

# Messenger and Visitor.

THE CHRISTIAN MESSENGER,  
VOLUME I.

Published Weekly by The Machine Baptist Publishing Company.

THE CHRISTIAN VISITOR,  
VOLUME XXXVIII.

VOL. II.

SAINT JOHN, N. B., WEDNESDAY, JANUARY 20, 1886.

NO. 3

—Press on the canvass for subscribers. This is the best month to add new names to our lists.

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.

OUR SERIAL begins this week. It is enough to say that it is by Pansy, and is her latest and one of her best. We advise all, old and young, to begin to read it.

**THE MORMONS.**—A class of great excitement exists at Salt Lake City. The Edmonds law against polygamy is being enforced, and the saints do not take it kindly that they are treated as criminals for indulging in the luxury of having an indefinite number of wives. They said it hurt their consciences to be restrained in the matter of wives, as a plurality of wives was a part of their religion; but the law turned its deaf ear to this plea, and they failed to get people to sympathize with them in the persecutions which they termed persecutions. Some time since they concocted a scheme for retaliation which was worthy of themselves. They imported abandoned women, furnished rooms for them, had a secret place of espionage, sent notes to one and another of the Gentiles to call, on one pretense or another, and entered their names on a black list of freetraders of the place. These were brought up before the Mormon local officials and, of course, condemned. But appeal was made to the higher United States courts, and the whole conspiracy has come out, and the attempt has failed. Not long since U. S. Marshal Collins, who has been bold to do his duty, was set upon by a couple of Mormons, and in self defense, shot down one of them. Knowing that the Mormon authorities would get hold of him he could expect no mercy, he fled for his life to the U. S. officers and gave himself up to them, and was hurried to Fort Douglas, which commands the city. A great mob collected and rushed against the Fort, demanding Collins. The commander refused to give him up. The situation appeared so threatening that troops were hurried up to overawe the turbulent saints. The Gentile inhabitants feel insecure as it is. The latest reports are that the Mormons are selling off property, of which they own an immense amount, to raise money to influence the House of Representatives, which is a poor compliment to that honorable body.

**WORK TO DO.**—In a communication from a brother this week, there is reference made to some who think there is nothing left to be done, in a certain place, because so many have been gathered into the church. We presume these brethren, spoke in a qualified way. Still, it is to be feared that many regard the work of ingathering as the only work of importance. The truth is, this is only the beginning of real work. We do not sit down and fold our hands in spring, as soon as the tender plants are set out. They need to be cultivated and cared for, or they will never have a profitable growth, or bear fruit. So of these young converts; they are to be trained up to the altar; men and women and great trust bearers unto God. If they are left, as soon as they are born into the new life, they will become diseased and weakly, and may become a curse rather than a blessing to any but themselves. The Lord, help all our churches to care for those already saved, as well as for the lost. If all that are brought into the churches were cared for, and they were led to make the most of themselves for God and men, there would be no trouble about ingathering. It would take place all the time. Yes, Bro. Howe will have plenty to do, and so will all the brethren. The Lord has thrown a multitude of spiritual babes upon their hands. May they care for them.

**DR. NEWMAN'S REQUEST.**—We call attention to Dr. Newman's request in another column. The history of a denomination—its struggles, its inception and progress of its enterprises, its growth in membership, the expansion of its ideas, and the record of the Lord's doings—is of the greatest interest and importance. The materials for history, like wine, grow better as they grow older. If we could gather up what is treasured up in the memories of some of our older people, what a mine of wealth it would be! There is a feeling of sadness when we consider that we are

losing, as the years go by, what would add spirit and glow to the records of the past. At least let us gather up, at Acadia and McEwen Hall, what remains of documents.

**HISTORY OF THE LORD'S WORK AT ACADIA.**—The promise made in our prospectus is not forgotten. A plan to collect the facts already adopted, and has been placed in efficient hands. In due time, the stores of word impressions of past seasons of special grace at Acadia, which are treasured up in many minds and hearts, will be drawn upon. It takes time; but we are sure, if this history can be written truly and well, it will be most interesting for the present, and most stimulating and instructive for the time to come.

**SUBSCRIBERS, ATTENTION!** The most of our subscribers begin with January. Only a little over a week remains of the thirty days in which these can take advantage of the reduced price of \$1.50. After thirty days from the time of subscribing or renewing, the price is \$2.00. Kindly pay up at once and save 50 cents.

**HONORING THE CHURCH.**—What strange ideas some people have of church membership. They seem to think they do a church a great honor by becoming a member. This delusion is fostered, no doubt, by the competition of churches for members; and by over anxiety on the part of pastors and churches to have people's names on the church books. The man or woman, however, who does not deem himself or herself honored by admission to a church, has a very low idea of the place it has in the esteem of him who is its head. The church is the body of Christ; it is composed of those whom he loves; it embraces the large proportion of the excellent of the earth; it is engaged in the highest and noblest work. A man may well esteem it better to be permitted a place in the humblest band of believers, than to be admitted into the circle of earthly royalty.

**SABBATH OBSERVANCE.**—Some time since a report went the rounds of the papers, and we unfortunately copied it, that Mrs. Cleveland had gone on a fishing excursion on the Sabbath. It was afterwards found to be untrue. He is now desirous of securing the observance of the Sabbath, and has released some of the messengers in the post office on that day. This speaks well for him.

**DISSATISFACTION** with your present attainments is a guarantee of future progress.—*Becham.*  
Perhaps it is too strong to say it is a guarantee, it is a necessary condition of progress, at least there are some people to whom dissatisfaction becomes chronic, and it loses its stimulating effects. Many Christians are dissatisfied all their lives, and yet never bestir themselves to get into a higher state. Some are content that their defects and sins cause dissatisfaction, and regard this as a kind of sacrifice for them, and accept this feeling as an end and not a means to a higher life. No one, at least, can make progress who is satisfied with the present attainment. Here is one of the practical objections to the entire sanctification doctrines. It is liable to act as a spiritual sedative.

**ENTERPRISE** and energy slowly ascend the stairs of success while luck goes up in an elevator.

Yes, but luck commonly comes down in the elevator in which he goes up, while enterprise and success go up to stay.

**THE WORK OF THE HOME MISSION BOARD** of the Baptist Convention of the South has been much blessed, as the following summary shows:  
Churches and stations supplied, 590; sermons and addresses, 6,724; baptisms, 1,340; received by letter, 825; total additions to mission churches, 2,165; religious visits, 7,331; pages of tracts distributed, 64,000; churches organized, 26; meeting houses built or building, 14.

During the first quarter of the year, baptisms by our missionaries were over 1,100, and additions by letter more than 500, thus showing an increase of nearly 4,000 members in the past six months.

**CHANGES IN THE PLAN** enable the society to return to the first method of distribution, which will be a comfort to teachers. All cards of the same date will hereafter be sent together, instead of in sets with a cover and a rubber band; and they will be mailed every month, instead of quarterly. If there are four Sundays in a given month, there will be four lots of each date; if five Sundays, there will be five lots.

**ANOTHER IMPORTANT CHANGE.** The price has been reduced to three cents for each quarter, or twelve cents a year. Orders must always be accompanied with the cash, and must be for an even quarter of the year, beginning January, April, July, or October.

If you have not heretofore used these instructive, beautiful, and marvellously cheap lessons, please give them a trial. We furnish them in divisions of five, as 5, 10, 15, etc. We cannot furnish them otherwise. Baptist Book Room, Halifax.

Dependence on God, Prayer, and the Use of Means.

Whence does it arise, that people so generally suppose that if we depend on the blessing of God alone for a favor, and pray for it, we are of necessity precluded from using any human instrumentality or natural means for obtaining it? and, on the other hand, if we do really use all lawful and proper means, or any means, for obtaining the blessing we seek, that we cannot, in that case, be depending on God alone for it?

The fact is, whoever expects to obtain all needful blessings for either soul or body, while he lingers in the willful or careless neglect of the means that God has commanded him to use, will find himself sadly disappointed. Trusting in God implies obeying God; and so, when we are "anxious for nothing, but in every thing" that takes in potatoes and fish—by prayer and supplication make your requests known unto God, we are just doing what he tells us to do. "Work as though everything depended on ourselves, and at the same time pray and trust in God as though we could do nothing at all" is the proper course.

Cromwell's charge to his soldiers is often quoted as though he meant nothing, when he told them, to "trust in God, but mind and keep your powder dry." But if I read my Bible aright, this is just the advice Moses and David and Paul would have given had they been in Cromwell's place. Take the case of David going to meet the giant. Did anyone ever doubt that he trusted in "the Lord God of the armies of Israel" to give him the victory? But in the whole transaction I see nothing that implies any carelessness about means, but everything that looks the other way. "If divines who deny the use of all proper means, when we trust alone in the living God, had seen the young and ruddy stripling quietly putting off Saul's armor, because it didn't fit him, and because he knew nothing of how to use it, they would have exclaimed, 'O, ho! Why my dear fellow, I thought you were going to trust in the Lord? Why, the wonder will be all the more striking if you take arms you cannot wield. Indeed, you should take no arms at all.' "Nay," he would have said, "I am not called on to do a rash or presumptuous thing, and, by the terms of the challenge, I am at liberty to choose my own weapons, and here is one I know how to use." "Ah, well, but what in the world are you doing down there, bustling among those pikes that have been railed and rubbed by the rushing torrent?" "Well, you see, I have learned by experience that a smooth stone will go to the mark more correctly than one that is rough and jagged, which is liable to be whirled off its course by the action of the air." "But what do you want of a stone? Take a single stone, if you are really trusting in God, surely you only need one stone." "But that again would be a very stupid, rash act. Whether I need them or not remains to be seen. But God has given me a little common sense, and certainly he has not forbidden me to use it." "Then why not take a dozen, fill your bag?" "That would well be the height of folly. Don't I know well that if I have not hit him after five attempts, it will be all over with me."

Now, I never read or heard of any wise man blaming David for using his common sense in the case, and never heard a hint that he could not have trusted in God, because—to use the phrase of modern warfare—he "kept his powder dry." But what an outcry is raised against him for "playing the mad-man" at the Philistine court! At the court of Achish, he used means—the wisest and best that could be devised under the circumstances of the case, and in fact did the only thing that could be done, and which none but one of the wisest and bravest of men, in my humble opinion, would have thought of, or could have carried out successfully. It takes a very wise man successfully to play the fool. Were one of our generals or missionaries to make his escape from a band of enemies or assassins, by such an adroit maneuver, we would give him great credit for address and presence of mind, and we would, also, we felt right—join heartily with him in the language of Psalm 34, David's outburst of praise and thanksgiving for this signal deliverance in such a time of utter helplessness. "I sought the Lord, and he heard me." "This poor man cried, and the Lord heard him, and saved him out of all his troubles." "The Lord helps those who help themselves." This is a true proverb, and expresses an important Scriptural truth, though it is not Scripture. But there is another truth equally precious if not more so: "God helps those who cannot help themselves," and this can be expressed in the exact words of Scripture, "He will hear the needy when he cries, the poor also, and them that hath no keeper." "When the poor and the needy seek water and there is none, and their tongues fail for thirst, I the Lord will hear them, and I the Lord of Israel will not forsake them." Let us bear

the conclusion of the whole matter. "Be ye not slothful in business, fervent in Spirit, serving the Lord." Use all proper and lawful means, when such can be used for obtaining all needed good, both temporal and spiritual, but look beyond all means for the blessing, even to the God of all grace. And then, when there is no means to be used, or when they all fail, fall not to trust, believe, and pray.

Hansport, N. S., December 5th, 1885.

Demolishing the Bible.

The Bible is a book which has been reprinted, demolished, overthrown, and exploded more times than any other book you ever heard of. Every little while somebody starts up and upsets this book; and it is like upsetting a solid cube of granite. It is just as big one way as it is the other, and when upset, it is right side up still. Every little while somebody blows up the Bible; but when it comes down it always lights on its feet, and runs faster than ever through the world. They overthrew the Bible a century ago, in Voltaire's time, entirely demolishing the whole thing. "In less than a hundred years," said Voltaire, "Christianity will have been swept from existence, and have passed into history." Infidelity ran riot through France, red-handed and impious. A century has passed away. Voltaire "has passed into history," and not respectable history either; but his old printing press, it is said, has been used to print the word of God, and the very house where he lived is packed with Bibles, a depot for the Geneva Bible Society.

Thomas Paine demolished the Bible, and finished it off finally; but after he had crawled despairingly into a drainer's grave in 1799, the book took such a leap that since that date more than twenty times as many Bibles have been made and scattered through the world as ever were made before since the creation of man. Up to the year 1800, from four to six million copies of the Scriptures, in some thirty different languages, comprised all that had been produced since the world began. Eighty years later, in 1880, the statistics of every different Bible societies which are now in existence, with their unnumbered agencies and auxiliaries, report that more than 765,000,000 Bibles, Testaments, and portions of Scripture, with sixty new translations, have been distributed by Bible societies since 1804; to say nothing of the unknown millions of Bibles and Testaments which have been issued and circulated by private publishers throughout the world. For a book that has been exploded so many times it still shows signs of considerable life. I have heard of many traveling around the country expounding this book, and showing up "the mistakes of Moses," at fifty shillings a night. It is easy work to abuse Moses at fifty shillings a night, especially as Moses is dead and cannot talk back. It would be worth something, after hearing the infidel on "the mistakes of Moses," to hear Moses on "the mistakes of the infidel." Why? Moses could talk back, he was rather a difficult man to deal with. Pharaoh tried it, and met with poor success. James and James withstood Moses, and, it is said, found a grave in the Red Sea, Korah, Dathan, and Abiram tried it, and went down so deep that they have not got back yet. But now Moses is dead, and it is easy to abuse him. It does not take a very brave beast to kick a dead lion.

Headquarters.

It is told as one of the "funny" incidents of the war that two half-drunken soldiers met in the salter's tent, which was really a drinking saloon. After mutually treating they inquired of each other's division, one belonging to the Army of the Potomac, the other to the Army of the Cumberland. While again drinking to the success of these two armies there came in the chaplain, and presuming he came on an errand similar to theirs, one asked his army, thinking to drink to its success also.

"I belong to the Army of the Lord," was the prompt reply.

"Don't you think you've got a good way off from headquarters when you're in here?" was the houghed response.

While we perceive and smile at the humor of the anecdote, we recognize the fact that struck the bewildered consciousness of even this drunken man, that there are places so evidently in the "enemy's country" that a true soldier will not be found there, and other places so doubtful in character that it tells against his fealty to his commander in chief to be seen in them, implying the sad, terrible truth that the inconsistencies of Christians often tell wonderfully against their profession and keep uncounted numbers out of the ranks, preventing recruiting and enlisting under the banner of King Emmanuel.

When we think of it, it seems incredible that any soul after once it has heard and accepted the call for recruits and started forward in the ranks under such a Leader

as is cure, with a bold front to the foe, should be overcome by sloth, by cowardice, by the perils of the way or want of faith in his Major General, and fall to the rear.

Far from headquarters! Too far to hear the reveille, the morning call to duty; far from the sound of the bugle's note of warning, the trumpet's call to fray; too far to see, and by the seeing catch the inspiration of that banner floating over headquarters, "which is love."

Near to headquarters! To the timid soul, shrinking from the battle's shock, how much it means to know that close at hand is his Leader who has charge of the abundant armory, and from its unending supply is handing out to all who will receive girdles of truth, the breast-plates of righteousness, and shields of faith, giving to each the helmet of salvation, and the sword of the Spirit. Life has many ways where our Leader cannot follow us; we must follow him, and we have safety only when near to headquarters.—*M. H. Jaguth in Christian Weekly.*

New Sense of Commons.

The returns for the new House of Commons as given by the recently published "Popular Guide to the House of Commons," are as follow. Out of the population of thirty-five millions, about one-sixth part form the electorate. Of these, 4,290,639 voted, being about three-fourths of the whole number on the register. The highest voting was in the English counties, where it was eighty-one per cent, and the lowest in Ireland, where it was fifty-seven per cent. The aggregate Liberal vote was, 2,156,952; Conservative vote, 1,934,316; parallel vote, 299,784. Another estimate gives—Liberals and Independents, 2,372,363; Conservatives, 1,936,381; Nationalists, 296,416. The various progressive ideas abroad in the community, are thus represented:—The supporters of Local Option are 315, nearly one-half the whole House against twenty or twenty-four brewers and distillers. Two hundred and seventy-six members have pledged to vote for female suffrage. The cause of purity has 237 devoted supporters, who will seek the absolute repeal of the Contagious Diseases Act. For an Affirmation Bill, 195 have promised their vote. For Municipal Reform, only 106 have promised, possibly because more were not asked. The avowed friends of Disestablishment are 167, but this in no sense represents the strength of the movement. The People's League for the Abolition of the House of Lords count on eighty pledged friends returned to Parliament. The followers of Romanism rejoice that, at the late General Election, there were returned no fewer than eighty-three Roman Catholic members of Parliament, whereas they were only sixty in the late Parliament.—*Freeman.*

**THE SOUTHERN BAPTIST MISSION** in Mexico is making grand progress. Rev. W. D. Powell, the missionary, writes to the Index: "God is about to give us two men of ability. One is a Presbyterian and the other a Methodist minister. They have been preaching for several years, and seem to have been converted to our views by reading the Scriptures. The Methodist said his interest began in reading some tracts against the Baptists. The arguments produced did not satisfy him, but, on the contrary, caused him to doubt the doctrines of his own church. Neither of them is within 300 miles of a Baptist church. One is personally known to me. They are both men of fine reputation. I think they are sound in their faith. I have recently held two gracious meetings. Baptized sixteen, and several others approved for baptism. Have baptized fifty-two since I was in Augusta. This is the grandest mission field on earth."

**MR. SPURGEON TO MR. STEAD.**—The following is from a letter written to Mr. Stead by Mr. Spurgeon, at Christmas: "Rest assured that your motive and real have secured for you the high esteem of all lovers of purity. Whenever observations are made upon the mode of your operations, they only imply that you are liable to error like all your fellows; but when your self-sacrificing spirit is thought of it is with glowing admiration. You cast yourself into the abyss to rescue and to preserve innocent children, and you are had in honour among the honourable. At the same time as you made hideous crime seem but innocuous, and threatened to remove some of the screens which give immunity to vice, you are thoroughly hated among those to whom life means but a listlessness. You can rejoice that you have thus a double homage paid you, for contempt and hate are the obsequies which inquiry renders to the vanquisher. Be of good cheer. In your retirement you will be able to buckle on your armor with supreme care, and stand up for the future fray in which we shall see you equally stalwart and still more skilful champion. I wish joy to your heart and power to your arm.—Yours very heartily, C. H. Spurgeon.—*Keaton's*, December 24th."

**HOW MANY OLD SUBSCRIBERS** will send us in a new name this week?

This, that, and The Other.

"Poke a question right into his mouth," was the recipe for stopping the disorder of a boy in a Sunday-school class, given by the superintendent of a colored school, at a recent county meeting of superintendents in Connecticut. And the correspondent who reports the incident adds: "What better way could be found? Most of the disorder in Sunday schools is the mere expression of youthful vivacity unemploied. It can best be stopped by giving the wide-awake boy something to do."

The word "santering," which suggests such delightful pleasures, was brought into being, according to some philologists, by the poorest of the poor, "idle people who roved about the country, in the Middle Ages, and asked charity, under pretence of going a la Sainte Terre," to the Holy Land, till all the children exclaimed, "There goes a Sainte Terrier," a saunterer, a Holy-Lander.—*Boston Globe.*

"A man who writes an immoral but immortal book" says Dr. Cheever, "may be tracked into eternity by a procession of lost souls from every generation, every one to be a witness against him at the Judgment, to show to him and the universe the immeasurable dreadfulness of his iniquity."

Little Alice, not three years old, came running into the room where her mother was sewing, and throwing her little head into her mother's lap, said "Mamma, I don't want God everywhere, I don't want God every-where." Her mamma suspected that she had been in some mischief; so she went into the other room, and found the little girl had been doing "wrong," had been disobedient. Is it not true that disobedient children, whether large or small ones, do not like to have God every-where? Dear children, may we all ever remember that "They God seek me."—*Christian at Work.*

A few days ago a Presbyterian minister said to Dr. A. B. Woodfin: "Now, that you have gotten into your new parsonage right on the water's edge, I shall be afraid to visit you, lest you should put me under against my will." Dr. Woodfin replied: "Come along, brother; Baptists don't put them under in that way. We leave it to others to baptize without the knowledge or consent of the subject."

"As the blending of all rays makes the only clear light, so the blending of all the faculties, logical, moral and spiritual, makes the only clear vision of the soul. The highest Christian consciousness is a real tower of refuge from assailing doubts, and not a cloud castle."—*Dr. Ludlow.*

Our Saviour taught many things in parables, and we cannot get beyond the parable, any more in reverent, wordless appreciation, any more than we can condense by chemical process the beauty of a flower into a glowing globe."—*Dr. Ludlow.*

"I like Christ's work so well, I do not care how long I live to do it, nor how soon I die, that I may know and serve him better."

Rev. Hugh Stowell Brown tells of a minister in England, who, after a pastoral service of four years, received from his people a testimonial of \$2,500 "on condition that he go away and not come back again."

Canon Farrar told the New York ministers that in his "Eternal Hope" he was not heretical, because St. Gregory of Nyssa went farther than he does. If St. Gregory is an authority for faith, how does he justify himself in falling short of an agreement with St. Gregory? If not, how does St. Gregory's opinion vindicate his orthodoxy?—*Watchman.*

**WANTED—HAYSTACKS.**—Seventy-five years ago several students of Williams College used to go out behind a haystack in the vicinity and pray for mission. And they prayed to such good purpose that the outcome was the inauguration in this country of the Foreign Mission movement. There is need—the most urgent need—of a haystack in close proximity to the College of the present day and to the churches as well.—*Wanted—Haystacks.*

**ENGLISH BAPTIST STATISTICS.**—We give the anniversary of statistics about to be published in the *Baptist Handbook* for this year. It appears that in England, Wales, Scotland, and Ireland we have 2,713 churches, 3,634 chapels, with 1,180,884 sittings (approximately); 315,939 church members; 49,442 Sunday-school teachers; 472,736 scholars; 1,893 pastors; and 4,603 local preachers. Compared with last year's figures we find increase as follows:—Churches, 14; sittings, 20,797; members, 2,474; teachers, 728; scholars, 5,896; local preachers, 498. Decrease—chapels, 256; pastors, 15. In reference to the apparent decrease in the number of chapels, it ought to be observed that some churches previously returned "Cottage Meetings," and that the best and allowance should be made for that fact. It should also be remembered that the term "pastors" here signifies "pastors in charge." The seemingly large increase in the number of "local preachers" is probably due to the substitution of that term for "evangelists" in the statistical columns.—*Freeman.*

Abide With Me

Abide with me, the night shall wear,  
I need thee, Oh, my Saviour,  
When the dawn shall break,  
When the day shall be,  
When the night shall be,  
When the day shall be,  
When the night shall be,  
When the day shall be,

The Blessed Man in Life to Come

By Rev. C. H. Spurgeon

"When he is approved, he shall receive the crown of life, which the Lord hath promised to them that love him."  
"He shall receive a crown." Of course the allusion is to the Grecian games. See how the man runs! Every muscle is strained. There is a part of his body but what is vainly exercised. He tries to pass his fellow. He flies to the goal; he reaches it; and then he receives a crown. A crown of laurel, or of ivy, or perhaps of parsley, was put upon his head. It had no value in itself. The Greeks were so little men that a man could not have kept his crown in his house if it had been worth a penny. Strong rooms and iron gates had not then been dreamed of, and therefore they gave the athlete a Greek crown of fading laurel; and yet many men these days are vain, and even life, is intrinsically worthless, it had about it a meaning which made each leaf inexpressibly precious to him; who labored for it and obtained it. Now, if we live by God's own grace through faith in Christ, a life that shall be full of purity and holiness, that will give, as a crown, not of laurel, but of parsley, not even of gold and rarest gem, but a "crown of life" that he has promised to them that love him. Very wonderful, is it not, that God should reward our poor endeavorers? Yet so he will.

Visions of God in Nature

By Rev. T. D. Lindsey, M.A., Queen's Park Church, Glasgow

In ancient days, when men's spiritual faculties were but partially developed, and they were incapable of understanding and grasping the super-sensuous, God used to adapt His revelations to the level of the stage of development reached by them. He manifested Himself to their bodily senses, spoke to them in an audible voice, and appeared to them in a visible shape. Some times with nowadays that the Divine Being would reveal Himself to us in a similar manner, and we imagine that faith and religion would thereby be made a great deal easier. The wish is a mistaken one, however. The advantages of such sensory revelations have long ago ceased, and the days for them have long passed. The hour comes, now, when the true worshippers shall worship the Father in spirit and in truth. The Divine Being will henceforth reveal Himself to His servants as a Spirit; and it is only with the eye of his own spirit that the Christian can hope to obtain visions of God. Nothing which appealed to a man's bodily senses could possibly, in the present stage of human knowledge and advancement, be of itself a revelation of God to him; it would be certain to be misinterpreted and misunderstood, and would probably be regarded as mere superstition or fancy, or at best, according to some not at present known, the principle which our Lord lays down in the parable of Dives and Lazarus, that "if they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead." The reason of this is, that our senses are so weak and our religion so formal in its ourselves—in our own spiritual blindness—and not in any paucity in God's revelations of Himself. Did we but keep the eye of the soul wide open, we might obtain plenty of visions of God, through nature, and through the Bible, and in our own hearts. Whereas if we kept the eye of the soul closed, we could not obtain any vision of the infinite Spirit, even though the heavens were rent asunder and the Lord Himself should descend with a shout, with the voice of a trumpet, and say to us, "I am God, and you are my people." It is not that we could not have been through faith and spiritual insight that the saints of old could recognize the Divine Being in the sensuous forms that appeared before them; and if these requisite conditions had been lacking, the revelations would have been useless to them, and they would never have discovered God in them. You remember how, when the disciples heard a voice from heaven, in answer to our Lord's prayer, "Father, glorify Thy name," saying, "I have both glorified it, and will glorify it again, because the people that stood by and heard did not understand, neither do they understand this day, neither shall they, until they see the Son of Man seated on his throne." You remember how, when the disciples heard a voice from heaven, in answer to our Lord's prayer, "Father, glorify Thy name," saying, "I have both glorified it, and will glorify it again, because the people that stood by and heard did not understand, neither do they understand this day, neither shall they, until they see the Son of Man seated on his throne."

At the myriad stars that look down upon you

like a myriad eyes from the infinitude of space; listen to the Divine music of their in-woven orbits and to the spirit voices that drop and breathe from them through the calm still air; let your thoughts wander away into immensity, feeling the stars shining excellently to mount up by, till you come to the foot of the Divine throne, and then may you expect to hear the still small voice, speaking to your heart, and to see glorious visions of God rise up before your waiting soul. And so it is everywhere. The spiritual world, or all round about us now; but the eyes of our spirits are so blind and dim that we cannot see it. Let us get our sight rectified and purified, and we shall never cease to have visions of God: We shall discover God everywhere and in all things, and every element of our life will be a fact looking in upon us. We shall see Him in the flowers and the birds and the woods, in the clouds and the rain and the tempest, in the mountains and the rivers and the sunshine; and the whole of nature will thus become one vast mirror to us, reflecting back again the image of Almighty God.

Mrs. Terry's Velvet Gown

Mrs. William Terry often thought when allusions were made to her fine figure, and when viewing herself in the mirror, that if her figure had not been so good, she would probably have taken place according to some not at present known, the principle which our Lord lays down in the parable of Dives and Lazarus, that "if they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead." The reason of this is, that our senses are so weak and our religion so formal in its ourselves—in our own spiritual blindness—and not in any paucity in God's revelations of Himself. Did we but keep the eye of the soul wide open, we might obtain plenty of visions of God, through nature, and through the Bible, and in our own hearts. Whereas if we kept the eye of the soul closed, we could not obtain any vision of the infinite Spirit, even though the heavens were rent asunder and the Lord Himself should descend with a shout, with the voice of a trumpet, and say to us, "I am God, and you are my people." It is not that we could not have been through faith and spiritual insight that the saints of old could recognize the Divine Being in the sensuous forms that appeared before them; and if these requisite conditions had been lacking, the revelations would have been useless to them, and they would never have discovered God in them. You remember how, when the disciples heard a voice from heaven, in answer to our Lord's prayer, "Father, glorify Thy name," saying, "I have both glorified it, and will glorify it again, because the people that stood by and heard did not understand, neither do they understand this day, neither shall they, until they see the Son of Man seated on his throne." You remember how, when the disciples heard a voice from heaven, in answer to our Lord's prayer, "Father, glorify Thy name," saying, "I have both glorified it, and will glorify it again, because the people that stood by and heard did not understand, neither do they understand this day, neither shall they, until they see the Son of Man seated on his throne."

Good Days

Are tidy. They never come to the table with soiled hands and rumpled hair. Are orderly. They have a place for every thing, and everything in its place. Are neat. They endeavor to keep their shoes blacked and their coats and hats brushed. Are polite. They speak low and gently. They apologize for mistakes. They are as kind to their mother and sister as they are to strangers. Are patient. They do not grumble if meat and wine or things go wrong. Are helpful. They run on errands, or do little acts of kindness pleasantly when asked. Are cheerful. They enter the breakfast room with a pleasant "Good morning." They have disappointments bravely and cheerily. Are independent. They sew on their own buttons, and take care of their own traps. Are temperate. They never smoke, nor drink anything that intoxicates. Are powerful. They keep silent and meek, and ask God's blessing upon themselves and their friends. Are you a good boy? Will you try to be?

ISAAC ERB'S Photograph Rooms  
18 CHARLOTTE STREET, SAINT JOHN, N. B.  
PANELS... \$5.00 per dozen.  
C.A. INET... \$1.00 & 2.00  
FINEST IN THE CITY  
PICTURES COPIED AND ENLARGED

HENELY & COMPANY  
WEST TROY, N. Y. BELLS  
SUCKEY BELL FOUNDRY  
THE A. CHRISTIE WOOD WORKING CO.  
WATERLOO STREET.

BUILDING MATERIALS  
Puttner's Syrup HYPOPHOSPHITES

St. John Business College  
ESTABLISHED 1857.  
SPECIAL COURSES  
BOOK-KEEPING, ARITHMETIC, PENMANSHIP, BUSINESS CORRESPONDENCE, ENGLISH, ALGEBRA, GEOMETRY, PHYSICS, CHEMISTRY, HISTORY, GEOGRAPHY, AND MODERN LANGUAGES.

FOR SALE or TO LET.  
WOLFVILLE VILLAGE.  
The desirable property in WOLFVILLE VILLAGE, lately occupied by A. J. Pines, M. A., consisting of a Detached, having seven rooms, and front porch, with a stable, carriage house, etc., Garden, and well of good water. Price moderate. Immediate possession.

Harper's Magazine.  
ILLUSTRATED.  
The December number will begin the 87th volume of HARPER'S MAGAZINE, and will contain the novel, "The Heart of the Matter," by Mrs. C. H. Johnson, and the story, "The Boy Who Wasn't," by Mrs. C. H. Johnson. The magazine is published by Harper & Brothers, New York.

HARPER'S PERIODICALS  
HARPER'S MAGAZINE... \$5.00  
HARPER'S WEEKLY... \$3.00  
HARPER'S MONTHLY... \$4.00  
HARPER'S QUARTERLY... \$6.00  
HARPER'S YEARLY... \$10.00

PLAID SHAW GIVEN AWAY!  
The volume of the MAGAZINE begins with the novel, "The Heart of the Matter," by Mrs. C. H. Johnson, and the story, "The Boy Who Wasn't," by Mrs. C. H. Johnson. The magazine is published by Harper & Brothers, New York.

PLAID SHAW GIVEN AWAY!  
The volume of the MAGAZINE begins with the novel, "The Heart of the Matter," by Mrs. C. H. Johnson, and the story, "The Boy Who Wasn't," by Mrs. C. H. Johnson. The magazine is published by Harper & Brothers, New York.

PLAID SHAW GIVEN AWAY!  
The volume of the MAGAZINE begins with the novel, "The Heart of the Matter," by Mrs. C. H. Johnson, and the story, "The Boy Who Wasn't," by Mrs. C. H. Johnson. The magazine is published by Harper & Brothers, New York.

PLAID SHAW GIVEN AWAY!  
The volume of the MAGAZINE begins with the novel, "The Heart of the Matter," by Mrs. C. H. Johnson, and the story, "The Boy Who Wasn't," by Mrs. C. H. Johnson. The magazine is published by Harper & Brothers, New York.

PLAID SHAW GIVEN AWAY!  
The volume of the MAGAZINE begins with the novel, "The Heart of the Matter," by Mrs. C. H. Johnson, and the story, "The Boy Who Wasn't," by Mrs. C. H. Johnson. The magazine is published by Harper & Brothers, New York.

PLAID SHAW GIVEN AWAY!  
The volume of the MAGAZINE begins with the novel, "The Heart of the Matter," by Mrs. C. H. Johnson, and the story, "The Boy Who Wasn't," by Mrs. C. H. Johnson. The magazine is published by Harper & Brothers, New York.

PLAID SHAW GIVEN AWAY!  
The volume of the MAGAZINE begins with the novel, "The Heart of the Matter," by Mrs. C. H. Johnson, and the story, "The Boy Who Wasn't," by Mrs. C. H. Johnson. The magazine is published by Harper & Brothers, New York.

PLAID SHAW GIVEN AWAY!  
The volume of the MAGAZINE begins with the novel, "The Heart of the Matter," by Mrs. C. H. Johnson, and the story, "The Boy Who Wasn't," by Mrs. C. H. Johnson. The magazine is published by Harper & Brothers, New York.

PLAID SHAW GIVEN AWAY!  
The volume of the MAGAZINE begins with the novel, "The Heart of the Matter," by Mrs. C. H. Johnson, and the story, "The Boy Who Wasn't," by Mrs. C. H. Johnson. The magazine is published by Harper & Brothers, New York.

PLAID SHAW GIVEN AWAY!  
The volume of the MAGAZINE begins with the novel, "The Heart of the Matter," by Mrs. C. H. Johnson, and the story, "The Boy Who Wasn't," by Mrs. C. H. Johnson. The magazine is published by Harper & Brothers, New York.

PLAID SHAW GIVEN AWAY!  
The volume of the MAGAZINE begins with the novel, "The Heart of the Matter," by Mrs. C. H. Johnson, and the story, "The Boy Who Wasn't," by Mrs. C. H. Johnson. The magazine is published by Harper & Brothers, New York.

PLAID SHAW GIVEN AWAY!  
The volume of the MAGAZINE begins with the novel, "The Heart of the Matter," by Mrs. C. H. Johnson, and the story, "The Boy Who Wasn't," by Mrs. C. H. Johnson. The magazine is published by Harper & Brothers, New York.

PLAID SHAW GIVEN AWAY!  
The volume of the MAGAZINE begins with the novel, "The Heart of the Matter," by Mrs. C. H. Johnson, and the story, "The Boy Who Wasn't," by Mrs. C. H. Johnson. The magazine is published by Harper & Brothers, New York.

PLAID SHAW GIVEN AWAY!  
The volume of the MAGAZINE begins with the novel, "The Heart of the Matter," by Mrs. C. H. Johnson, and the story, "The Boy Who Wasn't," by Mrs. C. H. Johnson. The magazine is published by Harper & Brothers, New York.

PLAID SHAW GIVEN AWAY!  
The volume of the MAGAZINE begins with the novel, "The Heart of the Matter," by Mrs. C. H. Johnson, and the story, "The Boy Who Wasn't," by Mrs. C. H. Johnson. The magazine is published by Harper & Brothers, New York.

PLAID SHAW GIVEN AWAY!  
The volume of the MAGAZINE begins with the novel, "The Heart of the Matter," by Mrs. C. H. Johnson, and the story, "The Boy Who Wasn't," by Mrs. C. H. Johnson. The magazine is published by Harper & Brothers, New York.



Messenger and Visitor. \$2.00 per annum when paid within 30 days after date of issue.

Messenger and Visitor. WEDNESDAY, JANUARY 20, 1886.

THE SALVATION ARMY.

Hitherto we have obtained from expressing ourselves about the character and work of this organization. But though silent, we have been watching the developments of the movement with great interest and care.

We have looked over their authorized "Doctrine and Discipline" with some care. The teaching about the nature and existence of God, the Divinity of our Saviour, man's original state, his fall and his lost condition, the atoning work of Christ, the condition of salvation and the doctrine of the last things—death, judgment, heaven and hell—seems to be sound.

The missionaries are not tempted there to preach to please the ear. The churches do not insist upon the preacher drawing a house full of hearers. The great object is to make known the simple truth of the gospel, and to induce people to accept it.

There is no temptation to aim at gathering new adherents, to help keep up a society, and to rest satisfied with anything but the highest form of success—the salvation of the lost. There are no adherents except such as are willing to accept contempt, in the mission field, and to win people at all they must be won wholly.

In this same line of thought, in heathendom, there is such a marked contrast between the real christian and the non-christian, that there is no danger of relaxing effort to save, because people are good in a way. There is like plucking men out of the fire,—there can be no mistake; while here, we are often timid about treating a good neighbour, &c., as though he were a lost sinner.

On the mission field, it is not so much preaching that is depended upon, as personal dealing, man with man. It is not shooting at long range, merely, with a pulpit gun; but it is hand to hand work. Those who are interested about their souls are not neglected. Impressions are not left to be obliterated; but each token of desire for help and light is watched, and personal instruction given, &c.

The Christians in heathendom being contented and presented, are compelled to reveal the excellence and worth of religion, and this has more of convincing power than where people are made more respectable by accepting the views of Christianity, and have nothing to bear.

Finally, missionaries go out expecting difficulties. Laborers on mission fields generally, because of the utter inadequacy of the means used to the end sought, are in no danger of placing too much reliance upon natural agencies; but are thrown back upon the help of God as the only hope of success.

Other reasons might be mentioned; but these may suffice to assist to explain the apparent anomaly of larger comparative success in the work of soul-saving on the Foreign field, with all its difficulties, than upon the Home, with all its apparent advantages.

And what are the reasons? To be learned from this, if we have correctly outlined the reasons for this peculiar state of things.

They suggest themselves. Let our pastors and churches be careful how they encourage preaching merely to draw people. Let the constant aim be to present the truth which is God's own ordained means of salvation. Let the fact be constantly kept in mind that the man who is not altogether saved is altogether lost, and should be treated as lost, and his state should stir our concern equally whether his outward life be good or bad. Let us not neglect the personal dealing, the grappling of earnest soul with earnest soul. Jesus preached his best sermons to individuals, the apostles went from house to house, and it is the wrestling of soul for soul and with soul which God ever blesses. There is need of great watchfulness, also, in the general preaching of the gospel, and in the ministrations of grace, lest we be misled.

As to methods, the officers are advised to do everything to make meetings lively. To this end there must be perpetual change, and the introduction of novelty. In short, any sort of sensationalism is recommended, both in the meetings and out, as, for instance, an advertisement "carried" about on a man's hat, an umbrella, round his person, like a church bell, with his head out at the top and his feet at the bottom, on a modest box pushed by a man of straw by a donkey, etc."!!

Having thus given an outline of some of the features of the Army to which we object, we shall pursue the subject further next week.

PROPORTION OF CONVERTS.

It is a fact that cannot be disputed that the proportion of converts on the Mission is much larger than on the Home field. This is just the opposite of what we might expect. The Home field seems to have every advantage. The people are all believers in Christianity. A large proportion of the children grow up in christian families. A still larger number are regularly instructed in Sunday Schools. There are all kinds of christian institutions. Christian literature is found everywhere. How is it then that the Mission churches, where the people are confirmed in error, where there are few helpers, where Christianity is not respected but despised, &c., are able to wrest away from all these mighty influences, more converts than those on the Home field?

May not the following reasons, some of them suggested by the Independent, be among the number which combine to explain this result?

The missionaries are not tempted there to preach to please the ear. The churches do not insist upon the preacher drawing a house full of hearers. The great object is to make known the simple truth of the gospel, and to induce people to accept it.

There is no temptation to aim at gathering new adherents, to help keep up a society, and to rest satisfied with anything but the highest form of success—the salvation of the lost. There are no adherents except such as are willing to accept contempt, in the mission field, and to win people at all they must be won wholly.

In this same line of thought, in heathendom, there is such a marked contrast between the real christian and the non-christian, that there is no danger of relaxing effort to save, because people are good in a way. There is like plucking men out of the fire,—there can be no mistake; while here, we are often timid about treating a good neighbour, &c., as though he were a lost sinner.

On the mission field, it is not so much preaching that is depended upon, as personal dealing, man with man. It is not shooting at long range, merely, with a pulpit gun; but it is hand to hand work. Those who are interested about their souls are not neglected. Impressions are not left to be obliterated; but each token of desire for help and light is watched, and personal instruction given, &c.

The Christians in heathendom being contented and presented, are compelled to reveal the excellence and worth of religion, and this has more of convincing power than where people are made more respectable by accepting the views of Christianity, and have nothing to bear.

Finally, missionaries go out expecting difficulties. Laborers on mission fields generally, because of the utter inadequacy of the means used to the end sought, are in no danger of placing too much reliance upon natural agencies; but are thrown back upon the help of God as the only hope of success.

Other reasons might be mentioned; but these may suffice to assist to explain the apparent anomaly of larger comparative success in the work of soul-saving on the Foreign field, with all its difficulties, than upon the Home, with all its apparent advantages.

And what are the reasons? To be learned from this, if we have correctly outlined the reasons for this peculiar state of things.

and we let our trust rest with agencies, in some measure, instead of looking to God, whose is the only power that can make them effective. It is possible, also, in our own land, for christians to make their lives so much higher and better than those of others as to furnish convincing proof of the power and worth of the religion they profess and, in this manner, recommend it to others.

Many churches are engaged in special services. Are there not some hints here which may be profitable. Some of the reasons why mission fields have more success, are too deep and radical for a church to secure for themselves in the spasms of revival services, and must have their foundations laid in the more gradual work of edification and growth in grace. Others, however, can be made our own at once.

QUESTIONS.

Does the Baptism mentioned in Ephesians iv. 8, mean the Baptism of the Holy Ghost? No, it does not, in our opinion. It refers to water baptism. One Lord, the single source of salvation; one Faith, the single inner condition of salvation; one Baptism, the one outward profession of salvation. All commentators, so far as we know, are agreed that the reference here is to water baptism.

Is there any way of getting out of the Baptist Church, but by Dismission or Exclusion? Can a member's name be dropped? If so, how? A. W. PARKER.

This is a question which is always turning up, because, probably, no perfectly satisfactory answer can be given. Two cases make difficulty. Members of the church go away, and the church loses track of them. They do not apply for letters, and it is impossible to dismiss them. Shall the church list be swelled with absent members? When the address of absent members is known, there is not so much difficulty. If they live near another Baptist church, they should be urged to get letters and unite there. If they refuse, and especially if they neglect to report themselves to the church periodically, there is in this course of action the just ground of exclusion. If the church has no knowledge of the whereabouts of some of its members, some would say, the fact that they do not report themselves, shows a carelessness which makes them liable to exclusion. If all our churches were guiltless in the matter of instructing and looking after their members, this ground might be tenable; but with the low ideas which prevail as to the claims of church membership, it seems a little harsh. Another way to treat this class is to drop their names with the understanding that if they ever returned, or asked for letters, nothing in this action shall prejudice their case.

The other difficult case is when a member has joined another denomination, or wishes a letter to do so. If that denomination has doctrines of such a kind that a man holding them would not be received into our churches, did he desire admission, the case is plain. What is sufficient to keep a person out of our churches, when out, is sufficient to justify putting him out when in. It is only when the denomination the member proposes to join holds views only which are permitted in members of our churches, that the case is very difficult. It is pretty plain, however, that no letter can be given or taken, even in this instance; for discipline &c., may be difficult. The most that can be done is to give a certificate of Christian character. The question then would be whether the member should be regarded as dismissed or excluded. We should prefer to enter his name as merely dismissioned from the church with a good character.

Dakota Correspondence.

Although nearly a week has passed since the old year was "rung out," and the new year "rung in," it is not too late yet to express a hearty "Happy New Year" to your brother in the far North-West, to you and the many readers of the MESSENGER AND VISITOR. The beautiful sunny weather, of which I wrote you in my last, has been with us here almost incessantly until this week. When we are having a change in the weather programme, in a return of Dakota's own weather. Yesterday was felt to be tolerably cold, as the Missionary faced the "northern blast" going north and east, twelve miles to an appointment; but to-day is much colder, and the keen-cutting, frosty air, and the walling of the north wind, would indicate that, at last, winter has set in earnest, and that to-day is very little snow has fallen as yet this season, and the greater part of what did fall, has either melted with the sun's heat, or has been made to fly away on the prairie, lodging in the long grass sloughs or bushes.

The holiday season was most enjoyable here, and quite available for out-of-door exercise, which in this part was indulged in vigorously. Our little "ambitious city" had its own share of "innocent enjoyment," and of the other kind too. On Christmas eve there were not less than six Christmas trees, loaded and stripped in the city, chiefly by the different Sunday-schools.

Our Sunday-school anniversary in the Baptist church was a real success, "a thing of joy and beauty." For about an hour the large audience, comfortably filling the house, was entertained and edified by music and literary exercises by the Sunday-school pupils, and then, for more than half an hour, all were delighted with the shaking of the rich, varied, and interesting gifts from the tastefully decorated tables. Both the Sunday-school and friends gave gifts, through the medium of the tree, and two or three active young men assisted the superintendent in stripping the tree, and handing out the gifts, without the feignings and objectionable presence of Fairies, Santa Claus, or any other ghostly hobgoblins, to deceive or distort the minds of the confiding youths, and the gifts were enjoyed as well, and better, when it was understood they were from the loving hearts and willing hands of real personal friends.

Your Dakota correspondent, and not a few others in this vicinity, were very much pleased with your timely and sensible article on skating rinks. Last winter, the rage for that exciting amusement, all through these regions, was something alarming; and not a little extravagance in time, money, and doubtful health, was the result. The wave ran through the summer months, but seems not to be so exciting during this winter as last. It is probable, that with the closing in of severe winter, it may receive a new impetus, and it is doubtless doomed to subside and give way for something else to quicken the pulse and excite the nerve of the giddy, playing, part of the community.

It is observed, at least here, this year, that few if any who make any claim to living a religious life frequent the rink. It is left, therefore, to those who have recourse to no higher objects of satisfaction, than those that are earthly. This amusement is rapidly taking its place where it rightly belongs,—with the theatre, the dance, and the gaming-table, Satan's appliances for carrying on his work.

The "Week of Prayer," is again with us, and the three English speaking churches of Grafton are, as on previous years, united in observing the season. Last year and the year before, we continued the union meetings for several weeks after the prescribed week, in a protracted effort, but without very much apparently being affected; and I don't think that one of the Leaders, at least, will favor that course of procedure. It involves a compromise, greater than is either congenial or consistent to the heart of one who believes in the "declaration of the whole counsel of God's will," and unless this compromise or suppression of important truth, is kept up, the irritation and dissatisfaction, that is for a time stilled, comes with compound interest. And it is infinitely better to take a decided, distinct, and yet calm and loving stand for the proclamation of "the truth, the whole truth, and nothing but the truth." The little mission churches throughout this region, seem to be moving along steadily, notwithstanding the crushing retrenchment compelled by the depleted state of the Home Mission Treasury, although some of the Missionaries cannot help suffering from "cleanness of teeth," or going into debt, for they are generally so situated that they must stand in their places and suffer. The Grafton church has been just now wiping off a debt of over one hundred and sixty dollars, which clung to it since the time of building, and they are about to expand about the same amount in completing their little place of worship, which was never fully completed inside. Little can be accomplished in mission work in this cold country, without a comfortable and convenient place to meet in; and in the denominational race in our new towns, the denomination that succeeds first in building a suitable place of worship, and paying for it, has a great advantage over the others. It would seem, as though a brighter day was beginning to dawn on our Mission work in the British North-West, with the formation of the Dominion Convention. It is to be hoped that individual Baptists and churches throughout the Dominion, will give practical force to these well and wisely laid plans, and that ere long "the wilderness and the solitary place, shall be glad for them," and those great western deserts "shall rejoice and blossom as the rose." God speed and bless every righteous effort made in that direction, is the earnest prayer of the Pioneer in that work.

A few weeks ago, I had a very urgent invitation to go north to southern Manitoba, to assist our good Brother Mellick in the opening of their place of worship at Morden; but providence interposed in a severe attack of neuralgia, and the pleasure was denied. Our brother is meeting there with opposition organized and determined, as well as substantial encouragement. He needs and should have the prayers of God's people east and west. A. McD.

do not step aside from his legitimate pastoral work, but really takes a step in advance. Increased knowledge leading to increased zeal and activity in this department is exceedingly helpful in all other departments of Christian service. The spirit of Christianity in the spirit of missions.

The Dedication of the New Church at Digby. It is unnecessary to introduce to your readers the brisk little town of Digby. Acadian scenery, everywhere beautiful, leads us here one of the choicest displays of her charms. The slumbering slopes around are now concealed by nature's snowy mantle, and we can gaze upon the encircling hills and think how heaven has bowed to kiss the earth and left it robed in its own native purity. On Saturday, the 9th, we arrived in Digby. It was an ominous day. The north wind sighed, moaned and shrieked in turn. Angry billows surged across the surface of the basin, and the scattered timbers of the broken pier told of the storm-king's ruthless hand. The face of many a cheerful worker told a tale of disappointment as they thought of the friends of whose presence at the services of the coming day they would be deprived. The snow continued to fall at intervals throughout the Sabbath day; but still, good audiences were present at each of the three services in the Baptist new meeting-house.

The morning service began at 11 o'clock. Rev. G. E. Day, D. D., Rev. J. A. Gordon and L. E. Gates, and Bro. I. W. Porter (licentiate) were present with the pastor, Rev. J. S. Brown, and assisted in the services. The dedicatory sermon was preached by Rev. J. A. Gordon. Text, Heb. 8:4: "And Jesus, the scribe, stood upon a pulpit of wood, which they had made for the purpose." He spoke of God as the organizing centre, His law as the bulwark and defence of the Hebrew theocracy. The Israelites, overlooking this, plunged into distresses. Ezra, standing forth on his "pulpit of wood," is their public recognition of their only remedy.

The purpose of the pulpit: Not a stage on which to parade genius, eloquence, etc., in themselves considered, but a place for the declaration and exaltation of God's truth. The law of the Lord was brought before the congregation. The spirit and conduct of the hearers: They were reverent, arose and bowed their heads at the reading of the law. Irreverence the great sin of our age. They participated in the services, and made thank offerings.

The result of such a course: (1) Conviction of sin. All the people wept when they heard the words of the law. (2) Joy of forgiveness. "Now, concerning the collection," closed his address, as it closed a chapter in one of Paul's epistles, and "the result" in this case was a handsome collection. Many regrets were expressed that "Father Morse," from Digby Neck, who was about to speak in the afternoon, had not arrived. But Bro. Gordon again addressed us, in good, grand and gracious words from Romans 12:1: "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, &c." He declared that doctrine is the stem which nourishes and supports the flower of practice. The doctrine here is, God the author of all mercies; the practice, the sacrifice of the bodies. The house had been dedicated in the morning; the real church was to be dedicated anew in the afternoon. God's mercies are sufficient reason for all sacrifice. They come in groups, in clusters—in dewdrops, showers, rivers, torrents, deluges. A prominent thought in this sermon was that sacrifice in its nature is either expiatory or thanksgiving. The expiatory sacrifice was slain on the north side of the altar, whence came the blighting blast, where all the frozen, forbidding, barren wastes. On that side of the altar our Saviour laid down his life. The thank offering was slain on the south side of the altar, the side of sunshine and joy, and on that side we stand to-day.

At the close of the sermon the preacher made another appeal for a liberal collection, which was heartily responded to. Rev. I. Wallace was present at the service and cheered us by his fervent prayer and expressions of confidence in God that blessing will descend to those who worship in this house.

Rev. G. E. Day, D. D., preached in the evening from Acts 12:10: "When they were past the first and second ward, they came unto the iron gate that leadeth unto the city, which opened to them of his own accord," etc. He chose the subject, "Difficulties and how to meet them." He clearly and forcibly impressed the thoughts, (1) that spirit is superior to matter; (2) that difficulties disappear from the paths of the obedient; (3) that those who go forward under the divine command and guidance, go on to higher and better things. Many of his vivid illustrations will live in memory to influence the lives of his hearers.

This closed the series of most interesting services for the day. Meetings are to be held during the coming week, and may much prayer be offered that the seal of God's approval may now be placed upon this work.

During the day a great variety of music was given by the church choir, assisted by a few kind friends. The noble anthems led out our souls in worship, and the Lord's prayer as it was chanted, still retained its sacred charm. Much gratitude is due to the friends who have assisted in this work. The collections and pledges received during the day amounted to \$134. This is a good showing, when we remember that it comes from a congregation that within the few months past has pledged itself for \$2,000, and still supports as liberally as ever all gospel enterprises. We cannot describe the house for you very accurately, but we would like to take you into it some day and let you listen to the earnest utterances of the presiding spirit. It is conveniently situated on Main street, presents an imposing appearance from the exterior, and has a beautiful, home-like appearance within. The broad platform will accommodate the pastor and any clerical friends who may find their way thither, as well as the choir and organ. The spacious auditorium is enlarged by an alcove on either side, and on each side of the platform there is a neat little chamber. The seating capacity is about two hundred. The total outlay has been \$5,000. This amount has been guaranteed within \$400, a thing which will do to tell "the generation following."

The Baptists have a pardonable pride in their new church home, and as we sat within its walls we asked pardon of no one for feeling proud to call them brethren. There are faithful workers here, and we may expect to hear glad tidings from this quarter constantly.

The cordial reception extended to visiting friends made them feel that the glow of a winter's fire may be even more grateful than the quickening rays of the summer sun. Memories sacred and pleasant will ever be associated with the day on which was dedicated to God this temple raised in his name.

Digby's hospitality extended far beyond the number of its visitors. We were invited to spend our time in several different places, but felt forced to decline. They are not "forgetful to entertain strangers," and will greet with pleasure such strangers as will assist their taxed resources in changing away the last claim against their house. I. W. PORTER.

The Day of Prayer For Our Educational Institutions.

I wish to remind all pastors and church-officers that Wednesday, the 27th of January, is the day set apart for prayer in behalf of our Educational Institutions. These institutions have been maintained because of the conviction that they were needed for the right moral and spiritual training of the people, and the extension of the kingdom of Christ. Experience confirms the conviction. The provision for education in our denominational schools never before was so ample, as it is at the present time. For this we ought to be thankful, and earnestly seek for the continuance of this "great spiritual blessing" which have so richly attended the efforts of Baptists in various parts of the Dominion, to promote general and theological education. It is to be hoped that every church will have a meeting of prayer on the day designated, or if it be not possible to meet on that day, or some other near to that date. A. W. SAWYER.

As Librarian of Toronto Baptist College, and as one deeply interested in the history of our denomination throughout the Dominion of Canada, I am exceedingly anxious to secure for the Library of the college all documents, printed or manuscript, that bear upon the history of the baptists in the Maritime Provinces, including files of newspapers, minutes of associations, year books, historical addresses, histories of churches or associations, controversial pamphlets, copies of old church records, manuscript letters bearing upon denominational affairs, etc., etc. There is no place in the Dominion where such documents are likely to be more secure or more useful than in the library of Toronto Baptist College. It is of the utmost importance that such documents as I have described be collected before it is too late. Many important documents have, doubtless, already been lost; others may exist only in one or two copies; others may be abundant now, but in a few years become hard to find. Will not our friends in the Maritime Provinces do all in their power to aid us in making a collection that shall be as complete as possible? I may mention the following printed documents copies of which would be largely prized:—

The Baptist Magazine; The Christian Messenger; The Christian Visitor; The Christian Watchman; The Christian Intelligencer; Minutes of the Nova Scotia Baptist Association; of the associations of Nova Scotia, New Brunswick and P. E. Island; of the Baptist Convention of the Maritime Provinces; publications of the Alumni Society of Acadia College, etc., etc.

Sets of the above need not be complete to be acceptable. Those who have documents which they are willing to part with, are requested to write to me, informing me just what they have, and I will give directions for sending, etc. ALBERT H. NEWMAN.

—How many will help us put the MESSENGER AND VISITOR into every Baptist family?

Documents Wanted for the Library of Toronto Baptist College.

As Librarian of Toronto Baptist College, and as one deeply interested in the history of our denomination throughout the Dominion of Canada, I am exceedingly anxious to secure for the Library of the college all documents, printed or manuscript, that bear upon the history of the baptists in the Maritime Provinces, including files of newspapers, minutes of associations, year books, historical addresses, histories of churches or associations, controversial pamphlets, copies of old church records, manuscript letters bearing upon denominational affairs, etc., etc. There is no place in the Dominion where such documents are likely to be more secure or more useful than in the library of Toronto Baptist College. It is of the utmost importance that such documents as I have described be collected before it is too late. Many important documents have, doubtless, already been lost; others may exist only in one or two copies; others may be abundant now, but in a few years become hard to find. Will not our friends in the Maritime Provinces do all in their power to aid us in making a collection that shall be as complete as possible? I may mention the following printed documents copies of which would be largely prized:—

The Baptist Magazine; The Christian Messenger; The Christian Visitor; The Christian Watchman; The Christian Intelligencer; Minutes of the Nova Scotia Baptist Association; of the associations of Nova Scotia, New Brunswick and P. E. Island; of the Baptist Convention of the Maritime Provinces; publications of the Alumni Society of Acadia College, etc., etc.

Sets of the above need not be complete to be acceptable. Those who have documents which they are willing to part with, are requested to write to me, informing me just what they have, and I will give directions for sending, etc. ALBERT H. NEWMAN.

—How many will help us put the MESSENGER AND VISITOR into every Baptist family?

Documents Wanted for the Library of Toronto Baptist College.

As Librarian of Toronto Baptist College, and as one deeply interested in the history of our denomination throughout the Dominion of Canada, I am exceedingly anxious to secure for the Library of the college all documents, printed or manuscript, that bear upon the history of the baptists in the Maritime Provinces, including files of newspapers, minutes of associations, year books, historical addresses, histories of churches or associations, controversial pamphlets, copies of old church records, manuscript letters bearing upon denominational affairs, etc., etc. There is no place in the Dominion where such documents are likely to be more secure or more useful than in the library of Toronto Baptist College. It is of the utmost importance that such documents as I have described be collected before it is too late. Many important documents have, doubtless, already been lost; others may exist only in one or two copies; others may be abundant now, but in a few years become hard to find. Will not our friends in the Maritime Provinces do all in their power to aid us in making a collection that shall be as complete as possible? I may mention the following printed documents copies of which would be largely prized:—

The Baptist Magazine; The Christian Messenger; The Christian Visitor; The Christian Watchman; The Christian Intelligencer; Minutes of the Nova Scotia Baptist Association; of the associations of Nova Scotia, New Brunswick and P. E. Island; of the Baptist Convention of the Maritime Provinces; publications of the Alumni Society of Acadia College, etc., etc.

Sets of the above need not be complete to be acceptable. Those who have documents which they are willing to part with, are requested to write to me, informing me just what they have, and I will give directions for sending, etc. ALBERT H. NEWMAN.

—How many will help us put the MESSENGER AND VISITOR into every Baptist family?

As Librarian of Toronto Baptist College, and as one deeply interested in the history of our denomination throughout the Dominion of Canada, I am exceedingly anxious to secure for the Library of the college all documents, printed or manuscript, that bear upon the history of the baptists in the Maritime Provinces, including files of newspapers, minutes of associations, year books, historical addresses, histories of churches or associations, controversial pamphlets, copies of old church records, manuscript letters bearing upon denominational affairs, etc., etc. There is no place in the Dominion where such documents are likely to be more secure or more useful than in the library of Toronto Baptist College. It is of the utmost importance that such documents as I have described be collected before it is too late. Many important documents have, doubtless, already been lost; others may exist only in one or two copies; others may be abundant now, but in a few years become hard to find. Will not our friends in the Maritime Provinces do all in their power to aid us in making a collection that shall be as complete as possible? I may mention the following printed documents copies of which would be largely prized:—

The Baptist Magazine; The Christian Messenger; The Christian Visitor; The Christian Watchman; The Christian Intelligencer; Minutes of the Nova Scotia Baptist Association; of the associations of Nova Scotia, New Brunswick and P. E. Island; of the Baptist Convention of the Maritime Provinces; publications of the Alumni Society of Acadia College, etc., etc.

Sets of the above need not be complete to be acceptable. Those who have documents which they are willing to part with, are requested to write to me, informing me just what they have, and I will give directions for sending, etc. ALBERT H. NEWMAN.

—How many will help us put the MESSENGER AND VISITOR into every Baptist family?

Documents Wanted for the Library of Toronto Baptist College.

As Librarian of Toronto Baptist College, and as one deeply interested in the history of our denomination throughout the Dominion of Canada, I am exceedingly anxious to secure for the Library of the college all documents, printed or manuscript, that bear upon the history of the baptists in the Maritime Provinces, including files of newspapers, minutes of associations, year books, historical addresses, histories of churches or associations, controversial pamphlets, copies of old church records, manuscript letters bearing upon denominational affairs, etc., etc. There is no place in the Dominion where such documents are likely to be more secure or more useful than in the library of Toronto Baptist College. It is of the utmost importance that such documents as I have described be collected before it is too late. Many important documents have, doubtless, already been lost; others may exist only in one or two copies; others may be abundant now, but in a few years become hard to find. Will not our friends in the Maritime Provinces do all in their power to aid us in making a collection that shall be as complete as possible? I may mention the following printed documents copies of which would be largely prized:—

The Baptist Magazine; The Christian Messenger; The Christian Visitor; The Christian Watchman; The Christian Intelligencer; Minutes of the Nova Scotia Baptist Association; of the associations of Nova Scotia, New Brunswick and P. E. Island; of the Baptist Convention of the Maritime Provinces; publications of the Alumni Society of Acadia College, etc., etc.

Sets of the above need not be complete to be acceptable. Those who have documents which they are willing to part with, are requested to write to me, informing me just what they have, and I will give directions for sending, etc. ALBERT H. NEWMAN.

—How many will help us put the MESSENGER AND VISITOR into every Baptist family?

Documents Wanted for the Library of Toronto Baptist College.

As Librarian of Toronto Baptist College, and as one deeply interested in the history of our denomination throughout the Dominion of Canada, I am exceedingly anxious to secure for the Library of the college all documents, printed or manuscript, that bear upon the history of the baptists in the Maritime Provinces, including files of newspapers, minutes of associations, year books, historical addresses, histories of churches or associations, controversial pamphlets, copies of old church records, manuscript letters bearing upon denominational affairs, etc., etc. There is no place in the Dominion where such documents are likely to be more secure or more useful than in the library of Toronto Baptist College. It is of the utmost importance that such documents as I have described be collected before it is too late. Many important documents have, doubtless, already been lost; others may exist only in one or two copies; others may be abundant now, but in a few years become hard to find. Will not our friends in the Maritime Provinces do all in their power to aid us in making a collection that shall be as complete as possible? I may mention the following printed documents copies of which would be largely prized:—

The Baptist Magazine; The Christian Messenger; The Christian Visitor; The Christian Watchman; The Christian Intelligencer; Minutes of the Nova Scotia Baptist Association; of the associations of Nova Scotia, New Brunswick and P. E. Island; of the Baptist Convention of the Maritime Provinces; publications of the Alumni Society of Acadia College, etc., etc.

Sets of the above need not be complete to be acceptable. Those who have documents which they are willing to part with, are requested to write to me, informing me just what they have, and I will give directions for sending, etc. ALBERT H. NEWMAN.

—How many will help us put the MESSENGER AND VISITOR into every Baptist family?

As Librarian of Toronto Baptist College, and as one deeply interested in the history of our denomination throughout the Dominion of Canada, I am exceedingly anxious to secure for the Library of the college all documents, printed or manuscript, that bear upon the history of the baptists in the Maritime Provinces, including files of newspapers, minutes of associations, year books, historical addresses, histories of churches or associations, controversial pamphlets, copies of old church records, manuscript letters bearing upon denominational affairs, etc., etc. There is no place in the Dominion where such documents are likely to be more secure or more useful than in the library of Toronto Baptist College. It is of the utmost importance that such documents as I have described be collected before it is too late. Many important documents have, doubtless, already been lost; others may exist only in one or two copies; others may be abundant now, but in a few years become hard to find. Will not our friends in the Maritime Provinces do all in their power to aid us in making a collection that shall be as complete as possible? I may mention the following printed documents copies of which would be largely prized:—

The Baptist Magazine; The Christian Messenger; The Christian Visitor; The Christian Watchman; The Christian Intelligencer; Minutes of the Nova Scotia Baptist Association; of the associations of Nova Scotia, New Brunswick and P. E. Island; of the Baptist Convention of the Maritime Provinces; publications of the Alumni Society of Acadia College, etc., etc.

Sets of the above need not be complete to be acceptable. Those who have documents which they are willing to part with, are requested to write to me, informing me just what they have, and I will give directions for sending, etc. ALBERT H. NEWMAN.

—How many will help us put the MESSENGER AND VISITOR into every Baptist family?

Documents Wanted for the Library of Toronto Baptist College.

As Librarian of Toronto Baptist College, and as one deeply interested in the history of our denomination throughout the Dominion of Canada, I am exceedingly anxious to secure for the Library of the college all documents, printed or manuscript, that bear upon the history of the baptists in the Maritime Provinces, including files of newspapers, minutes of associations, year books, historical addresses, histories of churches or associations, controversial pamphlets, copies of old church records, manuscript letters bearing upon denominational affairs, etc., etc. There is no place in the Dominion where such documents are likely to be more secure or more useful than in the library of Toronto Baptist College. It is of the utmost importance that such documents as I have described be collected before it is too late. Many important documents have, doubtless, already been lost; others may exist only in one or two copies; others may be abundant now, but in a few years become hard to find. Will not our friends in the Maritime Provinces do all in their power to aid us in making a collection that shall be as complete as possible? I may mention the following printed documents copies of which would be largely prized:—

The Baptist Magazine; The Christian Messenger; The Christian Visitor; The Christian Watchman; The Christian Intelligencer; Minutes of the Nova Scotia Baptist Association; of the associations of Nova Scotia, New Brunswick and P. E. Island; of the Baptist Convention of the Maritime Provinces; publications of the Alumni Society of Acadia College, etc., etc.

Sets of the above need not be complete to be acceptable. Those who have documents which they are willing to part with, are requested to write to me, informing me just what they have, and I will give directions for sending, etc. ALBERT H. NEWMAN.

—How many will help us put the MESSENGER AND VISITOR into every Baptist family?

Documents Wanted for the Library of Toronto Baptist College.

As Librarian of Toronto Baptist College, and as one deeply interested in the history of our denomination throughout the Dominion of Canada, I am exceedingly anxious to secure for the Library of the college all documents, printed or manuscript, that bear upon the history of the baptists in the Maritime Provinces, including files of newspapers, minutes of associations, year books, historical addresses, histories of churches or associations, controversial pamphlets, copies of old church records, manuscript letters bearing upon denominational affairs, etc., etc. There is no place in the Dominion where such documents are likely to be more secure or more useful than in the library of Toronto Baptist College. It is of the utmost importance that such documents as I have described be collected before it is too late. Many important documents have, doubtless, already been lost; others may exist only in one or two copies; others may be abundant now, but in a few years become hard to find. Will not our friends in the Maritime Provinces do all in their power to aid us in making a collection that shall be as complete as possible? I may mention the following printed documents copies of which would be largely prized:—

The Baptist Magazine; The Christian Messenger; The Christian Visitor; The Christian Watchman; The Christian Intelligencer; Minutes of the Nova Scotia Baptist Association; of the associations of Nova Scotia, New Brunswick and P. E. Island; of the Baptist Convention of the Maritime Provinces; publications of the Alumni Society of Acadia College, etc., etc.

Sets of the above need not be complete to be acceptable. Those who have documents which they are willing to part with, are requested to write to me, informing me just what they have, and I will give directions for sending, etc. ALBERT H. NEWMAN.

—How many will help us put the MESSENGER AND VISITOR into every Baptist family?

As Librarian of Toronto Baptist College, and as one deeply interested in the history of our denomination throughout the Dominion of Canada, I am exceedingly anxious to secure for the Library of the college all documents, printed or manuscript, that bear upon the history of the baptists in the Maritime Provinces, including files of newspapers, minutes of associations, year books, historical addresses, histories of churches or associations, controversial pamphlets, copies of old church records, manuscript letters bearing upon denominational affairs, etc., etc. There is no place in







