

# Messenger and Visitor.

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{THE CHRISTIAN VISITOR  
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VOL. IV.

SAINT JOHN, N. B., WEDNESDAY, AUGUST 1, 1888.

NO 31.

**—PRESBYTERIANS.**—A Pan-Presbyterian council has been held in London. According to statistics there presented, there are throughout the world, 1,392 presbyteries, 209 synods and 3,609,225 communicants.

**—THE QUESTION OF A CREED.**—The London Baptist Association has decided to have a session to consider the question of the adoption of a creed or declaration of faith. This has troubled the *Freeman*, the organ of the Baptist Union, very much. A creed to many of our English brethren seems to mean something to compel agreement rather than to express an agreement already had. Of course a creed is a bad thing, when it is to be used for the former purpose. In religion men must be free. But why men should not assent to a declaration of faith, to recognize, emphasize and help to preserve the unity without which they cannot work together in harmony, we fail to see. If, as is to be feared, Baptists in England are so divided in belief that agreement upon a declaration is impossible, it may be well to face the fact at once.

**—THEY SHAME US.**—There is a Chinese Sunday school in Portland, Oregon. Eighty-two of the scholars are members of the Baptist church here; but there are only forty-five of these eighty-two residents there now. These forty-five have sent nearly \$600 to the foreign mission field, during the last year—that is more than \$14 each. When it is remembered that these converts are anything but rich, and are doubtless doing their share in bearing home expenses, their example ought to stimulate if not to shame us. If all our members in the Maritime provinces did as well, we should have over half a million dollars—more than is now given by all the Baptists of America—to spread the knowledge of salvation to the ends of the earth. How this emphasizes the lamentable neglect of the church! Yet if all gave one tenth of income, this might result might be attained.

**—BREAKING THE BARRIER.**—The *Presbyterian Witness*, under this caption, refers to a report that Rev. Thos. Dowling, of Cleveland, has invited others than those he considers baptized believers to the Lord's Supper, and adds: "It would be a happy deliverance for our Baptist brethren were they well rid of their close communion. . . . In the nature of things an enlightened and progressive body like the Baptists will grow out of this narrow practice." It is more than a little surprising that our wide-awake and kindly contemporary will indulge in such statements. Baptist close communion is only a refusal to receive the unbaptized to the Supper. Our Presbyterian friends will not do this any more than we, and are, therefore, close communionists in precisely the same sense we are. Does the *Witness* mean to imply that Presbyterians also are too enlightened and progressive to continue this, to our contemporary, narrow practice? Our friend has been very discreet in answering or not answering questions. We, however, ask another: Would the *Witness* or Presbyterians generally open the Lord's table to those they deemed unbaptized?

**—CONSISTENT.**—The Romanists of Boston have protested against any reference to their doctrine of indulgence, or to the facts about the issuing of indulgences in the past, appearing in the school books. One would suppose, when they are so careful that facts should not appear about themselves, that they would be most scrupulous not to allow damaging references to Protestants in their books. How far this is from the facts of the case can be seen from the following extract from one of the authorized school books in their parochial schools:

Question.—Have the Protestants any faith?  
Answer.—They never have.  
Q.—Why?  
A.—They never lived such a Christ as they imagine and believe.  
Q.—Of what kind is he?  
A.—Of such a kind as they can make him a liar with impunity, and make him say what they please.  
Q.—Will such a faith save Protestants?  
A.—No man can say such an absurdity.  
Q.—What will Christ say to them?  
A.—I know you not, for you do not know me.  
Q.—What follows?  
A.—They die in their sins, and are dead.

**—STRANGE.**—The Methodist bishops of the United States are elected for life. No provision is made for their removal from this office which gives them almost absolute powers, in respect of many things. This fact gives importance to the following: Bishop Foster, at the late session of the great Quadrennial Conference in New York, in a sermon he preached, took occasion to disparage and deny the vicarious atonement of our Lord, and to proclaim the most rank Unitarianism. He said: "It is the coarsest kind of cruelty to punish, to inflict a penalty upon the innocent for the guilty. . . . Moreover, it is not thinkable that guilt can be transferred to the innocent. . . . It is monstrous and unthinkable injustice to hold the innocent as guilty. The action of substituting a

supposed penalty inflicted upon Jesus for a penalty due the guilty, must be revolting to all sense of justice. Penalty inflicted at all, must be upon the guilty, and then pardon would be impossible. There would be nothing to pardon.

It remains to be seen whether the Methodist church will take this utterance upon and deal with the bishop for attempting to overthrow the very central doctrine of their church. The innocent are made to suffer for the guilty in all the relations of life. This happens according to the general law of existence and life on earth, which must be regarded as God's. Good parents suffer for bad children, wives for bad husbands, communities for bad men generally. So far as suffering for the guilty is concerned, if we deny its rightfulness, we challenge the justice of the most general and pronounced of God's laws. There are mysteries connected with the idea of vicarious atonement, it is true, but they are not greater than those about many laws we acknowledge to be from God. When this doctrine is clearly taught in the Bible, we should not stagger at it, because we cannot understand all there is involved. And that it is taught is manifest by the fact that Unitarians, to overthrow the doctrine, have to deny that the Bible is authoritative.

**—THE MAPLE LEAF.**—The *Maple Leaf* refused to publish our reply to Mr. Paisley or to return our communication as requested to do. It still persists in its refusal to return it. This is the whole matter in a nutshell. It will take a good deal of bluster to cover up this plain piece of discourtesy and injustice.

**—STATISTICS OF EASTERN ASSOCIATION OF N. B.**—From letters received after the statistical summary of last week was forwarded, the totals are:

Baptized	509
Total gain	631
Total loss	242
Net gain	389

There have been added by baptism, in addition to those reported last week: Sackville, 46; North River, 35; Rockport, 30; Third Elgin, 17.

**—STARTLING.**—We clip the following from a contemporary: "All the State institutions of the West put together have furnished to our Seminary at Morgan Park only fourteen ministerial students in twenty-one years. Probably not one in ten of the young men having the ministry in view who enter the State institutions but find his ministerial aspirations quenched by the secular and sceptical atmosphere he breathes, before he has been three years."

We believe this is true generally. If we are to have the ranks of our ministry kept full, we must have our young men educated where the directly religious influences are of the strongest kind, and where they are taught that a life devoted to God and men in unselfish devotion is the highest and truest one. We believe the great reason why the Baptists of the Maritime Provinces have been noted for the number of ministers they send forth, is that their promising young men have been educated at Acadia. What this means for our denominational progress, and for the cause of Christ generally, it is impossible to overestimate. Let our people remember this and not let Acadia be crippled for want of financial support.

**—LONG-SUFFERING OF GOD.**—When we hear the ravings of a R. G. Ingersoll against God, the question often arises, why does he permit such an one to live? He not only suffers men of this kind to live; but continues to them the most transcendent powers, to be used against himself. Is not this, however, a proof of the divine confidence in the power of the truth? God is willing even to let truth have odds against it, in his serene knowledge that it will in the end prevail. This has been the divine procedure in the past. The nations that have been most powerful have opposed God; and yet they have been brought low, in his own good time. It is like a knight giving to his adversary the sword of the best steel, while he takes for himself but a staff. He knows the power he wields, and can suffer the Pains, the Ingersolls, the Strausses, and the Coleszes, with their keen intellects, to seek to overthrow his rule or that of his word in men's hearts, and can slowly and surely overcome them by the simple truth in the hands of common men. This but gives us a grander view of the divine almightiness.

**—HORTON ACADEMY AND SEMINARY.**—We call special attention to the notice of the opening of the new term at Horton Academy and Seminary. These institutions have had an enviable record for solid work. It is to be hoped they may continue to be filled with the flower of the Baptist youth.

**—WOODSTOCK COLLEGE, &c.**—We are glad to see that Prof. J. H. Farmer has been appointed to the principalship of Woodstock College, in its remodelled form. The Montreal Ladies' College in Toronto, to be opened in the autumn, is to have Miss Elizabeth Cooley, B. A., a graduate of the University of Chicago, as Principal, and

Misses Haigh, of Chicago, and Fair, of Ontario, both university graduates, as members of the teaching staff. The Principal of Woodstock prior to Dr. Rand's term of service, Rev. N. Wolverton, is to be the Mathematical professor of McMaster University when it is opened.

**—S. S. CONVENTION.**—It was not our privilege to attend the S. S. Convention in St. John. From the reports in the press, however, we conclude it was very inspiring and instructive. Colonel Cowden, who took the chief part, seems to have studied the whole question of S. S. work well, and to be able to give wise suggestions and solid instruction. While we cannot approve of these general, undenominational conventions establishing Sunday schools to be run apart from church supervision, they are fitted to do a good work so far as they seek to stimulate general interest and give practical instruction in methods of work.

**—THE SEMINARY AT ST. MARTIN.**—By Bro. Gordon's acknowledgments in another column, it will be seen he is meeting with a good measure of success. He has not yet fairly entered upon his work; but the response to his solicitations is encouraging. It will be noticed that the largest gifts are shrewd business men. This shows they have confidence in the future of the Seminary, and are not afraid to invest in it. It is to be hoped that many others may follow their example. Bro. G. is delighted with the very cordial welcome given him wherever he has gone on his mission.

### Woodstock Notes.

A rain-storm this afternoon prevents my visiting among the people, and so I will write a few lines for the *Messenger* and *Visitor*, which, by the way, is the only old friend I've seen for the past ten days.

My first impressions of Woodstock are very favorable. For business activity and natural beauty it could scarcely be surpassed. In the evening, when the streets and places of business are illuminated with electric light, it presents quite a city-like appearance.

I have had the pleasure of two drives out into the country ten or twelve miles. The farms are broad, the soil rich, crops abundant, and most of the people apparently wealthy. Situated in the centre of such a magnificent farming district, Woodstock must continue to grow in wealth and population; and, other things being equal, it would seem that there must be a bright future for the Albert street Baptist church. I need say nothing about the unhappy division in the Baptist forces in town. It is well known, and, I doubt not, deeply regretted by most of our readers.

But when one is on the ground, and sees what a power we would be could we present an undivided front to the world, we cannot but deeply regret that the many excellent brethren who used to compose the old Main street church cannot see their way clear to fall into line. They have the finest church building in the town in course of construction, and if the two bodies were united they could complete the building without difficulty, and so have a magnificent church home and greatly enlarged facilities for prosecuting the Lord's work.

It must be confessed that the prospect of union is at present not very hopeful. But we remember that with the Lord nothing is impossible, and if a union would be for His glory and the advancement of His kingdom, we know that he is able to bring it about.

The Albert street church, as doubtless you know, has a very neat and attractive house of worship; but we hope that in a little while it will be found too strait to accommodate the congregation.

Judging from the short acquaintance I've had with the members of the church, I feel justified in saying they are an earnest, warm-hearted, intelligent band of Christian workers, and with God's blessing upon the work, there seems to be every reason to expect growth and prosperity.

Of this, however, I hope to be able to write more fully later on.

It is said that Nova Scotia trees do not take kindly to New Brunswick soil. I do not know whether the same is true of N. S. ministers or not. I confess to a slight feeling of home sickness; but still I think that will soon pass away, and I shall feel as deeply interested in the work here as I did at home.

I am just beginning to realize that my connection with the beloved flock in Dartmouth is really severed. Could I have realized beforehand what it was going to cost me to cut the tie, I fear I should not have had the courage to do it. It would be wrong I think in me not to make grateful mention of the kindness shown, and the loyal, hearty support given me by the brethren there during my pastoralate of about eight years.

For reasons which some could help, and which do not vary generally, the work there was not disheartening. But cheered and encouraged by the kindness, sympathy and hearty co-operation of the church, and

with many tokens of the Master's favor and blessing upon the work, they were to me very pleasant years.

I hope that Judge Johnstone, the worthy senior deacon, whose many generous gifts to me culminated, on my leaving, in the presentation of a magnificent gold watch and chain, will pardon me for making special mention of him. Whatever of friendships, successes or failures may come to me in the future, I can never fail to cherish with pleasure and gratitude the memory of the many true friendships formed in Dartmouth. I can never cease to pray that the Lord's richest blessing may crown their labors in the future more abundantly than in the past.

E. J. GRANT.

### Correspondence.

Though unknown to you, your name is very familiar to me. Both the *Messenger* and *Visitor* were constant visitors at my father's home in the Annapolis Valley, where as a boy I read them over and over, but always sought the story page first. Now that the two are united, I find the stories just as good and the substantial and denominational matter greatly improved. The Association for Western Washington and British Columbia held their session this year with the First Church of Tacoma, of which I am pastor, and by vote of the Association I was requested to correspond for the *Messenger* and *Visitor*. This will account for my letter at this time.

Our Association covers a very large district; it being over 400 miles by the most direct line of travel from one end to the other; but we have comparatively few churches. In this country, for the most part, we have no churches except in our cities.

There were 30 churches that sent up letters to the Association; and there were upwards of sixty delegates present. The letters showed an increase of 92 by baptism, 127 by letter, and by experience, 16; total, 235; dismissed, 1; death, 7; letters, 65; excluded, 23; new churches added, 19; total net gain, 159; members last year, 955; present, 1114.

Seattle's Scandinavian lead in increase, having trebled her membership, beside colonizing a church at Dog Fish Bay. Beginning with 14 members last August, the pastor has baptized 23 and received 25 by letter. Total addition, 48; net gain, 29.

The Victoria church, of which our beloved Bro. Bares was the last pastor, reported 133 members, a gain of 25. Tacoma's First Church stood next in point of increase, reporting 22 additions for the year, 19 of which have been gathered since the advent of the present pastor, two months since. Seattle's first church reports a membership of 235; this membership having wrought efficiently during the past year in 8 different Sunday schools, one of which was organized into a church on June 11th, with appropriate service and the baptism of four persons.

The afternoon of Friday was given up to the consideration of the advisability of dividing the Association and forming a Convention, which was finally done by letters of dismission being granted by the churches north of Pierce and Mason counties.

The Association took a recess of half an hour, and raised the entire debt of \$600 hanging over the Association. The Doxology was sung as a song of praise, and Rev. A. B. Banks, who had been appointed to raise the money, then led in a prayer of thanksgiving.

The evening session was devoted to the discussion of our educational interest. An appeal was made for the Baptist College at Colfax, which was reported in financial distress. It needs \$2000 to enable it to complete its building, and indeed to keep it from being sold for debt.

A committee of five were appointed at the close of the meeting to consider ways and means, if these be at hand, where and when to build a college in the western part of the territory.

The Association took a recess at 11 a. m. on Saturday, for the purpose of organizing a Convention, including the work in western Washington and British Columbia and Alaska. The Convention was duly formed by the adoption of a constitution and the election of the proper officers, after which it adjourned to meet with the First Baptist church of Seattle in September.

The General Missionary, Rev. A. B. Banks, was then requested to occupy twenty minutes in showing what had been done in mission work in this field.

During the year six new pastors had been secured, seven have removed, and twelve churches still remain without pastors. Two years ago we had no church building at Victoria, New Westminster, or Vancouver, B. C. To-day these cities have the finest church edifices possessed by our denomination on this north coast. We then had no parsonage. To-day we have two, both of which rank among the best houses in their respective cities. At Toledo, Winlock and Mount Vernon church

buildings are in course of erection, and lots have been secured for at least two more churches. Then the largest salary was \$1200, now it is \$1500. We then had seventeen churches, and now thirty-two. Then our membership was not over 700, to-day 1147.

But I fear you may consider my letter already too long. I wish, however, to say that here where our membership comes from all parts of the globe, there are no Baptists more highly prized than those who come from New Brunswick and Nova Scotia. Among the ministry, Bro. Bares, from Wolfville, stood, when among us, at the very front. Bro. Beckwith, of Nictaux, is a natural leader, and heads the young men in every good enterprise connected with our work at Victoria.

New Brunswick has furnished the First church of Seattle with a deacon. She also furnishes two most efficient officers for the Vancouver church, in Deacon Edwin Rand, formerly of Canoeing, Cornwallis.

The Westminster church has not only found a deacon, but one whom by common consent seems to have been set apart by the Baptists of British Columbia on the mainland as their layman leader.

In my own church, Mrs. Hill, formerly Miss Amphibald, of Cornwallis, is one of our most efficient and faithful workers.

A. B. BANKS.  
Tacoma, Washington Territory,  
July 5, 1888.

### Ordinations.

#### SALMON CREEK.

Pursuant to a call from the Salmon Creek and Chipman Baptist churches, a council was convened on Wednesday, July 18th, 1888, to examine, and if deemed well to ordain Bro. W. G. Corey to the work of the Gospel ministry. Rev. W. P. Anderson was chosen moderator, and Bro. Geo. A. Wilson (Lic.) clerk.

The representatives of the church having reported themselves, the church accepted the council as constituted. Bro. Corey's account of his conversion, christian experience and call to the ministry was very interesting. He was examined at great length on the teachings of the scriptures and church polity, etc., and his answers were very satisfactory.

It was determined to proceed with his ordination in the evening (at the following order: Reading of hymns, Rev. W. P. Anderson; reading of scriptures, Bro. Geo. A. Wilson (Lic.); prayer, Rev. G. W. Springer; sermon, Rev. B. H. Thomas; ordination prayer, with laying on of hands, Rev. J. D. Wetmore; right hand of fellowship, Rev. M. P. King; charge of the church, Rev. W. P. Anderson; charge to the candidate, Rev. G. W. Springer; benediction, Pastor W. G. Corey. A large congregation assembled at half past seven o'clock, and the above programme was duly carried out. Bro. Corey has already won the confidence of his people, and good congregations are gathering to hear the word. A warm earnest spirit pervades the church, and it is expected that this will become a strong cause at no distant day.

REV. W. P. ANDERSON, Moderator.  
Geo. A. WILSON, Clerk.

#### PINE GROVE, N. B.

A number of brethren met together at 10 o'clock on July 17th, in response to invitations addressed by the Pine Grove Baptist church to sister churches, calling a council for the purpose of considering the advisability of setting apart Bro. E. E. Locke (Lic.), Acadia College, to the Gospel ministry.

On motion, Rev. R. D. Potter was called to the chair. Rev. G. F. Mainwaring was chosen to act as Secretary of the Council.

The Coronation hymn having been sung, prayer was offered by the Rev. N. Vidlin. Bro. Gates, clerk, read the records to the effect that the church had decided in favour of ordaining Bro. Locke, who had been ministering to them for some months with great acceptance, and carrying out the behests of the church. The clerk had addressed letters to sister churches requesting them to send their pastor and two delegates each to sit in Council with them as above. The following list of delegates present was made out by the secretary: Pine Grove, Rev. R. D. Potter, Dea. Obediah Dodge, Dea. Roop, Bro. C. Skinner, Bro. C. Weaver. Nictaux, Dea. B. H. Parker, Dea. Wm. More. Lower Aylesford, Rev. E. H. Howe, Dea. I. L. McKenny, Bro. Alder Banks. Laurenceville, Rev. J. T. Eaton, Bro. G. Charlton, Bro. Walter Palfrey. Paradise, Rev. G. F. Mainwaring, Dea. Edward Marshall, Bro. C. S. Phinney. Bridgetown, Rev. N. Vidlin.

The Rev. Isaiah Wallace being present was invited on motion to a seat in the Council. Bro. Locke then gave a succinct and impressive account of his conversion, and call to serve God in the ministry of his Son.

Having done this the candidate gave a full and lucid statement of Christian doctrine, and was thoroughly sifted in the questions put by the brethren present. On the whole the candidate acquitted himself in a highly creditable manner. The candidate withdrew by request that the Council might have an opportunity of considering the question of his ordination. After some time spent in deliberation, it was moved by Bro. Wallace, seconded by Bro. Howe, "that in the opinion of this Council the statements made by Bro. Locke on this occasion are satisfactory and in view of the general circumstances attending his case the Council recommend his ordination to the ministry."

The following arrangements were carried out in connection with the ordination service:

Ordination Sermon, preached by Rev. Isaiah Wallace; Charge to the Candidate, by Rev. J. T. Eaton; Ordination Prayer, by Rev. E. H. Howe; Hand of Fellowship, by Rev. G. F. Mainwaring; Charge to the Church, by Rev. N. Vidlin. The Rev. John Rowe, pastor of the Upper Wilmet Baptist church who had been invited arrived during the proceedings and delivered a short and stirring address appropriate to the occasion, after which the benediction was pronounced by the pastor, Rev. E. E. Locke.

R. D. POTTER, Moderator.  
G. F. MAINWARING, Sec.  
July, 17th.

**BROOKFIELD.**  
By invitation of the Baptist church at Brookfield, a council was convened at 2 p. m. to consider the propriety of ordaining Brother M. L. Fields to the work of the ministry.

Delegates were present as follows: Truro—Rev. J. E. Goucher and Dea. Wm. Falkner; Dartmouth—Bro. J. W. Johnson and James Gates; First church, Halifax—Rev. W. H. Clines; North church—Rev. J. W. Manning and Dea. J. C. Damarsq; Lower Stewiack—Rev. J. R. Skinner; Onslow East—Rev. D. P. Harris, Dea. John Smith and J. W. Lynds; Upper Stewiack—Bro. Wm. F. Cox and Wm. Bentley; Economy—Dea. Josiaholey; Great Village—C. S. Sieras (Lic.); Dea. Ezra Layton, Rev. T. B. Layton; New Annapolis—Rev. F. D. Davidson and John A. Wilson. Invited brethren—Rev. P. S. McGregor, General Missionary; W. W. Ross (Lic.), Bro. A. J. Walker and James Page, of Truro; Wm. Miller, Alex. Sutherland, of Lower Stewiack; Bro. E. D. Davidson, of Partridge; Silas Morrison, of Onslow; E. N. Bentley, of Stewiack, C. L. Marsh, of Onslow East.

Rev. J. W. Manning was chosen moderator and T. B. Layton clerk.

It was resolved by the church to accept the advice of the council as constituted. By request of the council the candidate related his christian experience, views of christian doctrine and call to preach the gospel. He was questioned by different members of the council. His statements and answers being entirely satisfactory, it was unanimously resolved to proceed to ordain him in the evening. Services were commenced at 7:30, and conducted in the following order: Reading Hymns by Bro. C. S. Sieras (Lic.); Reading Scripture by Rev. J. R. Skinner; Opening Prayer Rev. D. P. Harris; Ordination Sermon by Rev. W. H. Clines; Ordination Prayer by Rev. J. E. Goucher; Charge to the church by Rev. P. S. McGregor; Charge to the candidate by Rev. J. W. Manning; Right hand of fellowship by Rev. F. D. Davidson; Benediction by Rev. M. L. Fields.

The congregation was large, services very interesting. Prospects for success are good. Bro. Fields stands very high in the estimation of the people, his labours have been blessed widely among them.

J. W. MANNING, Moderator.  
T. B. LAYTON, Clerk.

### Literary Notes.

Dr. Benjamin Hall, a graduate of Acadia and now in Harvard University, is another of our graduates who has won some distinction and is destined, should health and life permit, to win more. He has just completed a work on Economic History since 1703. A leading journal speaks of it as follows:

"The work in this book (which embodies some careful translations) is too important not to be quickly recognized, and Dr. Hall, who, it will be remembered, is a Nova Scotian, has a creditable record of having his book adopted not only in Harvard university, but in other leading colleges in the United States. The production of the book may be said to mark an epoch in the teaching of political economy in this country, to make possible a new branch of study in the curriculum of the universities of America. We are glad it has been so successfully undertaken by one of Nova Scotia's sons."

"Build a little fence of trust  
Around to-day;  
Fill the space with loving work,  
And therein stay.  
Look not thro' the shell'ring bars,  
Upon tomorrow;  
God will help thee bear what comes,  
Of joy or sorrow."



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**Bible Lessons.**

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**THIRD QUARTER.**

Lesson VII. August 19. Lev. 16: 1-14.

**THE DAY OF ATONEMENT.**

**GOLDEN TEXT.**

"Without shedding of blood is no remission."—Heb. 9: 22.

1. After the death of the two sons of Aaron: Nadab and Abihu, recorded in chap. 10.

2. Speak unto Aaron... that he come not at all times into the holy place within the veil. Only on the Day of Atonement and in the manner prescribed in this chapter. He or the ordinary priests went every day into the Holy Place without the veil, to burn incense and to trim the golden lamp, and they might be tempted to look or go within the veil.

3. Thus shall Aaron come: that is, by means of the offerings and ceremonies which follow.

**Teaching.** We are to obey God's commands exactly, whether we understand all the reasons for them or not.

with automatic tubes in such a way that what was used aloud in one room was heard by her in any other. Therefore, matters which it was considered advisable to keep from her knowledge were discussed in whispers, because the "walls had ears."

In ancient times the English were wont to cover their faces with rushes, and when visitors of distinction were expected their rushes were substituted for the veil. The changes were not made if the visitors were ordinary people, who were regarded "not worth a rush." "not worth a straw."

Formerly, in London, when a small dealer bought bread of a baker, for every dozen loaves purchased he was given an extra loaf as his profit; from which circumstance "a baker's dozen" signifies thirteen.

Assigned to the phrase, but the above is the only one that is based on a sure foundation.

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4. The Day of Atonement. This was the annual fast day, the day of humiliation prescribed by the Levitical ritual, all the other annual public days being festive and joyous.

If the scene of the service was centered about the Holy of Holies, which was entered only on this occasion, and by the high priest alone. All the ceremonies took place here and in the Holy Place of the tabernacle and in its court.

III. THE SERVICES OF THE DAY OF ATONEMENT.

(I) Preparations, according to Jewish tradition. Of so much sacredness was this solemnity regarded, that the people began their preparation for it seven days before, by removing the high priest from his own house to a chamber in the temple (after the temple was built), lest he should contract such a pollution from any of his family, as might incur a seven days' seclusion, and thereby unfit him for performing his pontifical duties.

(II) The Daily Morning Sacrifice in the court of the tabernacle, by the high priest himself, in his glorious robes, instead of the ordinary priests; at the first streak of morning light. In conspicuous place he stood to give his benediction, in full sight of the gathered people. And they all saw him in his splendor, the great breastplate glittering in the sun.

(III) The Change of Vestments for the Peculiar Ceremonies of the Day. When he had finished the morning sacrifice, he washed his hands and feet a second time at the laver. He then retired to a particular chamber of the temple, and proceeded to strip himself of his rich habiliments, to bathe himself in water a second time, and to put on his plain white linen vestments, the same dress as that worn by the common priest, except that he had the sacerdotal mitre on his head. Thus attired, he proceeded to the work of sacrifice.

**Teachings.** 1. The white linen tress of the high priest was intended to symbolize the purity and brightness which forms the characteristic of angels and saints, and above all, of the King of saints.

2. So Christ laid aside his royalty and glory that he had with the Father, and became like one of us, only perfectly sinless.

3. Only by the washing of regeneration, the continual and repeated purification of the soul, can we enter God's holy place.

(IV) Presentation of the Offering for his own Sins. 3. With a young bullock for a sin offering: which had to be of the second year (see Ex. 29: 1), and which the high priest had to buy with his own money. It was to be his own property because the victim was to expiate his own sins, since he, like the meanest sinner, requires divine mercy and forgiveness, though, owing to his high office, he had to bring a more costly sacrifice.

4. And Aaron shall offer his bullock. The bullock stood between the porch and the altar, with its face toward the tabernacle, while the priest faced the east, that is, toward the worshipping people. He then laid both his hands upon the head of the bullock and confessed as follows: O Lord, I have sinned, done perversely, and transgressed before thee, I and my house. I beseech thee, O Lord, expiate the sins, perversities, and transgressions whereby I have sinned, done perversely and transgressed, I and my house, as it is written in the law of Moses, thy servant, saying (Lev. 16: 30). For in this day will I expiate you, to purge you from all your sins before the Lord, that ye may be clean.

(V) Presentation of the Offerings for the People. Close to the worshipping people, in the eastern part of the court, he laid the bullock (select carefully) of the congregation: at the public expense. Two kids of the goats. Better, "two shaggy he goats." They were to be altogether alike in look, size, and value. The two together were really one sacrifice.

6. Present them... at the door of the tabernacle: wear the worshippers, on the east. Before the Lord. The two goats were presented with their faces to the west, where the Holy of Holies was, and where the Divine Majesty was especially revealed.

8. And Aaron shall cast lots. In the urn were two lots, of the same shape, size, and material,—in the second temple they were of gold,—the one bearing the inscription "For Jehovah," the other, "For Azael" (scapegoat). The high priest shook the urn, thrust his two hands into it, drew the lot, laying "me on the head of each goat. The scapegoat was now pronounced "towards the people, and stood facing them, waiting there, as it were, till their sins should be laid on him.

The SYMBOL. Assuredly a more marked type of Christ could not be conceived as he was brought forth by Pharaoh, and stood before the people, just as he was about to be led forth, bearing the iniquity of the people, 9, 10. And Aaron shall bring, etc. This is the announcement of what was to be fulfilled later, as we shall see.

(VI) The Sacrifice of the High Priest's Sin Offering. The high priest now once more returned towards the sanctuary, and a second time laid his two hands on the bullock, which still stood between the porch and the altar, to confess over him not only, as before, his own and his household's sins, but also those of the priest-hood. Then the high priest killed the bullock, and caught up his blood in a vessel and gave it to an attendant. Advancing to the altar of burnt offering, he next filled the censer with burning coals, and then ranged a handful of frankincense in the dish destined to hold it, and entered the Holy Place. The curtain of the Holy of Holies

was pulled back, and the high priest stood alone in the awful gloom of the holiest of all, only lit by the red glow of the coals in the priest's censer. He now threw the incense on the coals, and waited till the smoke had filled the Most Holy Place, breathing benediction, he prayed for the people. While the incense was offering in the Most Holy Place, the people withdrew from proximity to it, and worshipped in silence. At last the high priest emerged from the sanctuary, took the vessel of bullock's blood, and re-entering the Most Holy Place, sprinkled the blood upon and before the mercy seat.

**Teachings.** 1. If sins are to be forgiven, they must first be confessed; confessed particularly, and not in general terms.

2. The best of people, those highest in Christian service, are imperfect and sinful, and need confession and forgiveness.

3. The officers and teachers of religion must first be cleansed, must first experience the blessings of atoning love, before they are fit to help save their fellow men.

(VII) The Atonement for the Sins of the People. Its First Aspect (vers. 9, 10, 16). The two scapegoats exhibit the two aspects of atonement, the one the divine side, the atonement making it possible for God to forgive sins without contradicting his own nature, as increasing sin by its easy forgiveness; the other side being the actual forgiveness of sin and its removal from the heart and nation.

9. The goat upon which the Lord's lot fell: the one which was to be slain as an atonement for the sins of the people was now (ver. 15) sacrificed to make atonement for the holy place (ver. 16) on account of the uncleanness of the priests and worshippers, and because of the uncleanness of the children of Israel, and because of their transgressions.

This symbolized the Lamb of God, who made atonement for the sins of the world.

(VIII) The Scapegoat. The Second Aspect of the Atonement, the taking away of Sin (ver. 10). The Scapegoat (Heb. Azazel). The word is regarded by many as a proper name for "the utterly banished demon," the prince of evil spirits; and the sin-laden goat was thus banished to the desolate regions of the prison of darkness. Others regard the word as meaning complete separation, and the sins represented by the scapegoat were completely removed—even "as far as the east is from the west."

The statement had been made, but the consciences of the people were not yet free from a sense of personal guilt and sin. Their own personal guilt and sins were now to be removed from them, and that in a symbolical rite, at one and the same time the most mysterious and the most significant of all. Will the other goat was being sacrificed, the scapegoat had been looking onward, confronting the people, waiting for the terrible load which it was to carry away "unto a land not inhabited." Laying both his hands on the head of this goat, the high priest now confessed and pleaded: "O Lord, thy people, the house of Israel, have transgressed; they have rebelled; they have sinned before thee. I beseech thee now absolve their transgressions, their rebellion, and their sin that they have sinned against thee, as it is written in the law of Moses thy servant, that on this day he shall make atonement for you to cleanse you from all your sins, and ye shall be clean." And while the prostrate multitude worshipped at the name of Jehovah, the high priest turned his face towards them as he uttered the last words, "Ye shall be clean!" After the confession had been made over the head of the scapegoat, it was committed to the charge of some person or persons, previously chosen for the purpose, and carried away into the wilderness: where, as we should understand (ver. 22), it was set at liberty. The arrival of the goat in the wilderness was telegraphed by the waving of flags from station to station, till a few minutes after its occurrence it was known in the temple, and whispered from ear to ear that "the goat had borne upon him all their iniquities into a land not inhabited."

**Teaching.** 1. The sinfulness and guilt of the heart and life.

2. The fact that an atonement has been made is not enough; our sins must be borne away.

3. Jesus Christ our sacrifice has not only made atonement for our sins, but takes our sins away, removes our sinful nature, remedies our sinful life.

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Messenger and Visitor.

WEDNESDAY, AUGUST 1, 1888.

EASTERN ASSOCIATION OF N. B.

The missionary meeting was held on Saturday evening. It was fairly well attended. Bro. W. E. Hall spoke at the opening. Through a misunderstanding, we were not present until after he had finished. Bro. J. F. Kempton argued for foreign missions. They were, in the most perfect harmony with the spirit of the gospel. They were to supply the greatest need. The terrible destitution is seen in the fact that in India, where there has been the greatest concentration of missionary effort, but few of the 250,000,000 had been reached. The heathen lands were also open to the gospel. There was encouragement to work. On the newest field, that of Africa, many were flocking to Christ, while the promise of God was sure. Some startling statistics were also given of the disparity between what was done for the work at home and that abroad.

Bro. Morrow, whose correspondence in the Messenger and Visitor all our readers have enjoyed so much, was present and gave an address.

The statistics of heathendom were appalling. In China alone, 24,000 souls go into eternity every hour. Here there is but one missionary to every 300,000. In Burma, there are 130,000 to each missionary. Within twenty miles of Bobbili, where Bro. Churchill labors, there are 300,000 Telugus packed. What is to be done? Let those who are able give themselves, others give of their means to send those who are willing to go, and let all pray.

We should be encouraged by such facts as these. In China, last year, there were as many converts as during the first fifty years of missions there. In Japan the number of converts had been tripled. He did not wish the people to have the impression that the missionaries did all the work. The workers at home have to sacrifice to do and give, and were about equally worthy of the well done. He and Mrs. Morrow had visited our missionaries when on the way home. Our mission had made a good beginning, and we might expect to hear good tidings in due time. There was need that more missionaries be sent out.

He then took us to his own field of Tazvy, which was over 200 miles long by 50 broad, and introduced us to his work and methods. During the rainy season they devote the time to the school and to the oversight of the work on the farm. During the dry season they visit the towns and villages, and press the aggressive work. In the school, bible knowledge is imparted each day as one of the chief objects. All who enter the school must give up their filthy habits of smoking, &c. Thus far, about all who have entered the school have been converted. He had baptized about 300 during the eleven years of this way in India.

In the absence of Bro. Cohoon, Bro. Hinson spoke a few words for Home Missions, which were full of force and fire, and Dr. Day made a brief statement and his earnest appeal.

On Sabbath morning, in the absence of the brother appointed to preach the association sermon, a brother did his best to supply the place, on very short notice. The congregations were large and inspiring all the day, and seemed to listen with profound attention to the speakers. Bro. Kempton preached a plain gospel sermon in the evening. Bro. Hinson has been found in the Maritime provinces, to help him be the preacher he is. There was a Sabbath school and an evangelistic service in the afternoon. The great thought and desire of pastor and people seemed to be that souls might be saved through the work of the day.

The circular letter was read by Bro. Camp, as the first business of Monday morning. It was on Christian Giving, and was most excellent. We advise all to read it when it appears in the Messenger and Visitor.

The report on Denominational Literature was presented by Bro. L. M. Weeks. It was an earnest plea for loyalty to our Book Room and paper. Some sentences in it are very suggestive. It says, "Into the homes of the people, and principally within the limits of the Convention, since last Association, there have been placed about 330,000 copies of the Messenger and Visitor. Probably an average of three persons read or hear read each copy of the paper every week. Therefore, week after week, 52 times in the year, 20,000 human lives are touched, influenced, moulded on morals, religion and the interpretation of God's word as Baptists believe it. Who will attempt to estimate the impressions made, the impulses given in the direction of truth and right, of God and heaven?"

The force of this statement is heightened when we remember that at least five probably read each paper. In the discussion of the report, some kindly criticisms were made, and appreciative words spoken. The report on Temperance showed that our people are the truest of the true, on this live subject. It was a matter for gratitude that there was no need of any report on obituaries. The session on Monday afternoon was thinly attended. As has become the rule, the sisters were all absent. One of the most important reports was presented—that on Systematic Benevolence, by Dr. Day. It urged strongly the adoption of the weekly offering plan. The discussion was very excellent; but it was rendered of little practical value, by the few present. Bro. W. Camp's to preach the sermon next year, and Bro. B. N. Hughes writes the circular letter. Some troubles in the church at New Canada were referred to a committee. It is hoped the efforts of the committee will be blessed to the arrangement of the difficulty. A delegation of brethren has been appointed to meet with the church, should the brethren think they can be of service. The evening educational meeting was largely attended, and the deepest interest manifested. Prof. Kierstead was the first speaker. He was glad to know that the Seminary at St. Martins was in a more hopeful position than ever before. He hoped there would be a bright future before it. Coming to Acadia college. The aim was to train mind, to develop character, which was deeper than mind even, and to lead the students up to a high purpose. We have encouragements. The country and its institutions are advancing. This makes more demand for mind, stirring up a greater interest in it. The deepening of religious interest also emphasizes the need of consecrated mind. There is also growth in direct interest in education, as illustrated by the late educational convention at St. John. The colleges are flourishing, and this means that there is a broader and deeper interest. These are encouragements. The first attendance, scarcely hoped for a few years ago, the sympathy evoked by the Jubilee effort, the mark our students make at the highest institutions elsewhere: all this makes us hopeful. But there are needs. First, there must be students, students who obey, and who have been well grounded in the elements. Then this educational work must be in the thought and in the heart of the people. The College needs prayer. This is not want. There is need of money. The results to be achieved by money, put into educational work are as great as from any other investment. Dr. Day: Power ever commands respect. This is true of physical power, the power of wealth, of mind, of heart. The highest power must be through the cultivation of body, mind, and spirit. This makes education, which develops this power, indispensable. The first requisite of an education is a good arts course. When a man has a cultivated mind, he carries his fortune with him. This is the best fortune parents can give their children. Let the daughters be educated as well as the sons. If people are to go in debt, let it be for the education of their children. Our children should be educated at our own institutions of learning. If we send them to other institutions, we are in danger of losing them to the precious truth we hold. There is no reason why our children should not go to Wolfville. Our institutions there stand as high as any in the training they give to the minds of students, while they are present in the moral power they have had over them. Bro. J. A. Gordon: He had the keenest appreciation for education. Acadia college had done one of the grandest works. For instance, she had sent 25 of her students to the foreign mission field. The Seminary at St. Martins is yours, and so has the claim upon you of parentage, as the history of the past shows. The object of the Seminary is not to be a rival of Acadia, but a feeder. The friends of Acadia are fully persuaded of this. It is to get our children from the system of provincial education, and secure them for the moulding of our own institutions. We have the power to lay hold of the educational forces of our province, as the Baptist denomination is the strongest Protestant body. He recounted the struggle of the past year. They proposed to get churches to furnish the suites of rooms. It will cost \$50 each. Six churches have already taken a suite each. He asked the churches to take others. He paid a high tribute to Bro. Simpson and his wife, and to the other teachers, and to the facilities to be afforded the students. They wanted the sons and daughters of the Baptist people. It was one of the hardest trials of his life to give up his church, and he hoped the people would stand by him and all others interested in the work. Bro. B. F. Simpson: The time has passed when men expect power without exert on. Scriptural history shows that God prepares men for his work. Moses for so many years in preparation for his work, Paul so well trained, are examples. A ton of iron in the mine is worth two or three cents; made into refined iron it is worth 52 times in the year, 20,000 human lives are touched, influenced, moulded on morals, religion and the interpretation of God's word as Baptists believe it. Who will attempt to estimate the impressions made, the impulses given in the direction of truth and right, of God and heaven?" The force of this statement is heightened

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There is also growth in direct interest in education, as illustrated by the late educational convention at St. John. The colleges are flourishing, and this means that there is a broader and deeper interest. These are encouragements. The first attendance, scarcely hoped for a few years ago, the sympathy evoked by the Jubilee effort, the mark our students make at the highest institutions elsewhere: all this makes us hopeful. But there are needs. First, there must be students, students who obey, and who have been well grounded in the elements. Then this educational work must be in the thought and in the heart of the people. The College needs prayer. This is not want. There is need of money. The results to be achieved by money, put into educational work are as great as from any other investment. Dr. Day: Power ever commands respect. This is true of physical power, the power of wealth, of mind, of heart. The highest power must be through the cultivation of body, mind, and spirit. This makes education, which develops this power, indispensable. The first requisite of an education is a good arts course. When a man has a cultivated mind, he carries his fortune with him. This is the best fortune parents can give their children. Let the daughters be educated as well as the sons. If people are to go in debt, let it be for the education of their children. Our children should be educated at our own institutions of learning. If we send them to other institutions, we are in danger of losing them to the precious truth we hold. There is no reason why our children should not go to Wolfville. Our institutions there stand as high as any in the training they give to the minds of students, while they are present in the moral power they have had over them. Bro. J. A. Gordon: He had the keenest appreciation for education. Acadia college had done one of the grandest works. For instance, she had sent 25 of her students to the foreign mission field. The Seminary at St. Martins is yours, and so has the claim upon you of parentage, as the history of the past shows. The object of the Seminary is not to be a rival of Acadia, but a feeder. The friends of Acadia are fully persuaded of this. It is to get our children from the system of provincial education, and secure them for the moulding of our own institutions. We have the power to lay hold of the educational forces of our province, as the Baptist denomination is the strongest Protestant body. He recounted the struggle of the past year. They proposed to get churches to furnish the suites of rooms. It will cost \$50 each. Six churches have already taken a suite each. He asked the churches to take others. He paid a high tribute to Bro. Simpson and his wife, and to the other teachers, and to the facilities to be afforded the students. They wanted the sons and daughters of the Baptist people. It was one of the hardest trials of his life to give up his church, and he hoped the people would stand by him and all others interested in the work. Bro. B. F. Simpson: The time has passed when men expect power without exert on. Scriptural history shows that God prepares men for his work. Moses for so many years in preparation for his work, Paul so well trained, are examples. A ton of iron in the mine is worth two or three cents; made into refined iron it is worth 52 times in the year, 20,000 human lives are touched, influenced, moulded on morals, religion and the interpretation of God's word as Baptists believe it. Who will attempt to estimate the impressions made, the impulses given in the direction of truth and right, of God and heaven?"

raised up. The president of one of the foremost theological seminaries in the United States had recently said to him that upon the whole the men who came from Acadia were better prepared than those that had come (for the last 22 years) from any other college. He knew not of any building this side of the Rocky Mountains equal to the one at St. Martins for educational purposes.

We want the sympathies of the people; we want your sons and daughters who are the wealth of the country. We enter upon this work in faith. It must go on. We may say that Bro. S. impressed the people strongly as a man of power.

Tuesday morning was devoted to Sabbath school work.

Bro. Gordon objected to Sabbath schools being called the nurseries of the church. We do not believe that children are born in the church to grow up in it. The children needed well equipped teachers, as much as older people required well furnished parlors. To meet this need there should be teachers' meetings. The school should be a part of church work under its control.

Bro. S. J. Archibald, while believing that Sabbath school work was one of great importance, it was not as great as the preaching of the gospel and home training. We need consecrated teachers and those who will be positive in their instruction. There is too much of uncertainty, fear to state there is any truth which is sure. We need enthusiastic teachers who back their teaching by their lives. He agreed with Bro. Gordon that the school should be under the control of the church.

Prof. Kierstead thought we should consider how to do Sabbath school work as well as its general principles. He suggested that a committee be appointed to arrange a Sabbath school meeting in connection with next association.

Bro. Miles referred to the undenominational S. S. Conventions, and wished to know the relation we should hold to them. He believed if we united with them, we should carry our principles with us.

Bro. Hinson thought there was too much done by lecture bureaus. As a denomination we should be able to do our own work. Teachers are the best general church workers. Each teacher should be eminently pious. We want teachers who have the power of the cross in them. He should be intelligently doctrinal. He should not make a hobby of any truth, neither should he be afraid to teach any truth. The converts from the Sabbath school are appallingly small. In his own church only 12 of the 80 added this year were from the Sabbath school. This made him sad. His ideal of the Sabbath school was the place where we train our own for the Lord.

After remarks by several others Bro. Kierstead's suggestion was acted upon, the committee appointed, and the Association adjourned.

GIVE HEED. The fall of J. R. Hutchinson demands more than a passing notice. It is fruitful in lessons and suggestions. As a denomination we have been mercifully delivered, in so large a measure, from cases of scandal among our ministers that this mournful instance is all the more grievous and notorious. While we are thankful that our ministers are so true and trustworthy generally, this case may yet have its warning for us all.

No position however high in the church of God, no work however hallowed, no self denial, even, will shield us from temptation. The man in any calling who grows careless, is liable to be overcome. Well may we give heed to our Lord's warning words, "What I say unto you, I say unto all, watch."

How sensitive is a good reputation. Like the polished surface of a mirror, a breath will tarnish it; like a glorious piece of sculpture, a stroke will dash it in pieces; one false step, one outbreak of passion, one grievous sin, and it is marred and broken. When once dashed in pieces, like the broken fragments of a statue, it can never be completely restored. Like the bloom on the peach, once brushed away, and it is gone beyond recovery. No man who has committed grievous sin can become what he was, much less what he might have been. A soiled and blackened reputation may be flooded with scalding tears of heartbroken penitence; it may be exposed to fiery heat of self-denial and sacrifice; all this may continue for long years; but the stain will not all disappear. J. R. Hutchinson can never recover what he has lost, even though he should give evidence of penitence. He can never fill the old place. How we all should pray God to keep us from terrible loss as that of reputation, because we have lost the character of one which a good reputation alone can spring, actually.

All this is emphasized when we consider what is lost with a good reputation. The moral power, without which we are unable to influence others most strongly for good, is indissolubly associated with an unblemished reputation. Men resent the very idea of being made good by the efforts of a bad man. They are ready to reject anything a man of an evil reputation may urge upon them. Imagine anyone giving respectful and serious heed to the one whose sin we mourn. Let us be careful of our reputations, for the sake of the power they give our words and acts over others. The thought that all this power and possibility of influence is conditioned upon

that which one glaring act of sin may destroy, should drive us to our knees. And this is not all. When a man who has been trusted falls, it begets general distrust, and is a sin against all good men. It instils a subtle scepticism into all hearts. It gives occasion to the thoughtless and the profane to scoff and jeer at our holy religion. It hardens many hearts, or encloses them in a rocky rampart of prejudice, against which the shafts of truth fall shivered and broken. Through the outrageous action of J. R. Hutchinson our foreign missions will suffer, so will our missionaries on the field, the perishing heathen will be affected, so that the consequences will touch lives innumerable. It is a serious thing to make shipwreck of character for one's own sake; it is worse in so far as it destroys influence for good; it is the worst of all because it tends to blast other lives. And the higher the trust imposed, the more exalted the position held, the more terrible will be the results in all these directions. So much the more, therefore, should those who have upon them the solemn responsibility of a high position and a sacred calling, flee from the first appearance of evil.

Finally, J. R. Hutchinson's case is no exception to the law that character does not collapse all of a sudden. To the eyes of the general public, this might seem to have been his case; but it was not. It has transpired that for a long time his character had been becoming more and more drained of manliness, much more of the kindness which allies a man with God. These sudden downfalls are only sudden in outward act; the character becomes corrupted by secret sin or evil thought, and the collapse is but the completion of a long continued process of moral decay. The only way to be safe is to keep the life upright, the thoughts and heart pure.

THE WEEK. The Times' charges against the Parnellites is still the most interesting topic in British politics. While the government have brought in a bill appointing a commission to investigate, at the request of Parnell, he is suspicious. There are no specific charges made in the bill, and he fears an attempt may be made, under the general nature of the bill, to spring upon his unexpected charges he may not have prepared himself to meet. The bill has passed its second reading unchanged. It is evident the government are making the Times' charges their own, and the issue of the investigation will have a great deal to do with the future of the three parties chiefly interested. If the charges can be sustained, Parnell's career as a politician will be ended. If they are proved false, the Times will suffer the heaviest blow it probably has ever endured, and the government will be very much shaken. Parnell exhibits a calm confidence in the issue, if a fair trial can be obtained. He says he can show, before the investigation is a week old, that the letters are forgeries. It is now rumored that, rather than be put at the disadvantage of the commission in its proposed form, he will sue the Times for libel, and stand his chances in the regular court, as involving less risk. Hon. Reginald Brett declares that when he was private secretary to Hartington, an ex-member of Parliament offered to put Lord Hartington in possession of documents proving Parnell's complicity in the Phoenix Park murders, and he (Brett) refused to have anything to do with them. So far as we can judge, the British public are being impressed by Parnell's confident attitude, and the Times' case is not so favorably viewed as it was some time since.

The British taxpayers are very long-suffering. There is trouble in British naval circles, and it is a wonder the trouble is not greater. England has 294 admirals, and only 50 ships worthy of the command of an admiral. These draw over \$800,000 a year salary, while but 13 of them are employed, whose salary amounts to only \$185,000. So also of the captains: the employed cost the country \$2,250,000, while the unemployed cost \$3,450,000. Out of 140 generals, 109 are employed. It is no wonder the cost of the British army and navy is so much out of proportion to those of the continent. Positions must be

found for the younger sons of the nobles and gentry, and so there must be all these sinecures.

Another Parnellite member of Parliament has been arrested for violation of the Crimes Act.

In Europe the chief interest centres in the meeting of the Emperors. William and the Czar have met and parted. There was a grand pageant, and the Emperors embraced and kissed each other over and over again at parting. This is all very theatrical, and it is to be hoped it may tend toward peace; but it would not long stand the strain of a change of policy. William proposes to visit the Emperor of Austria and the King of Italy. It is said the monarchs did not talk shop at all at their meeting; but the event was merely to lay emphasis upon the friendliness of their personal relations.

It is stated the Pope is seriously considering the step of leaving Italy and going to reside on an island off the coast of France, which he thinks of purchasing. This is proposed, doubtless, to help him pose as a martyr to the cruelty of the Italian government. We think this secluded island would be a good place for him. He might then be free from the temptation to devote his time to political intrigue, rather than to consider matters spiritual.

What Scholars Think of Rev. B. F. Simpson. The following are some extracts from testimonials sent us from prominent educators in the United States, strongly commending our new principal of the Seminary at St. Martins:

From Dr. G. W. Northrup, President of the Morgan Park Theological Seminary: "I have a very intimate acquaintance with Mr. Simpson for eight years, and have no hesitation in saying that no one superior to him in intellectual ability and scholarship has been under my instruction in twenty-five years. His scholarship is exact and broad. I feel confident that he possesses in a high degree, the elements necessary to make a first-rate teacher."

From Dr. J. R. Boise, Professor of N. T. Greek in Morgan Park Seminary: "Allow me to express my appreciation of Mr. Simpson for such a position. He studied the Greek New Testament in my classes at Morgan Park. He was always one of the most attentive, sensible and reliable men in his class. He is a good, instructive preacher, and a man of well-balanced mind. I know of no man whom I can recommend more highly for the position."

From Dr. J. A. Smith, editor of the Standard, and lecturer in the Morgan Park Seminary: "I have known Mr. Simpson since his first arrival as a student at Morgan Park. Beside a very considerable acquaintance with him as a scholar and as a thinker on general subjects, I have known him as a pastor, and to receive from him very valuable articles for the paper with which I am connected. Those of Mr. Simpson's acquaintance who know him best have felt sure that sooner or later he would become an incumbent of some important professorship. His habits of mind are very much those of a student and teacher."

From Mr. Spurgeon. [The following explains itself, and will be read with deep interest.] As was noted in the Messenger and Visitor at the time, a resolution expressing sympathy with the Rev. C. H. Spurgeon in the noble stand he is taking for the truth, was passed at the late Nova Scotia Western Association, and, as directed, was forwarded to him. A reply from Mr. Spurgeon was received to-day, of which I forward to you a copy. As it is a matter of general interest to our people, will you kindly publish it.

I. E. BILL, JR., Clerk of N. S. W. B. A. Chegoggin, Yarmouth, N. S. July 26, '88.

Westwood, Beulah Hill, Upper Norwood, London, July 14, 1888.

To the Brethren of the Nova Scotia Western Baptist Association: Dear Brethren,—Your most fraternal resolution affords me much consolation in the midst of many personal and relative trials. It is most kind of you to notice my contention for the old faith. No small matter has called forth my protest. I feel in my soul that the fundamental truths are being assailed, and a sort of charity prevents beloved and true brethren from smiling the enemy. He who dares to stand up for truths, which should be universally recognized, is, in these days, thought to be narrow and unkind.

I think it well to assure you that no personal pique or prejudice of a private kind has moved me. I have always received from the Union all the respect I desire, and more than I deserve. Only on this point of sacred truth have I any quarrel. Neither is there the shadow in the rumor that I have quitted the Baptists. To leave one society of a denomination is not to quit the body. I am, by the grace of God, a baptized believer and a baptizer of believers.

Much of the evil I protest against comes from outside the Baptists. The new theology is as alien to the creed of Baptists of former days as it is false to christianity. Brethren, I am one with you, and I hope to live and die in fellowship with you. I

thank you with my whole heart. You have ministered joy to me. The Lord recompense you. I salute you all in love in the name of the Lord Jesus.

Yours very gratefully and lovingly, C. H. SPURGEON.

The Seminary. As already announced through the columns of the Messenger and Visitor, the Board of Directors of the Union Baptist Education Society have urgently requested me to take the position of general superintendent, which I have provisionally accepted.

Wherever I have gone in the interest of this institution, I have been received with uniform kindness and cordiality. During the last few days the following donations and subscriptions have been made. Churches and persons to provide for the furnishing suites of rooms:

Germain at Baptist church, St. John \$50 00  
Leinster " " " " " " 50 00  
Waterloo F C B " " " " " " 50 00  
Carleton F C B " " " " " " 50 00  
St. Martins Baptist church " " " " " " 50 00  
A Friend who will credit his church 50 00  
Moncton Baptist church " " " " " " 50 00

There are other churches and individuals who are considering the matter, and in all probability will help in this regard. I have also received the following subscriptions in aid of the work:

Mont McDonald, St. John \$500 00  
Leinster " " " " " " 100 00  
Wm Peters, " " " " " " 25 00  
Rev C Goodspeed, " " " " " " 25 00  
Hon Ezekiel McLeod, St. John 500 00  
Foster McFarlane, M. D., guarantees 500 00

There are a number of other persons who have it upon their hearts to give liberally, from whom we shall soon hear. Students are daily applying for admission. With so beautiful a location, building accommodation so nearly perfect, so good a staff of teachers, and so extensive a constituency, we feel hopeful that this school can and will be made a great blessing to our cause as Baptists, as well as to the Lord's work generally.

J. A. GORDON. Vancouver, B. C. Please allow me space for a few notes concerning the Baptist cause in this town. Where did your come from? is a question I have asked hundreds of times since coming to this town. About 50 per cent of the answers given, are either "Nova Scotia," "New Brunswick," or "Prince Edward Island." Amongst these are a number of Baptists, some of whom were the first to send for their church letters and organize a Baptist church in this town. Others have since been added, so that about fifty per cent of our membership comes from these Provinces. Now, I want to ask if there is not some money in the East amongst the readers of your paper, that can be spared to help to build a church home for these pioneer Baptists in this new city. About three months ago, I appealed to the churches under the jurisdiction of the Dominion Board of Home Missions for funds to help us with our proposed new building. So far, I have only received \$95 from churches in Ontario and Quebec; \$5 from the churches in the Maritime Provinces. Now, compare this method of treatment, with that of the American Board of Home Missions. Rev. Mr. Barnes came out to this country about four years ago to work up the Baptist cause in Victoria. He labored under the American Board. When he asked for funds for a building the Board gave him a grant of \$300 to help him to build at New Westminster. In all, during three years, the American Board spent \$4,400 in order to establish two Baptist churches in this country under the British flag. It has taken me three months, after having made 400 appeals by Circular letter to collect \$100. But a "Prophet is not without honor except in his own country;" and sometimes not without money too. Six or coming out here, our work has not been in vain in the Lord. Six young men have been baptized; three others have been received for baptism. We have secured a good site for a new building, 75 feet front, on a corner, centrally located, involving us in an extra expenditure of \$750. We are in a new country, laying foundations for future generations. Our membership is not of the wealthy. They are doing their best; but many of them are getting disheartened, when they see the churches of other denominations going up around them, and the Baptists still away behind. Five cents per member from the Baptists in the East would put us up alongside, so far as a building is concerned. Shall it be given? Will not the pastors of the churches take up these Circular letters again and read them to their congregation, and ask them each to put five cents into the foundation that their Baptist brethren are trying to lay in Vancouver, the terminus of the Canadian Pacific Railway. JAMES B. KENNEDY. Missionary of the Dominion Board. Vancouver, July 16th, '88.

We gladly insert the above appeal, and hope the Lord may put it in the hearts of many to adopt the suggestion given. Money spent in establishing a Baptist interest at Vancouver now, will tell more than ten times the amount expended a few years hence. We shall be glad to forward any amounts remitted to us for the Vancouver church.—Ed.] Send to Book Room for No. 1, 2, 3 and 4, word edition; \$1 00 per dozen.

found for the younger sons of the nobles and gentry, and so there must be all these sinecures. Another Parnellite member of Parliament has been arrested for violation of the Crimes Act. In Europe the chief interest centres in the meeting of the Emperors. William and the Czar have met and parted. There was a grand pageant, and the Emperors embraced and kissed each other over and over again at parting. This is all very theatrical, and it is to be hoped it may tend toward peace; but it would not long stand the strain of a change of policy. William proposes to visit the Emperor of Austria and the King of Italy. It is said the monarchs did not talk shop at all at their meeting; but the event was merely to lay emphasis upon the friendliness of their personal relations. It is stated the Pope is seriously considering the step of leaving Italy and going to reside on an island off the coast of France, which he thinks of purchasing. This is proposed, doubtless, to help him pose as a martyr to the cruelty of the Italian government. We think this secluded island would be a good place for him. He might then be free from the temptation to devote his time to political intrigue, rather than to consider matters spiritual. What Scholars Think of Rev. B. F. Simpson. The following are some extracts from testimonials sent us from prominent educators in the United States, strongly commending our new principal of the Seminary at St. Martins: From Dr. G. W. Northrup, President of the Morgan Park Theological Seminary: "I have a very intimate acquaintance with Mr. Simpson for eight years, and have no hesitation in saying that no one superior to him in intellectual ability and scholarship has been under my instruction in twenty-five years. His scholarship is exact and broad. I feel confident that he possesses in a high degree, the elements necessary to make a first-rate teacher." From Dr. J. R. Boise, Professor of N. T. Greek in Morgan Park Seminary: "Allow me to express my appreciation of Mr. Simpson for such a position. He studied the Greek New Testament in my classes at Morgan Park. He was always one of the most attentive, sensible and reliable men in his class. He is a good, instructive preacher, and a man of well-balanced mind. I know of no man whom I can recommend more highly for the position." From Dr. J. A. Smith, editor of the Standard, and lecturer in the Morgan Park Seminary: "I have known Mr. Simpson since his first arrival as a student at Morgan Park. Beside a very considerable acquaintance with him as a scholar and as a thinker on general subjects, I have known him as a pastor, and to receive from him very valuable articles for the paper with which I am connected. Those of Mr. Simpson's acquaintance who know him best have felt sure that sooner or later he would become an incumbent of some important professorship. His habits of mind are very much those of a student and teacher." From Mr. Spurgeon. [The following explains itself, and will be read with deep interest.] As was noted in the Messenger and Visitor at the time, a resolution expressing sympathy with the Rev. C. H. Spurgeon in the noble stand he is taking for the truth, was passed at the late Nova Scotia Western Association, and, as directed, was forwarded to him. A reply from Mr. Spurgeon was received to-day, of which I forward to you a copy. As it is a matter of general interest to our people, will you kindly publish it. I. E. BILL, JR., Clerk of N. S. W. B. A. Chegoggin, Yarmouth, N. S. July 26, '88. Westwood, Beulah Hill, Upper Norwood, London, July 14, 1888. To the Brethren of the Nova Scotia Western Baptist Association: Dear Brethren,—Your most fraternal resolution affords me much consolation in the midst of many personal and relative trials. It is most kind of you to notice my contention for the old faith. No small matter has called forth my protest. I feel in my soul that the

Grouping of the Churches—Eastern Association N.B.

No. 1—Albert county, Rev. W. Casp, chairman. No. 2 at 3—Westmorland county, the dividing line to be the Memramook river, Rev. W. B. Hinshelwood of the western section, and Rev. W. E. Hall chairman of the eastern section.

Home Missions.

Table with columns for receipts and amounts. Includes entries like 'Tusket S S concert', 'Victoria quarterly meeting', 'Albert S S concert', etc.

So far only fourteen Sunday schools have been heard from, but the receipts amount to \$140.48. What a handsome sum would be raised if all our schools would take hold of the work!

A. CONORS, Cor. Stacy, H. M. Board. Hebron, July 17.

Religious Intelligence.

NEWS FROM THE CHURCHES.

ST. MARTIN'S.—A good steady interest is manifest in all our meetings. Our missionary workers are holding meetings in the outlying sections of our field with good results.

UPPER ATLEBORO.—The pastor, Rev. J. L. Read, went over the mountain on Saturday, the 14th inst., and next day, baptized three persons in the Bay of Fundy at Harbortown. The ordinance was administered at eight o'clock in the morning, when the tide had broken about half way down from the higher mark.

BAPTIST MISSION HALL, ST. JOHN.—This hall, on Haymarket square, was opened on Monday evening. It was filled with a large and enthusiastic gathering. It will accommodate about 400, and its finishing and appointments are very attractive.

ST. STEPHEN, N. B.—An interesting concert was given by the Sabbath-school last Sunday evening in aid of Home Missions; \$13.00 was the amount of collection. Bro. Coburn's programme was well received.

MONTAGUE, P. E. I.—I have nothing of interest to report from this field. During the two years and nine months of my pastorate here we have had fair success. Besides adding a number to the church, one meeting-house began when Bro. Fagan was on the field; has been completed, and two more are being built, and will likely be finished this fall.

PARSONHO, N. S.—The one before reported for baptism was immersed on 15th inst. The mother of a large family. May her influence be blessed. I. W. P.

PORT GREVILLE, CUM. CO., N. S.—Two more baptized at this place on 22nd inst. The leaves is at work. Bro. Scherman is highly appreciated and has been richly blessed. I. W. P.

TAVOX, P. E. I.—The Baptist church here have lately purchased a "Karr O. 1888" from the enterprising firm of Millar Bros., Charlottetown, which supplies a long felt need, both in our congregational worship and in the Sabbath-school. It is neat in style and finish as well as rich in tone, and gives entire satisfaction, and already the advantages derived from its use are apparent in the increased attendance at all our public services.

TUSKET.—It was my privilege to baptize three persons for Bro. J. B. Ganong at Gavelton, Tusket, last Sunday evening. After the baptism we repaired to the meeting-house where a sermon was preached to an attentive congregation by my son. After the sermon the right hand of fellowship was given to the candidates and the Lord's supper was administered. The occasion was deeply interesting throughout.

MONCTON.—It was stated in the Moncton church letter that 150 members were put on a list of enquiry last year, and did not appear in the returns. This list has been sifted, and it is found that 112 of these are worthy of being retained. Adding these and the 52 net gain of this year to the membership reported, it is found that the total membership is now 632.

ST. JOHN'S.—The union Baptist ministerial conference met on Monday, Bro. Malloch gave the hand of fellowship to three new members on Sunday evening. Portland church took up its quarterly collection for Convention Fund, which was a generous one. Bro. Spencer had an interesting service on board the "Ulna," on Sabbath.

MILL COVE.—On July the 21st, nine men, friends to the cause, met with me on the little hillside where we purpose building the house of worship. The cornerstone of a Baptist meeting-house was laid in the morning, and before evening part of the foundation was laid. We have been detained somewhat with our work, but will soon get the carpenters to work now. The friends are still remembering us with their gifts, since last writing I have received the following:

Table listing names and amounts of contributions to the Mill Cove church. Includes Dr. C. D. Barnaby, Ingram River, \$1.00; Mrs. F. D. Barnaby, Ingram River, 50c; Peter Brunswick, Grand Harbor, 50c; James Fader, East Dover, 1.00; etc.

WE are very thankful to God and to these dear friends, for the way they have remembered us with their gifts. We hope that many more will follow their example. Pray for us still. B. U. HATFIELD, Black Point, July 23rd.

SAUNDERS-GRIMM.—At the parsonage, Berwick, N. S., on the 14th inst., by Rev. E. O. Read, Mr. Carl Saunders, and Miss Bertha Grimm, both of Springfield, N. S.

FOWLER-CARILL.—At the Baptist church, Middle Sackville, N. B., July 17, by Rev. Joseph Murray, M. A., assisted by Rev. William E. Hall, of Sackville. Weeden Fowler, Esq., of Hammond Vale, and Annie, youngest daughter of the late Charles Cahill, Esq., of Sackville, N. B.

WHITEWOOD-SPENCE.—At the residence of the bride's father, Halfway River, Cum. Co., N. S., on 12th inst., by Rev. I. W. Porter, B. A., Ellen B. Spence, to John Whitewood, of Spring Hill, N. S.

DUKESHIRE-BARLEY.—At the parsonage, Clementsport, June 28th, by Rev. E. N. Archibald, Isaac Dukeshire, to Miss Hannah Barley, of Kempt, Queens Co.

MOLLAUHLIN-FREED.—At the residence of the bride's father, July 18, by Rev. Theo. Todd, Mr. Albert W. McLaughlin and Annie May Feroo, both of Canterbury, York Co.

SHAW-DAY.—At Hartland, July 18, by Rev. Theo. Todd, Mr. Frank R. Shaw, of Wakefield, and Miss Sophia J. Day, of Brighton, Car. Co.

CHUTE-ROBINSON.—At Nicholville, Aylesford, N. S., July 18, by Rev. J. L. Read, Foster B. Chute, Esq., of Berwick, to Miss Fannice C. Robinson, of Nicholville, Aylesford, N. S.

PERSONAL.—Bro. M. B. Shaw has become pastor of the Milton Baptist church, Yarmouth. We are glad that the brave church has now secured a pastor, and one who will do such excellent service.

WE tender our heartiest congratulations and sincerest good wishes to our respected Bro. Freeman. May he and Mrs. Freeman have God's best blessing upon them.

WE are glad to learn that Bro. A. H. Lavers has accepted a unanimous call to the pastorate of the First Elgin Baptist church, Albert Co., and will enter upon his work in a short time.

Deaths.

WARD.—At Rookport, July 8, suddenly, of heart disease, Cyrus Ward, aged 41 years, leaving a wife and five children to mourn their loss. His hope was in Christ.

BALCOM.—At Clementsport, on June 16th, Mrs. Deborah Balcom, of congregation of the lungs. She leaves an affectionate husband and four small children to mourn. She was highly esteemed as a neighbor and church member. Our loss is her gain.

WHITMAN.—Brother Israel L. Whitman was already past forty when he became a member of the church. While still a young man, he found hope in Christ; but doubts as to his own strength and half heartedness had mistaken Christ's promise kept him from a full profession of faith. It was not until 1859 that he found the assurance he sought, meanwhile carefully studying the Bible, and modifying his views of certain doctrines. His boyhood training had been Methodist. He now felt that to be wholly faithful he must go down with Christ into the waters. In 1859 he became a member of the Nictaux Baptist church, of which for nearly thirty years he was an honored member. In January a year ago he was stricken with paralysis for some time he was unable to walk. During the summer, however, he became quite strong, but as autumn drew on he gradually grew weaker, and November 1st he fell asleep. Bro. Whitman's death has removed a faithful servant from the earth's kingdom. The record he leaves is one which many might well try to gain. In his home he was loved as a tender husband and father. In the community he was known and respected as an upright man. He honored God in his life and God gave him to enjoy many years and then gathered him to his fathers in peace. His memory is blessed. W. L. B.

NORTH.—At Middleton, N. S., July 14, after a brief but painful illness, which was borne with resignation to the Divine will, Mr. Daniel North, in the 80th year of his age. The deceased was a highly respected citizen, characterized by intelligence, uprightness and industry. He leaves an aged widow with whom he lived happy for 58 years. Eight years ago his kindred and family in large numbers gathered around him and celebrated his golden wedding. He also leaves to lament his death three sons and three daughters, all heads of families and filling pleasant and prosperous homes, and chiefly all members of the Baptist church. The funeral service took place on the 16th of July and were conducted by Rev. Isa Wallace, in the presence of a large assembly. Rev. Messrs. Lewis and Porter (Baptist), Mr. Robinson and Spingale (Methodist) also took part in the exercises. Much respect was shown for the departed as well as sympathy for the bereaved. COM.

McLEAN.—At Springhill, July 17th, Phoebe, only daughter of Mr. Robert McLean, aged 14 years and 10 months. Her sickness was long and painful. She was not afraid, and assured her parents that she was going to Jesus. May the Lord help the parents in this hour of trial.

HUBLEY.—At Halifax, July 3rd, after a short but severe illness of inflammation, George B. Hubley, Esq., leaving a widow and four children to mourn the loss of a fond and devoted husband and father. Brother Hubley united in the first instance with the St. Margaret's Bay church, but a few years since he removed with his family to Halifax and connected himself with the North Baptist church. God's ways are not as our ways nor His thoughts as our thoughts.

BERGIN.—At New Canada, May 21, of consumption, Frank Bergin, aged 47 years. His end was peace.

WOODWORTH.—At New Germany, June 25th, George Woodworth, aged 75 years. Bro. W. was a consistent member of New Germany Baptist church. He bore his affliction with christian resignation and died trusting in the promises of God.

BAKES.—At Hantsport, Captain Edward Barker, aged 68. Captain Barker was twice married and leaves behind him six children. Another son, who like his father followed the sea, was drowned a few years ago.

HARRISON.—At Maccaan, Cumberland Co., N. S., July 22, James Harrison, aged 77, for many years a member of Maccaan church.

ORDE.—At Greenwood, on the tenth of July, William H. Orde, eldest son of Henry and Bura Orde of Millford, aged 20 years. He leaves a wife and two children. May the Lord sustain the sorrowing ones.

SPECIAL NOTICE.—August 31st, 1888, will be the bi-centenary of John Bunyan, and with special services and appropriate exercises bearing upon his life and death. In view of the above fact we have imported a large stock of "The Pilgrim's Progress," in paper at 5 cents; in cloth, with a life of the author and lengthy notes by the Rev. W. Mason, illustrated by 50 wood engraving, mailed for 30 cents—cheap; cloth gilt, by the same, 60 cents; also 45 cents and \$1.00. "Pilgrim's Progress" and "Holy War" in one volume \$1.00 and other styles.—Geo. A. McDonald, sec'y treas. Baptist Book and Tract Society.

LOYES-MORAN.—At the residence of Mr. John Lyles, July 15th, by the Rev. Wm. M. Edwards, Mr. Wesley Lyles, of Ludlow, Nor. Co., and Miss Margaret Jane Moran, of Hillsfield, Nor. Co.

REAR-BRAND.—At Sussex, on the 26th inst., by the Rev. Sydney Welton, A. B., Edwin A. Ryan, Esq., of Studium, to Miss Mary Garrison Brand, of Norton, N. B.

FREEMAN-SHIELDS.—At Halifax, July 26, by Rev. W. H. Cline, B. D., Rev. D. Freeman, M. A., of Canning, to Annie Anderson Shields, of Halifax.

ELLS-HARRIS.—At the house of the father of the bride, July 26th, by Rev. S. B. Kempton, Annie Maud, third daughter of Edwin Harris, Esq., of Sheffield's Mill, Cornwallis, to Henry A., son of Wm. H. Ellis, Esq., of Lower Canning.

HAINES-BOYD.—At the Baptist parsonage, Fredericton, July 23rd, by Rev. F. D. Crawley, Mr. John B. Haines, of Maryville, to Miss Emma L. Boyd of Keewick.

SLEEP-WELTON.—At the Baptist parsonage, Fredericton, July 23rd, by Rev. F. D. Crawley, Mr. Samuel L. Sleep, of Northfield, Sussex Co., to Mrs. Elizabeth Welton, of the same place.

GOS-STEWART.—At the residence of the bride's father, on the 21st inst., by Rev. Willard P. Anderson, Abraham Gos, Esq., to Miss Nellie C. Stewart, all of St. George, Charlotte Co.

Travelling Arrangements.

Delegates to Convention will please note: The Intercolonial (including Eastern Extension), Grand Southern, Elgin, Peticoedion and Havelock, Spring Hill and Parrbro, and P. E. Island Railways will return delegates who have paid one full first-class fare, free, on presentation of certificate.

The New Brunswick Railway will issue tickets from stations to be named next week—for one fare, good for return.

The steamers of P. E. Island Navigation Co., Secret. of Bay of Fundy, Boats of Union Line of St. John River, return delegates free on presentation of certificate.

Windsor and Annapolis Railway will give return tickets at one-third single fare, to all having attended Convention, who had paid a first class fare for the journey going, on presentation of certificate of attendance. Good to the 31st of August.

Western Counties Railway, will grant return tickets to all attending Convention, between all stations and Annapolis, at one and one-third fare. Parties must buy a first class ticket to Annapolis, going, and will be returned for one-third fare, on presentation of certificate on Steamer Evangeline, and at ticket office in Digby. Good to 31st of August.

Steamer Evangeline, will issue 50 first class return tickets, from Digby to Annapolis, at one fare, which will be good to return only on presentation of certificate of attendance from secretary of Convention.

St. John and Minas Basin Route, Messrs. E. Churchill and Sons' Steamers will return parties having paid a first class fare going, free, on presentation of certificate of attendance.

Steamer Arcadia, will issue return tickets from Lunenburg to Halifax at \$2.00 to all parties going to Convention.

For the Committee, J. A. GORDON.

Marriages.

LYOES-MORAN.—At the residence of Mr. John Lyles, July 15th, by the Rev. Wm. M. Edwards, Mr. Wesley Lyles, of Ludlow, Nor. Co., and Miss Margaret Jane Moran, of Hillsfield, Nor. Co.

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SAUNDERS-GRIMM.—At the parsonage, Berwick, N. S., on the 14th inst., by Rev. E. O. Read, Mr. Carl Saunders, and Miss Bertha Grimm, both of Springfield, N. S.

FOWLER-CARILL.—At the Baptist church, Middle Sackville, N. B., July 17, by Rev. Joseph Murray, M. A., assisted by Rev. William E. Hall, of Sackville. Weeden Fowler, Esq., of Hammond Vale, and Annie, youngest daughter of the late Charles Cahill, Esq., of Sackville, N. B.

WHITEWOOD-SPENCE.—At the residence of the bride's father, Halfway River, Cum. Co., N. S., on 12th inst., by Rev. I. W. Porter, B. A., Ellen B. Spence, to John Whitewood, of Spring Hill, N. S.

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Enquiries respecting classes and terms and applications for rooms may be addressed to EVERETT W. SAWYER, N. A., 31, Wolfville, N. S.

Acadia Seminary.

The next Term of this Seminary will open on WEDNESDAY, SEPTEMBER 5.

Enquiries and applications for rooms may be addressed to PROF. J. F. TUFTS, 31, Wolfville, N. S.





