

Messenger and Visitor.

THE CHRISTIAN MESSENGER,
VOLUME L.

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Directions to Subscribers in Remitting their Subscriptions.

Many subscribers live where there is no agent, and are in doubt as to the way to remit their subscriptions. It is very easy. Go to the nearest Post Office, if it is a money order office, it will be found most convenient to send an order. If not, enclose the amount and register the letter, and it will come without fail. To make even money, two might remit together.

All our Pastors are Agents.

—**Subscribers in arrears.**—An offer has been made in the Messenger and Visitor, by which those who have not secured the reduced rate of \$1.50 per year may still get the paper at that price for this year. If those who are in arrears from January, '85, will send us \$5.00, it will pay for the three years, '85, '86, and '87. If those who are in arrears from January, '86, will send us \$3.00, it will pay for the two years, '86, and '87. This offer will hold only till the 1st of November next. After that date, all in arrears as above stated, will be expected to pay the full \$2.00 for this year, as well as for last. Will not the subscribers interested remit at once, and save the fifty cents on this year's subscription? Act promptly, brethren.

—**Pastors, Agents, All Interested.**—The Local Directors have authorized us to offer the Messenger and Visitor from the time any subscription is received till the end of this year for twenty-five cents. This is to give all who wish, an opportunity to see how they like the paper, for a trifling cost. Will not all interested in the circulation of the paper send us, as many trial subscribers, on this offer, as possible? How many old subscribers will send us in at least one? Do not let a day pass before something is done.

—**Go and Do Likewise.**—We heard, not long since, of a case which will be very frequent. A brother, who had plenty of farm produce, wished to leave a little of it now and then at the parsonage, but delicacy and a fear lest his pastor might not like it prevented him. On being told by a friend whom he consulted that his offerings would be gladly received, he began to remember his pastor in this kindly way, and found that he was bringing joy to his heart as well as a supply to his larder. The evidence of goodwill which it carried, and of sympathy and kindly concern, was just what the pastor needed. We commend this kindly practice, especially where the pastor is struggling with all kinds of difficulties upon a poor and hard field. He could be helped most materially, and the people would never feel it. At the same time it would increase the love of pastor for people, and of people for pastor; for doing kindness warms the heart even more than receiving it. No pastor will misunderstand the practice. He will know it is not like a crust thrown to a pauper, but a token of sympathy and love given to one who is seeking, in the Master's name, to do them good.

—**Well Merited.**—Our readers will remember that the papers were full of the scandal in connection with the Rev. W. W. Dowds, pastor of Bondoin Square Baptist Church, Boston. He has been proved guilty in this Civil Court on six different counts, of the gravest offence against social purity. Still, strange as it may appear, a large part of the church have held to him, and recognize him as their pastor. The Association to which this church belongs has taken action, and passed a resolution "withdrawing fellowship with it." This was the only way to save themselves from the moral disgrace entailed by such a church remaining in the Association. The Calvary Baptist Church also has concluded, by a vote of 100 to 10, to disown the Rev. W. W. Dowds, by whom the "W. M. Board" lost \$100,000. The change was of dishonesty and untruthfulness, and the vote was unanimous.

—**Dr. Ball, Agent.**—Some of our readers remember Dr. Ball, the excellent editor of the so-called Baptist Union. This was a paper started to disrupt the Baptist denomination in the U. S. on the communion question. It pursued its course, fitly armed with a great flourish of trumpets, when, all at once, it collapsed. Dr. Ball was also largely instrumental in leading the Free Will Baptists of the U. S. to open their churches, as well as the "World's table," to the unrepentant. That denomination, however, drew back from that extreme but logical outcome of the open-communion practice. We have not heard much of Dr. Ball for a long time. Recently, however, he has been in England. He attended the Baptist May Meetings, and sent reports to the Morning Star, the able organ of the F. W. T. body in New England. He reports that, among other things, referring to the 300,000 Baptists of the British Baptist Union, they are all free-communicants except about a dozen small churches. In the last Morning Star, a

Mr. Walter A. Mayo takes him to task for this and other statements. He shows from the British Baptist Year Book that there are 75 strict Baptist churches in London alone, some of them among the most influential. In Suffolk there are 27 close churches to 20 open. In Lancaster and Yorkshire, where there are 40,000 members, the rule is close-communication. In Wales, where the Baptists are nearly four times as numerous as in England and Wales together, strict communion is universal. Four of the nine theological seminaries are pledged to strict communion. Taking the Baptists of Great Britain as a whole, 140,000 are strict, and 160,000 open-communicants. So it will be seen that this is a very remarkable case of the wish being father to something more than the thought. The Dr. has evidently been imposed upon.

—**Good.**—In response to the offer of the M. B. P. Company to send the Messenger and Visitor to the end of the year for 25 cents to new subscribers, a brother writes that he spent part of a day in canvassing for the paper, and as a result, sends us in eight names with the money. If one in each community were to do likewise, the names would come in by hundreds.

—**F. C. Baptists and Instantaneous Sanctification.**—The Free Christian Baptists of New Brunswick have been much troubled with the dissensions caused by the higher life in many of their churches. Heretofore the Conference have tried to win back those who have accepted this doctrine by the most gentle measures. It has appeared to us almost as if the utterances of the Conference in the past were compromises. It has been found, however, that the end sought to be gained was not attained, and the trouble appeared to be spreading. At the Conference just held, decisive action was taken, as can be seen by the following resolutions that were adopted:

That the ministers of this Conference who have changed their views and teachings on the doctrine of sanctification from those held and taught by the denomination, and now believe in entire instantaneous sanctification as it has been taught amongst us by some of late, be affectionately requested to prayerfully reconsider this whole question, with a view to returning to the belief of the denomination and the restoration of doctrinal harmony.

That this conference cannot ordain any man holding the views of sanctification contained in the paper.

That this conference cannot license to preach any man holding such views.

That the conference request the churches of the denomination not to license to preach any man holding such views.

That this conference recommends to all our churches that they appoint or elect no person to office in their churches, or as trustees of church property any persons holding those views.

That the conference shall notify the district meetings by circular letter of this decision.

We rejoice in this action of our F. C. B. brethren for various reasons, which we will not mention. At the same time we are unable to refrain from a degree of sorrow that worthy brethren, whom we believe are in error, will be grieved. But truth is more sacred than the most sacred feelings of any man, and its interests must be regarded at all costs.

—**Just So.**—At the meeting of the Baptist Social Union of Boston last week, Dr. Gordon, in an address, said that he had observed that those religious bodies that require ministers to believe the fewest doctrines and do the least work are most troubled with a dearth of candidates for the ministry. This is what might be expected. Denominations that require ministers to believe the fewest doctrines do not expect men to have strong convictions of truth. It is only convictions of this kind that will press men in any great numbers into the ministry. When they are pressed into the ministry for this reason, they will not care to become ministers in a denomination where such strong convictions do not have place.

self-supporting sections, it may be better to have a separate church in each. A church large enough to require the labors of two men, and strong enough to support them, is liable to grow rigidly if required to support only one. At the same time, the pastoral care and the thorough organization needed for the best results cannot be had. We are undecided as to the lax discipline Bro. Dodge refers to should exist in any of our churches. The trouble in all such cases is that the discipline has not been kept up. If a church take hold of each case as it comes up, discipline can be exercised and its purity maintained. If cases are allowed to accumulate until, in desperation, the church have to deal with a whole batch at a time, the danger of reading the church sander may often well cause good men to hesitate. Still, the discipline must be exercised, or the church will become a byword and a reproach. The lesson is, keep up the discipline.

—**GLORIOUS TIDINGS FROM THE CONGO.**—We referred to the fact that tidings of blessing on the work on the Congo had been received at the Mission Rooms, Boston. The following extract from a letter of one of the missionaries to Dr. Murdoch, gives particulars. They will send a thrill of gladness from Atlantic to Pacific:

When I received your letter to baptize, I was preparing to immerse sixteen candidates, but had also just commenced some special services in all the towns. I looked up the house, took the harmonium, the children and converts, and sang and preached the gospel to the people all day long. The hopes that had been shaking for some time began to stand up and show very evident signs of life. Truly, the Pentecostal power came as I have never seen before; for the people began to bring out their idols for us to burn, and to cry, "What must we do to save?" There was much opposition and persecution, which only seemed to increase the spiritual power; for the bitterest enemies and the greatest sinners were brought under conviction of sin. The interest increased, and the people came up in large numbers to the station. The house became too small, and we were obliged to hold the services in the open air, and have continued to do so up to the present time, and we have more than 700 converts. The glorious fact is this, that Janza Manteka is no longer a heathen country, but more Christian than any I am acquainted with.

From Japan.
K. H. JONES.
(Continued.)
SUNDAY, JAPAN, April, 1886.

The clearing up of the room being completed, you again hear the clapping of hands, with which the proprietor retired last night, and which provoked a chorus of "Hi!" from all parts of the house; you now remember that, soon after, a young female came, with tea and confections. This then is the hall-bell of a Japanese hotel. You soon get accustomed to it, and as the clapping of the hands can be heard in the office, or servant's quarters, from every room in the house, you take it as naturally as if it was an electric call-bell in a home hotel. The name that this young girl is known by indicates the state of morals which prevailed in Japanese hotels until recently reformed by the government. The name is equivalent to prostitute. She pours out and offers to each one a diminutive cup of tea with some pretty confections, and then modestly retires. This tea and confection taking is done on arrival and departure, before and after meals, and, in fact, a fresh supply is always kept within reach, being specially reserved in case a person calls to see you on business or pleasure. For comfort considerations a Japanese hotel is not adapted to the use of foreigners; but to the simple habits of the Japanese it offers many points of advantage. They are very social, and the Japanese hotel favors anything rather than exclusiveness. They take a night hot bath in traveling, and the bath-room furnishes them with adequate washing facilities. They use little money in traveling, and a hotel of such simple customs is naturally cheap. About twenty cents for supper, room, and breakfast, is an ordinary charge. To this you do well to add fifteen or twenty cents for extra tea, etc., which, while they do not charge regularly in your bill, you are expected to pay, and in paying you receive an additional receipt. The *Choko* (two cents) takes the place of servant tips in Europe and America. For meals, you get fish soups of various kinds, flavored with an aromatic herb, with berries of the prickly pear. The young shoots of bamboo are often used with mushrooms, to make soup, and any one who has tasted the savory soups made by the Japanese, will be obliged to repeat the experience. Rice is always served, and constitutes the bulk of your meal. You have, besides, fresh fish, which, dipped in the *Shoyu*, sauce made by the Japanese and now becoming popular in Europe, you can eat with a relish which will at once win the good wishes of your host. These and a few *clothes* as relatives, are served to each person separately on a beautiful lacquer tray, on the virtues of the

like of which we have, in former days, desecrated with enthusiasm, as we tried to sell it to some one for a choice place on his whatnot in the corner of his best room. This tray, with shallow covered bowls to match, are the most commonly used articles of household ware in Japan. These bowls are arranged on the tray with precision according to laws of etiquette handed down from—perhaps 2000—years before Christ.

You can, and do, if you travel much in the country, have the already mentioned serving maid—who waits in the room for the purpose—help you liberally again and again to rise; and, though you may take some kinds of soup a second time, you forfeit your claim to gentility if you make a mistake and ask for a second helping of the kind, a second helping of which is proscribed by the laws of etiquette. The time of your departure has come. You tell the "girl" you want your bill; soon the son, or trusted clerk of the proprietor, appears; you pay him and he, though protesting against the "munificence" of the *choko*, soon returns with the double receipt and with more than ordinary low bows, "hopes you will favor his house with your costly presence the next time you come this way." You are then helped with your baggage to the entrance where you put on your shoes—you wear no shoes in a Japanese house—and with profuse thanks and bowings over and over repeated, you go on your way. If you want to stay longer you find a *Yakuya* only give you, by their government license, lodging and supper and breakfast. Men who sow to the flesh, find side by side with these (very lately changed to) respectable houses, the *Kashi-Zashiki* (literally *Mixing apartments*) where he can dissipate with loose girls and go on his journey next day and be, to the majority of the nation, as respectable as the man who chooses the virtuous path.

After reading this imperfect description of a "night" in a Japanese hotel, you may be prompted to say, "Then, what constitutes the charm of traveling in Japan?" First, the beautiful scenery. Japan is always a place of beautiful scenery. Even the winter's are full of beauty. The evergreen trees, some with burnished leaves and beautiful blossoms, even among the snow, make a Japanese winter seem like playing in the hills, thrown up in jagged, picturesque outlines, or growing up into frowning mountains, that save you from saying that everything in Japan, even nature, is on a small scale. Then the people, always courteous and generous to a fault; the manners of deportment and dress, so formal and fixed, being the heritage of feudal times; just expired; the pretty houses with quaint closets of rock, tree and plant ornamentation, often both back and front of the houses; all these things and many others to be found only in this land, make a holiday trip most enjoyable.

As to our work here it has been, and is, as enjoyable and encouraging as we had thought. The climate is not so different from parts of America as might be expected. There is a good deal of moisture in the air which makes the cold weather trying; but the bright skies of winter and the freshness of all things in summer make the country beautiful to a nature-lover, all the year through.

The people are light hearted and generally indifferent to the future, either for this life or of the life to come. The bulk of the people have, under centuries of bad religious training, come to think little about the next life, and by centuries of feudal customs, the people above the farmers come to think it ignoble to bestow much thought on food and clothes. As to the where-with-all; they had the lower classes to furnish their wants; what more was needed? The farmers and laborers delved in the earth, eating little for the margin above that needed for their simple wants, for would it not go to the lords? So things went until the Restoration, since which recent period, the people have been studying the alphabet of *providence*; but not yet can they read their lesson well, nor have they yet come to sufficient education in provident habits to know their importance.

So in religious matters, they listen and generally improve, but more important things, generally, their pleasures and studies of western learning—must be attended to; and only to those "whose hearts God inclines to attend to the word" are we acceptable, and deemed of sufficient importance to listen to the second time. The universal desire, however, for western progress, will almost always insure the foreigner's hearing. The desire for western ideas and customs seems to increase and so far has it gone that the people are discarding the old religions along with their old garments, and the midst of the new foreign clothes—adopted in place of the discarded ones—are as ludicrous as the tardy adoption of the new religion in place of the old is. However, the most prominent educator and leader of the people's thought has strongly urged the people to become Christians. He at first gave as his reason

for the country's adoption of the western religion, the importance of getting the favor of foreigners for political reasons; but lately he has come to see the danger of the nation being without moral guides, and says in effect, the old moral guides were better than none, but as they have been discarded with the worn-out feudal customs, to which they were adapted, the nation had better adopt the Christian religion or it may meet with disaster.

Means of More Effective Work.

—**DISCIPLINE.**—Last week I spoke of the need of the organization of new churches in many that are now but sections of churches. This week, I ask your consideration for another great need of a very large proportion of our churches. It is that of wise, energetic and persistent discipline.

What is the obnoxious, and for what purpose was it instituted? For the church is a company of baptized believers banded together "for the more perfect fulfillment of the will of their Lord and Master." Please consider this definition and see if it is not in substance correct. In order to be above old prejudices and to consider any subject intelligently and impartially, we must first get near to it and understand it. Take your Testament and learn the use of the Greek word *Societas*, which signifies church. You will find that it occurs one hundred and sixteen times. True, it has several significations, but in general you will find the word is used to designate the company or association of baptized believers in Christ in a given place.

But is this all? I hope my brethren will pardon me for speaking my whole mind. It seems to me that very many stop right here in their idea of a Christian church. Apparently the institution is regarded as a sort of receptacle for baptized persons; that the special work of the minister is to gather into and fill up this receptacle; and that once inside nothing but flagrant transgressions should exult. But study the New Testament again and you will find that the church is not designed primarily as a sheltering institution, but that it is an organization for work, for growth—that it is an instrument of progress. The more you study, the more you must be impressed with the greatness of the commission its founder gave it, and the intense activity and zeal which he designed should characterize it. Yes, he organized it for work, work, work. It was to band his followers together for worship; for mutual improvement, strengthening and upbuilding, in the Divine Life; and for the general rooting and extending of the Word of Life. In it there was to be no place for the indifferent and careless as there was none for the defiled and unclean. Believers upon him Christ taught should be lights, should excel in every good work, should be fruit-bearers. And from the Epistles we learn of the intense anxiety of the Apostles in pursuing this idea. They taught, and admonished, and enjoined. Those professing the name of Christ must be zealous for him; must keep themselves unspotted from the world; must love their neighbor as themselves. Those transgressing, either in faith or practice, they laboured with, and appointed others to labour with. They had a high standard before them, and up to that they continually strove to bring every professor of godliness. Why, read Peter! See how he goes into details! Servants be instructed in their duties; wives and husbands in theirs; elders in theirs; individuals in theirs.

Now, having the true idea of a church before us, and the trend of Apostolic endeavor toward the churches of their day, let us impartially survey our own churches and the work done in them. Are we condemned in any degree before the ideal or not? Of course, we find churches differing exceedingly. That there is training in many—an anxious, zealous, watchcare and instruction, near approaching the Apostolic pattern we recognize with gratitude. But it is not so in all—alas, in a large proportion, we have churches some of small, others of large membership that seem to feel none of the weight of responsibility whereof we have been speaking. Take their books and make a list of resident members. Then go to the preaching service regularly for six months and you will find that many have never been seen within the church. Attend the weekly prayer-meeting, the covenant meetings, the communion services, and more than half never put in an appearance. Take the subscription paper and visit personally every member and you will find nearly, if not quite, as large a proportion either unwilling to give at all, or that will bow and never perform, or that cannot be induced to give at all, as God has prospered them. Then commence a closer scrutiny—a scrutiny of the daily life of those in good and regular standing and you will be even more astonished than before. You will find brothers and sisters—those professing to be such—who have not spoken for months or years; it would

not be an unheard of thing should you find also the openly profane, the dishonest, yes, and the intemperate, while general indifference and irregularity you discover everywhere. Amazed and bewildered over the result of your inquiries and experience you visit the church officers and tell them what you have discovered, and ask them what it all means. "Yes," they are ready to say, "it is all true, too true. We know it all. But what can be done? There is scarcely a family not implicated, and should we commence discipline, that which is now bad is almost sure to become worse." Oh, brethren, have we not here a grief over which we may well shed tears! What a terrible condition is that of a church of the Living God to fall into! How can it be otherwise than that those who have had the Vineyard in charge, will have a fearful account to give when the Lord of the Vineyard shall come! But, what can be done? If the condition of things is as deplorable as we have pictured, are they hopeless, and is it best to tear down the few remaining fences, and in farmer's parlance, "turn out the field to common?" Who would dare give heed to such a voice! No, that which has been neglected, and which is now so difficult through long neglect, must be taken up. Church officers must awake to their imperilled interests, and with the heroism of true soldiers, enter into the encounter. And, brethren, when they do this, the God of battles will be with them and will give victory. True, the walls have been dreadfully demolished, and "the remnant that remain of the captivity are in great affliction and reproach," and Sanballat and Tobiah and Geshem are very sarcastic and unscrupulous, but Jerusalem is a city beloved of God, and endeavor for her welfare shall be rewarded.

Have I in the above, written too faithfully or too earnestly? I have felt deeply impressed with the importance of this matter and therefore have written as I have. Discipline, it seems to me, has become too great a bugbear among us, and, in consequence, we have chaff and what so blended that the latter has greatly depreciated in value and its usefulness becomes largely destroyed. I have much more that I would like to add, but my article is already too long, and next week I will to speak of another means that, it seems to me, must be employed before more effective work can be done. May God grant that there may be an improvement in the direction above indicated in all our churches for his own name's sake.
C. R. B. Dodge.

This, That, and The Other.

—It is women that create home, that shape character, that form public sentiment. No community can rise above their level. No man that has the heart of a man can fail to crave their sympathy and furtherance in all that is highest and best in his thought and in his work. When women are uneducated, the culture of man is exceptional and sporadic, because it lacks home roots and home fires.

—In ten years more than thirty thousand people embraced Christianity in the Samoan Islands. It is thought there are not more than twenty houses in the whole group where there is not a Bible and family worship.

—Abbe Roux voices an old, eternal truth, when he says: "No joy is joy without God; no pain is pain without God." And the *Baptist Courier* quotes the words of the father of Robert Hall, after a night of intense bodily suffering: "I have passed a night of agony, deluged with the love of God!"

—The Chinese Government has very properly paid \$10,000 to the Canadian Presbyterian Mission in Formosa for property destroyed in the Franco-Chinese War. The mission now has 38 stations, 1,273 converts, all the result of fourteen years labor.

—Armour & Co. of the great Chicago canning-factories did a business in 1885 that is astonishing when we read of it. It exceeded \$43,000,000. Their buildings cover thirty acres of ground, and a floor area of eighty-four acres. They employ from four to five thousand hands and their annual pay roll is \$4,000,000.

—When Congressman Hoff spoke, in his address the other day before Chautauque students, tenderly of his Baptist mother, it was reminded of the Baptist mother of Wm. Lloyd Garrison, of the Baptist pastor who was the father of Henry Clay, of the Baptist deacon who was the father of Gen. Hancock, the Baptist pastor whom I well knew, the father of President Arthur, of the Baptist parents of Garfield, and the loved Baptist mother of Abraham Lincoln, samples of a vast company who in one way or another have nobly impressed the life of the world.

—That which makes heaven so full of joy, is that it is above all fear; and that which makes hell so full of horror is that it is beyond all hope.

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WEDNESDAY, OCTOBER 20, 1896.

RAMBLINGS.

We were unable to call on Bro. Whitman as we passed through Charlottetown. He has been kept tight and day at the bedside of his daughter, who has been dangerously ill of the fever, which is very prevalent in the city. We were glad to learn that she was recovering. Our brother and Mrs. Whitman have had the general sympathy in the strain of anxiety which has been upon them. May the family circle long remain unbroken.

Messrs. Melick and Gierter have been holding a series of evangelistic meetings in their large tent. The services have been well attended. There has been much earnest and faithful preaching. Perhaps there was a little reflection cast upon faithful workers which had better have been left unaided. The results, from what we have heard, have been good, but not what was hoped. Is not this kind of work being overdone? With Salvation Army, Gospel Army, professional evangelists, &c., &c., the regular means appointed by God are interrupted, and confidence in them appalled. Membership in a church, and regular, persistent, life-long work for the Master and souls, for which this should be a preparation, is shunned by an ever-increasing number. It must work evil for the kingdom of our Lord Jesus Christ, if the working organization be given to his people is ignored, and professed believers be left to run loose. The church, with the pastor, must be the chief dependence in saving men. Other agencies not subject to her control will have their day, while the society lasts; but a steady working church will outlast them all.

Our mission to East Point was threefold—to attend the ordination of Bro. McLeod, to be at the opening of the new house of worship at Souris, and to look after the interests of the MESSENGER AND VISITOR. East Point is beautiful for situation—in the summer time—in winter it isn't. The country is rich agriculturally, although its resources have not been fully developed, because the attention of the people has been divided between fishing and farming. The forests are all of hard wood, and they are beginning to glow in all the brilliance of autumn tints. These forests are like the inner garden plot of a noble nation. The frost must come before the one array itself in its full beauty, there must be the nipping of trouble before the growing grace of the heart show their richest bloom. How blessed the old age whose character is like the autumn foliage, which glows the brightest when about to fall.

The bay between the east of the Island and Cape Breton, as also along the north side, is one of the best mackerel fishing grounds to be found. Along a large part of the north side there is no harbor, and vessels have to take refuge in Souris as the nearest harbor, and, as this is very small, many of them have to go on to Georgetown where a storm is brewing. An idea of the magnitude of the fishing fleet can be gained from the fact that as many as five hundred schooners, have been counted in sight at the same time off the point. While we were there, it was seldom there were not quite a number sailing by, although the season is about over. The catch has not been large this year, but the price for mackerel has been high. It is thought by many that the season, which is being extensively carried on here, will eventually destroy the fishery. The law against American vessels fishing inside the three mile limit is said to be poorly enforced. The force of cruisers is not large enough to watch the whole coast line. The Americans not being permitted to take in provisions or bait, rob Souris of a brisk trade and the farmers of a good market. Still, it is said, that much produce finds its way quietly on board the American vessels.

In the winter the ice often packs in between P. E. I. and Cape Breton so thick that it seems almost possible to cross upon it. Last spring, at one time the whole space, as far as the eye could reach, was swarming with seals in countless numbers. The ice, however, was too loose to permit their capture, and the people were disappointed. The East Point church is one of the oldest of our denomination on the Island. It was gathered through the instrumentality of Father Shaw, who was its pastor for about forty years. He was a stern man, who was feared as well as loved. His successors have been—Bros. Gordon, Kinlay, and now, McLeod. The church ranks first in membership of the Island churches. It is united, and has reason to rejoice in the possession of more than one earnest laborer. Among these, Descon Alex. Scott deserves special mention. He is a licentiate of the church, and has preached regularly when there was no pastor. Whoever else may be absent he is always at the religious services of the church, and he ever stands ready to work

in his quiet, unpretentious way, to advance the cause he loves. Let anyone walk him up by neglecting any of his duties and it will be found he has a reason for his view, and the account may find that he has caught a fever. The Baptist interest at St. Peter's Bay had its origin through his labors. The pastor always has in him the most earnest helper.

When ten o'clock of the 20th ult. came, and the people assembled for the examination of Bro. McLeod, their pastor-elect, it was found that only Father Ross and the editor of the MESSENGER AND VISITOR put in an appearance. Just at the last moment a young couple on Bro. Lavers' field took it into their heads to get married, or, at least, they took it into their heads to get married just then. Strange young folks that they were, they would not give up their little plan, ordination or no ordination, and Bro. L. had to stay, although it made him late. The other brethren invited to attend—what? Our quill is all shagreened, and we are tempted to use it, but we won't. All we will say is that they did not come, and that had they no better excuse than we fear they had, they had better do better next time, and that will be better. Bro. Whitman, however, could not come. The time of the morning was spent in devotional exercises. When the afternoon came, Bro. Lavers was on hand, and Bro. Swaffield had been brought over from Annapolis by Bro. Nichols. He was on the Island visiting old friends and reviving old memories. It was decided to proceed with the business for which we had come. The official minutes of the council will be found elsewhere. Bro. McLeod, whose ordination we met to consider, was brought up a Presbyter. Shortly after his reception to full membership in that body, he was led to question the scripture authority of infant baptism by a sermon of his pastor in its defence. He had confidence after conference with his pastor, and the elders of the church; but their reasoning (7) only convinced him more and more that the Baptists were right. He felt, finally, he had nothing else to do than to break his connection with the people he loved best, and unite with them he then loved the least. Believing that the Lord had called him to the ministry he began a course of study which was completed at Newton, last year. His statement of belief at the examination was comprehensive, clear, explicit. The ordination service in the evening was an instructive and impressive one. Bro. McLeod has already won a warm place in the esteem and confidence of his people.

The new house of worship at Souris was dedicated on Lord's Day afternoon. It is neat and will hold about 200. The Baptist church was gathered here by Bro. Gordon. It was at one time the center of the field. Since that time, the church has been weakened by removals, until now it has but seven members. The opening of the new house of worship will begin a new era in the history of the church. At the opening, the house was crowded, many coming down from the Point. Bro. McLeod intends to attempt to gather up the scattered Baptists, and do his best to do good to those who neglected the means of grace. The house cost about \$1000, of which all but less than \$200 have been paid. (We write from memory). The prospect is good for progress.

The most of the field was visited in the interests of the MESSENGER AND VISITOR. The list has been more than tripled. A brother, before we went to the Island, warned us not to expect to get the people there to subscribe as readily as in N. S. or N. B., because they were "canny Scots" and must have their time. We have found no place, however, where the friends were more ready to take the paper. May the Lord make the paper a great blessing to them, every one.

UNION BETWEEN BAPTISTS AND FREE BAPTISTS.

Our readers will have noticed the calling together of the committee appointed by our Convention, to confer with a similar committee from the F. Baptist body, on a basis of union between the two denominations. Very many are anxiously awaiting tidings of what was done. In response to the call seven of the committee appeared, and two alternates. These had a conference on Wednesday morning, and appeared at the F. Baptist conference in the afternoon. They were accorded a most hearty welcome, as they presented the fraternal greetings of our Convention. Dr. Bill was invited to the platform, and gave an address, and was followed by other members of the committee. The F. Baptist brethren having appointed their part of the joint committee, Thursday morning we appointed the time to begin the consideration of the basis of union. When the time arrived, and the meeting opened, a half hour was devoted to prayer. All hearts seemed to glow very near the throne. Dr. Bill was appointed permanent chairman, and D. McLeod Vice secretary. The joint committee organized its work till Friday at 5 P. M. The New Hampshire confession of faith, and the F. O. Baptist treatise of faith were compared, section by section. There were surprises on both sides. Some tenets, we supposed, of F. O. Baptist brethren held, they repudiated. Some they supposed we held, they found we repudiated. In one or two cases, where there appeared to be a substantial difference, mutual explanations showed that there was harmony of belief, notwithstanding. Even in the cases where there was expected to be the widest divergence of belief it was found

to be the last wide than was supposed. In the matter of church polity, where it was feared there might be great difficulty to come to an agreement, it was found that the F. Baptist brethren insisted on the voluntary principle and the independence of the individual church as strongly as we. Finally, after the most outspoken expression of sentiment, a tentative basis of union was agreed upon. As, however, it was felt to be necessary to move with great caution, the joint committee decided to call a meeting at St. John, on the 17th of Nov. next, composed of the members of the various boards of the Baptist and the F. O. Baptist bodies, and of such brethren from the F. W. Baptists of N. S. as the executive of their conference may appoint, together with the members of the joint committee, to consider the basis of union prepared. The official notice of this meeting will be found in another column. It will be seen that all interested brethren who desire to be present, if they come, will be welcome.

We have no doubt but that this matter of union is the most important one before the respective bodies. We doubt if there has ever been a more momentous one pressed upon the consideration of our people. For our lives we would not compromise truth. If the union can take place, and not compromise truth, no grander good could come to the Baptist brotherhood. It is of vital importance that these representative brethren of the respective bodies attend this meeting. If the basis is not as it should be, then these brethren can see the defects, and perhaps a remedy can be found. Let nothing but an insuperable obstacle prevent the attendance of the brethren invited to be present. Plan at once to come and do not fail.

QUESTIONS OF THE HOUR.

The first is that of our Home Mission debt. As the weeks have gone by, and no large contributions have come in, we confess to a feeling akin to alarm. Bro. Cohoon says plainly, in his last report, that it depends upon the contributions of the next few weeks whether the work of the year can be pushed forward or not. We are sure God will not smile upon us, if we do not come up to the help of this greater evil which he so richly blessed this last year. If our Home Mission work is not pushed on, we shall certainly wane as a people, and its sphere of operations must be contracted instead of widened, unless those who have means come speedily to the rescue.

Let our people also bear in mind the fact that many of our home missionaries must suffer more grievous privations than they do at present, and that is saying a great deal, if the Board are compelled to refuse aid, or to cut it down. What will these dear brethren do? Are you willing, brethren, to have them left in such straits as must be the case, unless this debt is cleared off? We have reason to doubt, also, that the laborious and self-denying secretary is almost broken-hearted over the thought of the staying of the work which has filled all his thoughts so long, and in view of the painful possibility of being compelled to write to brethren who are barely able to live, that no more aid can be given them. We are sure our tender hearted brethren and sisters will not refuse to respond, when they take in the full situation.

The second question of the hour is that of our general convention scheme work. Have all our churches begun to give, in some systematic way, to this fund? Are we to have the experience of past years repeated, and little be attempted until the last of the convention year? There are some signs of improvement. Dr. Day is sending his cards and envelopes abroad, so that as many as possible shall have the means to put a better system in practice. The Eastern Association has taken the matter in hand, and has appointed the pastors in each county a committee, with the senior pastor as convener, to push forward the work of collecting immediately, and during the year. This is so plainly a common sense move in the right direction, that we are astonished that any could fail to favor its adoption as a general convention measure. Something of the kind must be adopted, for it is too self evidently necessary, finance agent or no finance agent, to fall long to carry. We hope if any of our churches have not yet begun to bestir themselves, they will not longer delay. It might be well to remember that what is everybody's business is nobody's business in this as in other things. It is necessary for some one to move first, and this one must usually be the pastor.

Another question of the hour. Are all our churches beginning a vigorous campaign against the kingdom of darkness? Are they trying to crush the devil? Soon the minds of the young will be occupied with the graces of the more leisure winter season. We have called attention to this before, and refer to it again, because we believe it of great importance. We do not mean by this that Christians are not always to be pressing the battle to the gate, in the warfare with evil; we mean only that now is the most favorable time for special effort.

We wish to call the attention of the brethren and sisters to the fact that the new year has begun at our institutions of learning. Probably more are in attendance at all combined than ever before. Many of these are unevangelized. Those of them that are already in the kingdom, need a rich baptism in the Holy Spirit, so do the un-

evangelized. It is not unusual to repeat that the controlling influences on educated young men and ladies are to exercise, should make us pray very earnestly that our institutions be continually in an atmosphere of earnest piety and devotion, in order that souls may be brought to Christ, and form the spiritual habits that will make them most useful in the struggle of life. Let all pray for the professors, that they may be able to do their best to stamp mind and heart for usefulness—service—for the converted students, that their lives may commend religion to their classmates, and that they may improve every opportunity, in the institution and outside, to do good. Let special prayer be offered for the unevangelized. Neither should we forget the Wolfville church and her pastor, in this connection, for they have much to do with the atmosphere which is thrown around the students of Acadia.

May God condescend to bless the imperfect efforts of his people this year, and give great and general blessing.

OUR RETURNING MISSIONARIES.

Brothers Churchill and Sanford with their wives are on their way to India again. The notice of their departure, prepared by Bro. Marsh, did not come in time for our last issue. We have been glad to have them with us, for a season, and to greet them at denominational gatherings, on their visit to our churches, and in our homes. Their stay has been helpful to the development of the missionary spirit at home, as new links of interest for the work abroad have been formed through personal interest in them, and through the better understanding of the mission and its needs, which they have helped our people to gain. As they plunge down into the dark mine of heathenism, to quarry jewels for the Savior's crown, they carry with them a large measure of our sympathies, and will, we trust, be followed continually by our prayers. These have been trying separations to endure, and there are trying labors in prospect. May their lives be precious in the Lord's sight, and may He give them hundreds, yes, thousands of souls for their hire and as seals for their ministry.

In March next, it is expected that brother and sister Hutchinson will start for home.

SWEETNESS AND LIGHT.

Rev. A. T. Dykeman in the columns of the MESSENGER AND VISITOR having charged those who believe in this doctrine (instantaneous and entire sanctification) with being heretics, Pharisees, peace destroyers and party men, I want to publish to the world, through your columns, the effect of the doctrine upon myself. If it is asked why I do not do this in the MESSENGER AND VISITOR, I answer, though a Baptist myself, I have not confidence in the Editor, because he teaches the most glaring heresy, throws contempt upon those who profess this doctrine, and allows slanderous charges to be published in his paper against the Lord's people without note or comment, of which I am prepared to prove when required. In addition to this, the way he defends his own views on this subject is unfaithful and misleading. Therefore I cannot expect any justice or honorable dealing at his hands. I should write for his paper, I have sought other mediums of communication both secular and religious. I am standing in my own defence, and will back the charges made against me upon the person making them, unless they give the proof. That will kill Mr. Dykeman at his head. The proof before the world, where the charges are made, that I and others of the same belief are heretics, Pharisees, peace destroyers and party men, so that they can have an opportunity to decide for themselves by the evidence given, whether the charges are sustained or not, I will say that he is a heretic, a Pharisee, a peace destroyer and a party man.

Probably our readers did not know before, what a wretched paper was the MESSENGER AND VISITOR. The above effusion is part of a letter from our old friend, Alex. Estabrook, published in the Wesleyan. It is anything but our professor of entire sanctification, that is not attained to what he thinks, it is the spirit of this letter; even if our brother thinks he has been reviled, our Lord, when he was reviled, reviled not again. We may state that our brother has never sent us a communication. The reader can judge whether the reference to Bro. Dykeman's letter or to us is just. We are glad to believe that this letter does not correctly represent a large part of the believers in this doctrine, in whose name our brother speaks. We are sure he will be sorry, some time, that he has been guilty of putting such a letter before the public.

The new editor of the Wesleyan evidently is ignorant of what pertains to the courtesy of his office, or he would not have permitted a letter, containing allusions of the kind it does against a Christian contemporary, to appear, especially, as he admits the writer to be a total stranger to him. We believe no other paper, secular or religious, would have allowed such a letter from a total stranger and about matters of which it was wholly unqualified, a place in its columns. We hope no second offense of this kind will occur.

According to Baptist church polity and usage, a minister of that church to receive, administer baptism, and give the right hand of fellowship to a candidate without consent of the members of the church, of which that minister is pastor? I think not. A MEMBER.

This is out of harmony with Baptist usage altogether. The member is to be baptized as the initiation into the church. As the pastor is not the church, he cannot baptize and give the right hand of fellowship. I believe that no one should be admitted into the church without the consent of the members. It is not unusual to repeat that the controlling influences on educated young men and ladies are to exercise, should make us pray very earnestly that our institutions be continually in an atmosphere of earnest piety and devotion, in order that souls may be brought to Christ, and form the spiritual habits that will make them most useful in the struggle of life. Let all pray for the professors, that they may be able to do their best to stamp mind and heart for usefulness—service—for the converted students, that their lives may commend religion to their classmates, and that they may improve every opportunity, in the institution and outside, to do good. Let special prayer be offered for the unevangelized. Neither should we forget the Wolfville church and her pastor, in this connection, for they have much to do with the atmosphere which is thrown around the students of Acadia.

induct a member into the church without the consent of the members. It is only in very extraordinary cases that the pastor should baptize before the church has taken action, if this ought ever to be.

Ordination at East Point.

A Council was convened at East Point, P. E. Island, at three o'clock p. m. Sept. 20, at the call of the East Point Baptist Church, for the purpose of considering the advisability of ordaining Bro. Alex. A. McLeod to the work of the Gospel ministry. The Council was organized by the choice of Rev. M. Ross, of West River, as moderator, and Wm. McVeena clerk. After singing an appropriate hymn, prayer was offered by the Rev. W. J. Swaffield, of Fairville, N. B. The minutes of the church having been read the Council were then read by the church clerk.

In response to send delegates, the following brethren, representing their respective churches, were present, viz: North River, Rev. A. H. Lavers; West River, Rev. M. Ross; Charlottetown, L. Tremaine, M. D.; Annapolis and Dundas, Bro. J. Nichol; East Point, Deacons Alex. Scott, Robert Fraser, Alex. Robertson, and Brethren F. S. Robertson and Wm. McVeena.

On motion, Rev. C. Goodspeed, of St. John, N. B., and Rev. W. J. Swaffield, of Fairville, N. B., were invited to assist in the Council. The pastor-elect was then asked to give an account of his conversion, and of the motives which led him to devote himself to the Gospel ministry. Bro. McLeod responded by giving a brief, but clear and pointed, statement of his conversion and call to the ministry. With regard to scripture truths his statements were full and satisfactory. In response to the many questions by the members of the Council, the candidate answered promptly and thoughtfully. On Bro. McLeod retiring, the Council adopted the following resolution, moved by Bro. A. H. Lavers, and seconded by Deacon A. Scott: "That, having heard Bro. McLeod's clear and satisfactory statement concerning his conversion and call to the ministry, and his views on Christian doctrine, the Council cordially declares their satisfaction with the examination, and resolves to proceed to ordain him to the work of the Christian ministry, and pastorate of East Point Church."

Arrangements were then made for the ordination, and the meeting was adjourned until 7 p. m.

At the hour appointed a large concourse of people assembled. A hymn being sung, Rev. O. B. Emery read the Scriptures and offered up prayer.

Rev. W. J. Swaffield preached the ordination sermon—text, Acts 4: 29; ordination prayer, Dea. Alex. Scott; charge to church, Rev. C. Goodspeed; charge to pastor, Rev. A. H. Lavers; right hand of fellowship, and address of welcome to the pastor on behalf of the deacons, Rev. M. Ross. The exercises closed with a benediction by the Rev. A. A. McLeod.

M. Ross, Moderator. Wm. McVeena, Clerk.

W. H. A. Societies.

Mrs. Churchill writes: "I have had the pleasure and privilege of forming five more societies since the Convention, one in the First Church, Yarmouth, with the pastor's assistance; one at Port Grenville, with Mrs. Manning's assistance, on Sept. 13th." President, Mrs. J. L. Hatfield; secretary, Mrs. O. Hatfield; treasurer, Mrs. L. Hatfield.

SPRING HILL MEN'S. This society was organized on Sept. 14, with 20 members. President, Mrs. Joe Murray; secretary, Miss Louisa Chapman; treasurer, Mrs. Martin Black.

FIVE ISLANDS AND LOWER ECONOMY. Organized on Sept. 15, with 15 members. President, Mrs. Soley; secretary, Miss Corbett; treasurer, Miss MacBarnie.

UPPER ECONOMY AND PORTAUPIQUE. Organized Sept. 16, with 20 members. President, Mrs. D. D. Davison; secretary, Miss Blanche Davison; treasurer, Mrs. Somerville Fallon.

MARIA R. SELDEN, Sec'y for N. S. Halifax, Oct. 12.

Home Missions.

The Board of Home Missions held its regular meeting on Monday, 11th inst. reports were received from Student Missionaries Baker, DeBlois, Wilson, Morse and Locke; from General Missionary Wallace, and from Missionary Pastors Ingram and Kinlay.

FINANCIAL.

The following sums have been paid directly to the Treasury of our Board since the new year began: Mr. and Mrs. Lyon, Falmouth, \$1 00; Scotchtown Church, 4 00; Mrs. Thos. Vickery, Digby, 50 c; a member of Dartmouth Church, 5 00; Mrs. Willard Estabrook and S. S. Clark, 3 75; envelope from C. B. Whidden, at Convention, 5 00; W. B. M. Union, 52 00; Dr. F. Higgins, Wolfville, 2 00; collection at Grand Bay, 2 00; Mission Society, Wolfville, 2 00; Burlington, Guysboro, 25 00; Mrs. James Pyle, New York, 5 00; H. R. Cunningham, Guysboro, 4 00; John H. McDonald, Poplar Grove, 1 00; and Mrs. Byda, Round Hill, 1 00, total, 229 27.

could be done, if the money would do us some benefit. I should therefore, I think, into which the paper editors, would send such as one dollar, the thing is done. Surely there are that many families that can do that as an extra. Now, don't wait to see what others will do. Let the one who reads this first in each family, take up the matter at once, and enclose the dollar bill and forward to me. Surely you will not permit the good work to be hindered, when so small an offering will help it forward.

A. COMOOS, Cor. Sec. Hebron, N. S., Oct. 12.

Why?

Being very ill last spring, and knowing that I must have rest, if I would recruit, I made every effort to get someone to take up my work here, without, however, a shadow of success. There were too many churches wanting pastors to allow me to get help in a hurry. This naturally led me to ask for the Why? It came in the following names which have gone from our Convention into the United States within a few years—Oleeland's, Titus, Turle, Chipman, Goncher, Locke, Ballentine, Lockhart, Stubbart, Spence, Sweet, Wallis, Simpson, Simpson, Chute, McGregor, Shafer, Everett, McDonald, Robins, Newcomb, McDonald, Radden. Someone else may complete the list, these have come to me as far as I can see them.

Now is this all. There are a number of our men laboring under the American Baptist Foreign Mission Board.

Now is this all. There are a number of our men studying at American institutions who, in all probability, will not return.

Now is this all. I can count six who come to us from outside the Convention, and who have crossed over to our neighbors within five years.

Now is this all. There are a number of our men laboring in other provinces of the Dominion.

Now is this all. Others are leaving us. I was told a day or two since, that another of our valley pastors had accepted a call to Massachusetts.

I would simply ask the church why they permit this drain, and what are they going to do about it? They alone are responsible with the exception of what the Home Mission Board may feel like shouldering.

This would be something to be proud of, if there were no look at home; but as things are, I for one, feel more shame than pride.

F. O. WEEKS.

Annapolis, Oct. 12.

Man's Repentance Heart.

BY REV. J. F. DEDDIE, D. D., BAPTIST.

In the preface to one of his earliest books Holland tells us that he wrote for the people what he believed the people thought and felt most deeply for themselves. This sentiment was the secret of the popularity of his pen. It is the principle on which universal and lasting literature must be based. Our favored authors are those who give the best and broadest utterance to the thoughts that arise in us. This is the reason why the multitudes wept at Longfellow's grave. This thought is true of our trades and common callings. Successful merchandise is to crowd behind the counter what the world needs most of all to buy. So in all lands and ages he will have a hearing who carries on his lips a message the soul needs to learn and know. He who is the voice of God to man in his preaching and the voice of man to God in his prayers, will always have hungry hearts hanging on his words. The Bible's immortality is found in the fact that it is a responsive book. It not only reveals the will of Heaven to man, but it utters our loving liturgy between God and the soul.

"When thou saidst seek ye my face, My heart said, Thy face, Lord, will I seek."

The other summer we listened to the firing of cannon at the edge of a lovely lake. In a few seconds the loud reports were taken up and repeated by the mountain ranges away on the opposite side. And the divine commands sounded forth from the eternal shores and re-echoed by the everlasting hills of human life and being—those better thoughts and aspirations which rise heavenward from our breast. Religion is not an intrusion into our history. Like Christ, when it stands before an immortal spirit, it is only coming to its own. And when God speaks to the soul, you hear from it so responsive still; it is because it has become one dull, earthly level, with no elevation on it to catch and hold the quickening breath divine.

In the Epistles of Paul we often meet the expression, "called of God to be an Apostle." In the records of our daily lives, we read that some one has been called to be pastor of such a church. These thoughts join hands across the ages and complement each other. The heavenly and the human calls are the only two living, throbbing sides—like the right and left lungs of the body—of that great commission under which all true missionaries and ministers have been consecrated to their life-work.

—CHURCH OF THE MOUNTAIN. bright days are, say, "My own catch each ray of sunlight as it comes." The clouds gather, and as they roll they hide the distant shores from our sight. The clouds that hide our future never, life, blessed abode? Who would wish to see one step along the way? An unseen hand will guide us surely to the other side. It is the hand that guides us on our way. The clouds that hide our future never, life, blessed abode? Who would wish to see one step along the way? An unseen hand will guide us surely to the other side. It is the hand that guides us on our way. The clouds that hide our future never, life, blessed abode? Who would wish to see one step along the way? An unseen hand will guide us surely to the other side. It is the hand that guides us on our way.

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THE ORIGINAL

Little children, you must not... Shine on in your cheeks and eyes... If you think of me...

Go and stand before the glass... All beholders, as they pass... Will perceive and know them too.

Out of sight, my boys and girls... Cherish what is good, and drive... You will show that you are...

Wives who have sons to rear... The demoralizing influence of bad associates... If a mother rear her sons so that...

They will not go to the public house... The fact is, the sheep are bred... Money in Motion... The fact is, the sheep are bred...

Money in Motion... The fact is, the sheep are bred... The fact is, the sheep are bred... The fact is, the sheep are bred...

Compensable People... In every society we find that the people who are called compensable are those who have a knack of making light of their tribulations and vexations...

Mental Training... Children think much more deeply than we imagine... Therefore, answer their questions to the best of their ability...

Women of all nations and of all ranks love their children; and will let almost anything go rather than the baby... The princess proposed a visit to the nursery...

Etiquette or Baby? Women of all nations and of all ranks love their children; and will let almost anything go rather than the baby...

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ACADIA COLLEGE, WOLFVILLE, N. S.

SEPTEMBER 30th

Horton Collegiate Academy

ACADIA SEMINARY, WOLFVILLE, N. S.

WEDNESDAY, Sept. 1st

MONEY BARRELS

350 Money Barrels

Summary

The governor of Delaware College...

The steamer "Anchorage" arrived at St. John's...

The September business of the Ontario Mutual Life Co. was \$92,250.00 larger than for the same month last year.

Mr. David Kennedy, the famous Scotch singer and interpreter of Scotch melody, died at Stratford, Ont., on Tuesday the 12th inst.

The new winter time table on the New Brunswick Railway will go into effect on Monday 25th inst.

The capital stock of the New Glasgow Steel Co., N. S., has been increased from \$160,000 to \$310,000.

There are 35 Free Baptist churches in Nova Scotia with a membership of 3,708, an increase of 128 over last year.

The schr. Seth Stockbridge, which sailed from Gloucester for Greenland last June, has not since been heard from and is given up as lost.

The Bay Chaleur railway now building from Metapedia to Paspébeac, a distance of about 100 miles, is progressing very rapidly.

Schr. Seth Stockbridge, which sailed from Gloucester for Greenland last June, has not since been heard from and is given up as lost.

A sad drowning accident occurred in the harbor Tuesday evening, 12th inst.

Despatches from Galveston, Texas, on the 14th, state that the town of Sabine Pass, at the mouth of the Sabine river, is reported entirely washed away by a terrific storm on Tuesday night.

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In a recent report of the Insurance Commissioner of Massachusetts, we find these words: "Insurance that does not insure is dear at any price."

The Arabian paper "Afrak" is informed from Moscow that the King of Abyssinia has ordered his vessels to prepare for war.

Twenty thousand persons are involved in the cigar makers' strike in Havana.

A German produces 73,000 pianofortes annually, England 45,000, the United States 43,000 and France 30,000.

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from El Paso reports the assassination of President Gonzalez in an elaborate manner...

Ethiopian socialist declares that thousands of men are regularly drifting to London...

There is a vivid growth of war feeling in France. The Boulanger party have lately begun the issue of two new journals...

Gladiators are unable to leave his bed-room at Stratford, Ont., on Tuesday the condition is believed to be worse than is publicly admitted.

A sensation has been caused in Lyons by the confinement in an insane asylum of a lady who is alleged to be insane.

The Prince election for members of the great Senate to elect a successor Prince Alexander all the government candidates have been successful.

From days of agony and discomfort, not by great interpositions, but by the use of the only sure-pop corn cure—Putnam's Painless Corn Extractor.

Superintendents and Teachers.—The fourth quarter's Lesson Helps and Papers have come to you, and to avoid any delay at the beginning of the year...

Deaths.—At the residence of Mr. John Lasker, Mount Pleasant, C. county, Oct. 1st, of consumption, Emma Scribner, aged 28 years.

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principal buildings were unroofed. Shortly before 10 o'clock a fire broke out in the outskirts of the city.

At Eastport, Maine, on Thursday, 13th inst., about 2 p. m. a fire broke out in Capen's sardine factory...

A fire at Salisbury, Md., Oct. 17, swept away the whole business part of the town. Damage over \$1,000,000.

The town of Bolisi, Miss., has 275 cases of yellow fever. It has been stated that for the past two weeks people were being buried quietly at night...

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W. Tremaine Gard, Goldsmith, Jeweler & Optician

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