heard beyond their own immediate circle of friends, of whom this will be said when we pass one by one before our Lord as he comes to claim his own? Probably many will be surprised to hear it addressed to them, their work here seen so humble, while others of whom the world had heard much, will pass by and receive no such commendation.

This was my thought a few days since in receiving a very nice album quilt from our dear sister Miss Harriet McGill, an invalid lady in Temple Church, Yarmouth.

She had it in her heart to do something for her master in the line of Foreign Missions, but what could she do, she inquired for many long years, and to do for him? Not many avenues of work were open to her, but at last an album quilt was suggested.

She commenced it, and through pain and weariness she worked on, asking the Lord that she might be successful in raising something for the cause she loved by means of it, and that she might finish it ere he carried her home. Both requests were granted. Kind friends sympathized in her noble desire, and gladly gave a contribution and their names for the quilt. Two of these were called up higher ere it was finished.

She told me with tears of gratitude that she had raised \$23, and that the dear sisters had been so kind in assisting her in any way she could, writing the names, or helping to quilt, etc.

She wished to present the quilt, when done to some missionary, so having become acquainted with me, I was made the happy recipient of it, and her blessing too, both of which I prize very highly indeed. I shall never look at this useful piece of work, without remembering the pain that was worked into its stitches, and the thought will stimulate me. I hope, whether in suffering or weariness, to go on and do the work the Lord has permitted me to engage in for him. And as I read the verses on it, selected from his word, to help and cheer me, I know I should often thank the Lord for the work as a example of our dear sister, who, with done what she could. M. F. CARROLL. Oct. 29th, 1885.

NOVEMBER 4

This distinguished assembly Hall, during the 25th of had been anticipated large audience and listen to the lecture Mr. had visited within localities in the of historic interest of natural scenery. He congratulated permitted to published by such means in the midst of itself a liberal education. The lecturer of audience to his Law, by the hands over Bro. order and stability possible, what was meaning of these the physical work there must be that upholds an must have a cause must be back of trine of the English and its ills matter is insert, gent, rational force natural law are only working. God in facts his presence and now there, heavens, but how each of the rainbow if matter be not in it, what then at Here Mr. Ball's as a "double-f physical qualities on the other's inefficiency. Energy is from Go origin. This gives ism. This idea of our conception of heart add life of it. To him who has ture never again meaningless again server. In closing attention to the moral world and of his operations. in the action of touched with a sense seeks God, as nature in this season climate move south lands.

Mr. Cook is a student, a lover of sympathy with the merits of the day combination of logical oratorical powers. a distinct call to the engaged and their sympathies therein.

In the latter part of I started for the Lord's day we spent on Bro. Kempton had people in town in members appear to of rallying around hands of their minister.

is again destitute Brethren Brown are freshening seasons but both have left

Here we found in the spirit of Christy for the faithful saints. Bro. Miller over a large field sheaves amidst war

is again destitute spent the first and tember here among A strong and earnest to feed the scattered field, however, until two men were ed here, one on each

Our visit here was were attack of new weeks were spent spiritual birthplace ante that (then lived) is a large increase Atlantic cable station established here ad of the place. Bro. the fact here amidst He is now seeking worship built, which

The little church encouraged by debt minister, Bro. Mc the field. The Sabbath commenced opera- structing crowds to

The little church with our own Mahonee Bay, and Divine favor. On

Joseph Cook at Wolfville.

This distinguished lecturer spoke in Assembly Hall, Acadia College, on the evening of the 25th of October. His coming had been anticipated with interest and a large audience gathered to see the man, and listen to him. Before commencing the lecture Mr. Cook remarked that he had visited with much pleasure, several localities in the neighborhood, which were of historic interest, and enjoyed the views of natural scenery which are found here. He congratulated the students on being permitted to pursue their studies surrounded by such scenes, and said that to reside in the midst of them for four years is of itself a liberal education.

The lecturer called the attention of his audience to his subject, God in Natural Law, by the words, "The forth star hangs over Blomidon, what keeps it there?" and proceeded to discuss the order and stability of nature, to determine, if possible, what may be the explanation and meaning of these wonderful phenomena of the physical world. It matter be inert, there must be some independent force that upholds and controls it. Change must have a cause, but the original cause must lie back of all change. The doctrine of the English Deists was here examined and its unreasonableness exposed. If matter is inert, there must be some intelligent, rational force directing nature. Natural laws are only the methods of God's working. God is everywhere, but manifests his presence by his works now here and now there, just as the light fills the heavens, but glows for us at times in the arch of the rainbow. On the other hand if matter be inert but essentially active, what then are its relations to mind? Here Mr. Bain's notable definition of matter as "a double-faced something showing physical qualities on one side and mental on the other" was exhaustively discussed and its unsatisfactoriness clearly shown. Energy is from God. Force is of spiritual origin. This gives us philosophical theism. This idea of God in nature elevates our conception of nature and enlarges the heart and life of the one who receives it. To him who has once felt its power, nature never again becomes the dull and meaningless thing it is to the casual observer. In closing, the lecturer directed attention to the fact that God is in the moral world and leads us to his methods of his operations. Especially is this seen in the action of conscience. The soul touched with a sense of its spiritual needs seeks God, as naturally as the birds feel in this season the rigors of a northern clime move south in search of summer lands.

Mr. Cook is a man of remarkable accomplishments as a patient and enthusiastic student, a lover of the old theology, in sympathy with the great reform movements of the day and possessing a rare combination of logical, historical and oratorical powers. We believe that he has a distinct call to the work in which he is engaged and that Christians should by their sympathies and prayers aid him therein. Honox.

OUR VACATION.

In the latter part of August Mrs. Barrie and I started for a tour east. The fifth Lord's day we spent in CHESTER. Bro. Kempton being absent, we left his people in town in his worship. Here the members appear to feel the responsibility of rallying around and holding up the hands of their minister.

ST. MARGARET'S BAY.

is again destitute of Baptist preaching. Brethren Brown and Beala have had refreshing seasons here during the summer; but both have left to pursue their studies.

WOLFVILLE.

Here we found some earnest Baptists who, in the spirit of Christ, are contending earnestly for the "faith once delivered to the saints. Bro. Miller is earnestly laboring over a large field, and gathering sheaves amidst varying currents.

OUTERBOURCH.

We spent the first and last Lord's days in September here amongst old and tried friends. A strong and earnest man is needed here to feed the scattered flock. The wants of the field, however, can never be fully met until two men are established and sustained here, one on each side of the river.

CASBOW.

Our visit here was much marred by a severe attack of neuralgia in the jaw. Two weeks were spent here in our natural and spiritual birthplace. Few of the inhabitants that (then lived) are now here, but there is a large increase of population; and two Atlantic cable stations have been recently established here add much to the business of the place. Bro. Scott is trying to hold the fort here amidst sunshine and clouds. He is now seeking to get a new house of worship built, which is much needed.

NEW GLASGOW.

The little church here appear to be discouraged by debt and dark clouds. Their minister, Bro. McGregor, talks of leaving the field. The Salvationists had recently commenced operations here and were attracting crowds to hear them.

HOME AGAIN.

The first Lord's day in October we met with our own people at North West and Mahone Bay, and experienced tokens of the Divine favor. On the following Saturday

a man in middle life offered himself for baptism in our conference at Mahone Bay, and his wife also offered herself for church membership. On the following morning he was baptized and both received the right hand of fellowship. On the following Saturday, at our conference in New Cornwall, a sister who had been some seven or eight years out of the fold was, by her urgent request, restored. Another sister, who had been a long time looking for strength to follow Jesus, was received for baptism. Both were gladly welcomed to the church on the following Lord's day. Again last Saturday, at North West, we were rejoiced to see a young man come forward and ask for baptism, who on Lord's day was baptized and added to the church. Thus on three successive Lord's days it has been called upon to baptize and add members to the church in each of the three sections. We are now engaged in special work in North West, and expect more soon to follow in consecrating themselves to Christ and his cause. Brethren, pray for us. A. W. BARRE.

Mahone Bay, Oct. 30.

A Family Gathering.

A very pleasant family gathering took place at Weston, Cornwallis, on Tuesday evening, October 27th, on which occasion Deacon Wm. E. Skinner and his wife celebrated the fifth anniversary of their marriage. In this brief and changeable life of ours, it does not often occur that four adult persons shall meet and take tea together, and then after fifty years meet again, sitting in the same room and in the same position, take tea together again. But this occurred last Tuesday evening, when Mr. and Mrs. Skinner and Mr. and Mrs. Chase—who had stood up with them when they were married—sat down upon the same sofa and took tea. What makes the occurrence the more remarkable is that brother and sister Chase were to celebrate their own golden wedding on the following evening.

After a bountiful repast had been discussed, and the presents duly admired, brother Edward Parker, of Somerset, was called to the chair, who, hale and hearty, though past his three score years and ten, presided with his usual urbanity. After a few appropriate words of introduction by the chairman, Deacon Skinner was called upon, and, in touching words, spoke of the goodness of his Heavenly Father in leading and blessing him through all his life's journey, and especially of the comfort of his Saviour's presence during a recent affliction, which has resulted in the loss of the sight of one of his eyes. Other members of the family responded briefly to the call of the chairman. Rev. J. H. Skinner, of River Hebert, son of Deacon Skinner, brethren Sanford and Spurr, sons-in-law, Deacon Samuel Skinner, of Brussels St., St. John, also said a few appropriate words. Then came an excellent address from the pastor, R. O. Reid, in which he paid well deserved tribute to the sterling worth and high Christian character of brother and sister Skinner, and spoke of his pleasant relations with them and their family, and of their great interest and helpfulness in all Christian work. He was followed in the same vein by S. McC. Black, a former pastor, who called attention also to the great and blessed influence of the Christian family. Bro. Charles Skinner spoke particularly of Mrs. Skinner's interest in the Foreign Mission work which she has been for a long time a most intelligent and faithful supporter. The speeches were interspersed by music. Readings and recitations were given by different members of the family.

When the company departed, we all felt that it had been a pleasant evening, and a good thing to be permitted to present our congratulations to our friends on having lived so long and prosperously, and on having passed together so many happy years of married life. Our wish is that brother and sister Skinner may continue to live in their peaceful home here so long as life here can be desirable to them—having no doubt that when the time comes for them to depart, they will find a better country and a yet happier life. B.

To Our Readers.

We cannot too strongly urge upon our readers the necessity of subscribing for a family, weekly newspaper of the first class—such, for instance, as THE MESSENGER, of New York. We are obliged to select one publication for habitual and careful reading to the exclusion of all others except our own denominational paper, we should choose unhesitatingly THE MESSENGER. It is a newspaper, magazine, and review, all in one. It is religious, a literary, educational, a story, an art, a scientific, an agricultural, a financial, and a political paper combined. It has 32 and two folio pages and 22 A-partments. No matter what a person's religion, politics or profession may be, no matter what the age, sex, employment or condition may be, THE MESSENGER will prove a help, an instructor, an educator. Our readers can do no less than to send a postal for a free specimen copy, or for thirty cents the paper will be sent a month, enabling one to judge of its merits more critically. Its yearly subscription is \$3.00, or two years for \$5.00.

Address, THE MESSENGER, 251 Broadway, New York City, or MESSENGER AND VISITOR, St. John N. B.

HOW MANY WILL HELP US?

THE MESSENGER AND VISITOR has been published for many years, and its usefulness is well known. It is a religious, literary, educational, and scientific paper, and is published for the benefit of the people. We are now engaged in special work in North West, and expect more soon to follow in consecrating themselves to Christ and his cause. Brethren, pray for us. A. W. BARRE.

W. M. A. Society.

An anniversary meeting of the Woman's Missionary Aid Society, in connection with Brussels St. Baptist church, was held in the vestry on Wednesday evening Oct. 28th. The pastor, Dr. Hopper, occupied the chair. The meeting opened with singing, followed by reading of Scriptures and prayer by Rev. Mr. Gordon of Leicester St. church. The Secretary's report, giving a brief review of the principal events of the past fifteen years, was read. An address was delivered by Dr. Hopper, who gave a very interesting account of the work of the Foreign Mission Board since its formation; and then called upon the sisters to rally around the meetings and make the year 1885-86 the "Banner year" of the Society. Two papers, "The Spiritual Temple," and "Star of Eternity," were read by Mrs. Brown and Mrs. Wm. Allwood. Short addresses were given by Revs. J. A. Gordon and J. Shaw. Appropriate music, consisting of a trio, duette, and choruses, interspersed the exercises. A collection was taken amounting to \$9.31. The meeting closed with benediction pronounced by Dr. Shaw.

Secretary's Report of the W. M. A. Society, on its 15th Anniversary, Oct. 28, 1885.

PUBLISHED BY REQUEST.

Our object in presenting this report, this evening, is to give some little idea of what the W. M. A. Society, connected with this church, has done since its formation, and as we know how much more we are to do the work that lies to our hand, and which we see, and too often forget that which we do not see, we wish, from time to time, to bring the object and wants of this society more particularly before you.

On August 24, 1870, 15 years ago, this Society was organized by Miss Morris, previous to her departure for her missionary work in India. "The object of the Society is the evangelization of heathen women and children, by raising funds to enable the Board of Foreign Missions to send out and support christian women as missionaries." When first formed, we numbered 27 members, afterwards increased to 68 by the active labors of our collectors, who canvassed the entire church with the above result. The largest membership we have ever had was 74. The largest amount of money paid to the Board was \$80.

In 1872, the societies connected with the city churches united with us, in preparing and sending a box of useful articles to Miss DeWolfe, who went out in 1867 and returned, on account of ill health, in 1873. The union of these societies, for this object, was the means of forming our Home Missionary Society which for a number of years supported Miss Jenks as city missionary.

In Sept. of '73, our noble band of missionaries visited us; they left for their distant field of labour. A public missionary meeting was held. The Secretary in her report of that meeting says—"As Miss DeWolfe gave a lucid description of her sojourn in the East, we felt we had indeed been blessed in having been the means, in a small way, of contributing to the support of one so competent."

Miss Eaton and Miss Armstrong also spoke, giving the reasons that led them to devote their lives to this work. In Oct. of the same year, Miss DeWolfe was again with us and was instrumental in forming another branch of this work, known as the "Mission Band of Cheerful Givers." In '78, the societies, in the city, united in preparing the outfit of Miss Hammond who left that year.

In '84, Mr. and Mrs. Churchill returned for rest and health. In May, a special meeting was held, at which Mrs. Churchill gave a vivid and interesting account of her labours. Surely some of us who heard her here, after some time, realized as we never had before the trials and difficulties which our missionaries have to contend with; and it seemed to us that of the ten years spent by them there, there were only two, in which they could see any results; then falling health compelled them to return. But "One sows and another reaps." The sterile ground has been broken, the precious seed planted, another will gather in the fruits. It was in this year that Miss Wright and Miss Gray went out, and are now on the field.

Some extracts from the secretary's report of the last year will give the standing of our society at present. This report covers a period of 15 months. In May '84 the secretary Miss Wilson resigned, and your present secretary was appointed. The time of the annual meeting was changed from January to August; but in August no meeting was held and the officers of the preceding year continued in office.

During the past year, prayer meetings have been held each month but the attendance has been small. In looking over the last report of your secretary, we see that eight was the largest number present at any one meeting, while this year, the largest number present at any meeting was seven; but more often the number has been but three or four. While this is very discouraging, and we regret that our sisters are not more interested in this good cause, those who have attended have proved the promise of Matt. 18: 20, "Where two or three are gathered together in my name there am I in their midst," and we believe that the great "Hearer and answerer of prayer" has heard our prayers in behalf of our missionaries in their distant home.

In closing this report your secretary would suggest, that we consider deeply what we can do for the greater advancement of this society, that at the end of this year our condition, numerically and financially, may be more encouraging.

You see by this report that we are not in as prosperous a state as we desire; our membership has declined, twenty-six being the number this year; the amount of money raised about \$32, some of which was raised by special collection. And although the Aid Societies as a whole have done nobly and paid to the Foreign Board, not only what they had pledged, but more, we feel that our own individual society has not done, as much as it might; that, in comparison with the number on our church roll, our membership is far too small, and we want this year to bring it to its former standing. Can we do this? We can if we have the united effort of our sisters. Will you not become a member of our society? The payment of one dollar per year constitutes you a member. "Will the whole souls be lighted, the Lamp of Life deny?" But one thing more: our prayer meetings, held each month, will you not come to them? How very, very many, of our members we never see there, will you not try this year to be present, to ask for a greater blessing on the foreign work, and to encourage those who have this interest so much at heart? On behalf of the Society, ELLA J. WOODWORTH, Sec'y.

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Year Book.

The readers of the MESSENGER AND VISITOR will be glad to learn that the Baptist Year Book for 1886 is now published, and will be ready for distribution among the churches this week. If any changes in the mode of distributing heretofore adopted are considered desirable, the committee will be glad to receive suggestions in that regard. The book itself is the largest Year Book yet published by us in these Maritime Provinces, containing, as it does, some 230 pages of reading matter. It may justly be claimed, I think, that progress and improvement have been made in the general appearance of the book, and especially in the matter of statistics. The committee of publication take this opportunity of acknowledging their great indebtedness to Rev. Prof. Keirstead, the secretary of convention, for prompt and generous assistance in their work. EDWIN D. KING.

Religious Intelligence.

NEWS FROM THE CHURCHES.

HALIFAX.—The annual Convention of School Teachers of Hants and Kings Counties was held here 28th and 29th ult. Inspector Roose presided with much ability. Papers were read and discussions had upon several subjects of interest. Among those who took leading parts in the Convention, were Principal Calkin and Dr. Hall of Acadia College, Dr. Allison, Superintendent of Schools, Prof. Smith, of Truro, who represented Agriculture, and Rev. S. T. Rand, of Hantsport. Between 80 and 90 teachers were present.

CLEMENTON.—It was no easy task for me to bid adieu to the many dear brothers and sisters and kind friends on the Northern Mission field, where I spent three years of honest service for our Master. But falling health and the necessity of educating my family, made the path of duty clear. The work on which God has smiled proportionally will go forward under the care of the new pastor, my dear brother Kinley. I know the property that Bro. Macdonald has secured as a parsonage. Permit me to encourage all who can to send their dollar or more, to help in securing a home for the missionary in the corner of that promising field. After a rest of six weeks, with health much improved, the great kindness of the Lord at once directed me to this church. Here I found a warm hearted and interesting people, who have generously provided for our support. We behold a great harvest to be gathered, and already feel the tokens of coming mercies. Oct. 25. E. N. ARCHIBALD.

WEST BAY, CAPS BRETON.—In a charming valley, nestled at the foot of Marble Mountain, there gathered on Lord's day last a large concourse of people, to witness the administration of one of Christ's holy ordinances. The cloudless sky—the glorious sun—the surrounding scenery—all conspired to deepen the impression, and suggest that "Nature with open volume stands To spread her Maker's praise abroad, And every labor of His hand, Shows something worthy of a God—"

while the candidate—an intelligent man bearing the marks of the front of sixty-nine winters—walking solemnly down into the meandering stream to be buried with his Lord in baptism, planted in the likeness of his death, with the blessed prospect of being in the likeness of His resurrection, gave emphasis to the fact "That in the grace that reasoned man God's brightest form of glory shines." With profound—in many cases, with tearful—attention did the congregation listen to an exposition of the doctrine of baptism as taught in the Word of God and practiced by us, but the mountains of prejudice in the human heart are harder to penetrate than the mountain of marble that towers upward so near by. Oh! for the power of the Holy Spirit to change the carnal mind and to remove the prejudices of early education!

A word to the dear friends who are responding to our call from Tyne Valley, P. E. I. Great is our encouragement given by the words of sympathy and expressions of interest contained in the notes that accompany your contributions. Accept the gratitude of my heart and be assured of my interest in my prayers for your real prosperity. Especially do I think that dear aged sister, (whom I have never seen) who writes, "I am, in my eightieth year, and cannot do much for my Master," and yet she not only sends her own dollar, and solicits and sends from others. Truly this is "bringing forth fruit to old age." Others also are doing likewise. Will not some

one, in every church do this? Pastors, please send your own dollars and commend the enterprise from your pulpits, and we shall soon be able joyfully to say, "It is enough."

Amounts received this week.—Yale British Columbia, Mrs. J. S. Dimock, J. G. MacLeod, Alex. Scott, "One Interest," A. Ward Black, Mrs. G. B. Smith, Mrs. Eliza Morrison, Thos. M. Fletcher, Adella Jackson, Abbie Parker, Mrs. W. C. Fillmore, Mary J. Crawford, "A Sister, Acadia Mines," John M. MacLeod, Walter Fowler, \$1.50; "News Home," \$5.00. You see, "the far West" is moving, and I "say unto the North give up, and the South keep not back." As for showers from the East—they are sure to come early in November. Let them come. Oct. 30, 1885. D. G. MACDONALD.

ACADIA MINES.—Yesterday one happy convert was buried with her Lord in baptism. And raised to newness of life. There was a vast crowd to witness the impressive ordinance. At the close Rev. John Miles said, "If there are any who wish to obey this divine command, 'Lo here is life, what hindereth you?' or if there are any here who are not satisfied that this is the primitive Christian baptism, come to the Baptist church at 7 p. m., and I will endeavor to show, not by my own words, but by the word of God, our authority." We had a large gathering in the evening, and the truth of God was proclaimed with forcible argument.—Com. Oct. 26th, 1885.

NORFOLK.—The pastor welcomed nine into the fellowship of the church, Sunday Oct. 25th, one by letter and eight by baptism. The meetings are interesting, and the feeling deepening. The Holy Spirit is operating powerfully upon many hearts. Two were baptized into the fellowship of the church, Sunday, Nov. 1st. The interest is as good as ever. Many more are yet in sin, and require the grace of our Lord to make them his.

WAKEFIELD.—Our church, though quite small, is still endeavoring to sustain its life and secure progress, by making use of the means provided in the gospel of Jesus Christ. Rev. Thomas Todd is laboring with us half of his time since autumn fall, with good acceptance, and very favorable results are being accomplished.—Com. Oct. 26th, 1885.

SECOND FALLS, ST. GEORGE.—Sunday afternoon, 25th inst., we visited the Magaguadavic river, and administered the ordinance of baptism to one candidate. F. D. DAVIDSON.

HORWELL.—We are glad to hear that Bro. Mainwaring is already having a blessing on his work in his new field. The church he called him to ordination on the 14th Nov. May our abundant blessing come down upon this large and important field under his ministry.

LEWISTON STREET.—At the close of Sabbath evening service, the hand of fellowship was given to six, making nine additions during the last few weeks. The communion last evening was the largest seen in the church for a long time: A spirit of hopefulness and helpfulness pervades the whole church. Congregations and Sabbath school have greatly increased. Cottage prayer meetings are being held in different sections of the city by the members with encouraging results; we are hopefully looking forward to a large ingathering. Possibilities for us as a people in this city are great. The church debt problem has been taken up and grappled with, and is in a fair way of settlement. We hope at no distant day to report ourselves practically free. On Thursday evening the ladies held a "pink occasion," from which they realized one fourth of the amount of the debt assumed by them. Special attention ought to be made of the obligation we are under to Mrs. Hardy, whose readings always delight the hearers; Messrs. Cross and Hunt, who demonstrated that there is music even in tin whistles, when in proper hands; to Bro. Hall, chorister, and his choir, who are always ready for anything that means the good of the cause; and to others who by gifts and kind and helpful words aided and encouraged.—Com.

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TRURO.—Have got fairly to work again. Prospects for a successful winter's campaign good. Baptized three yesterday. Others are coming. J. E. G.

DARTMOUTH.—During the summer the interest in our meetings and church work generally seem to flag somewhat. But some five or six weeks ago, there was a change for the better, and the interest and power in our weekly prayer-meetings have continued to increase. The Lord has graciously revived the hearts of his people, and there is a spirit of enquiry among the unsaved. On Sabbath morning, five were baptized, and received into the church. Others are deeply impressed, and we are looking forward with hope and expectation. The Lord has greatly blessed us in the past, and we believe that His precious favor, and saving power will be upon us still in the future. That great grace may abide upon all our churches, is our earnest prayer. E. J. G.

GERMAIN STREET.—Rev. G. O. Gates has formally accepted the pastorate of the Germain St. Baptist Church of St. John. From Bro. Gates' well-known record in his past spheres of labor as a popular preacher and an indefatigable worker, it is confidently expected that a new era of prosperity is about to begin in this old and important church. The members are looking forward hopefully to the first of the new year when our Bro. begins his labors, and are prepared to give him a warm welcome, and co-operate energetically in the great work that all Christians are so called.

EAST DALHOUSIE.—We had a pleasant day last Sabbath at East Dalhousie. A good sister at "our Conference told her experience, offered herself to the church, was received, and on Sabbath was baptized. She belonged to the Methodist. We trust the day is not far distant when many more will be added to the church in that place. W. J. BLAKELY.

ACKNOWLEDGMENTS.—I do gratefully acknowledge the following assistance that I received from friends who have aided our meeting-house. Would a few more imitate these good friends: A Friend, Arichat, \$8.00; W. Sciel, Tor Bay, 50c; Total, \$8.50. D. McLeod, New Harbour, Oct. 27, 1885.

PERSONALS. Bro. R. F. Bishop, who has been under medical treatment in Boston since his resignation of the pastorate of the church at Freeport, last August, writes that his health is improving. His address for the winter will be Lynn, Mass. We hope our brother's health may be so fully restored that he may be able very soon to be fully engaged in the work he loves. Bro. Robt. G. Borville, who graduated from McMaster Hall last spring, has gone to Leipzig, Germany, to continue his studies. Bro. J. H. Coy was made the recipient of a donation of \$70 by friends in Hainesville.

Bro. C. B. Lewis wishes gratefully to acknowledge a donation of \$50 from friends in Belyea's Cove and vicinity. Rev. Joseph Cook, who lectured in Halifax, visited the Baptist Book and Tract Society Reading Room, and spent a very pleasant time with the Secretary, reading fresh news from MESSENGER AND VISITOR, Examiner, Canadian Baptist and other papers.

—How many old subscribers will send us in a new name this week?

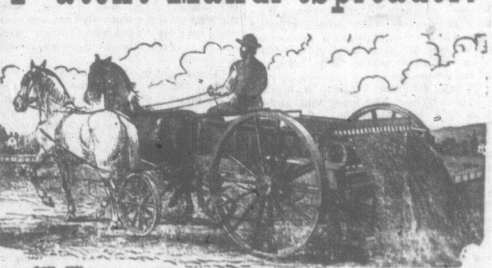
SEAL SKIN SACQUES.

HAVING received three cases of London Dyeo, Double extra Quality Alaska Seal Skins, we are now prepared to receive orders for SEAL SACQUES or other garments for immediate or autumn delivery. All garments made in latest styles and satisfactory guaranteed. Seal Sacques dyed, lengthened, or altered to fashion, or made up, at lowest possible prices. C. & E. HERRITT, Furriers, 11 King Street.

FARM MACHINERY OF ALL KINDS,

Best Models and Materials.

KEMP'S Patent Manure Spreader.



SPREADER AT WORK BROADCASTING. The greatest invention since the introduction of the Reaper and Mower. It covers 1000 square feet of ground with finely pulverized manure, in one-tenth the time required with shovels and forks, and ten times as well. Every particle of manure is at once utilized for plant food, ensuring rapid growth and large, uniform crops. The fields where the Spreader is used can be distinguished from others by the quality of crops. Farmers having become familiar with the Spreader claim they would sooner part with their Mower and Reaper than with the Spreader, so indispensable has it become. It is a staunch and reliable implement, well made of best material, durable, not liable to breakage with fair use, and can be readily used as a common cart.

There are now over Two Thousand in use in the United States, each telling its own story of the economy of labor and the better use of manure. It makes the roughest and poorest labor of the farm the easiest and speediest. Handles all kinds of manure found on the farm, from the coarsest to the finest, including lime, ashes, spunk, marl, etc. in any condition, wet or dry; placing any amount desired per acre, from twenty bushels upwards, broadcast or in drills, in one-tenth the time it can be done by hand. Many farmers write: "It saves its cost every year." Another writes: "We have just finished cutting over 300 tons actual weight of hay, 50 tons which we give the Spreader credit for, in consequence of evenly spreading the manure used in top dressing."

Tippet, Burditt & Co., 39 to 43 Germain Street, SAINT JOHN, N. B.



THE WORK.

On thy breast?
Naked thou once a little kiddie
On thy breast?

On his face.
As Mrs. Ames opened her daily "Journal" her eye fell at once upon an item of news as sad as it was unexpected—

That Neglected Call.
As Mrs. Ames opened her daily "Journal" her eye fell at once upon an item of news as sad as it was unexpected—

Why, I never even knew her face!
Her first remembrance words to her family, "How many times I have had a mind to enter her home! How many times in planning my calls I have included her name among the list that I wanted to see!

To be sure there had been extenuating circumstances which Mrs. Ames thought it well to excuse. There was a social custom of the church, which had led chiefly to her omission of a neighbourly kindness; but how trifling this and other little excuses now appear to her clear vision.

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appreciated. The old, old, human failing was at the root of it all—selfishness, selfishness and pride! Oh, that she had not hoarded up her love and friendship for her friends and neighbours, until her heart fairly ached with loneliness!

Do you wish a receipt for preventing all worry? For giving all composure and freedom from worry?

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DR. J. C. BROWN'S PLEASANT PURGATIVE PILLS. MAKE NEW BLOOD. RICH BLOOD. Special Announcement. NEW GOODS. JAMES S. MAY, Merchant Tailor.

CELEBRATED COOK'S FRIEND BAKING POWDER. REST VALUE IN THE MARKET. REST VALUE IN THE MARKET. REST VALUE IN THE MARKET.

Grand Colonial Exhibition IN LONDON, ENGLAND, 1886. FIFTY-FOUR THOUSAND FEET RESERVED FOR CANADA. THE COLONIAL AND INDIAN EXHIBITION TO BE HELD IN LONDON, ENGLAND, COMMENCING MAY 1ST, 1886.

Putner's Syrup HYPOPHOSPHITES. It is invariably prescribed by the profession in cases of Strains, Fractures, Chronic Cough, Bronchitis and Asthmatic Affections.

Rockford Watches. Are recognized in EXACTING SERVICE. Used by the Chief of Police, the Mayor, the Hon. J. G. S. Galt, the Hon. J. G. S. Galt, the Hon. J. G. S. Galt.

NEW GOODS! In Gentlemen's Department 27 King Street. New Long Scarfs, Silk Handkerchiefs, Made in France, England, and America.

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