

Messenger and Visitor.

THE CHRISTIAN MESSENGER,
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THE CHRISTIAN VISITOR,
VOLUME XXXVII.

VOL. I.

SAINT JOHN, N. B., WEDNESDAY, APRIL 22, 1885.

NO. 16.

SPECIAL NOTICE—CHEAP PAPER.

The directors of the Maritime Baptist Publishing Company, desiring to make the Messenger and Visitor as widely useful as possible, have decided to make the following offer:

So soon as there are 6,000 paying subscribers to the Messenger and Visitor, the price will be reduced to \$1.50 per annum.

Providing that 6,000 subscriptions are paid in before the end of 1885, all old subscribers who shall have sent in their full subscription of \$2.00 for 1885 before the end of May, and all new subscribers from this time onward who pay in advance shall be credited with payment for fifteen months, from the time their subscriptions begin, instead of for twelve.

Also, in order to raise our list to the number required to secure our paper to all for \$1.50, we make the following offer:

All new subscribers from this date, shall have the Messenger and Visitor from May 1st until the end of 1885 for One Dollar.

Send in the names and money at once, and we will keep a list and send the paper the first issue in May.

A FREEDOM OF WORSHIP BILL was introduced into the Senate of New York, not long since, by the Catholics. Under this attractive name they made the demand to have rooms provided, in all state institutions, for the celebration of Catholic worship. It is a strange name for such a measure, and it shows the unbounded impudence of the priests that they can make such demands in a Protestant country, since, when they have the power, they allow no freedom for any but themselves in the matter of worship. Their attorney is supreme. It says them, however, in New York, for the politicians are almost at the bidding of these men who control such a solid phalanx of voters. They have state and city gifts of almost unheard of amounts, and this demand was complied with, almost as a matter of course, by the obsequious Senators, although the Protestant press—theirself part of it—was well nigh a unit against the bill. It is time that Protestants show that they can combine as well as Catholics. (It remains to be seen whether the bill will receive the sanction of the Legislature.)

THE MONKS are in a bad case. The Edmund Bill is playing the mischief with the saints. Chief Justice Zane is determined to carry out the laws against polygamy. The Grand Jury of Utah are indicting many of the Mormon leaders. Even the houses of "apostles" have been searched with a view to fasten the grip of the law on their much married husbands, and all the chiefs are in hiding, some, it is reported, escaping in feminine attire. The leaders have been seeking to find a place for a new home, where law shall not be able to reach forth her iron hand, and add to their list, but where they can continue to indulge their taste for large households, under the garb of religion, and have failed. It is said they are seeking a compromise with the government, and, to this end, will have a new revelation, in a few weeks, direct from heaven, permitting them to recede from some of the old tenets of their faith. Very convenient!

THE REVENUE RETURNS of Great Britain do not show the depression in business which is generally supposed to exist. During the past year the receipts have amounted to £28,048,110, being a net increase of £237,226 over 1884. During the past quarter the receipts show an increase in every branch, the total increase being £2,333,227, of which £1,692,000 is from property and income tax. The income has been £1,310,110 more than Mr. Childers estimated it would be, at the beginning of the year. The volume of trade must have been large, therefore, even in these hard times.

NEWSPAPER COMPETITION. This issue subject is being discussed by the Watchman and the Christian Secretary. The former complained of the *Advertiser*, because it makes confidential offers, &c., at half price, to new subscribers, and subscribers to other papers, to secure them as patrons. Then the *Secretary* takes the *Watchman* to task for its disposition to push its list upon the *Secretary's* ground. We have known, in the Maritime Provinces, of no little bad blood and friction from similar reasons. We rejoice now in the removal of all this through the amalgamation of the old papers. We are sure the good sense of our people will lead them, to frown down any attempt to disturb the freedom we enjoy from this evil through the

labor of years, however the effort may be made.

—THE AMERICAN REFORMER declares that the brewers, in order to create a demand for their manufactures, plant saloons where there is no immediate return, and run them at a loss, in order that a taste may be created for strong drink which shall make their full business profitable. Such deliberate planning to entice men to drink and its consequent and frequent ruin, is worthy of the master they serve so well.

—EVANGELISTS.—Some of our cities have recently been much afflicted by the visit of professing "evangelists." Mr. Varley we suppose might be a good preacher if he would, but during his recent stay in Augusta, he said so many imprudent things, and so many improper things, that first one church excluded him from its pulpit and then another, until finally not a white church in the city would listen to him. He then fell back upon the Negroes. These, too, soon became uninterested, and he left the city much to the relief of the inhabitants.

—INDIA. There are evangelists and evangelists. —THE HERALD AND PRESBYTER, a staunch Presbyterian paper, refers to Dr. Schaff, who admits the Baptists to be right in their contention as to the meaning of the word baptism, but says "the quality and quantity of the water is relatively immaterial," and adds this comment on that remarkable view:

That is to say, the Lord Christ, the King and Head of the church, in commissioning his apostles to go forth and "disciple all nations," gave them command to put a given seal upon their disciples, using a word most definite in its import, directive and restrictive, exclusive of all other than the one invariable meaning, immerse—no more, no less—and yet it is "immaterial" whether they obey him or not! Such must necessarily be the reasoning of all Pedobaptists who take the same original ground, and yet baptize by sprinkling and pouring.

Just so. Admirably put. But our Pedobaptist friends are in a dilemma. They have either to deny the plain fact admitted by the scholarship of the world, that baptism means immerse, or conceding that this is its meaning, to deny that they are under obligation to obey the command of our Lord just as it is embodied in his words. Dr. Schaff chooses one horn of the dilemma, the *Herald and Presbyter* the other, that is all. Better get beyond the reach of both horns by giving the word both its true meaning and its full force to bind our practice.

—WEEKLY we hear of a person subscribing to a newspaper because it is full of reading matter, notwithstanding it is totally out of sympathy with his views and needs, and this, too, in preference to a paper that should suit him exactly, we are reminded of the man who threw aside a pair of number eight shoes that fitted him to a nicety, to take a pair of number eleven at the same price, because he got so much more leather. —North Carolina Presbyterian.

—THE HAPPY UNION of the brethren of Ontario and Quebec will begin on Wednesday, April 23rd, at Toronto. We have delayed calling attention to this important meeting hoping for a programme of exercise, but this has not yet come to hand. The matter of most interest to us is the discussion of the basis of union of Dominion Baptists in various lines of denominational work which will then come up. It is to be hoped that all the members of the committee appointed at our last Convention on this important question will be present, and as many others as can attend.

—A BROTHER writes us that our note regarding the rebaptism of a young brother some time since, was not strictly accurate. The brother referred to had had doubts about his conversion for a long time previous to his attendance at the "holiness meetings," and believes he trusted Christ for salvation some time before he supposed he received the "second blessing."

—We have been compelled to hold our several communications, owing to the press upon our columns.

SPECIAL ATTENTION is called to our offer to send the Messenger and Visitor from May '85 to Jan. '86, for ONE DOLLAR. Will not all who are interested in a more widely circulated and a cheaper paper kindly do their best to get as many new subscribers as possible. A vigorous effort on the part of all our pastors and intelligent laity will enable us to realize our desire. Help us please, and help at once.

—Commend us to the man who believes something definite, and who has the courage of his convictions; and save us from the man who believes nothing in particular—who would run between the bark and the sea, who would be both a Jew and a Gentile, a Catholic and a Protestant, a Baptist and a Pedobaptist.—Recorder.

—Mrs. Grant says the happiest time of her life was when the General was living in Galena on a salary of \$40 a month. —Professor Mason declares that Mr. Froude's mood as a commentator on the Carlyles "was too uniformly like that of a man driving a hearse."

The Originality of the Character of Christ.

(CONTINUED.)

We have now briefly examined the four fields of paganism—the efforts to find perfection in physical strength, intellectual power, aesthetic culture, and regal majesty. The next question which arises is this, does any one of these ideals, or do all of them united, suffice to explain that Christian conception which is the essence of the gospel narrative? If the character of Christ, as there delineated, can be referred to any of these singly or accounted for by a combination of them all, we shall then be forced to admit that there is nothing in that character above the power of human creation. But if, on the other hand, the gospel conception of Christ refuses to coalesce with these ideals, if it shows on many points not only an important difference from them but a positive antagonism to them, if the longer we compare them we are the more impressed with the belief that they belong to separate orders of thought, we shall be driven to the conclusion that nothing in heathendom with which we are acquainted was adequate to create the Christian portraiture. Now, we think it will be evident even to the most superficial reflection that the conception of Christ, as delineated by the Evangelists, so far from being a sublimation of the ideals of heathendom, is direct and positive reversal of them. Let us begin with that which we found to be characteristic of the Asiatic mind—the reverence for physical strength. Nothing can be more clear on the very surface of the Gospel narrative than that the standard of heroism there contemplated is precisely the opposite nature. The individuality of the Brahmin had sunk into nothingness before his admiration of that active power which he beheld in the world of nature; the individuality of the Christian rose into moral significance in the presence of a contrary thought—the belief that the highest strength was that passive power which could sustain physical weakness. The object which the Christian idealized was not so much a life that could do great things as a life that could bear great things, not so much a power to work as a power to suffer, not so much a strength that shone forth in outward majesty as a strength that manifested itself in supporting outward meanness.

This is indeed the distinctive and characteristic element in the Christian ideal; it permeates the whole narrative like an atmosphere. The eye, in the fourth Gospel, is summoned to rest upon one who voluntarily and deliberately exchanges a divine life for a human form, refuses to grasp the empire of God-head in order that he may wear the garb of a servant, divests himself of an element of life which is natural to him, in order that he may incorporate as an element of death, which is foreign to his nature, enriches his omniscience into a limited knowledge, his infinitude into a finite form, his sternity into a temporal duration, his power of universal dominion into a power of absolute servitude. The narrative is constructed in such a way that in proportion as the human limitations cluster around the life of the Master, the reader is made more and more conscious of the Master's essential majesty, and his strength just where he is physically most weak, and beholds his spiritual triumph precisely on that field where he is physically vanquished—the death of the cross. It has been said that the theological development of the fourth Gospel is in advance of the first three, and in a systematic sense we believe this to be true; they approach the figure of the Master from different sides of the landscape, yet in the view of both the figure of the Master is the same. If John emphasizes the divine, and the Synoptists give more prominence to the human Christ, we must remember that the ideal of the human contained in the Synoptists is precisely identical with John's ideal of the divine; in both it is the portraiture of a life whose strength is its power of service. The key-note of Matthew, Mark, and Luke is the majesty of a human nature which has lost all thought of its own majesty: "The Son of man came not to be ministered unto, but to minister." The most perfect form of humanity which this world has ever seen was that which wore the garb of human servitude; such from beginning to end is the thought of the Synoptists. Theirs is the worship of a strength which is strong by becoming weak, the reverence of a life which is individually great by losing its own individuality and living in the lives of others. They find heroism precisely in those qualities whose opposites had been the worship of the Asiatic intellect. They assign a kingdom to poverty of spirit; an increase of knowledge to the increase of sorrow, an earthly empire to the power of gentleness, a perfect satisfaction to the hungering and thirsting of the soul. They see a higher triumph in the peace-maker than in the war-maker, a superior strength in the power of forgiveness to that which dwells in the capacity for vengeance. They find the most promising subjects of the new kingdom precisely in those whom the

Asiatic intellect would have passed over—in the labouring, the heavy-laden, the consciously weak, and poor, and needy. We need not say that an ideal such as this was the antagonist and the subversion of the worship of physical power. So far from being created by that worship, it could only begin to exist in its decay and death. It grew out of another order of thought, it was the product of a contrary element, and the element which produced it was foreign, not only to the mind of Judaea, but to the entire genius of the Asiatic intellect.

If we pass now to the Platonic ideal, we shall find ourselves equally unable to discover in the natural growth of heathendom an explanation of the Christian portraiture. The Platonist, as we have seen, aspired to the consciousness of intellectual power; it was the sense of this intellectual superiority which constituted his sense of empire over the common herd of men. It is not too much to say that in this respect also the ideal which floated before the mind of the Christian was a complete reversal of heathen aspirations. The founder of Christianity is also contemplated as recognizing degrees of mental superiority, and as assigning to such degrees of superiority a proportionate place in his kingdom. But the mental superiority desired by the Christian founder is not that of intellectual self-consciousness, but something which as nearly as possible is the antithesis of such a feeling. The condition of membership in Christ's kingdom is the death of self-consciousness, intellectual or moral. He demands as a preliminary requisite the possession of a childlike life. He insists upon the simplicity, the spontaneity, the absence of self-analysis, the unconsciousness of all power, and the ignorance of all merit, which are the essential attributes of the spirit of childhood. He declares that the revelation which he came to communicate speaks, not to those faculties which are developed in the few, but precisely to that part of our nature which potentially exists in all men. "I thank thee, O Father, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes." He affirms that while there must be degrees of superiority, the heights to which a man rises will be proportionate to his unconsciousness of his own elevation. He insists that the thought by which the very striking simile of placing a little child in the midst of the disciples, he makes the highest of moral qualities self-reliance, but that which is its contrary—faith, the trusting in another, is the only way to follow him to leave their all. A man's all is not necessarily his property, or to speak more correctly, his property is not necessarily his outward possessions; it is whatever he believes to be the source of his peculiar strength. To become a follower of the Master was therefore to relinquish whatever a man had grasped as the strong point of his nature. It was to subside from self-reliance into absolute dependence, from conscious strength into conscious weakness from the walk by sight into the walk by faith. It was to forget those points of intellectual superiority which may have separated him from his brethren, and to lay hold of those points of human insufficiency which by one common sense only are linked his individual life to the lives of all mankind, the ideal of Christianity; was the death of the ideal of Platonism.

(To be continued.)

Editorial Correspondence.

ZEEGONE, BRAMA.

THE MESSENGER AND VISITOR came by last mail. It reminded me of both the old papers, yet was unlike either of them. No doubt it was the correct thing to combine them. I have been in favor of it from the first time I heard it mentioned.

Our work, though slow, moves. We have just closed the 2nd Session of the Tharrawaddy Association, 258 were present, besides heathens and children. Had some grand, thrilling meetings. One old man fairly trembled while I described the training of a child in a heathen home. We can not understand the depths of Satan to which these little ones are subject from the power of the Gospel that saves such as have been steeped in sin from their earliest remembrance. The disciples are making some effort to save these children, yet many of them do not consider, and prefer schools where scholars are fitted for government employ, even if the soul is neglected.

Our people are awakening to their duty in the way of supporting the gospel, and are giving very well. Last year the offerings of the Church in Zeegone amounted to over \$1.50 per member. We hope to do better this year.

It is all probability Upper Burma will be open for mission work before the year closes. A war-ship has come up the river to protect British interests, and every one is British, Burma longs for annexation—that means taking possession of a territory large enough for two kingdoms, and embracing one of the richest countries in the world, not to mention bringing the gospel to many millions of perishing ones.

May God bless you in your new work and give you abundant success.

W. GEORGE.

March 5th, 1885.

A Life Wasted.

About thirty years ago a gentleman from New York who was travelling in the South met a young girl of great beauty and wealth and married her. They returned to New York and plunged into a mad whirl of gaiety. The young wife had been a gentle, thoughtful girl anxious to help all suffering and want, and to serve her God faithfully; but as Mrs. L. she had troops of flatterers. Her beauty and dresses were described in the society journals; and her bon-mots flew from mouth to mouth; her equipage was one of the most attractive in the Park. In a few months she was intoxicated with admiration. She and her husband flitted from New York to Newport from London to Paris, with no object but enjoyment. There were other men and women of their class who had some worthier pursuit—literature or art or the elevation of the poor classes—but L. and his wife lived solely for amusement. They dressed, danced, flirted, hurried from ball to reception and from opera to dinner. Young girls looked at Mrs. L. with fervent admiration, perhaps with envy, as the foremost leader of society.

About ten years ago she was returning alone from California, when an accident occurred to the railroad train in which she was a passenger, and she received a fatal injury. She was carried into a wayside station, and there, attended only by a physician from the neighboring village, she died.

Dr. Blank has said that it was one of the most painful experiences of his life. "I had to tell her that she had but an hour to live. She was not suffering any pain; her only consciousness of hurt was that she was unable to move, so that it was no wonder she could not believe me. 'I must go home,' she said, imperatively, 'to New York.' 'Madam, it is impossible. If you are to live, you will always be here you have to live.'"

"She was lying on the floor. The brokenness had rolled their coats to make her a pillow. She looked about her at the little dingy station with the stove stained with tobacco in the midst. 'I have but an hour, you tell me.' 'Not more.' 'And this is all that is left me of the world! It is not much doctor,' with a half smile.

"The men left the room, and I locked the door that she might not be disturbed. She threw her arm over her face and lay quiet a long time; then she turned on me in a frenzy. 'To think of all that I might have done with my money and my time! God wanted me to help the poor and the sick, I've too late gone. I've only an hour! She struggled up wildly. Why, doctor, I did nothing—nothing but lead the fashion. Great God! The fashion! Now I've only an hour! An hour! 'But she had not, even that, for the exertion proved fatal, and in a moment she lay dead at my feet.

"No sermon that I ever heard was like that woman's despairing cry. It's too late! —Youth's Companion.

A Late Conversion.

Professor Drummond who has become famous through his recently published book "Natural Law in the Spiritual World," has been very actively engaged in the recent revival in Edinburgh. In one of his discourses to students he appealed to their manliness, sense of honor and gratitude. One anecdote seemed to have touched them deeply. Substantially it was to this effect: Some years ago, in the University, there was a fine manly fellow, a medical student, a very Hercules in strength, but as gentle and lovable as he was strong. He was immensely popular, the captain of the football club, and not a cricket match was considered complete without him. He was a man of good intellectual gifts as well. He caught typhoid while attending the Royal Infirmary, and soon he lay dying in a private ward. One of the house physicians, an earnest Christian and successful soul-winner, spoke to him about God and eternity. The dear fellow listened, became anxious, and eagerly heard the story of redeeming love. "Will you give yourself to Jesus?" asked the doctor. He did not answer for a space, and then earnestly regarding the man of God, he said, "But don't you think it would be awful mean just to make it up now, at my last gasp, with One I have rejected all my life?" "Yes, it would be mean, but dear fellow, it would be far meaner not to do it. He waste you to do it now, for He has made you willing, and it would be doubly mean

to reject a love that is pursuing you, even to death." The dying man saw the point and apprehending the excess of that exceeding love, he launched his soul into the ocean of it.

Professor Drummond sought to drive home the point by asking, don't you think it was sad, that this grand young life could return now to God, as the fruit of its earthly existence, only a few half-conscious dying hours? Would you like to meet a loving Father, who rewarded you with an eternity of bliss, with such a record? Would it not be mean? But, dear friend, if you leave this half-to-night without Christ, is not this just what you are doing? You went to treat this amazing love like that, will you? you will not be so mean!

What Am I Doing.

What am I doing in the matter of religion? This is the grand question after all. Time is flying. Death, judgment and eternity are coming. And what am I about? It matters little what I am taking, feeling, wishing, hoping, meaning or intending, I must look at my doings. Now, what am I doing? Let me see.

1. What am I doing with my soul? It will be lost or saved at last. It will either be in heaven or in hell forever. Now, am I losing it? If I am, the Bible tells me plainly it is my own fault. The Lord Jesus Christ himself declares that a man may "lose his own soul." What am I doing?

2. What am I doing with my sins? I am a great sinner, and have committed many sins. Unless these sins are all pardoned, they will one day sink me into hell. But there is forgiveness provided for every sinner who repents and comes to Jesus Christ by faith. Full forgiveness is ready for me, if I will seek it in the right way. It is only "Believe and have."—Ask and receive." Now, what am I doing?

3. What am I doing with my Bible? Here is a book which is able to make me wise unto salvation. It can show me how to live and how to die. It can teach me what to believe, and what to be, and what to do. But it will do me no good if I never read it, if it is to help me toward heaven. Now, what am I doing?

4. What am I doing with my Sundays? Here is a day which God has mercifully set apart to remind men of a world to come. Once every week I am asked to give God this day, and to remember my soul. What use do I make of Sunday? Do I spend it in idleness, or eating and drinking, and visiting, and amusements, and self-indulgence? If I go to God's house, do I carry my heart there? What am I doing?

5. What am I doing with my influence on others? Everybody has got some, more or less, and it is daily telling on all around him. Now, what is my influence on my family, and friends, and relatives, and neighbors, and companions? Is it for their happiness, or their misery? Is it for good or evil? Am I pushing them toward heaven or toward hell? Am I helping them to be lost or to be saved? What am I doing?

6. What am I doing with Jesus Christ's invitations? He has sent me many a message, whether I like to confess it or not. I have heard him, sometimes knocking at the door of my heart. By sickness, or sorrow, or warnings, he has often invited me to repent, and be converted. I dare not say I never had a good thought offered to my soul, and asking to come in. But what am I doing?

Well! Life is short. I can not live always. Let me try to answer these questions. —What am I doing? —Bishop Ryle.

—Lorenzo Dow once said of a grasping, avaricious farmer, that if he had the whole world enclosed in a single field, he would not be content without a patch of ground on the outside to raise potatoes.

"I have heard of a married couple," says Matthew Henry, "who were both passionate naturally, but who lived very happily together by simply observing this rule: Never to be both angry at the same time." It is said of Julius Caesar, that when provoked, he used to repeat the whole Roman alphabet before he suffered himself to speak.

"If thou wilt receive profit, read with humility, simplicity and faith, and seek not at any time the fame of being learned." —Thomas a Kempis (1386-1471).

—About the worst thing that can be done with a man is to put whiskey into him as a beverage. The late Dr. Guthrie, of Scotland, was right when he said, "Whiskey is good in its place. There is nothing like whiskey for preserving a man when he is dead. But it is one of the worst things in the world for preserving a man when he is living. If you want to keep a dead man, put him in whiskey; if you want to kill a living man, put whiskey into him."

—Rev. Dr. Potts used to say that "it is very hard to make a few remarks—unless at the end of a half-hour discourse."

Christ's sympathy. If Jesus came on earth again, And walked and talked in field and street, Who would not lay his hands on him...

THE HOPE OF HEAVEN. For the hope which is laid up for you in heaven, whereof we speak before in the word of the truth of the gospel...

For the hope which is laid up for you in heaven, whereof we speak before in the word of the truth of the gospel. I can imagine a number of the people of the old world, poor and unhappy, listening eagerly to the reports of the advantages to be enjoyed in free America...

For the sake of order, I speak of heaven as opened to us who dwell upon the earth. It is Jesus Christ who has brought life and immortality to light. One of the best ways to prove that Jesus Christ is the incarnate Son of God is to lay that truth before the mind as a postulate...

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thigh a name written, King of Kings, and Lord of Lords. And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True...

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and priests unto God. There were arranged in knowledge and goodness in this world which we reach the heaven. We see a man in robes and white and noble the lecturer of the unfallen angels...

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A tea-party like this had never been known within the recollections of Windsor street, and yet it was to be. Mrs. Dennis laughed and dabbed it the kaleidoscope party; but not understanding the fun she made of it, she was on hand bright and early...

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the clear line of demarcation between Christ and Peter is especially being noticed, how on the church reports. We shall never win people by mistaking the word. 'May we have grace' to take our place by the crucified Christ...

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A HOME DRUGGIST. TESTIFIES. Popularity of home is not always the best one of things but we point you to the fact that no other medicine has ever won for itself such universal approval...

Ayer's Sarsaparilla. The following letter from one of our best known Abolitionists should be of interest to every sufferer...

RHEUMATISM. "Eight years ago I had an attack of rheumatism, which was so severe that I could not move from the bed, or dress without help. I tried several remedies, but without success...

SALT RHEUM. GEORGE A. WATSON, owner in the Lowell Mill, writes: "I have been afflicted with salt rheum for several years, and have tried many remedies, but without success...

CHEMICAL FERTILIZER WORKS. HALIFAX, N. S. Great Success with our Fertilizers! GOOD SUCCESS with our Fertilizers!

BUCKLEY'S BELL FOUNDRY. We have on hand the following: BUCKLEY'S BELL FOUNDRY.

INCINNATI BELL FOUNDRY. THE ORIGINAL BELL FOUNDRY. WE DO NOT GRUDGE BELLS.

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Messenger and Visitor

Payment within three months from Jan. 1st will be accepted as in advance. All communications regarding advertising should be addressed to E. A. POWERS, publisher, St. John, N. B. Rate per line, one insertion, 10 cents; each subsequent insertion, 10 cents. All other communications and all subscriptions to the paper to Rev. C. Goodspeed, St. John, N. B.

Messenger and Visitor

WEDNESDAY, APRIL 22, 1885.

CHRISTIAN HOLINESS

We have promised to give what we consider the teaching of the New Testament on this subject. In doing so we have no desire to stir up controversy; although we believe controversy in a Christian spirit is not to be dreaded. What we say shall be kindly. Our object is to advance the truth, God's great instrument of power among men, and his best gift to men.

There are many points of agreement between us and the advocates of "entire sanctification." We insist on no less strong faith than they that our lives cannot be too high and pure. We declare with all emphasis that perfect holiness in ourselves, and the promotion of it in others through regeneration and what follows regeneration, should be the grand aim of all Christian living. No man should rest satisfied while living short of the perfect standard embodied in the life of our Lord Jesus Christ. We admit and deplore as deeply as any the low level of the general Christian life of the time, and we long as ardently to raise the church ship forth in more radiant purity and devotion.

Also, in taking up our pen on this subject, our object is the same as that of the brethren who profess to be "wholly sanctified." We fully believe it is promoting holiness more by the teaching that we all have much progress to make before we gain it, than though we declared that some had already attained it. However this may be, we are sure the truth as taught in the New Testament, is the best fitted to make men holy; for our Lord has said, "sanctify them through thy truth, thy word is truth," and it is our earnest aim, not to strive for victory in a war of words, but to make God's truth more plain.

What is the difference between us and those who profess "entire sanctification." It is twofold: in the manner of gaining complete holiness, and the degree, if we may so speak, to which it is attained. They hold that "entire sanctification" is attainable in this present life; we believe this is reserved for the life to come. They believe this state is attained instantaneously, by an act of the Spirit of God, just as we were regenerated at first; we hold that sanctification is a growth and a progress. Before seeking the teaching of the New Testament upon these conflicting views, we make a remark or two.

It is a fact that the doctrine of complete, instantaneous sanctification, has been held by very, very few, in the history of the church. All the great theologians who have become famous for their deep insight into the New Testament, all the men who have been revered as shining saints, all the men who have stood the brunt of persecution and sealed their faith with their blood—all these—with the exception, perhaps, of Mr. Wesley, and a few others, so far as we can learn, in proportion as they became purer, saw more in their own hearts, and bewailed, it more humbly and earnestly as the years went by. It seems strange that these men with their deep study, their complete devotion, and their burning thirst after holiness, did not fall upon this second blessing, and come out into the clear light which our sanctified brethren profess to have. It is true that many of them attained to the rest of faith, but this did not relieve them of the consciousness of inward sin. Their rest was out of themselves in Christ, in reliance upon his righteousness which had been theirs by trust, not upon a righteousness of perfection in themselves.

Again, the history of this doctrine of entire sanctification does not commend it. A few have professed it now and then, in times of great religious excitement, but it has not maintained itself long. Observers soon saw that those who professed it lived about as others, and were "guilty of what others thought to be sin." To meet the objection this afforded to their claim, they took the ground that they, being sanctified, could do without sin what others could not do and give witness. This finally led to such language that the "holier doctrine" was held under a mountain of reproach, only to arise again in another generation, to have the old history repeated. We are aware that there are good men who profess this doctrine, some of them we believe to be most excellent. But we fear that history will repeat itself again. Already, J. P. Small Smith, who headed the entire sanctification movement in England, has fallen out of sight, and with very good reason. We fear, when men suppose sin is conquered if not slain, it will but open them to attack when they are unaware, and lead to the more disastrous overthrow. It is to be hoped that history may not repeat itself again in these latter times.

But we must pause here, and defer till our next the study of the Scriptures on this important subject. May the great Teacher lead us into all the truth!

PROGRESS OF BAPTIST SENTIMENTS

The Baptist Weekly is responsible for the statement that it is "safe to say that more than one third of the members of evangelical churches in the United States have been immersed on profession of faith." We are glad this statement can be supported by reliable statistics. But we must not forget that the progress of our principles is not measured by the number who adopt immersion as baptism. In all the evangelical churches, the ideas for which our people struggled so heroically, and to which they held so tenaciously, have made more or less way. There was a time when religious freedom was not thought of except among our persecuted churches, now all evangelical bodies admit its rightfulness. It is not very long since all these denominations taught that ordinances had a measure of saving efficacy, now all have rejected this view. Romanism, even though infant baptism is made meaningless thereby. In the past, baptized infants grew up in the church as rightful members, although infant baptism still compels those who practice it to avow this as their belief. The evangelical denominations are, more and more, practically denying to all the full rights of church membership except as they have faith on the Lord Jesus Christ. Infant baptism, also, the band which logically binds our Pedobaptist brethren to an unregenerate church membership, is gradually dropping out of practice. Even among the Episcopalians, only about two-thirds of the infants are sprinkled, while in the Methodist Church the proportion is less than one-third, in the Presbyterian, less than one-quarter and in the Congregationalist, less than one-ninth. We often wish that those who reject pedobaptism would come out and unite with our churches. We believe this to be their duty, as no man should give his means and the influence of his life to the support of a church whose doctrine he believes erroneous, especially when by such a course he is robbing the truth as he really holds it of both. Nevertheless we rejoice that our principles are leaving other denominations. We do not think it too much to hope that another generation shall not pass before the admission of the unregenerate into the church through infant baptism shall almost altogether cease, except among those who believe that baptism itself regenerates, and fits the child for its place in our Lord's kingdom here on earth.

PEDO-BAPTIST TESTIMONY

Rev. Miles G. Bullock, a Methodist preacher of New York, in discussing what Christians believe, speaks of the articles of faith held by the Baptists, and denounces our views on the subject of communion as thoroughly consistent. "A Baptist maintains that only believers are to be baptized; hence, infant baptism is unscriptural. Baptism is baptism by immersion; baptized believers only have any right to the Lord's Supper. How can they, therefore, consistently invite or allow non-believers, having only been sprinkled, and that in infancy, to commune with them? Do they keep me away from the Lord's table, or is it I who am responsible for neglect of this sacred ordinance? I am completely satisfied with the essential conditions of its reception? Close communion, as it is generally termed, is the only logical and consistent course for Baptist churches to pursue. If their premises are right, the conclusion is surely just as it should be. But, says one, whose prejudices are all awake, "Why will they not commune with those believers in other churches who have been immersed? For this consistent reason that such persons have violated the New Testament order in communing with unbaptized believers, and are therefore not considered in good standing. They do not feel willing to countenance such laxity in Christian disciplines. Let us honor them for stern steadfastness in maintaining what they believe to be a Bible precept, rather than criticize and censure because they differ with us concerning the intent and mode of Christian baptism, and believe it to be an irreparable condition of coming to the Lord's Supper."

The question is not so difficult as some imagine. Are the unbaptized qualified for the Lord's Supper, or are they not? We but agree with all other denominations, (Free Communion Baptists, perhaps, excepted) that they are not. If this be so, then the second question is, is infant sprinkling or any other sprinkling, baptism? If we say no, then we declare that the sprinkled are not qualified for the Supper. If we say yes, then we admit that the sprinkled are not disqualified. If the question were whether one who had submitted to no form supposed by any to be baptism, were to be received to the Supper, there would be little or no difference of opinion. Were such an one to seek admission to the Lord's table, the reply would be, baptism is the ordinance which signifies the beginning of the new life; and it comes before the Supper which signifies the sustenance of this life. Believing that Pedo-Baptists are unscriptural, we but treat them in the same way. To receive them to the Supper, while we believe baptism is necessary, would be to admit to what we deny in work—that sprinkling is baptism.

Neither do we wonder that Pedo-Baptists are so seldom found communing with open communion Baptists. The truth is, they claim their right to commune only as baptized believers. They can be received only as unbaptized. It is much as it would be if a person should consent to visit one of our homes only as an equal while we would receive him only as an inferior. There cannot be very much intelligent intercommunion, except among those who can acknowledge the ground of each others claim to qualification for the Supper.

We are glad to publish the above mainly acknowledging that of a Methodist brother. We commend it to the many who, because they have not taken time to observe the logical consistency of our position, and the unflinching loyalty to truth which prompts us to maintain it, are betrayed into many ungenerous and uncharitable expressions respecting it.

Foreign Mission Funds.

I have received so many enquiries as to the way in which the churches and individual friends of Foreign Missions have responded to the appeal of the Board, that I deem it best to make a general statement, which shall at once express the thanks of the Foreign Missionary Board for the noble effort put forth to meet their pressing needs, urge those who have not yet forwarded their contributions to do so in time to remove the personal liability still existing, and show the necessity for larger contributions through the legitimate channel of the Convention Fund.

Since the first day of January, 1885, the sum of \$2,869.16 has been paid into the Foreign Mission treasury. The following summary will show the sources whence this amount has been derived:

Table with columns for source and amount. Includes Nova Scotia (\$255.70), New Brunswick (\$234.40), P. E. Island (\$14.50), Woman's Baptist Missionary Union (\$422.60), Mission Bands, Sunday Schools, and other Societies (direct) (\$299.51), Bequests (\$149.87), Special offerings of churches (\$741.25), and Donations by individuals (direct) (\$505.83). Total: \$2,869.16.

It will be seen at a glance that the Convention Fund during these four months, and over, has not yielded the income which it was intended to furnish, and that but for the stimulus of the special appeal we could not have met our engagements. The very hearty manner in which some of the churches have entered into the work of raising Foreign Mission funds, and the cheerfulness of individual contributors, have been highly appreciated by the Board, and have done much to encourage them in prosecuting the work given into their hands by the Convention, and these feelings have been deepened and broadened by the prompt remittance of the quarterly apportionment of the Woman's Missionary Union, and the splendid contributions of the young. Never before have the children in the Baptist families of our country shown so much zeal and interest in foreign missions, and this indicates that the sympathy of our elders has been more extensively awakened to the demands of this upon every redeemed soul.

The suggestion to raise one thousand dollars in contributions of fifty dollars each, has not met with such a general response as was hoped for. Five friends have so far forwarded their names, three of whom have sent their money, and two have signified their intention to pay the amount immediately. These are: Rev. C. Goodspeed, St. John (John S. Fries, Esq., Bussey; N. Forrest, Esq. Amherst; Oliver Jones, Esq. Moncton; and John Wilbur, Esq. Harvey. I trust the other fifteen will yet be forthcoming before May 1st. I should like to make extracts from letters received, believing that they would stimulate others to like beneficence, but knowing how crowded your columns are I must refrain. I ask space for three, withholding the names as I have not received letters to make them public.

The first is written by a little girl five years old. She says: "I send you a little more money out of my box for a little heathen girl who wants to know about Jesus. I would like to know her name." She has sent \$2.50.

The second is from a Baptist deacon upwards of four-score years: "Enclosed I send you eight dollars; five on my own account and three for my little three year old grandson, as his birth-day gift, (to be continued), for the benefit of the little perishing idolaters."

The last tells its own story of joy and sorrow: "Please find enclosed twenty-five dollars. It is a special thank-offering from a bereaved mother for the blessed hope given her in the death of a tenderly beloved and only child, and accompanied by the prayer that it may be the means of bringing the knowledge of Jesus to some other precious soul."

J. MARCH, Treas. For. Mis. Board, St. John, April 13th, 1885.

Correspondence

I was delighted on learning that the price of the Messenger and Visitor would be reduced twenty-five per cent. on condition that the list of subscribers be increased to six thousand. It was not the reduction in price that pleased me, but the honest effort which was being made to increase the number of readers. I earnestly hope you will not only obtain the six thousand subscribers, but many more. If I am not greatly mistaken as to the number of Baptists in the Province, you ought to have more than twice as many as you ask for, and even then many would have to borrow their neighbor's paper, or fail to see that which they ought to see every week. At the reduced price your paper will be equally as good as any denominational paper in this country for the money. I am just anxious enough to see you succeed, to promise, that before you shall fail, I will take another and send it to some one else.

In your paper, I find the news boiled down much better than in many; the editorials equal to the best in clearness,

and discrimination; the general reading as attractive and instructive as the bulk of most papers; and the reports from the various churches full of interest to every lover of Zion.

Since reading the letter from Halifax in Vol. I. No. 14, I have been thinking how nice it would be if all the churches throughout the country could only be induced to give as liberally, to outside needs, as the Dartmouth church did last year; how it would fill the treasuries of the Home and Foreign Missionary Boards, and supply means for every Christian enterprise. I believe it could easily be done. I see, by referring to my minutes of church work, that the little flock of which I have the honor to be pastor contributed an average of one dollar and forty cents per member last year to outside work. They are nearly all poor, having nothing except what they earn from day to day. I heard one of them say the other day "I believe the first bill on our list to be paid is the Lord's" that is their secret of their giving so liberally.

Let every child of God put his mark each week after a statement something like this: "My conscience is financially clear, having laid by for the Lord as He has prospered me 'this week' and the treasury of the Lord will never be found empty, so long as the church is spiritually alive, and judicious men spend her funds."

What we want most of all is to teach God's people to give conscientiously, and then keep them well posted with facts, and they will give with liberal hand.

If the financial cost of a man's religion is only one tenth of his income, it is extremely cheap. It would cost him vastly more than that to be a heathen, and infinitely more to be irreligious in a Christian land. God may permit the world to cheat Him year after year and go on their way rejoicing; but I do not believe He ever does His own children. Men may claim to be Christians and successfully rob God; but if so it is to be feared they will be found by and among the members of those who are bold enough to tell the Lord what wonders they have done, only to be met by the awful sentence "Depart from me I never knew you." The pastor who has the confidence of his church as he ought to have it, can raise more money from the church than any other living man. He ought never to disgrace himself by allowing an agent to stand in his pulpit and ask his people for money for anything. Let him get the important facts from the agents, then send them home, and attend to the matter himself. God doubtless holds the pastors responsible for this matter, and they ought in some way to be made to feel it, lest in time God say to them as he has said of some, "Mine anger was kindled against the shepherds."

There were other things of which I hoped to speak; but I feel that it would be not right to encroach any further upon your valuable space. One from home. C. W. W. B.

Baptist Correspondence

I have resolved to try and pen more frequent notes from this quarter, for the Messenger and Visitor's columns, as brief notes, more frequent in their appearance, may prove more interesting and profitable to its readers. In the past they have been "like angels' visits, few and far between."

Since my last to you, a series of gospel meetings were held by us in Grafton Baptist church. The pastor was ably assisted by the first week by the venerable Elder A. McIntyre, late of Ontario, who has come in his old days, to do pioneer work on the prairie among his countrymen, as he has been doing during nearly forty years in Ontario. Though approaching close to the "three score years and ten," he is as like and vigorous as a young man of 25 or 30 years of age and preaches with tremendous pathos and vigor. He has no faith in modern sermons; but good thinking listeners do not readily tire in hearing his forty five or fifty minutes sermon, as he thinks with clearness and speaks with unusual animation. Benj. P. Grant, now placed as missionary at the new city Park River, gave very efficient valuable help for the last two weeks of the series of meetings, but especially in visiting and personal conversation from house to house, in which work he proves to be an adept and a real power for good.

As the result of our special meetings here, the members of the church have been much revived, some wandering ones have been confirmed in the truth, a few have been led to an interest in the Saviour, and a considerable spirit of enquiry as to the all important subject has been awakened. Two weeks ago yesterday I had the privilege of dedicating our new Baptistery by the baptism in it of a rejoicing sinner in the Lord Jesus Christ, and last night, in the presence of an overflowing house full of people, two more "put on Christ in baptism." A number more will follow in a short time; and yet more are seriously searching for the truth on the subject, and battling with human traditions, and labored and even cherished prejudices, that yield not easily. At two outstations also there are marks of decided encouragement in the good work. Elder McIntyre, since being with us, has been holding special meetings at Minto, a station connected with this field, with some encouragement. Last week Bro. Grant commenced a series of meetings on his new field, where I expect to go today to assist him. Pastor G. H. Davies, late of England, is now back in his native

land for his family, which he expects to bring with him in about a month or six weeks from now. The neighbouring pastors and some local preaching brethren are supplying for him, till he returns. He and his people are very happy in their relations to each other as pastor and people, and the work has been greatly prospered since his coming to them some fifteen months ago.

We had a much prized visit here two days to cheer and gladden us, from an old college mate, who has been, for the last two years doing noble self-denying work as collector in Manitoba and the Northwest. His earnest, diligent, persistent, self-denying, brave work in that too little prized sphere, will one day bear, or rather evince that it is bearing much and precious fruit. Bro. Yule is very hopeful and happy in his work, and sheds sunshine on all he comes in contact with.

The winter, which has been complained of much for severity in more southern latitudes, and eastern longitudes, has been really enjoyable. At times the thermometer marked pretty low, but the depth of snow has been very moderate, and there has been an entire freedom from "extra storms; and very much of the time the weather has been moderate, fair, sunny, and really enjoyable. March, till within the last few days, has had the characteristics of the lamb, and it does not appear as though we are likely to have very much lion, unless it be the very tail. An early and mild spring is generally anticipated. But there are still "prophets of evil," who persist in predicting our share of rough stormy weather yet. As this morning is somewhat lowering, gloomy, and snowing a little, no doubt such dark prognosticators will feel much encouraged, in their cherished notions.

Last Monday's eclipse was a complete success here, judging from the immense numbers that gave earnest attention to it. It passed off, however, without any apparent serious injury resulting, excepting that the light was a little shadowed, and the air somewhat chilled, for a few hours. But I must break my resolution of brevity I must close. A McD. March 24th 1885.

An Open Door

It was the writer's privilege to be present at the exercises of the Wolfville Baptist Sunday school on the 11th inst., exercises designed for the closing of the quarter, but deferred as above on account of inclement weather. Under the influence of its veteran superintendent, J. W. Bars, Esq. this school has for years contributed every Sunday to missions, the collections being divided equally between Home and Foreign Missions, but no formal provision has been heretofore made by which all the children of the school shall become thoroughly informed respecting both the Home and the Foreign Mission work in which our churches are engaged. Recently it has been determined that the last Sunday in each quarter it should be an open Sunday as respects prescribed lessons, shall be regularly devoted to the communication of such information to the school.

The exercises referred to were held in the audience room of the church, and there was a good attendance of members of the congregation. The several classes participated in a scriptural missionary argument by reciting the following passages of Scripture—Rom. 3, 23; Jno. 3, 16; Rom. 10, 14, 15; Jno. 4, 35, 10, 16; Isa. 42, 8; 35, 1, 2, 18; Psa. 96, 10; 72, 8, 17; 2, 8; Mal. 1, 11; Mat. 28, 18, 20. Mr. Everett W. Sawyer located upon the map the several stations under the Foreign Board, and communicated to the children interesting facts respecting the several missionaries and their work. Professor Keirsteadt talked with the school about the needs of our home fields and of the means taken to supply these needs. One of the pupils gave a recitation. All these, with the treasurer's report for the quarter, the remarks of the superintendent, and the singing of the school, filled up an intensely interesting hour and a half.

Our purpose in making this somewhat detailed statement is to suggest that here is an open door which all our Sunday schools should enter. One great object in connection with our Sunday schools should be the training of the children to the practice of giving to missions "on the first day of the week." If teachers and superintendent set their hearts on the work it will be found possible to train all the children in supporting benevolent undertakings both at home and abroad. It only needs that stated times be devoted to the communication of proper information respecting these undertakings, and the teaching of the Scriptures in this behalf. No other organization can be made so effectual for the purpose referred to; no other organization is needed. The aim should not be to overstimulate the children, or to set them begging of others; but rather to establish the habit of regular giving on the part of all the members of the school—the giving of their own little means, and of their own choice and not of compulsion,—giving because the Scriptures require us to do so. The giving should be real giving, not for themselves but for others, else the training must be very defective. Hence all expenditures in the maintenance of the school should be borne by the adults of the church and congregation. To carry all this out only needs an intelligent purpose on the part of the pastor, superintendent, and teachers. None

need be burdened by it. The collections can be made Sunday by Sunday from each class, and the last Sunday of every quarter can be set apart as the day for special teaching in regard to missions, and the communication of all needful information respecting our Home and Foreign fields. Would it be too much to say that the Messenger and Visitor might provide once a quarter suitable notes for the mission-lesson, and that the secretaries of our mission Boards might publish at the same time information of special interest for the mission Sunday. Suppose all our Sunday schools were thus training their children, all their children. And what hinders? Those who have been careful observers of the working of our Convention Fund can hardly fail to see that until such training is given to the young as is here suggested we can never hope to reach the time when every church and every member of the church shall be a regular contributor to all our benevolent enterprises. T. H. B.

Brooklyn Correspondence

The Rev. Dr. Theodore L. Cuyler yesterday celebrated the twenty-fifth Anniversary of the beginning of his ministry in Brooklyn. The veteran minister stood in a pulpit which could not be seen for the thicket of blossoming tuberoses and calla lilies which fronted it. A broad band of other flowers, blue and white and red intermingled, wreathed in the gallery, and all along the walls were stars of palm leaves. Over the Doctor's head were the figures "1860-1885," worked in white immortelles on a red ground on the front of the organ; by his side on the broad red cushion behind the pulpit, was Rev. A. A. Hodge, D. D., now a professor of Princeton College. In front was a congregation which filled every seat in the church and overflowed in the entrance.

Among the fathers and citizens of Brooklyn, none is more respected than Dr. Cuyler, and among the clergy in his own line, he is second to none. The congregation that attended yesterday must have been a beautiful sight to him, for in just he saw the work of his own ministry, just as the beautiful home in which he preaches is also the work of it. But for his magnetic gospel ministry the one would not have been gathered, nor the other have been built. As he stated in his sermon, reviewing the quarter of a century he had passed in laboring among them as their pastor, he had seen the church grow from a membership of one hundred, with which his pastorate began, to its present total of nearly two thousand. No further proof can be needed to show that Dr. Cuyler is indeed "a workman who needeth not to be ashamed, rightly dividing the word of truth."

EXTRACT FROM SERMON

"The largest church will die of congestion if it ceases to work. It is pertinent to inquire whether the Lafayette Avenue Presbyterian Church has ever accomplished anything! I answer that we have. We have got out of the gauntlet of modern doubt and the quick sands of modern theology. We have built our spiritual edifice on Jesus Christ, and found Him the solid basis of the only doctrine worth preaching and the only life worth living. If these walls have stood firm for a quarter of a century, it is because they are connected by the atoning blood of the Lamb, and here any voice from this pulpit should hereafter utter a syllable of treason against the divinity of Christ, I pray God to rend the walls to pieces with the lightning of his displeasure. Holding the word of God inflexible we have escaped the malaria of modern doubt, nor has your pastor ever wavered a moment in defending the word of God. God will take care of his Book. If we only take care to practice and preach it."

"To-day completes the fortieth year of my public ministry. As I look back over it I can only exclaim, 'Bless the Lord, O my soul, and forget not all His benefits.' 'What have they been? A pious father, the best of mothers, and a training school, no less sound and true than old Princeton. Some say that Princeton is behind the age and that its teachings are old. They say: So is the universe; so is the granite rock. None but a theology which has come out of eternity is fit to guide me through eternity. During all the forty years of my ministry I have only been incapacitated by sickness for two Sundays, and in both cases the ailment was slight. If any pastor who takes a little wine for his stomach's sake, or who indulges the medicinal powers of alcoholic beverages, can show a clearer bill of health than I have I would like to hear from him. I have found one hour of sleep worth a gross of wine, and in fact I often say in fun that the only function a pastor needs to perform his duties with are lungs and legs. Longs do the talking on Sundays and legs do the walking on all other days."

After alluding tenderly to his wife in terms of the highest praise, and asking that any token of love laid forth by the occasion might be laid at her feet, and also speaking of his very extensive work in religious literature, the Doctor concluded by saying: "To-day your pastor stands in a very solemn place. More of my life lies behind me than is yet to come. How much water there is yet in the fountain God only knows. I only ask that what there is there yet may be kept clear, for I would not want to live a minute longer than I could be of service to God. God bless you all, dear friends, once more, and may we all meet at the feet of Jesus on the blessed Easter morning that is to be; and

bid each other morning!" on the Save for a voice (which I and a little different man of God has five years' batt His form is erect "ministerial fery sound in every congregation held for him for half he was not the Outside, in the stood little, spec proud and happy eighty-two years of her faculties yesterday her measure. She the Doctor did, congregation stop and talk; and she the conversation

Home Mission monthly session. TREASURER B. month \$398.07. REPORTS were pastor Anderson's services Wallace GIBBS.—1. T. including Upper Temperance Val York Co., N. B. Rev. J. E. Filling 2. The Epiphany Board is heard STUDENTS Ar students were at the term of their 1. Bro. C. W. Hall, to St. An. side, Char. Co., 2. Bro. A. A. Hawkesbury, C. 3. Bro. H. B. to Diligent, Riv. Cumb. Co., N. B. 4. Bro. J. W. to west side St. Co., N. S. 5. Bro. E. L. to Tatamagouche town, Col. Co., 6. Bro. L. W. to Alberton, 11th 7. Bro. H. H. to Montague and 8. Bro. F. H. to east side H. Co., N. S. 9. Bro. B. H. to Baillie, Tower 10. Bro. Edw. Academy, to Po lake, Queens Co. Also, Bro. E. a mission of ev. St. John Co., N. S. STUDENTS ar signed fields by signs, as openings.

NOR.—1. Th with the present will be needed to Brethren do no further. 2. We want that want students that had student them again. In men have been a opportunity to help help ourselves.

Hebron, April Freek

[The following to the Presbyter ago, and declined columns of that not see how it possible if any of our readers, on Jan 24th nation on some purely clear; and your fullest endo in asking an expl if you were the question.

You say, "Th baptism is the receiving of the you point out, our infants have come, and, on the present of having If in infancy, what is the them in their case. Why are Baptizing in the infancy? Is it creed opposed to other hand, does Faith" leave the a very unpleas children of believe dom of God, in others? Are those "fession of Faith" ard of faith and leaving in the salve de in infancy?

bid each other "Good morning!" "Good morning!" on the way that never ends. Saving for a title of roughness in the voice (which I am told is quite natural) and a little difficulty in hearing, this grand man of God has come out of his twenty-five years' battle with time unscathed. His form is erect, his eyes bright and his "ministerial functions" of tongue and legs sound in every respect apparently. The congregation patted and shook hands with him for half an hour after the service, but he was not the only center of attraction. Outside, in the passage behind the pulpit, stood little, spectacled, "Grandma" Cuyler, proud and happy in her only son. She is eighty-two years of age but has every one of her faculties and enjoys them, and yesterday her enjoyment was beyond measure. She held as great a reception as the Doctor did, all the members of the congregation stopping to grasp her hand and talk; and she held her own well in the conversation. C. B. W.

Home Missions.

Home Mission Board met in regular monthly session, on Monday, the 13th inst. TREASURER REPORTED receipts of the month \$399.07. REPORTS were received from missionary pastor Anderson, and from general missionaries Wallace and Hayward. GRANTS.—1. To Queensbury field, including Upper Queensbury, Springfield, Temperance Vale and Barony churches, York Co., N. B., \$150.00 for one year. Rev. J. E. Fillmore, pastor. 2. The application of the Preston field, Manitoba, deferred until the Manitoba Board is heard from. STUDENTS APPOINTED.—The following students were appointed missions during the term of their vacation:

1. Bro. C. W. Williams, of McMaster Hall, to St. Andrews, Cobecac and Bay-side, Char. Co., N. B.
 2. Bro. A. A. McLeod, of Newton, to Hawkesbury, Co. S. I. L. I. I.
 3. Bro. H. B. Smith, of Acadia College, to Diligent River, Port Graville, Cumb. Co., N. S.
 4. Bro. J. W. Brown, of Acadia College, to west side St. Margaret's Bay, Halifax, Co., N. S.
 5. Bro. E. L. Gates, of Acadia College, to Tatamagouche, New Anson and Earl-ton, Col. Co., N. S.
 6. Bro. I. W. Porter, of Acadia College, to Alberton, P. E. I.
 7. Bro. H. H. Hall, of Acadia College, to Montague and Murray River, P. E. I.
 8. Bro. F. H. Beale, of Acadia College, to east side St. Margaret's Bay, Halifax, Co., N. S.
 9. Bro. B. H. Thomas, of Acadia College, to Baillie, Tower Hill, etc., Char. Co., N. B.
 10. Bro. Edward Leche, of Horton Academy, to Port Medway and Mills Village, Queens Co., N. S.
- Also, Bro. L. A. Palmer, of Dorchester, a mission of one month to Musquafung field, St. John Co., N. B.
- STUDENTS NOT APPOINTED are to be assigned fields by the Corresponding Secretary, as openings may be found.
- NOTES.—1. The Third Quarter closes with the present month. A large amount will be needed to pay guarantee on grants. Brethren do not oblige us to borrow further.
2. We want to hear from more fields that want student labour. Several fields that had students last year have asked for them again. In many instances the same men have been asked for. Here is the opportunity to help our young men and to help ourselves.
- A. COMBES, Cor. Secy.

Hebron, April 15, 1885.

Presbyterian Logic.

(The following communication was sent to the *Presbyterian Witness* some weeks ago, and declined as being too long for the columns of that excellent newspaper. I do not see how it will bear condensation, and so it may possibly be interesting to some of your readers, I send it to you.)

DEAR SIR:—I have the pleasure of replying to the Editor of the *Presbyterian Witness* Sin.—Referring to the resume of Dr. Van Dyke's article in the *Presbyterian Review* on this subject, contained in your issue for Jan'y 24th, I beg to ask an explanation on some points that do not seem entirely clear and as you give the article your fullest endorsement, I feel warranted in asking an explanation of you as freely as if you were the author of the article in question.

You say, "The Scripture meaning of baptism is the forgiveness of sins and the receiving of the Holy Ghost." Now will you point out, on the one hand, what sins infants have committed requiring forgiveness, and, on the other, what evidences they present of having received the Holy Ghost? If in infants neither of these conditions obtain, what is the Scripture meaning of baptism in their case?

Why are Baptists inconsistent in believing in the salvation of all infants who die in infancy? Is there any article in their creed opposed to that doctrine? On the other hand, does not the "Confession of Faith" leave the children of unbelievers in a very unpleasant predicament? If the children of believers only are in the kingdom of God, in whose kingdom are the others? Are those who accept the "Confession of Faith" as an authoritative standard of faith and practice consistent in believing in the salvation of all infants who die in infancy?

You say, "The primitive church held that baptism took the place in the Christian church which circumcision held under the old dispensation." If so why was it not declared so at that first Council held at Jerusalem, called to consider that very subject? They declared the disciples to be free from that yoke of bondage, not because baptism had taken its place, but because the new kingdom was constituted in a different principle, rested on a new and better covenant, and was governed by a higher sanction. "It is not after the flesh but after the spirit that citizenship is obtained in the Christian commonwealth, henceforth the partakers of Abraham's faith are the seed of Abraham to whom the covenant of promise pertains. The worship and ordinances of God's house were transferred to the Apostles and their followers, neither as Jews nor as Gentiles, but as the disciples of Christ. A new nation is constituted of those who are born again; of those whose kingdom consists, and under whose charge its affairs will be carried on until the Lord come again." Was Arnold, who wrote these words, in reality a Baptist, and only in name a Presbyterian?

But granting, for the sake of argument, the truth of your statement, is it to be admitted, before or after the birth of the subject of it? A Jew begins to be a Jew with the first breath of life, but when does a Christian begin to be? At the same time, do you say? Was John the Baptist, and are the children of God born of blood, if either of their parents is a believer? If not, what ground are the babies entitled to baptism? Is not baptism as strictly limited to Christians as the Lord's supper? If they are, where is the necessity or even room for their conversion in after life? If a babe is in the kingdom of God from the moment of his birth, is he not already "born again," and become a "new creature in Christ Jesus"? And if parental faith really intervenes between the babe and its Creator, and so profoundly alters the relation held by the one toward the other, wherein does it differ from those other secondary mediations which are pretended to perform identical functions for other babes?

"By their fruits shall ye know them," and does not every-day experience show that if God has predestinated the children of believers, through literal descent and its virtue of their parents' faith, to be conformed to the image of his Son, his purpose has signally failed of its accomplishment?

You say, "All who profess the true religion, together with their children, are members of the New Church." That is to say the church of Christ which is "his body," "an elect race, a holy nation," "a temple of the living God," that "church of God, which he hath purchased with his own blood," is not composed of Christians solely, but is a mixed body made up partly of Christians and partly of those who are not.

Christ has said, "Except a man be born anew he cannot see the kingdom of God," and "whoever doth not bear his own cross, and come after me, cannot be my disciple"; but you say, a man enters a kingdom of God by natural birth, from the parents is a believer, and a man becomes a disciple independently of his own volition, even though he be of mature age, and even though he be a heathen as were the children of the Philippian jailer, at the moment either of his parents becomes a believer.

Does it not inevitably follow that if the principle you have laid down be true, Christ himself failed to apprehend correctly the constitution of his own kingdom? I admit your principle has the sanction of the vast majority of so-called Christians. It and its results are exemplified in every country where a state-church prevails; and it probably finds its most perfect incarnation in those states, where the Roman Catholic or Greek church is dominant. Then, every one you meet is a church-member, from the run-offer to the keeper of that other "way of death," and the most apt illustration I can imagine of the legitimate results of your theory is seen in that country where, as reported by Joseph Cook, the applicant for a license for a house of infamy is obliged to present a certificate of confirmation before the license is granted.

On the other hand, if your principle be false, where will you find a basis for the practice of infant baptism? In short, who are entitled to "put on Christ" in baptism save those who are already "sons of God, through faith in Christ Jesus"?

You say, "The covenant with Abraham includes all nations of the earth." But how can all nations share in the land of Canaan, and does anybody want a share in that land, even if he had ever so good a title to it?

A CONSTANT READER.

Union Baptist Education Society.

I send you a further instalment of subscriptions for publication. The winter has been uncommonly severe and made the canvass in my state of health very difficult. One thing however has made it a pleasure. Everywhere I have been most cordially received, and with no pauper had I to argue the necessity or propriety of re-establishing our Seminary. The times are hard but almost everyone approached has given encouragement. I have only visited part

of the churches on the I. C. R., and in no place visited have I exhausted the benevolence of the Seminary. Albert Co., and the entire section of country watered by the St. John river and its branches, right and left, with the exception of Fredericton, has not been visited as well as prominent points elsewhere. My experience in this work proves that we have only to ask for the necessary means from our people and it will be forthcoming.

I have closed my canvass for the Seminary because my old church pressed its invitation for me to resume my pastorate this month. I shall continue to do all I can for the Seminary in harmony with my present work, as I believe the securing of this Institution and the putting of it on a firm and broad basis is a work second to no other before us as Baptists. I have only to say that those who have subscribed stock are now requested to send in their first payment so as to help us meet our engagements by May first. Some hard work will have to be done by the friends of the Institution this year, in raising funds, but that is what has had to be done for almost every Institution sometime in its history. The school has been doing good work this year. There are a number of young ladies who graduate in the full course and several young men who are prepared to matriculate. The outlook for students next year is especially cheering. From all sections of the Province we hear of students intending to pursue their studies with us next year. Prof. Wortman the acting Principal and Miss Eileen the Peacemaker, with Rev. W. E. McIntyre, A. B., the Professor of Mathematics, have been doing good honest work of a substantial character. The Misses Harit and Professor Myles are unexcelled in their departments. Several brethren of both families of Baptists are to resume soon the canvass for funds. We bespeak for them a generous reception. Remember "He who gives quickly gives twice."

Yours, etc., J. E. HOFFER.

BAPTIST SEMINARY STOCK SUBSCRIPTIONS.

Amount previously acknowledged \$2,328.00. Mary Hicks, \$10.00; F. H. H. Hall, \$10.00; Dr. P. R. Moore, \$50.00; John Dixon, \$10.00; T. A. Kinser, \$50.00; Amos Knapp, \$50.00; Walter Fowler, \$20.00; J. W. Knapp, D. D. S., \$25.00; J. Cahill, \$10.00; F. H. Knapp, \$25.00; Captain Evans, \$20.00; Dr. J. D. 10.00; H. Phinney, \$10.00; J. Ford, (additional) \$10.00; Rev. William Bluet, \$10.00; Edward Read, \$10.00; C. B. Eaton, \$40.00; W. C. King, \$50.00; T. M. Green, \$20.00; Cyrus Surt, \$10.00; Mrs. Wm. R. Turner, \$10.00; Total \$10,388.00.

Religious Intelligence.

NEWCASTLE, MURRAY.—We had the privilege of baptizing four persons at Newcastle on Sunday the 12th inst., and giving them the right hand of fellowship in the evening. The ordinance was administered in the presence of a very large number of people. Our meetings are still continuing and the interest appears to be deepening. God is indeed doing great things for us. Bro. T. Snackhouse, a licentiate of the Salt Springs Church, who is now labouring with the North Esk and Little South West churches, is spending a day or two with us. We feel very grateful for a short visit from our young brother, and wish he could spend a longer time with us. He is esteemed very highly among the people with whom he is labouring.

NEW BRITAIN.—This church has been destitute of pastoral care and work for some time. On April the 5th I visited there and commenced a series of meetings. It was soon evident that the Lord was about to revive his work and save souls. Our expectations have been more than realized. God has come. Souls are being converted. Last Sabbath was a blessed day for the North River Church. The baptismal waters were visited, and we prepared to baptize again next Sabbath. It is a glorious work of grace, and a glorious time. To God be all the praise.

T. M. MURDO.

BEAR RIVER.—We still have good meetings. I baptized ten last Sabbath, making about 45 since November. The work is very quiet, but some new ones are coming each week.

WE K. HALL.

HILLSBORO.—The work goes on quietly. Five have been received for baptism next Sabbath.

J. C. BLEAKNEY.

YARMOUTH.—Bro. W. C. Weir, of McMaster Hall, will supply for the 1st Church this summer. He expects to be in Yarmouth about the 10th of May. Special meetings are still being held in this church.

PERSEUS.—At South Branch, a station connected with this church, a powerful work of grace is going on. Many church members who have wandered a long time in sin, and some who have been led away by strong drink, are repenting and coming back to their Father's house, and with trembling, are asking for forgiveness. Sinners are also being saved both among the young and those who have long lived in sin. The meetings are being conducted by Rev. S. Welton, of Sussex, who is one of his preaching stations, ably assisted by brethren Trites and Grandall of Sussex, who are deeply interested in this place and have bestowed much labor upon it during the last year, driving fifty miles to attend meetings when the roads were almost impassible. It is expected there will be baptisms next Lord's day.

FALWATER.—The meetings are very interesting just now. Two were baptized on April 12th and others are asking "What must I do to be saved?" This week we held special meetings. Brethren pray for us during this week.

CARLETON.—I baptized a happy believer yesterday. Expect to visit the waters next Lord's day. The general interest is good.

JOE A. CARRIE.

PORTLAND.—Yesterday was a glorious day with us. About two thousand people stood on the shore of Marble Cove and witnessed the baptisms of eight happy converts. In our evening meeting many were inquiring the way to Zion.

W. J. STEWART.

April 20th.—The work at Broad Cove is still continuing, the meetings being largely attended, notwithstanding the busy season

for fishermen has set in. The roads have been and are in a very bad condition, but neither snow banks nor mud keep the friends away from the place of prayer, old and young attend. Yesterday (19th) nine were baptized, others were detained by circumstance beyond their control, but will "obey" before long, and yet others are searching the book for guidance.

In Digby there has been formed in connection with the Sunday school a mission band, it starts with a membership of over forty, and we hope it will be the means of arousing among the church and congregation a deep interest in mission work.

J. S. B.

TITHE HILLSBORO.—Some merry drops are falling on us here. Yesterday we baptized four happy converts into the fellowship of this church, and others are seeking the Lord.

E. H. HOWE.

April 20th.—On Lord's Day, April 19th, three were baptized at Wilnot Spa Springs, making nine added to the Pine Grove Church since my last communication to the *Messenger and Visitor*, and 132 since the revival began. At our conference meeting at the Springs, Bro. Theodore Marshall was made deacon.

E. H. SWEET.

FALMOUTH.—It was my privilege to baptize seven young persons into the Brooklyn Baptist Church on the 12th inst., and more are ready to follow the Lord.

JOSEPH MURRAY.

April 14th.—The church here is enjoying a time of refreshing. On Sabbath, April the 5th, nine believers were received and received the right hand of fellowship, and on the 12th inst. were followed Christ in His ordinance. We expect to baptize again next Sunday. To God be all the praise. One dear sister who is deaf and dumb, but was educated at Halifax applied by letter for baptism, she stated, "I trusted in Jesus with joy, I believe that he saves me, and love Him with all my heart because he first loved me. I wish very much to obey Him in baptism." We received her gladly.

Rev. M. Ross has been with us doing good work for the Master. He preached the truth with clearness and power. We are surprised that a brother of such exceptional talents, and zeal for God, is not more fully employed in the Lord's work when so many of our churches are without preaching.

R. B. KINLAY.

NEWCASTLE, QUEEN CO.—The work of grace and salvation is continually with the little church here. God's people have been made to rejoice in his saving power. We have visited the water almost every Sabbath for several weeks. Last Sabbath it was our privilege to lead 14 happy leavers into the baptismal waters, making 23 since the work began here. Others are waiting the work for a yet much larger number.

WILLARD P. ANDERSON.

CHESTER.—The death of Mr. David Rafuse, of Chester Basin—a notice of which I forwarded last week—has cast a gloom over the whole community. He was a man highly respected as a citizen, a business man, and a neighbor. Besides this, only a few days before his death he had decided to live a Christian life, and had offered himself to the Chester Baptist Church for membership. He was baptized with Christ in baptism on one Sabbath; and on the very next Sabbath his poor bruised and broken body was buried in the tomb. He had lived, as he said himself, "sixty years in sin"—and this he deeply lamented. He seemed to abhor himself on account of his sinfulness before God—while he rejoiced exceedingly in his salvation.

The evening previous to his sudden death he addressed a large congregation, bewailing his past life of sin, and pleading with the unsaved to come to Christ. He warned them against neglecting as he had done. His life was almost to close; and he was pleading for Jesus. The he greeted—while he rejoiced in the great love of Christ who, as he declared, "has saved me just in time—against the tide."

In the morning worship with his family and hired men, he read the parable of the ten virgins and there, after commenting upon its significance and beauty, poured out his soul in prayer to God for his family and for the community in which he lived. He also for the town of Chester. He died as one that had a premonition that his end was near—even at the door, and so it proved for only a few short hours remained till he went out to meet his bridegroom; and, as he believed, with his lamp trimmed and burning.

No one knows the exact particulars of his death. He occupied the upper storey of his mill alone at the time. Suddenly the men in the lower part of the mill heard a terrible and altogether unusual thumping in the mill and they instantly shut down the gate. But, alas! what too late! In some way his foot had become entangled in a belt, and he was furiously drawn around and round a drum, his head coming in contact with a plate of the mill on each revolution.

Further description is not desirable. May God sustain the bereaved. Two things give comfort in connection with this mournful death: His bright hope in Christ—and the indispensible fact of his painless death.

J. F. KERRICK.

P. S.—The Lord's work goes forward encouragingly, both at Chester Basin and in town.

J. F. K.

DORCHESTER.—We are engaged in a great work for the Lord in Woodville, an outstation. Expect to baptize a large number next Lord's day.

PERSONALS.

The Rev. Wm. Powell has entered upon the pastorate of the Cambridge Baptist church, N. S. His health appears to be improving.

COX.

Rev. J. E. Fillmore has accepted a very heavy and unimportant call to the pastorate of the Upper Queensbury, Temperance Vale and Springfield and Barony churches. He is at present at home preparing to move his family to his new field at the opening of navigation. The prospects are good, and we hope soon to hear that our brother is in the joy of harvest.

and \$30 presented as a token of good will. Friends in Macknagauk have also given expression to their kindly feelings.

GENERAL.

—The revival services in Trinity Methodist Episcopal Church in Chicago, Ill., continue unabated. Since the beginning of the revival over 121 people have united with the Church.

—The Methodists of Baltimore have raised the \$200,000 needed for a female university, in accordance with the recommendation of the Centennial convention. One gentleman gave \$50,000 and another \$50,000.

—Prejudice against Christianity seems to be dying out all over India. There are more students in the Christian College in Madras than in the government and Hindoo Colleges together. Christians in India are convinced that a great preparatory work is going on, to be soon followed by large results.

—In recent years the Free-will Baptists of Ontario have fallen more than half, by assimilation to their "close communion" brethren.

—Within the last month or so there have been over 500 additions to the Baptist churches in Richmond, Va.

—The Presbyterian church in Australia manages its finances so well that no minister in the church at work in the pastorate receives a year salary of less than \$1,500.

—All religious bodies in London combined provide the means of public worship for 1,388,792 persons in an estimated population of 4,019,361, or at the rate of 34.55 per cent. If fifty-eight per cent. is to be regarded as the proper standard of accommodation, there is a gross deficiency of sittings in the metropolis to the extent of 23.45 per cent.—that is, very nearly a million of the inhabitants of London who could attend Divine worship are unprovided for.

—English clergymen who desire to purchase B.M. sermons can be accommodated at very reasonable rates. One advertiser in a recent number of the *Church Times* offers fifty for a guinea. Another will sell six, "beautifully simple, and all preachable," for 5s. 6d. Another, with unflinching effrontery, announces in *John Bull* that "sermons are copied by advertiser, who has access to all published sermons. Price 1s. 6d. each."

—The Trinity church, New-York, has just received by baptism the ninth convert from Romanism. Dr. J. B. Simmons has also baptized lately two Chinamen, making fifteen in all who have been added to the church.

—The Presbyterian Church in the United States sustains missions among seven of the Indian tribes of this country, namely, the Senecas, Chippewas, Omahas, Creeks, Dakotas, Seminoles and Nez Perces. They have fifteen missions; with an aggregate of 1,256 communicants. They also have ten schools, with an aggregate of 380 scholars.

—There are now labouring in Central and West Africa about 250 missionaries, representing eighteen evangelical societies, 644 native evangelists, 182 stations, and 64,000 converts.

—The late C. B. Erwin, of New-Britain, Conn., bequeathed to the American Baptist Home Mission Society \$10,000, to be paid in two years. He was a man of great interest good for \$20,000, to be closed within eight years. He also gave \$10,000 to the New-Britain Baptist church and \$5,000 to its Sunday school; \$15,000 to the Oak Bluff Baptist church, and \$15,000 to the Baptist church at Rochester, N. Y. Mr. Erwin died a member of a Congregationalist church, but his father was a Baptist, and he always cherished a warm affection for the church of his early days.

—In the recent explosion of the old temple area at Jerusalem a stone from the old parapet dividing the court of the Gentiles from the court of the Gentiles was dug up, having on it the legible Greek inscription, "The temple of the Gentile to pass under pain of death."

—A Presbyterian preacher in Brazil attempted to brush out our missionaries by writing a tract on *Baptism*, which fell into the hands of two Presbyterian elders and finished the work of making them Baptists!

—The London City Mission claims that its agents last year reclaimed 5,093 drunkards.

—Dr. Lawrence, pastor of the Second Baptist church, Chicago has received 700 members into that church during the last five years. On a recent occasion he called together in a special prayer-meeting the 460 who are still in the city, and had a glorious time with them before the Lord.

—A monument to William Carey has been erected in this south porch of the Episcopal church at his birthplace—the village of Palesbury, near Towcester Eng.—where his father was parish clerk and schoolmaster.

Mechanics' Institute;
ST. JOHN, N. B.
TWO LECTURES
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The "Burlington Hawkeye" Man.
MONDAY & TUESDAY,
April 27 and 28.
Two New Subjects!

Reserved Seats 50 cents each, at A. C. Smith & Co.'s Drug Store four days in advance.
ROBT. J. BURDETTE,
the humorist of the
"BERLINGTON HAWKEYE."
will deliver his celebrated Lectures, entitled,
"THE RISE AND FALL OF THE MOUSTACHE,"
At Music Hall, Amherst.

—
WEDNESDAY EVE,
April 29.
Chair to be taken at 8 o'clock. Hon. W. T. Pipes, M. P. F., will preside.
—
Tickets and all information can be obtained at Dr. Black's Drug Store.

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Is a POSITIVE POWER FRED MILL simple in construction, which, by the shifting of a lever, may be INSTANTLY ADJUSTED TO SOW ANY DESIRED QUANTITY PER ACRE OF ANY KIND OF SEED. The construction of the force feed is such that when the drill is set to sow fine seed, the rate is ALWAYS UNIFORM until the quantity of seed is changed by the operator, and the quantity sown is proportional to the ground traversed. The pressure on the discharged apron when the seed box is nearly full, cannot cause it to roll faster than when the seed box is nearly empty, as is the case with all seeders which depend simply upon a stirring arrangement inside the seed box. The "Hoosier" Drill also sows OATS and broad-cast either at the same time as the grain or separately; REARURES THE LAND while sowing, recording the number of acres sown, and completes the work of sowing grain and grass seed, and covering the same at one operation in the most perfect manner.



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To meet the wants of those who do not sow sufficient grain to warrant them in purchasing a Drill, we have prepared a broadcast seeder of SUPERIOR CONSTRUCTION. It is fitted with the "Hoosier" force-feed, GUARANTEED UNIFORM DISTRIBUTION OF SEED, has a separate grass-seed box, also fitted with the PATENT POWER-SEED, and is furnished with ten STEEL-BLADED CULTIVATOR HOES, for stirring in and covering the seed while sowing. It may also be used for cultivating the land preparatory to sowing. In this implement we offer the BEST VALUE for the price to be found in the Dominion. Complete in itself, it practically furnishes THREE IMPLEMENTS IN ONE, a Broadcast Grain Seeder, a Grass Seeder, and a Field Cultivator, capable of performing all the work of sowing grain and grass seed, and covering same at one operation.

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